

## Philippians 10-04-02b

Let's resume our study in the first chapter of Philippians. We're looking at the phrase that Paul uses in his greeting in verse 2, grace to you and peace from God our Father and the Lord Jesus Christ. And we're looking at Adam Clark's commentary on this phrase, which is used in several of Paul's epistles.

And he elaborates this in his commentary on Romans chapter 1, to which he refers in the same volume when you get to this passage in Philippians. We looked at the first two meanings in his word study. And as I mentioned, Adam Clark, if you look at his biography, he lived in the latter part of the 1700s.

And this particular edition was published in New York by B. Waugh and T. Mason for the Methodist Episcopal Church at the Conference Office 200 Mulberry Street, J. Collard Printer, 1833. And so this book's been around for 180 years or so. It's held up fairly well because back then they used the cotton rag fiber to make paper instead of cellulose, which is full of acid and that's what turns brown and crumbles over time, like old newspapers.

But as you can see, this is in pretty good shape. The little brown spots that you see occasionally are called, like on this corner here, it's called foxing. And that's a thing that happens to old paper.

It's got kind of a different source. But this is in good shape. And so we pick up here, and I'm not going to give you all 12 points.

The first few will cover the most common usages. But the third meaning of charis, the word that is translated grace in the New Testament, it is sometimes taken for the whole of the Christian religion. You think grace is the term for the Christian religion? Well, he goes on to explain, as being the grandest possible display of God's favor to a lost, ruined world.

And in this sense, it appears to be used in John 117, for the law was given by Moses, but grace and truth came by Jesus Christ, where the term grace is evidently opposed to law, meaning placed in parallel with. The latter meaning the Mosaic, the other the Christian dispensation. Acts 13:43, Barnabas persuaded them to continue in the grace of God, meaning the dispensation of grace, the Christian religion, as he would put it here.

And what's interesting about the earlier citation from John 117 is we just saw in the first meaning that he cited John 114, where the Lord Jesus in John 114 is said to be full of grace and truth. And grace in that sense is used as the blessing that comes from grace. And then three verses later in John 117, it has this slightly different meaning of the dispensation of grace, the practice of Christianity, the walk and the understanding of God's people in this dispensation set in apposition to the law of Moses and the earlier Israelite dispensation.

He goes on to give some other examples of this. In Romans 6:14, you are not under the law, but

under grace. And you can see that that meaning would apply in such a context.

You are no longer under obligation to fulfill the Mosaic precepts, but are under the Christian dispensation. See also verse 15. He goes on to elaborate that a little bit more.

The fourth meaning, the fourth use of the word charis or grace, it signifies all the blessings and benefits which Christ has purchased and which he gives to true believers both in time and eternity. And we saw in the second meaning that it was used in general for blessings that come from God's grace. But here, this is that meaning more specifically related to the work of Christ in purchasing and making available these benefits.

So it's not just a general blessing from God's grace, but those blessings which come through Christ. And that's a more specific usage. See Romans 5, 15, and 17 where the grace of God is opposed to death, i.e. to all the wretchedness and misery brought into the world by Adam's transgression.

1 Corinthians 16, 23, the grace of the Lord Jesus Christ be with you all. In other words, may every blessing purchased by Christ's passion and death be the portion of you all. Galatians 5, 4, ye are fallen from grace.

You have lost the blessings of the gospel by submitting to circumcision. So some of these obviously might overlap, but you get the gist. And so when you see this phrase in Philippians, grace to you, what is Paul really talking about? Well, you look at the options here.

It can signify these first four meanings we've covered. Number five, it signifies the apostolic and ministerial office or the authority to propagate the Christian religion and the unction or influence by which that office is executed. So in the fifth verse of Romans chapter 1, Paul speaks and says, talking about Jesus Christ, by whom we have received grace and apostleship or the apostolic office, the provision to carry out the designation, the appointment as an apostle, by whom we have received grace and apostleship.

