



II. PAUL'S PRAYER FOR THE BELIEVERS (Philippians 1:9-11)

A. For Improved Love (Philippians 1:9)

1. Abounding love
 - a. The expression of Paul's desire—"And this I pray"
 - b. The reason for Paul's desire; The Lord made it clear that, in the maturation of the church, there were three major areas of concern (1 Corinthians 13:13).
 - (1) Faith—in Christ Jesus
 - (2) Hope—an expectation of future events
 - (3) Charity—to the saints; As such, Paul spoke of the desire for increased love.
 - a) It was sought out (1 Thessalonians 3:5-6; 1 Thessalonians 5:8).
 - b) It was praised (1 Thessalonians 1:3).
 - c) It was lacking (1 Thessalonians 3:10-12).
 - d) It was corrected (2 Thessalonians 1:3).
 - c. The nature of Paul's desire—"that your love may abound yet more and more"
 - (1) Abound—to go outside the bounds
 - (2) More and more
2. Grounded love
 - a. The twofold nature of the grounding
 - (1) In knowledge
 - (2) In judgment
 - b. The misconception of love
 - (1) The common thought on love is that it is an emotion felt for those for which we care.
 - (2) Though it is true that love is associated with emotion, love is, in reality, much deeper than emotion. It is a choice.
 - c. The scriptural understanding of love; As a choice, love should be founded upon two things:
 - (1) Knowledge—factual information
 - (2) Judgment—choosing between two or more things

B. For Improved Approval (Philippians 1:10)

1. The foundation of their approval—scriptural love (see Philippians 1:9)
2. The content of their approval—"things that are excellent"
 - a. To approve means to test or prove something.
 - b. They were to approve excellent things or things that excelled (see Isaiah 7:15-16; Amos 5:14-15; Romans 2:17-18; Romans 12:9).
 - (1) We should prove all things (1 Thessalonians 5:21).
 - (2) We should prove things spiritually in like manner as we prove things physically (Job 34:3).
 - (3) We should prove things as they are in God's eyes (Ephesians 5:10).



- C. For Improved Holiness (Philippians 1:10)
 - 1. For sincerity (Joshua 24:14; 2 Corinthians 1:12; 2 Corinthians 2:17; 2 Corinthians 8:8; Ephesians 6:24)
 - 2. For lives void of offence (Acts 24:16; 1 Thessalonians 3:12-13; see also 2 Corinthians 6:3)
- D. For Improved Fruits of Righteousness (Philippians 1:11)
 - 1. The nature of the fruits—“of righteousness”; Note: To be filled with something requires that it is something that is within. This suggests that the greatest work of righteousness is done within the believer.
 - 2. The source of the fruits—“by Jesus Christ”
 - 3. The purpose of the fruits
 - a. Unto the glory of God
 - b. Unto the praise of God
 - 4. Note: The fruits of righteousness within the believer cause others to praise and glorify the Lord (see Matthew 5:16).
- III. PAUL’S CONSOLATION OF THE BELIEVERS (Philippians 1:12-20)
 - A. His Concern for The Believers’ Understanding (Philippians 1:12)
 - 1. The indications of Paul’s concern
 - a. The expression of will—“But I would”
 - (1) Paul cared for the saints of God and felt it important to help them gain an understanding (1 Corinthians 14:20; Ephesians 3:4; Ephesians 5:17; Colossians 1:9; Colossians 2:2; 2 Timothy 2:7).
 - (2) It was never his will for the people to be ignorant (Romans 1:13; Romans 11:25; 1 Corinthians 10:1; 1 Corinthians 12:1; 2 Corinthians 1:8; 1 Thessalonians 4:13).
 - b. The subject of will—“ye should understand”
 - 2. The content of Paul’s concern (see 2 Timothy 2:9)
 - a. The declaration of his trials
 - (1) The general—“the things which happened unto me”
 - (2) The specifics
 - a) The champion of the Jewish people became their target after his conversion (Acts 9:23-25). The Grecians also desired to slay him (Acts 9:29-30).
 - b) The words of Paul were spoken against (Acts 13:45).
 - c) Paul was stoned and drawn out of the city when the people supposed him to be dead (Acts 14:19).
 - d) Paul was beaten and imprisoned for calling a spirit of divination out of a damsel (Acts 16:19-24).
 - e) He had to be sent out of cities for his own safety when the unbelievers went into an uproar (Acts 17:5, 10, 13-15).



- f) Paul was brought before Gallio, the deputy of Achaia, to the judgment seat (Acts 18:12-16).
 - g) Paul gained the ire of the worshippers of Diana because of his preaching (Acts 19:23-41).
 - h) The Jews stirred people against Paul with a desire to kill him and he had to be rescued by the chief captain (Acts 21:27-33). This uproar led to Paul's scourging that was only interrupted by Paul's unveiling of his Roman citizenship (Acts 22:24-30).
 - i) Jews bound themselves under a curse, vowing to kill Paul (Acts 23:12-24). This led to Paul's trials and eventual imprisonment in Rome.
 - j) When Paul arrived in Rome, he did so as a prisoner, but one permitted to dwell by himself and minister the word of God to those who would visit him (Acts 28:16-31).
- b. The outcome of his trials
- (1) His own preaching
 - a) He preached to the Jewish people (Acts 21:37–Acts 22:21).
 - b) He preached to Felix (Governor) and Drusilla (Acts 24:24-26).
 - c) He preached to Festus and Agrippa (Acts 26:1-30).
 - d) He no doubt preached to many others on his way to Rome as well as those to whom he preached after his arrival in Rome (see Philippians 4:21-22).
 - (2) The preaching of others
- c. The blessings birthed from trials; Not only would this be true in Paul's life, but the same principle would apply to their own.
- B. The Effects of Paul's Imprisonment (Philippians 1:13-17)
- 1. The spread of news concerning Paul's difficulties (Philippians 1:13)
 - a. In all the palace
 - b. In all other places
 - 2. The increase of preaching of Christ (Philippians 1:14-17)
 - a. Boldness of the brethren (Philippians 1:14)
 - (1) Their number—"many"
 - (2) Their confidence
 - a) They waxed confident in Paul's bonds.
 - b) They became much more bold to speak the word without fear.
 - b. Variations in motive (Philippians 1:15-17)
 - (1) Those with ungodly motives (Philippians 1:15-16)
 - a) Some preach Christ of envy and strife (Philippians 1:15).
 - b) Some preach Christ of contention (Philippians 1:16).
 - (2) Those with godly motives (Philippians 1:15, 17)
 - a) Some preach Christ of good will (Philippians 1:15).
 - b) Some preach Christ of love (Philippians 1:17).