

Program: SS Panel 2026 1 Q

Quarterly title: Christ In Philippians & Colossians

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Lesson Title: #02 Reasons for Thanksgiving and Prayer

Section title: Monday - Paul's Prayer Requests

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John Dinzey.2026.Q1.L02.Paul's Prayer Requests

]]> Emphasize this

Question:

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NIL: Not in Lesson

MONDAY

January 5

Paul's Prayer Requests

Some years ago, there was a pastor who talked about prayers that revolve around *me, me, me*, and *my* needs or desires. He aptly characterized them as "selfish little prayers," because God has bigger things in mind.

Read Paul's prayer in Philippians 1:9–11. What is its focus and what big requests does he make? What does it tell you about prayer?

Philippians 1:9-11 9 And this I pray, that your love may abound still more and more in knowledge and all discernment,

Colossians 3:14 But above all these things put on love, which is the bond of perfection.

1Jn 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

READ

Love to abound more and more. Paul doesn't just pray for more love but for love guided in a specific direction: "in knowledge and all discernment" (Phil. 1:9, NKJV).

The reference to knowledge is not to merely intellectual knowledge but implies a knowledge of spiritual things that can be gained only by fellowship with God and study of His Word (see Eph. 1:17, Eph. 4:13, 1 Tim. 2:4).

May abound: G4052 (**Mounce**) περισσεύω perisseuō

39x: to be over and above, to be superfluous, [Mat 14:20](#); [Mrk 12:44](#); [Luk 21:4](#); to exist in full quantity, to abound, be abundant, [Rom 5:15](#); [2Co 1:5](#); to increase, be augmented, [Act 16:5](#); to be advanced, be rendered more prominent, [Rom 3:7](#); of persons, to be abundantly gifted, richly furnished, abound, [Luk 15:17](#); [Rom 15:13](#); [1Co 14:12](#); [2Co 8:7](#); to be possessed of a full sufficiency, [Php 4:12](#); [Php 4:18](#); to abound in performance, [1Co 15:58](#); to be a gainer, [1Co 8:8](#); in NT trans., to cause to be abundant, [2Co 4:15](#); [2Co 9:8](#); [Eph 1:8](#); to cause to be abundantly furnished, cause to abound, [1Th 3:12](#); pass. to be gifted with abundance, [Mat 13:12](#); [Mat 25:29](#).

From: Robertson's Word Pictures

Philippians 1:9

May abound (*perisseuēi*). Present active subjunctive of *perisseuō*, may **keep on overflowing**, a perpetual flood of love, "yet more and more" (*eti mallon kai mallon*), but with necessary limitations (river banks), "in knowledge" (*en epignōsei*, in full knowledge) "and all discernment" (*pāsēi aisthēsei*). The delicate spiritual perception (*aisthēsis*, old word from *aisthanomai*, only here in N.T. as the verb only in [Luk 9:45](#) in N.T.) can be cultivated as in *aisthētērion* ([Heb 5:14](#))

Philippians 1:10-11 that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ,

11 being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.

>>> many of us Christians are looking for our own glory and praise

READ **bold**

This prayer is only forty-three words in Greek, but encapsulates all Paul's concerns, which he will expand on in the rest of the epistle: love, knowledge, discernment, being sincere, not causing offense, and the righteousness we have

through Jesus Christ. Underlying this prayer as well as Paul's previous expressions of thanksgiving is an emphasis on the church as a *whole*. **Paul's prayer is completely others-focused, on behalf of the whole church and for its well-being.** Let's look more closely at some of the individual elements of the prayer:

The bold below used above in Philippians 1:9

Love to abound more and more. Paul doesn't just pray for more love but for love guided in a specific direction: "in knowledge and all discernment" (*Phil. 1:9, NKJV*). **The reference to knowledge is not to merely intellectual knowledge but implies a knowledge of spiritual things that can be gained only by fellowship with God and study of His Word** (see *Eph. 1:17, Eph. 4:13, 1 Tim. 2:4*).

Discernment. This is explained by Paul as being able to "approve what is excellent" (distinguishing it from what is morally harmful) "and so be pure and blameless" (*Phil. 1:10, ESV*).

Being sincere. The word in Greek means "judged by the sunlight" and refers to an untainted purity of action: "Everything that Christians do should be as transparent as the sunlight."—Ellen G. White, *Reflecting Christ*, p. 71.

Not causing offense. This means not being a stumbling block, not saying or doing anything that would make it more difficult for a person to believe.

Righteousness through Christ. Paul dwells at length on this in the epistles of Romans and Galatians and will expand on it also in Philippians 3. We have no righteousness of our own but only what we receive through Christ.

*****READ*****

Whatever else we do, how can our love "abound still more and more" (*Phil. 1:9*)? Why is that so important for the Christian life? (See also *1 Cor. 13:1–8*.)

1 Corinthians 13:1 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, but have not love, it profits me nothing.

4 Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up;

- 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil;
- 6 does not rejoice in iniquity, but rejoices in the truth;
- 7 bears all things, believes all things, hopes all things, endures all things.
- 8 Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away.