Romans 12, 3, I say through the grace given unto me, i.e., I command you by the authority of my apostolic office. Six, it signifies a gift, salary, or money collected for the use of the poor. 1 Corinthians 16, 3, Whomsoever you shall approve, them will I send to bring your liberality, and that word liberality in Greek is grace, your grace, your gift, i.e., the collection made for the poor saints.

See also verse 1. 2 Corinthians 8, 4, Praying us that we would receive the gift, the grace, the contribution made in the churches of Macedonia for the relief of the poor. In this sense it is used in some apocryphal books as well. Sometimes the seventh meaning signifies merely thanks or thanksgiving.

See Luke 17, 9, Doth he thank that servant? Remember the servants who work in the field and

they come in and prepare the master's dinner. Does he thank that servant? Does he grace that servant? Does he decide that this servant is worthy of blessing and benefit and some of these other things? Does he reward that servant? Does he thank him? No, we have done no more than was our duty is the idea back there. So this is the kind of great material that is available in an easily understood format in a commentary such as Adam Clark, which I highly recommend.

He goes on to talk about our second term, which is peace, and I'm going to move a little bit more quickly. I won't cover all of these. I commend your attention and I understand somebody mentioned to us that that Adam Clark is online and he's available in the e-sword and things like that so you can get an electronic copy.

As I mentioned, I enjoy the book just because I know Adam Clark wrote it as a book and it's fun to do it that way, but any form that you can get it, it's certainly convenient and most of my resources now, in fact I'm going to be selling some of my books and book sets that I no longer use because I have those resources in my laptop and it's carrying around the Theological Dictionary of the New Testament, which takes up an entire shelf. It's much easier on a laptop than it is in physical form. Having said that, he goes on after going through 12 different biblical uses of the term charis or grace, even including a discussion of how it is sometimes intermingled with and confused with the word kara, which means joy and is sometimes put for it because those those words were akin or related.

But peace, the same as shalom in Hebrew, generally signifying all kinds of blessing but especially harmony and unity and the bond of such unity. Now this is a great insight and I hope you'll pay careful attention because I learned something as long as I've been looking at Greek and as many times as I've done word studies. You know, you pick up these little gleanings and little glimmers of great points that somehow you just never got before and this is one.

I learned this this week reading Adam Clark. Irenia is the same as shalom in Hebrew, generally signifying all kinds of blessing but especially harmony and unity and the bond of such unity. The most probable derivation of the word irenae is from iro, e-i-r-o, which means I bind, and i-n, which is one, or hen actually in Greek.

Heis, mea, hen are the three different ways of saying one in Greek, depending on the on the case. When you go to the passage, one Lord, one faith, one baptism, one God and father of us all, you have hensoma, hennuma, but you have other, you have mea, you have all three uses of the word one. Anyway, the combination of iro, to bind, and hen, one, because peace unites and binds those who were by discord before disunited.

In the New Testament it signifies, number one, peace, public or private, in the general acceptance of the word, as implying reconciliation and friendship. And to the etymology of the word, the Apostle seems to allude in Ephesians 4 3, endeavoring to keep the unity of the Spirit in the bond of peace. Acts 12 20, they of Tyre and Sidon desired peace, they sought reconciliation

with Herod by means of Blastus, the king's chamberlain.

So, unity, being of one mind. So, when you see Paul expressing a desire for peace, grace to you and peace, it's not just lack of frenetic chaos, he is wishing unity of mind, peace that is brought about by that bond, that singleness of purpose, singleness of perspective. This is one of the ways that harmony in any human relationship is achieved, is being like-minded.

He's going to go on to say, let this mind be in you, which was in Christ Jesus. If we all have that same mind, if each of us is looking out not only for his own interests, but also for the interests of others, then nobody's interests will go unlooked after. It's kind of a bad deal when you're the only person expressing sacrificial love because you're putting yourself out and denying yourself on someone else's behalf, but there's no reciprocity and you wind up getting shorted, at least in the short term and in the human sense.

In that case, it is God who will reciprocate. This is a good thing to remember. If you are generous and if you are seeking to be of benefit and you are being beneficial toward someone at your own expense and you say, boy, this is kind of a bum deal because I don't see anybody doing that for me.

