

Paul's Prayer-Petition (vv. 9-11)

VERSE 9 And this I pray, that your love may abound [increase] still more and more in real knowledge and all discernment (καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει [*conj + pro.acc.nt.s. touto this + pres.act.ind.1s. proseuchomai pray + conj hina that + d.a.w/noun nom.f.s. agape + pro.gen.p. su + adv eti still + adv mallon more + conj and + adv mallon + pres.act.subj. 3s. perisseuo increase, excel, abound + prep en + noun loc.f.s. epignosis "real knowledge" + conj + adj.loc.f.s. pas + nou loc.f.s. aistheris insight; 1x*]),

VERSE 10 so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ (*prep eis "so that" + d.a.w/pres.act.infin. dokimazo examine; approve + pro.acc.p. su + d.a.w/pres.act.part.acc.m.p. diaphero be worth more than; "the things that are excellent" + conj hina in order + pres.act.subj.2p. eimi "to be" + adj.nom.m.p. enlikrines sincere + conj + adj.nom.m.p. aproskopos blameless + adv eis in; "until" + noun acc.f.s. hemera day + noun gen.m.s. Christos*]);

VERSE 11 having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God (*πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ* [*perf.pass.part.nom.m.p. pleroo fill + noun acc.m.s. karpos fruit + noun gen.f.s. dikaiosune righteousness + def.art. to "which" + prep dia through + noun gen.m.s. Jesus + noun gen.m.s. Christ + prep eis to + noun acc.f.s. doxa glory + conj + noun acc.m.s. epainos praise + noun gen.m.s. theos God*]).

ANALYSIS: VERSES 9-11

1. "And" (*conj kai*) of v. 9 picks up the reference to Paul's prayer report in v. 4.
2. Here in Philippians (and Colossians as well) intercessory prayer follows the mention of thanksgiving.
3. This can be seen by comparing vv. 9-11 with Col. 1:9-11.

4. Paul informs the Philippian the he “prays” (pres.act.ind.1s. *proseucho*) for their spiritual advancement from where they already are to a higher spiritual state of awareness.
5. “Your love” refers to their love for God which is equivalent to love for the truth, and from that love for others.
6. As Jesus taught this in Jn. 14:21 “He who has My commandments and keeps them is the one who loves Me, and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him” and v. 23 “Jesus answered and said to him, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make our abode with him.”
7. Love for the Lord will naturally result in love for one another.
8. The entire Mosaic Law made up of some 613 commandments is be summed up in two great commandments (Deut. 6:5; Lev. 19:18; Matt. 22:38-40).
9. “May abound” is a present subjunctive (*perisseuo* increase) which takes into consideration volition.
10. “Still more and more” refers to spiritual advancement from their present state to a higher ground.
11. Steady growth of the believer and the local assembly is what Paul prays for these believers.
12. We have it in the directive “to grow and grace and knowledge.”
13. “Real knowledge” (*epignosis*) refers to that which comes through intake of the word of God.
14. Apart from this “knowledge” there is no increase in the love factor.
15. This noun occurs 20x and the following verses are instructive: Rom. 3:20; 10:2; Eph. 1:17; 4:13; Col. 1:9, 10; 2:2; 3:10; 1Tim. 2:1; 2Tim. 2:25; 3:7; Titus 1:1; Phm. 1:6; 2Pet. 1:2, 3, 8; 2Pet. 2:20; also at Rom. 1:28 and Heb. 10:26.
16. “All discernment” (*aisthesis* insight; 1x) is a by-product of growing in the knowledge of God.
17. The related term *diakrisis* (the ability to discriminate) is found in Heb. 5:14 (“But solid food is for the mature, who because of practice have their senses exercised to discern good and evil.”; also at Rom. 14:1 and 1Cor. 12:10).
18. In vv. 10 & 11 Paul expresses two purposes (or results) of advancing in knowledge and insight.
19. The first expressed in v. 10 is: “that you may approve/test (pres.act.infin. *dokimazo* examine; approve) the things that are excellent/superior (d.a.w/pres.pass.part.acc.nt.p. *diaphero* be worth more than, be superior to).”
20. This is a result clause introduced by the preposition *eis* with the infinitive “approve/test/examine/evaluate.”
21. The second and ultimate goal or purpose is stated here as: “that you may be sincere and blameless until the day of Christ.”
22. “May be” (pres.subj. *eimi*) takes into account the volition of the Philippians to the end of their lives on earth.
23. “Sincere” (*eilikrines*) means “honest.”
24. This noun occurs one other time in 2Pet. 3:1 where is used with the noun translated “mind” (*dianoia*).
25. We have here in v. 10b a reference to intellectual honesty.
26. Intellectual honesty does not circumvent inconvenient or unpleasant topics when supported by the text of Scripture.
27. “Blameless” (*aposkopos*) occurs 3x: Acts 24:16; 1Cor. 10:32; Phil. 1:10.

