

The Seven Pillars of Prayer

Part II

05 - Living the Simple Gospel
Church on the Park I Sunday, 27 NOV 2016

Text: Philippians 1:3-11

Theme: Solid prayer interweaves faith, hope and love together, producing much fruit for God's glory.

Intro: In the above passage we get a glimpse into Paul's prayer life. He leaves us a model, showing us how to pray. In this passage you can see seven pillars of prayer, when put into practice, will make your life into a 'house of prayer.' Last week we covered the first three pillars. *Can you remember them?* First, pray with **thanksgiving**. Second, pray with **joy**. And third, pray in **light of the Gospel**. Today, we will cover the next four pillars in Paul's opening prayer to the Philippians.

1) Pray with confidence (Phil. 1:6).

- Here we start to see **more** of **why** Paul prays with **thanksgiving** and **joy**.
 - His thankfulness and joy **sprang** from the **Gospel**. As Paul said to the Romans, "The Gospel is the **power of God** for **salvation**" (Romans 1:16).
 - The Philippians were now **sharing** in this life-giving power—Jesus Christ within.
 - People who **don't know** the power of the Gospel, pray in a very **unsure** way.
 - They say things like, "**Maybe**, if it is your will, you will help me finish the race."
 - That **may** sound **humble**, but its not **based on truth**.
 - When you **know Jesus**, you pray with **confidence (1 John 5:14-15)**.
 - Prayer must be **centred** in **God's power, goodness** and **perseverance**.
 - The Father does **not give up**.
 - In this part of Paul's opening prayer we see Paul **interweaving** three important things: **faith, hope** and **love**. All these things work together.
 - In verses 3-6 we see faith and hope. Later, we will see love.
 - **Faith** gets you **walking** over the **bridge** of **hope** to the **ground** of **love**.
 - *What is hope?*
 - **Hope** in Scripture is **not a mere wish** like we use the word hope. Hope is **confidence** in who God **is** and sure **expectation** that he will **fulfil** his word.
 - He is the **alpha and omega**, the aleph and tav, the beginning and the end.
 - If he **begins** something, he will **complete** it.
 - So when you pray for someone, your confidence is in **God's ability** not **their ability**.
 - **See** passed the vessel and into the **treasure inside**. That's what it means to see in the spirit (***2 Cor. 5:16-17**).
 - I think Paul had in mind the **rebuilding** of the **second temple** when he wrote Philippians 1:6 (Ezra 3-4).
 - Here's the background: **Zerubbabel** the son of Shealtiel and **Joshua** sons of Jozadak led the rebuilding of the temple.
 - They laid the **foundation** of the temple with **great celebration** and **emotion** (Ezra 3:8-13).
 - But, after doing this, the **enemy fought** them with all they had (Ezra 4:1-24).
 - And this is always what happens in the Christian life. You **begin** with great **joy** and **emotion**, but then goes the **fierce resistance**.
 - First, the enemy tries to **befriend** them, saying "Let us help you."
 - Second, they try to **discourage** them
 - Third, they **frighten** them (**intimidation** and **fear**)
 - Fourth, they **frustrate** them with **bad counsel**

- Fifth, **accusations**
- Sixth, **physical force**.
- Now, the work on the temple had completely **stopped**.
- I want to show you how you can **overcome** these things.
- God combatted the enemy by **sending prophets**. The **prophets** arose with **God's Word** (Ezra 5:1-2).
- **Zechariah 4:6-7 & 8-10**: Here's the **answer** of how you will overcome.
 - "The hands of Zerubbabel have laid the foundation of this house, and his hands will **finish** it" (Zech. 4:9).
 - Notice how **mountains** are mentioned again: **Mark 11:20-26**
 - Pray with **faith**. This means pray with **confidence** in God with hope.
- *I've Got Confidence*, Andrea Crouch (from Keep On Singin')

2) Pray from the heart (Phil. 1:7-8).

