

Sermon File # 928

Scripture Text: Philippians 1:3-11 (Reading 1:1-11)

Sermon Title: *The Ministry of Intercessory Prayer*

Manuscript written and sermon preached by Roger Roberts

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Unless otherwise noted, Scripture quotations are from the New International Version.

Sources cited in this manuscript are listed at the end.

For additional information regarding this manuscript, contact Roger.Roberts@ibcbrussels.org.

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The Ministry of Intercessory Prayer

Introduction:

Open your Bibles with me to Paul's Letter to the Philippians, which is perhaps Paul's warmest and many ways most encouraging letter about joy in the midst of adversity. Paul and his traveling missionary companions, including young Timothy and Dr. Luke, had founded the church at Philippi with a group of new converts in the home of Lydia, a businesswoman, who hosted Paul and his companions (Acts 16:11-15). Paul loved this church, which had been supportive of his ministry, and whose generosity was an example to the Corinthians in sacrificial, even miraculous giving (2 Corinthians 8:1-5). These Macedonians proved that in God's economy, "Poverty plus joy equals generosity" (Fee, 28). Paul paid at least two visits to this church, and wrote this letter from his first Roman imprisonment in about AD 61 or 62.

Amazingly, though Paul writes from prison and while chained to a Roman soldier, his theme is joy, with the word group of joy and rejoice appearing more frequently than any other in this brief letter (14 times). He writes to thank the Philippians for their gift sent by Epaphroditus, who informed Paul of the sufferings of the church from outside forces, perhaps the persecution

being meted out by the Roman government. Philippi was an important Roman outpost, and frequent parades and public events required the citizens to bow down and make the pledge of allegiance, "Caesar is Lord." Since Jesus alone is Lord, Christians could not join in this pledge, and of course then faced the consequences of persecution. Thus the Philippian church needed to be encouraged.

On this special Day of Prayer for the Persecuted Church, we look at the opening verses of this letter, which begin with his familiar greeting. Paul mentions Timothy, who was probably his "secretary" to whom he dictated this letter and who also was well known to the Philippian church. He addresses this letter to *all* the saints at Philippi. Paul reminds the church that each one has been set apart, viewed as holy through the imputed righteousness of Christ, but also being made holy in imparted righteousness as they grow in spiritual discipline. Paul says, "Grace and peace to you from God the Father and the Lord Jesus Christ!" reminding the church that they are God's people saved and being transformed by grace alone. Peace, the common Jewish greeting, was more than a greeting for Paul. Peace was the spiritual wellbeing that results from saving grace. By grace we have peace with God and the peace of God.

Follow as I read...

Philippians 1:1-11

As the Lord continues to lead, next Sunday and the following, I will preach on the two Scripture texts that define our vision and mission as a church. At the top of the list (at the top with "Scripture based instruction) of our core values that support our mission is "the power of prayer." In all that we believe God wants us to be and do, we realize and affirm that prayer must be a top priority. Prayer is our declaration of total dependence on God. Prayer is our way of connecting with God for his wisdom, direction and power, both as individuals and as a church, as we daily face spiritual warfare and the task of doing our mission in the Great Commission. Prayer is not limited to formally addressing God in a particular style or posture, nor is it always verbally and audibly articulated. Prayer is the attitude of reverent dependence on God, and is our awareness of his presence. Prayers are thoughts lifted heavenward, anywhere and at anytime of the day, and is "practicing resurrection" (Peterson, 266f).

The Apostle Paul was a man of prayer, who obviously had an amazing ministry of intercession. He would frequently speak of praying without ceasing, day and night, for his fellow believers (1 Thessalonians 1:2-3; 2 Timothy 1:3). I take his statements to mean that his thoughts about his fellow believers quickly turned into prayer and that his life and work and letter writing was done as an act of prayer before God. Prayer for others was for Paul almost as natural, incessant and essential as breathing.

Peterson's paraphrase of Scripture, *The Message*, has Paul expressing this continuous prayer ministry as,

“Every time you cross my mind, I break out in exclamations of thanks to God. Each exclamation is a trigger to prayer” (verse 3).

To cease praying was for him unthinkable. Paul’s attitude about intercessory prayer, that is, prayer for others, was not unlike that of the prophet Samuel, who said to his fellow Israelites,

“As for me, far be it from me that I should sin against the Lord by failing to pray for you” (1 Samuel 12:23).