Just be aware, God is not unrighteous to forget your work of faith and your expressions of love in that regard. Which would you rather have? Would you rather have my reciprocation of your love or would you rather have God's? Well, human is good, divine is better. Comfort one another with these words that if you are doing your best to operate in love and if you're putting the interests of others ahead of your own, just know God will see to it divinely that your interests and your needs are met and are looked after.

So that nagging sort of human desire for justice and, well, why am I always the one that has to do this and how come I don't see the same thing coming in my direction that I'm trying to just remember to look up? Because God will not suffer the righteous to be moved and I have never seen the righteous go hungry or his seed begging bread and just be aware God will ensure, whether it's in this life or the next, that there is no lack of any good thing, any necessary thing, no matter how much you put yourself out. So that's part of this Irenaeus mindset. How do you wish a Christian group peace? You are wishing them unity of mind and purpose, common understanding.

That's in the root of the word and that's a neat thing that Adam Clark brings out here and it's something I didn't know. I had never run across before but it makes great sense and it's a great insight. These are the kind of things you love to find when you're trying to understand things in Scripture is to get that perspective and get that little bit additional bit of information.

So peace implying reconciliation, friendship, you see it used that way as I said Acts 12.20 and Ephesians 4.3 especially where you see it almost explicitly stated. Number two, it signifies regularity and good order. 1st Corinthians 14.33 God is not the God of confusion but of Irenaeus.

It is set opposite of confusion in that sense. Number three, it signifies the labor or study of preserving peace and concord and this is supposed to be its meaning Matthew 10.34 Luke 12.51 and Acts 7.26 Romans 14.17 for the kingdom of God is righteousness and peace. The Christian dispensation admits of no contention but inculcates peace.

1st Corinthians 7.15 God hath called us to peace, to labor to preserve quietness and concord. Hebrews 12.14 follow peace, in other words labor to preserve it. You can't always exert labor or follow unity of mind.

You can't necessarily change someone's mind or change yours to match theirs but what you can do is pursue regularity and good order and avoid strife and contention, wrangling about words, disputes that don't profit the hearers, niggling over fine details. You can give in on minor points and preserve order and harmony. It's not worth the fight.

You can win a battle and lose a war by wrangling over small things and this is a battle some of us have to fight a lot. Four, it signifies the author or procurer of peace and concord. Ephesians 2.14 He, Jesus, is our peace.

The author of concord between Jews and Gentiles in that context. Five, it signifies the gospel and its blessings. Ephesians 2.17 He came and preached peace to you which were afar off and to them that were nigh.

And this is the gospel with emphasis on that reconciliation and harmonization and resolving of the difference, the dispute, preached peace. This is another word for reconciliation. Six, it signifies all kinds of mental and corporeal happiness and especially the happiness of Christians.

Luke 1.79 To guide our feet into the way of peace to show us the way to obtain true happiness. Luke 19.42 The things which belong unto thy peace that by which thou mightest have been made truly happy. Remember 19.42 I believe that's the context where Jesus is lamenting over Jerusalem and talking about how they had rejected the things which belong unto thy peace.

First Thessalonians 5.23 The very God of peace, God the only source of true felicity. John 16.33 These things have I spoken unto you that in me ye might have peace, that ye might have confidence and happiness in believing on me as your only Savior. So these are great explanations and illustrations of the various usages of the word.

I'll leave the rest of these, he's got several more. I think he's got nine total on peace. But this gives us some insight into the nature of the letter because the introduction of the letter sets its tone.

Praise to you and peace. And in all of Paul's letters he begins them largely in the same way. Most of his letters begin on this note.

Most of them end in personal greetings and salutations. See with what large letters I write to you with my own hand. Peter talks about how Paul in all his letters speaks some things that might be difficult for some to understand and that people have twisted to their own destruction.

But there are certain common characteristics and he says grace to you, benefits and blessings from relationship with God, contingent on obedience, contingent on being in the place where you can receive those. And my prayers include God revealing and providing those things which can enable you to perceive and find the place of grace and blessing. Grace to you and peace.