- Paul prays from the **heart**—from a heart that Jesus has **changed** and put his desires in.
- Here is one of the central differences between the **Kingdom of God** and **man-made religion**.
 - Religion sees people as **customers** and **consumers**. They see people as **numbers** and **objects**. There is no feeling of **love** and **affection**, **no emotional attachment**.
 - With religion, people are more concerned about being **right**, than **caring**.
- Look at Paul's words. "It is only **right** for me to **feel** this way about you all."
 - "I have you in my heart." He is saying that we are brothers in the gospel. We **share** the same grace. I'm not better or above you. I'm one of you. "I long for you all with the affection of Christ Jesus"
- Think about the **high priest**. He wore a **breastplate** on his **chest**, **over his heart**. In it were **jewels** which represented every tribe of Israel (Exo. 39:8-14).
 - *Do you see one another as jewels? Do you see the value of one another? Do you carry them with you when you go into the presence of God?*
- Paul is like the high priest here, like **Jesus Christ**. He **carries** the people on his heart. They are in him. He is one with them. They share the same Gospel, the same Jesus Christ.
 - The Gospel makes you **one with God**, but also one with **one another**.
- Jesus' affections were in Paul's heart. True prayer is **Jesus praying through us**. We **think**, **desire** and **feel** as he feels.
- **Affection** means **inward parts**. "bowels, intestines, desires, compassion, tender mercies, affection" (*splagchnon*)

3) Pray for more love (Phil. 1:9-10).

- "And this I pray, that your **love** may **abound** still **more and more**."
- When you **pray** for the saints, pray that their **love grows**.
 - It's **not** that they had **no love**, it's that he wanted Christ love within them to grow.
 - Remember, when you are praying for fellows believers, **Christ** is already **within** them. God is **already** at **work**.
 - And yet, we **participate** in the **Gospel**, in his work, **through prayer**. Why?
 - Because **prayer** is **love in action**. You'll only have **God's heart** for people **as you pray** for them.
 - Listen to this part in the **Message translation**:
 - "So this is my prayer: that your love will flourish and that you will not only love much but well. 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**. Live a lover's life, circumspect and exemplary, a life Jesus will be proud of: bountiful in fruits from the soul, making Jesus Christ attractive to all, getting everyone involved in the glory and praise of God" (Phil. 1:9-11, MSG).
 - "in **real knowledge** and all **discernment**" (NASB).
 - This is **not sentimental gush**. Love **embraces** the **feelings**, but **transcends feeling**. It must be based on **true knowledge** which only comes from **God's Word** and **revelation**.
 - **Discernment**, knowing the difference between **true and false**, the **authentic** and the **fake**, is critical.

- Real love is **pure, without hidden motives** (*eilikrines*). Real love **keeps you from stumbling** on your journey (*aproskopos*).

4) Pray to glorify and praise God (Phil. 1:11).

- I remember that before I was saved I'd always pray each night and also throughout the day. However, my prayer didn't have Jesus' interests in mind. They were all about myself. I'd pray to do good on tests, praying for a girlfriend, praying that I would make money. I was the **centre** of my prayers.
- When you pray rightly, you are not the centre of your prayers. Other people are not even the heart of your prayers. It's Jesus and his purposes that is the centre. **J.O.Y.** Jesus, Others and Yourself.
- The **goal** of prayer is **fruit that glorifies God**, fruit that is produced through **Jesus Christ**, not by our own efforts.

Conclusion: Pray with confidence and from the heart. Pray for the love that Jesus has planted into the hearts of his people to grow. Prayer that is full of faith, hope and love, produces much fruit for the glory and praise of God.

END NOTES

'Confident' Word Study

31.46 πείθομαι: **to come to believe the certainty of something on the basis of being convinced**—**'to be certain, to be sure, to be convinced.'** πειθόμεθα γὰρ ὅτι καλήν συνείδησιν ἔχομεν 'we are sure that we have a clear conscience' He 13:18; οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται 'neither will they be convinced if someone rises from the dead' Lk 16:31; πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ ... δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ 'for I am certain that neither death nor life ... can separate us from the love of God' Ro 8:38–39; πεποιθῶς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ **'I am sure of this:** that he who began his good work in you will carry it on until it is finished in the day of Christ Jesus' Php 1:6. (Louw Nida)

3982. πείθω peíthō; fut. peísō, aor. pass. epeísthēn, perf. pass. pépeismai, 2d perf. pépoitha. **To persuade, particularly to move or affect by kind words or motives.**

(I) Act. voice, to persuade.