I believe it is timely and fitting that we look at this prayer, which should serve as one of our model prayers, in much the same way as the Model Prayer which Jesus gave us in Matthew 6:9-13. In this prayer, with which Paul opens his affectionate and encouraging letter to his most beloved congregation, we see elements that ought to characterize our praying, including our intercession for the persecuted church. For this ministry to be effective and God-honored...

We must pray with the attitude of gratitude (verses 3-6)

Paul prayed with deep and sincere gratitude to God for the people of God. Notice, he says “for *all* of you” (verse 4), not just those who agreed with him or that were directly supportive of him, but rather...

For the people of God

In our praying and thinking, we must realize that God’s people include those like Euodia and Syntyche (4:2), who obviously were church leaders at odds with each other. One of the blessed results of intercessory prayer is the way our attitudes change towards those for whom we pray. Prayer is fellowship with God, and when we worship and fellowship with God in prayer, we begin to think about and think like the way he thinks about people—with total love and acceptance of them and a desire to do good to them, including even those at odds with us (Matthew 5:44-45). We are not prepared to intercede for the *church persecuted* until we have a right relationship with the *church present*.

The late James M Boice wrote that intercessory prayer changes our relationships to other Christians.

“This is how it is. You begin by coming to God about someone you dislike, and God is glad to hear your views because he wants you to be honest with him. And so you pray, ‘Oh, Lord, I just can’t stand Mrs. So-and-So. She’s so loud and she wears such flashy clothes; I just know she’s not thinking about spiritual things during the sermon.’ And on and on you go,” says Boice, “and God listens. But he also begins to work on you. And before long something occurs to your attention that puts Mrs. So-and-So in a slightly different light.

And you discover some evidence of God's hand in her life that you had never noticed before. And you say, 'Oh, Lord, I never saw that in her before. She's really your child and she's trying to serve you in that way.' And God will smile and say, 'Well, if you have discovered that, why don't you begin to pray for her? Because if you do, you'll begin to find other things that you don't even dream are there.' And you do it," continues Boice. And before long you find that you are speaking to her in a friendly way, and after that you become friends. And you awake to the fact that she is really one of your sisters in the Lord. That is the power of prayer in Christian fellowship," concludes Boice. "God increases the fellowship by changing you" (Boice, 49).

To be a member of the church, the Body and Bride of Christ means that we accept the responsibility to pray for anyone and everyone in the church. No one is outside the realm of our praying responsibility. Euodia must pray for Syntyche (4:2).

We must pray with the attitude of gratitude for *all* the people of God and...

For our partnership in the Gospel

Paul viewed all the Philippian Christians as his partners in the cause of the gospel. That word for partnership is the word often translated as "fellowship" (in the Greek: *koinonia*). A lot of the richness of this word is lost to us today because when we hear "fellowship" we often limit our understanding to the activities we enjoy in Fellowship Hall. Fred Craddock says, "For the church today to announce a meeting for the purpose of fellowship is in essence to promise all attending that there will be no serious business, no worship, no work" (Craddock, 17). But for Paul fellowship means our shared life in Christ Jesus, that is symbolized by the Lord's Supper, which is Communion, a translation of this same word for fellowship. Paul thinks also of the fellowship of the Philippians' participation with him in the support and work of the Gospel. There is great fellowship when we are serving God side by side and are aiding and encouraging one another.

Particularly here in a culture that is post-Christian, and foreign to the evangel, the Gospel of Jesus, we need this true fellowship, this partnership. In our praying we need to express gratitude for each other, realizing that it was not primarily the EU or NATO or your company that placed you here in Belgium. It was God's leading that brought you here and to IBC. And just like on most mission fields, we need one another. There is a reason God placed every one of you in this church, to be a source of encouragement to one another and to fill a vital function without which IBC would be weakened in our mission and mutual ministry of encouragement.

The earliest church in Jerusalem was a unique fellowship of love and mutual sharing of lives and possessions, but also was one of passionate intercession. When Peter and John were released from their imprisonment and returned to the congregation to report the threats against them, the church prayed, not for an ease of their circumstances, but rather for even greater boldness in proclaiming the Gospel. The result of this prayer was a mighty demonstration

of the presence of the Spirit, who enabled the people to witness with even greater boldness (Acts 4:23-31).