And notice that the you is plural, grace to you all. And so this is a wish and expression not only for the individual believers but also for the group. That God can bless the group.

That corporate gathering will enjoy those benefits and blessings. And peace. And especially in peace you can see that he's addressing the group because this is commonness of mind, unity of purpose, unity of understanding.

His hope, his expression of desire for them is God's grace and God's peace. And notice it's from God our Father and the Lord Jesus Christ. And that's where looking at those shades of meaning are helpful because God is the ultimate source.

He is the planner. He is the initiator. He is the one who sits on the throne.

And praise God from whom all blessings flow. He is the ultimate source. The Lord Jesus Christ is the immediate agency.

All of these things come to us through Christ. We come to the Father by Him. The benefits and blessings, the grace and peace of God come to us through Him.

And so it's a beautiful expression. Grace to you and peace from God our Father. He doesn't say God your Father.

He says God our Father because we are all recipients of these same things. God our Father and the Lord Jesus Christ. He doesn't just say Jesus Christ.

He says the Lord Jesus Christ which is a reference. Kurios is always a reference to authority. I was talking to Paul the other day, Paul White, and we were talking about the different names and what they signify.

What is the difference between Christ and Lord and Jesus? Why do you have those in various combinations in various passages? And it was a great question and an interesting discussion because Christ, Christos, is of course a reference to the anointing, the commissioning of Jesus primarily as Messiah to Israel. This is the anointing oil from the horn of the prophet Samuel on David and so on. And the Christ term is a reference to the office.

He is Christ. He is God's anointed. And this is not only, it includes, but also transcends the Messiahship to Israel.

He is the sent one of God. He is God's anointed not only to Israel but to the world. He is the anointed Savior.

He is the anointed prophet. He is the anointed priest. He is the anointed king to Israel and the church.

And so when you say Jesus Christ, all of those things are comprehended because where is that anointing coming from? God the Father. There would be no Christos. There would be no Messiah.

There would be no anointing if you don't have an anointer. The anointing is the sign and symbol of the conferring of special office upon a person. This has been largely distorted when in modern Christian parlance you hear people talking about this and that being anointed.

Oh, that music is just anointed. That preaching is anointed. That man or that person is anointed.

Sadly this reflects a lack of understanding of what anointing actually is. What they're trying to say is I perceive, I sense, I believe that there is power from the Holy Spirit in this person's fill-in-the-blank music, preaching, presence, ministry, whatever. It's anointed meaning God the Holy Spirit is there.

But you have to be careful because anointing is specifically talking about appointment to an office, a function. Jesus Christ is the anointed King of Israel inheriting the throne of his father David. He is the anointed head of all things to the church.

He has been consecrated by God to particular offices and functions. High priest after the order of Melchizedek. Priests are anointed.

That is assignment. That is designation. Anointing is designation.

The prophet goes down the row of Jesse's sons. There's one yet missing. He's out in the field.

Bring him in. I anoint him. I designate him.

He is specified and identified, marked out, separated to a particular service, a particular office. That's what anointing is. That's what Christ means.

When you say grace to you and peace from God our father, and I could do two lessons on God our father, think about that. But then you look at the Lord Jesus Christ. Jesus is his name.

That identifies him in his humanity. He was the second person of the Trinity. Did you notice that John 1:1 doesn't say in the beginning was Jesus? And Jesus was with God and Jesus was God?

Why is that? Because until Bethlehem, the second person of the Trinity, was not Jesus.

God doesn't send Gabriel to Mary and says that which is in you is conceived of the Holy Spirit and when he's born I've been calling him Jesus. His name has been Jesus. Thou shalt call his name Jesus.

The name Jesus comes into being when the humanity of Jesus comes into existence. He is Yeshua at the point that he's born. He is not Yeshua in the Old Testament.

He is not Yeshua at the right hand of the Father. He is not Yeshua when he is in the beginning with God. He's the Word, right? So grace to you and peace from God our father.

