

Concerning Love

Phil 1:9,10 Concerns their love. Paul was praying that they would have a comprehensive insight into themselves and their motives — able to judge themselves right (1 Cor 11:27-30; Phil 1:10) — "so that you may learn to examine the things differing — so you may be un-erring and blameless." (1 Thess 3:12; 4:9,10; 2 Thess 1:3; Eph 1:17,18)

Comprehensive — capable of understanding with perception into matters concerning the Body. To grasp as in Eph 3:18,19, it takes Phil 1:9 plus Eph 3:18. (Eph 3:16-21)

The correct understanding increases our love flow. Just like the correct understanding of Eph 3:15 changes everything: "the whole family" instead of "every family" changes the concept from Christianity to the commonwealth of Israel, the household of God. (Lk 1:32,33; Eph 3:15)

When the family ceased to exist on earth as twelve tribes, the overcomers were in heaven. But in the restoration of the twelve tribes (Acts 26:7) the whole family will once again be in both places. We who are of Israel will always be tribal even in eternity (Rev 21:2,3,9,12) — the whole family. Eph 2:19 is the family of God (family members), the twelve tribes. In Jer 31:1, the word is 'clans of a tribe,' and all the tribes of a nation of Israel. (Eph 2:12,19; Eph 3:15-20). We are not separated from the promises if we are in the commonwealth of Israel, the family of God, the whole family. Eph 3:14 — the Father of the whole family in heaven and on earth is named YAH (v.20). Eph 3:16 is ours without asking because we are the family of YHWH. He gives this because we are humble (v14) before Him, and according to His glorious wealth — to be powerfully strengthened through His Spirit in the inner man. This is the Spirit of God Himself in our spirit (Eph 3:16). And He is not only in our spirit, (Eph 3:17) but in our heart as well. Through faith, Messiah dwells in our heart. The Father's Spirit (v.14), His Spirit (v.16-17), Messiah, dwells in our heart through faith, being rooted in love and well established so that verse 18 and 19 — to know even that which surpasses knowledge which is: the love of Messiah, so that we may be filled with all the fullness of God. Verse 19 — So that we would come to know the love of Messiah, know for ourselves, to know that which surpasses knowledge — who is Messiah (Phil 3:10).

Paul said in regard to this love which surpasses knowledge (Eph 4:1), "Therefore, according to the great and awesome calling, lead a life worthy of that calling," — the calling to know Messiah (Eph 3:18), the breadth of it, the length of it, the heights and depth of it. This is in order that we may be worthy of the first resurrection (Phil 3:10-17). But some of them were still enemies of the cross (v.18-19) of this Messiah whom they were to love and whose love they were to know (Eph 3:19). Consider what it is to know Messiah (Phil 3:10) and not to be an enemy of the cross of Messiah. How could we be saved by what we are an enemy of? (Phil 3:16,19; Phil 3:10-14) So where are we and what are we going to do? (v.15,16).

So what maturity level are we, in Phil 3:15? Who are enemies of the cross of Messiah (v.18)? Whose god is their stomach? Whose glory is their shame — siding with earthly things instead of Messiah? (1 Jn 1:6; 2:4,5). What does it mean to be an enemy of the cross? (Rom 16:17,18) If one is a slave to his own appetite — his god is his stomach — he does not deny himself or impulses of the flesh (Gal 5:24; Lk 9:23; 2 Cor 5:15-17). The cross is what we crucify ourselves on — it is what we crucify our flesh on (Matt 16:24; Mark 8:34) and thus no longer live for ourselves. But if we do not deny ourselves, we are an enemy to the very instrument that saved us and saves us. These people resort to great complexities of reasoning to justify their hatred of the cross of Messiah. Do you know anyone who is preoccupied with putting food in their stomach, always thinking about something to eat? Do you weep for them? v.19.

The love Paul is speaking of in Phil 1:9,10 goes into a higher realm — into preserving the Body of Messiah from extinction on earth (Eph 6:24). "And this I pray, that your love may abound more and more in knowledge and in all perception in order to be able to examine the things differing, so that you may be sincere ones and inoffensive ones in the day of Messiah."

Unoffensive — because you will be judged then (2 Cor 5:0; Heb 10:38,39; 1 Cor 11:27-31).

Our love must abound so that we will have greater depth of discernment and comprehensive insight so that we will not offend one another — as they were doing — not seeing one another with discernment (1 Cor 11:26,27 — an offender against the body and blood of our Master.)

Our love must increase toward one another to be able to see, in order to have comprehensive insight, to be able to examine the things differing (Phil 1:9,10), lest we be those who offend because we are not sincere. But we want to have discernment of the Body and be blameless and pure. Eph 3 is not written to the edah just to be 'memory verses' (Eph 3:14-20).

In the Greek, Phil 1:10 — Examine things differing in order to be sincere and unoffensive in the day of Messiah. What is it to examine things differing? V. 9 says this is love abounding to be able to do v.10. To have abounding love in knowledge and insight perception in order to examine what is most excellent and best, to be pure and blameless and filled with the fruit of the kingdom (v. 11) which came through YAHSHUA Messiah to the praise and glory of God.

Have we come into awareness of who we are and what we are doing? Jn 13:34,35 — What kind of comprehensive insight and discernment did our Master have — that we are to love as He loved? How did He discern the Body? How much did His love abound? How great was His love so as to examine the things differing, approving the things that are excellent — that were best, of real value — recognizing the highest and the best in every circumstance and situation. How blameless was He that we should walk in the same way (1 Jn 2:6)? Unerring and blameless with sincere hearts. Phil 2:14,15,16 — Paul goes on in the theme of the letter (Phil 2:16).