When I first participated in scholastic sports as a young adolescent, I began my career being what is known as a “bench warmer.” Until I became bigger, stronger and more capable in my sport, I had to sit on the sidelines and watch the other players compete. And if our team won the game, we on the bench were encouraged to share in the victory, since we helped the competing players by practicing with them in preparation for the games. But the joy isn’t the same unless you are participating in the contest. You don’t really sense that you own the victory unless you’ve competed and worked directly for victory, unless you’re tired, dirty and wet with sweat after the “battle,” as it were. I was motivated to get off the bench and into the full participation of the game. I wanted the honor of wearing a dirty uniform after the game was over!

Paul wanted the entire church to realize they were participants in the battle and that they were in a vital partnership in the Gospel, even if they were not up front in leadership. And, of course, one way to be vitally involved is through prayer.

And our involvement, just as with the network of churches that Paul planted, includes intercession for the worldwide church. And today we think particularly of the persecuted church, the universal Body of Christ.

Richard Wurmbrand (1909-2001) visited my seminary and spoke in my theology class, sharing the stories of torture, imprisonment and other forms of persecution that he and his fellow Christians in Romania suffered under Communism. He asked us if we believed in the fellowship of the worldwide Body of Christ, a belief we all affirmed. Then he said, “When we were being tortured and imprisoned, did you suffer with us?” We had to confess that we were usually oblivious to their condition and unfaithful in intercession.

We receive almost daily Internet news about the persecuted church from organizations like The Voice of the Martyrs, Barnabas Fund and Open Doors. There’s no excuse for our not sharing in the fellowship of these who suffer and participating in the partnership of prayer. And we need to do so...

With confidence in God’s power

Paul knew that the good work of saving grace would be brought to full completion, both in the lives of the individual Philippians and also in the life of the church, which was also begun by God’s grace. Paul understood that prayer was not coercing God against his will, but is a participation in God’s almighty, sovereign will and work.

Remember, Paul prayed as we must pray, for the entire church. Paul believed all were objects of God’s grace, even the ones that seemed less promising and productive. Paul knew that those who were weaker in faith and who perhaps were a bit of a challenge to the church’s unity and fellowship were nevertheless God’s work in progress. He could appreciate the

construction taking place and excuse the inconvenience and discomfort caused by flawed and immature Christians. We need to learn to pray for people, not only as they are, but to pray for them as God intends for them to be. And he works through the prayers of his people to continue to do his work. That work won't be finished till we see Jesus in glory and receive our final perfection and glorification (2 John 3:2). But even now, when progress may be imperceptible, God is at work.

This should be an encouragement for you who are praying for errant and rebellious children. Perhaps God's construction work on them seems interrupted for the time being. It seems that spiritual growth is temporarily suspended. But pray with complete trust in God's grace. None of us knows for sure the true spiritual condition of another. Our praying with confidence in God's power to change and to complete what he's started is not restricted to praying for those who have already received saving grace. There may be a child or a spouse who as yet has not come to faith. Yet God has given you evidence or other encouragement that your loved one or other acquaintance has begun to experience the work of grace in his or her life. If that's the case, then be encouraged. God will finish what he's started. God doesn't leave any of his construction sights abandoned. That as yet unconverted person is in God's hands and is destined for completion in faith as much as the unformed elements of creation were destined for God's work of creation when the Spirit of God moved over and hovered over the deep (Genesis 1:2).

We need to also intercede for the church with the same confidence in God's power to finish what he started. Paul knew that when he answered God's Macedonian call and came to Philippi and met Lydia by the riverside, that God had clearly invited him to join his work. A good number of years ago, God impressed a group of believers worshiping in Jerbise, Belgium, to begin a new church start in Brussels, with families that had been transferred from SHAPE to NATO. God began that work, which has been confirmed through the years by a vibrant, dynamic international, evangelical church called IBC Brussels. We face some challenges but also great opportunities. As we pray for our church, we must do so with confidence that God Almighty will finish what he has begun. As your pastor, I realize as never before that the growth and health of this church is not in my hands. God's power, grace and supply will continue to be manifested among us.

In the ministry of intercessory prayer...

We must pray with the affection of Christ Jesus (verses 7&8)

Paul's letter to this most beloved church simply brims over with his expressions of love for them. And this is true for Paul, even when his love was not reciprocated. He, like his Savior, initiated the love relationship with the churches. As Craddock writes, "Nowhere in Paul's letters does one get the impression that his love waited for the phone to ring" (Craddock, 18)

Like was true for Paul, our intercession for one another must be with the affection of Christ Jesus...