At what point did God become our father? Before Adam, God wasn't the father, was he? The Trinity went by different names before human history. We'll get to find out someday when we get into angelic history. We'll be able to enroll and take classes in angel civilization, angel history.

We'll have a whole other Bible, a whole other testament or two filled with the angelic history and we'll learn even more about the character of God as it was expressed in that civilization and in that time quote-unquote. Anyway, there is a lot of meaning in this and you say, well, so what? Here's the bottom line for verse 2. Paul the Apostle would say the same thing to you personally and to us as a group as he says to the Philippians. What is the goal? What did the Lord Jesus want for us? What did the Apostles speaking on behalf of God the Father and the Lord Jesus Christ want for us? What should our life be characterized by? When we leave here, Bible class is over and we resume normal operations.

It reminds me of that test of the emergency broadcast system. You're trying to watch something and just when there's an important piece of dialogue, the screen goes black and a little scrolling thing comes across. This is a test of the, they don't call it the emergency broadcast system now, they call it something else.

But then you hear this squawking sound. This has been a test of the, you know, whatever it is, broadcast system. We now return, you know, local.

Well, Bible class in some senses is me making the squawking sound and then you get back to your regular operation. Well, what does this mean? What does verse 2 mean after Bible class is over and we go away? It is a summation. It is a distillation.

We should be recipients of, we should be in a place to receive and benefit from grace. Grace from God the Father and we should appreciate that it is from him. It is all of him.

It is all of grace. In that sense, the Calvinists have it right that it is all of God and nothing of us. We are hopeless, helpless, useless.

We deserve nothing than condemnation. Every benefit, every good and perfect gift comes from

above. From where? The Father of lights.

The Father. Every good and perfect gift comes from above, from the Father. Grace to you from the Father.

And we recognize that when we experience a benefit, even if it is somebody helping us, somebody being sacrificially loving toward us, somebody being patient and kind to us when we don't deserve it, it is ultimately from the Father. Who gave that person the ability to express genuine love? God. Even unbelievers that love each other do so because it is a pale reflection of the love of God.

We are made in the image of God and even altruism and secular morality are still reflections of God. People like to say, well, I'm not even a Christian and I'm moral and I do good things and I give money to charity. God doesn't get any credit for that.

Au contraire. Who made you? What image causes you to have any instinct in that direction? Why are you not just a selfish predator? Even in our fallen corruption, even as unbelievers, you can't erase the imprint of God entirely. Even in the worst people there is some element of good.

Even violent career criminals love their mothers or send money back to mom after they've robbed and killed and murdered and done what not. These are surviving reflections of God. God the Father is the source of all good things.

Grace to you and peace. From God our Father and the Lord Jesus Christ. Lord Jesus Christ.

If you want something to meditate on, you can easily spend just five minutes on each of those terms. Yeshua, Jesus, harking back to the Yeshua of the Old Testament. He becomes Yeshua when he becomes incarnate.

His humanity, sharing in our suffering, sympathizing, being tested in all points like as we are yet without sin, partaking of fatigue, partaking of hunger, partaking of abuse, partaking of rejection, being despised and rejected of men, being disfigured and brutalized, being shamed and humiliated, undergoing things worse than any of us will ever face in his humanity. Now seated at the right hand of the Father, there is a human being sitting in the throne room of glory. He is acceptable in God's sight and we are acceptable in him.

We have been made accepted in the beloved. That's just the Jesus part. Christ speaks of his office, his roles, his functions, his commissioning from God, his anointing to be these things.

Uniquely so. And Lord, kurios, which reflects authority. He is the head of all things to Israel as their prophet, priest and king, and to the church as the head, as the husband is to the bride.

He is the firstborn among many brethren and we are those brethren and sisteren. We are those familial members. We are made family sons of the Father in Christ and we share his adoption.

We share his sonship. We share his inheritance. We share his priesthood.

We share his future. If we qualify, we will rule and reign with Christ. We will walk with him in white.

We will be of use and of service to the Father in a reflection of the way that he was. So all of these things are in that. And Paul sums up the entire sentiment in this beautifully dense and meaningful expression.