28. This term is used by Paul in connection with the noun “conscience” (*suneidesis*) in Acts 24:16 “In view of this, I also do my best to maintain always a blameless/clear conscience *both* before God and before men.”
29. To violate one’s conscience would be to refuse to accept the veracity of a teaching and hold on to that which is false.
30. “Blameless” is represented in the OT by the noun תָּמִים (*tamim*) occurring 96x.
31. It is translated “without defect” or “unblemished” when used of a animal sacrifice.
32. It is used of Noah in his generations (Gen. 6:9; 1st reference).
33. It is used by Yahweh in an exhortation to Abraham when he was 99 years of age (Gen. 17:1 “I am God Almighty. Walk before Me, and be blameless.”
34. It is used in a threefold description of Job (1:1 “There was a man in the land of Uz, whose name was Job, and that man was blameless, upright, fearing God and turning away from evil.”; cf. 1:8; 2:3; 12:3).
35. It is used of the perfections of God (Ps. 16:38 “As for God, His way is blameless (perfect)...”).
36. It is used of positive and adjusted believers (Ps. 37:19 “Yahweh knows the days of the blameless, and their inheritance is forever.”; cf. Ps. 119:1, 80).
37. In Proverbs 11:5: “The righteousness of the blameless will smooth his way, but the wicked will fall by his own wickedness.”; 11:20 “The perverse in heart are an abomination to Yahweh, but the blameless in *their* walk are His delight.”
38. It is used of Lucifer before his fall (Ezek. 28:15).
39. “Blameless” here in v. 10 refers to being adjusted in terms of the maturity adjustment; it does not require absolute perfection (see doctrine of the ISTA).
40. The other Greek noun translated “blameless” is ἄμωμος (*amomos*) found 8x in the NT.
41. Parallel in usage to v. 10 is Col. 1:22 (“yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach.” and Jude 1:24 “Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory, blameless with great joy.”; also note Eph. 1:4; 5:27; Phil. 2:15; Rev. 14:5; also it is used of the perfection of Christ’s humanity in Heb. 9:14 and 1Pet. 1:19).
42. “Until the day of Christ” (cf. v. 6) refers to His coming at the Rapture as that is when CA believers will be judged and rewarded.
43. Great reward is for those believers who stay the course to the end of Ph 2 (Heb. 10:36; cp. Ps. 19:11).
44. In v. 11 Paul refers to divine good production.
45. “Having been filled” (perf.pass.part.2p. *pleroo* fill) looks to the corporate applications of the royal family.
46. “The fruit of righteousness” refers to good works that are sponsored by divine righteousness.
47. This phrase is also found in Heb. 12:11 in connection with the positive outcome of divine discipline (cf. Heb. 14:15; Jam. 3:18).
48. Col. 1:10 parallels v. 11: “so that you walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God.”
49. “Which *comes* through Jesus Christ” is to be understood in light of Jn. 15 in the metaphor of the vine and the branches (cf. vv. 2, 4, 5, 8, 16).

50. “The glory and praise of God” (only here) refers again to that which will be the experience of those believers who remain true to their calling. (cf. 1Cor. 4:5 “Therefore do not go on passing judgment before the time, *but wait* until the Lord comes who will bring to light the things hidden in darkness and disclose the motives of *men’s* hearts, and then each man’s praise will come to him from God.”; 1Pet. 1:7 “so that the proof/evidence of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ.”).