That is based on a our common life in grace

Paul realized that every member of the church in Philippi shared with him a common experience of the grace of God in Christ Jesus. First, he knew they were all saved by the same grace and indwelt by the same Spirit. His relationship with every member of the church, regardless of how immature or even difficult to relate to, was a part of his relationship with Christ. Because Christ Jesus lived in old Belligerent Bonny and Dyspeptic Doris (Euodia and Synyche in 4:2), he realized his responsibility to love the Jesus in them, and help them let the Christ within them be more a dominant part of their lives.

Paul was grateful for the grace he received through their acts of kindness toward him, as they sent material and financial support to him through Epaphroditus (2:25). Paul recognized his absolute dependence on Christ was expressed directly and practically through the material and practical support he received from the Phillipians.

When we pray for one another, we must realize our dependence on one another as brothers and sisters of the grace of God. We have nothing we have not received as a gift of God's grace, including our friendship and fellowship with one another (1 Corinthians 4:7). We relate to each other, even to the weaker and the less mature spiritual babes among us, as our spiritual equals. We are all of equal worth in the eyes of our heavenly Father. Paul is saying that we all share equally in God's grace, whatever our circumstances. Paul knew that he was serving the Lord and making the best of his opportunities, whether he was chained to a Roman soldier in prison, or whether he was actively and publicly "defending and confirming the Gospel" (7). And, whatever the circumstances of those for whom we pray, we must realize their equal value to God and their important place in the life of the church and the kingdom. We are not God's independent people, but rather his inter-dependent people.

Paul acknowledged that the church at Philippi supported him during difficult times. Unlike the church at Corinth, which tended to discount Paul's authority because of his sufferings, the Phillipians understood that spiritual leadership is not based on outward style, show and success, but on the power of a cruciform life of weakness and suffering. This is what Paul meant, I believe, by their sharing in God's grace with him (verse 7). *The Message* puts it thusly:

"You have, after all, stuck with me all the way from the time I was thrown in jail, put on trial, and came out of it in one piece."

In other words, this church shared the same outlook of how God uses our weakness, plus his grace, to do great things. And we must not measure success in God's work by worldly standards. As Frank Thielman writes, "Faithfulness to the church and its divinely called leadership should not be tied

to such worldly definitions of success as physical facilities, numerical growth, a comfortable lifestyle, and impressive credentials. This passage,” says Thielman, “challenges modern Christians to look beyond what is seen and focus on the heart, and to remain faithful to the church, its leadership, and its missionaries even when, in the world’s view, they look like failures” (Thielman, 45). Paul and the Philippians shared a common life and outlook of grace.

As we pray for the persecuted church, we have a lot to learn from their example of a cruciform life. I’m personally challenged to grow in the grace that characterizes pastors in lands of persecution who remain faithful to the Gospel despite threats of imprisonment, torture and even death.

We must pray with the affection of Christ Jesus that is based on our common life in grace and...

That is based on the uncommon love of Christ

Verse 8 in Paul’s prayer is an astonishing statement, not unlike his claim in Romans 9:2-3. There Paul speaks of his “unceasing anguish” in his heart for his unsaved fellow Jews, and that he could wish he were cursed and cut off from Christ if by so being his kinsmen might be saved. Here in verse 8 of our text Paul speaks with the uncommon love of Christ, how that he longs for the Philippian believers with “the affection of Christ Jesus.”

Eugene Peterson paraphrases this expression in a way that captures the astounding, uncommon love of Christ through Paul:

“He (God) knows how much I love and miss you these days. Sometimes I think I feel as strongly about you as Christ does!” (Verse 8, *The Message*).

Not even the Apostle Paul could love as much or as purely or sacrificially as does Christ Jesus, who loves with an everlasting and perfectly self-giving love. Nor can any of us, even if we lay down our lives for others, ever approximate the love shown and proffered us from the cross of Christ. But we can love with the same kind of Christ-like love, a sacrificial, active and practical love that isn’t conditional upon whether the persons we love are deserving or that they will ever acknowledge or reciprocate our love.