I thank my God upon every remembrance of you, always and every prayer. Now what I want to do in the time that remains is suggest to you a second great resource. This is Kenneth Wuest, W-U-E-S-T.

I recommend him to you. He has a wonderful book called Highly but Slightly Less Enthusiastically than Clark. It's a different kind of resource.

Wuest is great for bringing out a lot of what is in the Greek. In the Old Testament, for example, if you go to the five books of Moses, Everett Fox has written what you might call an amplified Bible, an expanded translation that tries to bring out the depth and the dimensionality of the Hebrew text in a way that is difficult to do in just a straight translation like the New King James or the NIV or the New American Standard. If you've ever seen the Amplified Bible, the Amplified Old Testament, Amplified New Testament, you know that it's a difficult read because for each word there is an expansion to try to bring out its flavor and it is useful for reference more so than just reading.

It's great for study. So Everett Fox has done this and he also did the same thing with Give Us a King, the books of Samuel, and there are a couple of other men that have done the same thing. Well, Wuest does that in the New Testament.

He's great with the Greek text for expanding it. So what I want to do right now is read you Wuest's translation of this portion of chapter 1 and you can kind of follow along in your New King James as I read you Wuest's expanded translation. Paul and Timothy bond slaves by nature belonging to Christ Jesus to all the consecrated and separated ones in Christ Jesus together with the overseers and ministering deacons.

Sanctifying grace be to you and heart peace from God our Father and from the Lord Jesus Christ. I am thanking my God constantly for my whole remembrance of you, always in every prayer of mine making supplication for you all with joy. I am constantly thanking my God for your joint participation in the furtherance of the gospel from the first day until this particular moment.

Having come to this settled and firm persuasion concerning this very thing that he who began in you a work which is good will bring it to a successful conclusion right up to the day of Christ Jesus. Even as it is right for me to be constantly turning my mind in the direction of this very thing

in your behalf. Namely the completion of God's good work in you because you are holding me in your heart both in my bonds and in my defense and confirmation of the gospel.

You all being co-sharers with me in this grace. For my witness is God how I long after all of you with the tender heartedness of Christ Jesus. So you can see that through these expansions he is trying to give you what you would otherwise have to get by detailed word study, lexical analysis and a lot of behind the scenes.

So for those who don't have Greek as a skill set he attempts to give that to you. The reason I recommend him just slightly less hardly is you do have to take him with a grain of salt. He is a dyed in the wool Calvinist and this will color his interpretations of the Greek text in some cases.

None of us can translate without interpreting. It cannot be done. You cannot translate without interpreting.

And anybody who translates, me, the committees that have made all your popular translations, everyone has presuppositions and preconceptions. For example, in Philippians chapter 1 verse 9 where Paul says, and this I pray that your love may abound still more and more in knowledge and all discernment. I pray that your love may grow, abound more and more, multiply, become more prolific, right? In knowledge and all discernment.

What does that mean, in knowledge and discernment? Well, Wiest from his perspective translates it this way. This is the constant purport of my definite petitions. Namely, that your love yet more and more may overflow but at the same time be kept within the guiding limitations of an accurate knowledge gained by experience.

This is the word *epinosus* by the way. Knowledge is *epinosus*. Wiest's translation expanded of *epinosus* is accurate knowledge gained by experience.

So let me read this again. Keep your eye on verse 9 there. This I pray that your love may abound still more and more in knowledge and all discernment.

This is the constant purport of my definite petitions. Namely that your love yet more and more may overflow but at the same time be kept within the guiding limitations of an accurate knowledge gained by experience and those limitations of every kind of sensitive, moral and ethical tact. That's how he translates the word that we have in the New King James of discernment.

He says discernment is sensitive, moral and ethical tact. So if you look at this, what is he saying? He says I pray that your love will abound and overflow but be kept within the cup, kept within the borders defined by this accurate knowledge gained by experience and this moral and ethical tact. That is an interpretation of what's being said.

Now let me just offer you a quick alternative which I mentioned last week. If everything hinges on

how you take the preposition in, E-N. In by or with is the lexical summary, gloss.