This uncommon love is almost a by-product of our intercession for others. As we noted above, in the progression of the woman’s prayer that began with near contempt and led to deep and loving friendship, so as we pray for even our enemies and antagonists, love begins to rule in our hearts and to shape our feelings as well as our prayers. I know there have been times (too few, I fear) when I have been in prayer, and “found myself” uttering a prayer for someone whom I didn’t particularly like. And then I think to myself, “Did I really say that?” Yes, God will shape and direct our prayers, if we are praying in the Spirit (Romans 8:26-27).

We must pray with the affection of Christ Jesus, but also...

We must pray with the aim of our godliness and God's glory (verses 9-11)

True intercession isn't a routine of scanning a long list of names and saying a "generic" *God bless them all* prayer. Scripture and certainly Paul's prayers indicate that we are to pray for specific needs in people's lives.

We cannot improve on the Model Prayer of Jesus, the models in the Psalms and the prayers of the New Testament, such as this prayer of Paul's, to know how and for what to pray for others. There are missionaries that have enlisted me to be on their prayer support team, and I am glad to do so and seek to be faithful, to pray especially for the missionaries supported by IBC. But I assure them that, rather than praying especially for their targeted people group, or for specific needs of those to whom they are ministering, I am praying for them. And I'm praying for them the promises and principles for spiritual blessing I find in my daily worship time and Scripture reading and journaling.

One missionary, who is seeking to evangelize an unreached people in an unevangelized country in Eastern Europe, is a godly young lady who is doing a good work establishing witnessing relationships as she follows her assignment. But her prayer list she sends out at times includes her request that her prayer support team pray for her cats. She's asked prayer for the cats when they were ill, and even when they were lonely during extended times of her absence from them. I'm not ridiculing the legitimate love of this fine missionary for her cats, but she need not ask me to pray for them. I'm going to pray for things like Paul mentions here in this text.

In verses 9-11, Paul says we should pray for...

The fruit of righteousness through Christ

Paul's first petition for the Philippians is that their love might increase. This would of course begin with their love for Christ, and then the love of Christ that they should express toward one another. Love must be the basis and beginning of our relationships with one another. Love keeps us from being critical, censorious and judgmental toward each other. Paul knew that there was a misunderstanding in the fellowship, and a bit of rivalry or power struggle between two ladies in the church. If left unchecked, it could lead to serious disruption and division in the church, which for Paul would be intolerable and even unthinkable, that the unity for which Christ prayed and which makes the church the Body of Christ, should be destroyed.

But he also prays that this love might be discerning and not sentimental. Again, *The Message* puts verses 9 and 10 this way:

"Learn to love appropriately. You need to use your head and test your feelings so that your love is sincere and intelligent, not sentimental gush."

Love does need to be combined with intelligence and discrimination, else we indulge people to their own spiritual harm, like an unthinking, doting grandparent giving children things they don't need and which might even be potentially harmful. Sentimental love in the church overlooks serious sins and moral problems that bring destruction to individuals and the fellowship and witness of the church. Without love, however, people can become judgmental and censorious of others, making an issue of things that don't really matter. It seems that most church fusses and conflicts are centered on things that don't really matter. I've known of churches that have split and lost their unity and harmony over matters such as what color carpet to place in the worship center. And other things that don't matter often have to do with the style or format of another's ministry, or even non-essentials in another's lifestyle or worship music style. Again, the motto should be, "In essentials, unity; in non-essentials, diversity; and in all things charity."

Paul says we should pray for one another that we will all be prepared for our giving an account before the Judgment Seat on the day of Christ (10). Our prayer must be that our fellow believers will have a good understanding and make right choices that lead to godliness. Recently I visited with fellow believers who are struggling with some heavy burdens in their lives. One of these blessed my heart when she shared how that she realizes that God is not concerned to pamper us with easy circumstances, but to prepare us for eternal glory. Our prayers must be for the eternal blessedness of our fellow believers, and not that God will remove the problems, but that he will give grace to face the problems and to overcome in Christ Jesus and to be faithful witnesses in these difficult times.

Indeed, the Philippian believers were experiencing the difficulties of being "saints in Christ Jesus at Philippi" (verse 1). Many were being persecuted. All would pay a price for loyalty to Christ as Lord in a city where everyone else was declaring, "Caesar is Lord." I wonder also how we should pray for the persecuted church of our day. Certainly we should pray for the governments of these nations that ignore and even violate civil rights and religious freedom. We should pray that God would protect and provide for them and their children and bring deliverance whenever possible. But we must also pray for God to give them and us grace to be faithful to Christ when we are being pressured to deny or renounce him as Lord.

We are to pray for one another that we might all be filled with the fruit of righteousness. This is none other than a prayer for the fullness of the fruit of the Spirit as Paul describes it in Galatians 5:22-23. This fruit of righteousness will also result in the fruit of evangelism, good works and praise. John Wesley's favorite definition of Christianity came from a Scotsman, Henry Scougal, who said that Christianity is "the life of God in the soul of man" (Lloyd-Jones, 39). These virtues that Paul describes as the fruit of righteousness, such as love, joy, peace, patience, goodness, kindness, humility and self-control are descriptive of God himself. When Christ lives and rules in us and lives his life as us, this is what it looks like. And we are to pray with an aim...

To the glory and praise of God

We are to pray for the fruit of righteousness that results “to the glory and praise of God” (verse 11). We all know how the failure to live up to our calling in holiness results in dishonor and disgrace to the name of God. Even this church has not been spared dishonor to Christ in the past decade, with the moral failure of its senior leader. Such experiences remind us of our moral weakness and vulnerability in the midst of an arena of spiritual warfare. Whenever a brother or sister falls, or a church falls into disunity, division, discord and strife, we must all ask whether or not we had been faithful to intercede for that brother, sister, or church and its leadership.

Our praying for one another is that God will be glorified and praised because of our lives. That means that when people see us they will see something of Christ Jesus. And because of us, Christ will be better seen and understood by those who are observing our lives. It means that as a result of our lives, there will be more around the throne to worship Christ forever.

Also, we pray for the persecuted church, that as we see in the Book of Revelation, their suffering and martyrdom will bring great glory to the name of Christ (Revelation 6:9-11). So we pray for the Spirit of glory and of God to rest upon them (1 Peter 4:14).

Conclusion:

If we are to say that we at IBC are a people of prayer, we must commit to pray and then we must pray. We’ve seen that this opening passage in Philippians is a call to prayer and a model prayer for us. Can we commit, as we look together at this powerful letter of joy, to being a part of IBC’s prayer ministry and praying this prayer for one another? As one commentator (Gordon Fee) has said, this is a great prayer for parents and grandparents to pray for children and grandchildren. It’s a great prayer for you to use as you pray for your home group members, and for those on our prayer list and also in our hearts. It’s a prayer I want to pray for my fellow elders, our missionaries and other fellow believers, including the persecuted church.

But note, Paul prayed for “all the saints” (verse 1). His heart was open to all, regardless of how insignificant they may have seemed to those who look on the outward appearance. And Paul also prayed for those who may have been at odds with him and with others in the church. Remember, praying for others might well result in the change of your attitude about and relationship with that person you don’t like, or whom you think doesn’t like you.

Praying for the persecuted church is the privilege of fellowship with that precious part of the Body of Christ that is called to suffer for their faith and to bring exceptional honor and glory to his name.

IBC's prayer ministry is an exceptional opportunity to participate in a collective ministry of prayer and to engage in mutual sacrifice of our time as we pray together, for example, in prayer meetings and participate in our 24-hour prayer chain.

Let's pray for one another and the worldwide church, the Body of Christ, with the attitude of gratitude, the affection of Christ, and with the aim that Christ be formed in us and glorified through his people everywhere. I've asked our Prayer Ministry Leader, Francoise, to lead us in a special prayer for the persecuted church.

Questions for personal reflection and/or group discussion:

1. Why do you think that the IBC's "core values" has prayer at the top of the list of priorities?
2. Can you recall a time in your life when your praying for someone changed your attitude toward that person?
3. In what ways are our fellow Christians and members of the persecuted church, our partners in the gospel?
4. Read verse 6 of our text. In what ways is this verse an encouragement to you? What does it say about those for whom you are praying? What does this verse promise about the future of the church, even in lands of persecution?
5. In what ways are we as fellow Christians and fellow church members dependent on each other?
6. What do you think Paul means by his loving the Philippians with "the affection of Christ Jesus"? How does your love for others compare with Christ's love for us? How can our love for others grow in Christ-likeness?
7. From verses 9-11 make a list of things to pray about for those for whom you are praying and for whom you will pray over the following weeks.

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