Gloss is just your working shorthand meaning. Your love is going to abound more and more in, E-N, this knowledge and discernment. The epinosis and isophasy, isophasy, isophasy, isophasy, isophasy, isophasy, isophasy, isophasy, and isophasy, if you think about it, isophatic, this is where we get the word aesthetics, the finer import of things.

If something is aesthetically pleasing, it appeals to your finer taste, your perception of what is beautiful and seemingly and appropriate. Isophasy, isophasy, That basically so epinosis and ice face II well if it's in knowledge and discernment What does that mean? Weast has given you that your love can abound, but it's it's hemmed in by these things. It doesn't overflow beyond the bounds of Experiential knowledge well if I love you too much, it's going to hurt you Or beyond the bounds of good taste Kissing my friend's wife on the lips as a greeting might be innocent, but it's unseemly grossly so Culture to culture these things vary by the way When I was a little boy grandmothers would still kiss their grandkids on the lips We pretty much don't do that anymore But it was commonplace still is in some in some places some parts of the country that your grandma kiss you on the lips when You're a little kid Well that this would this would be defined as as aesthetics and and so in weast understanding Paul is saying I Pray that your love will abound more and more, but it won't be inappropriately expressed your experiential knowledge and your aesthetic what what is tactful and and Seemly will not be exceeded by your abounding love.

That's one way of taking it. This is an interpretive translation I would suggest to you that this is an Instrumentality not a Location he's saying your love is going to abound within This boundary it's like being inside a cup inside an arena inside a limiting field This would be in in the sense. This is the locative meaning located within these boundaries.

What if it's instrumentality I? Pray that your love may abound still more and more by means of Perfectly legitimate translation of the preposition in by means of knowledge epinosis and The development of aesthetic Perception sensibility recognition the ability to discern when it is appropriate to express this love and by means of Developing your epinosis by means of developing your I stay say your love grows so in one case the love is there and your epinosis and I stay say are keeping it from Being inappropriate and in others the love itself abounds because of Epinosis because of by means of I stay say which is it well. This is what we're going to get into next week But this is why I say all of these resources you want to to look to them and and hope to glean These helpful insights, but at the same time be careful to Recognize that everybody is going to occasionally go in an unhelpful Direction or to maybe not get the best sense Including me and here. I personally think that that we has missed it in in saying that epinosis and aesthetic is just a container in which your love can bubble and overflow and I will explain why When we resume our study next week, but if we were going to summarize this class This second session.

What would we say? What would we what would we come away with as something helpful in terms of application? Everything we have Comes from God the Father through the Lord Jesus

Christ This is why our prayers flow back through that same channel This is why we recognize that our grace our benefits our Christian practice and religion everything all of those definitions that Clark gave us for for Chorus are Sourced in God and they are always going to reflect his character and they're always going to reflect his glory Because they are all from him grace to you and peace Unity bond and we're going to see when we study this Love that abounds that this goes back to the peace Love is going to be expressed because we are bound in peace that comes from God the Father through the Lord Jesus Christ and It this these are definitional things Paul doesn't accidentally put them at the beginning of his letter They're there because this sets the stage this paints the backdrop This gives the context and the frame of reference and the perspective for everything else. He's going to say in the letter We are believers. Thanks to God and his grace and thanks to the Lord Jesus Christ and that Unifies us it draws us together and makes us common recipients.

He is our father. We share this grace we share this Christian walk and we should be praying for one another in the way that Paul prays for the Philippians and by extension prays for all believers in this great and Terrifically dense Section so this is what we'll pick up next time, but let's close in a word of prayer Father thank you so much for the truth of your word and for the Lord Jesus through whom we have received it. He manifested he embodied it he continues to Make us acceptable in your sight so that we can seek to live in its light and we pray that as we pursue our Christian calling as we seek to be Saints and faithful that God the Holy Spirit will impress these truths on our hearts in a way that will effectively Motivate us and help us to see clearly How to live in a way that is pleasing in your sight and glorifying to the Lord Jesus.

We ask it in his name. Amen