(A) Generally, to persuade another to receive a belief, meaning to convince, and in this sense used mostly with the acc. of person (Acts 14:19; 18:4, "he . . . persuaded the Jews," meaning he sought to convince them; 2 Cor. 5:11). With the duplicate acc. of person and thing (Acts 28:23, "persuading them concerning [the truth about] Jesus"). With the acc. of person being implied (Acts 19:8). Used in an absolute sense to persuade of alleged error (Acts 19:26). Followed by the acc. of person with the inf. meaning to persuade to do something, to induce (Acts 13:43; 26:28). With the acc. of person and hina (2443), so that, in the sense of to instigate (Matt. 27:20).

(B) To bring over to kind feelings, to conciliate. (1) Generally, to pacify or quiet an accusing conscience, "our heart" (1 John 3:19; Sept.: 1 Sam. 24:8). (2) To win over, gain the favor of, make a friend of, with the acc. of person (Gal. 1:10); by presents, bribes (Matt. 28:14; Acts 12:20).

(II) Mid. / pass., meaning to let oneself be persuaded, to be persuaded.

(A) Generally of any truth. Used in an absolute sense, to be convinced, believe (Luke 16:31; Acts 17:4; Heb. 11:13 [TR]); used in an absolute sense, but with the inf. implied (Acts 21:14); followed by the dat. of thing (Acts 28:24); perf. pass. pépeismai with pres. meaning, I am persuaded, convinced (Heb. 6:9), with the inf. and acc. (Luke 20:6); followed by hóti (3754), that (Rom. 8:38; 14:14; 15:14; 2 Tim. 1:5, 12).

(B) To assent to, obey, follow, followed by the dat. of person or thing (Acts 5:36, 37, 40; 23:21; 27:11; Rom. 2:8; Gal. 3:1; 5:7; Heb. 13:17; James 3:3).

(III) 2d perf. pépoitha, intrans., to be persuaded, to trust.

(A) To be confident, assured, followed by the inf. and acc. (Rom. 2:19); with hóti (3754), that (Phil. 2:24; Heb. 13:18); with toúto (5124), this thing, followed by hóti (Phil. 1:6, 25); with epí (1909), upon, followed by acc. with hóti meaning in respect to (2 Cor. 2:3; 2 Thess. 3:4) with eis (1519), into, and the further adjunct en (1722), in, en kuriō (kúrios [2962], Lord) meaning in or through the Lord (Gal. 5:10); with en kuriō alone (Phil. 2:24; 2 Thess. 3:4; Sept.: Deut. 33:28 [cf. Job 12:5; Prov. 10:9]).

(B) **To confide in, rely upon**, followed by the dat. (2 Cor. 10:7; Phil. 1:14; Phile. 1:21; Sept.: Prov. 14:16; Is. 28:17); by en (1722), in, with the dat., meaning to trust or have confidence in (Phil. 3:3, 4); by epí (1909), upon (Mark 10:24; Luke 11:22; 18:9; 2 Cor. 1:9; Heb. 2:13; Sept.: Ps. 2:12; 25:2; Prov. 11:28); by epí with the acc. (Matt. 27:43; Sept.: 2 Kgs. 18:21, 22).

Deriv.: anapeíthō (374), to persuade or induce in an evil sense; apeithés (545), disobedient; eupethés (2138), easy to be entreated; peithós (3981), persuasive, enticing; peismoné (3988), persuasion; pepoithēsis (4006), trust, confidence; pístis (4102), belief; pistós (4103), faithful.

Syn.: pistóō (4104), **to trust or give assurance to**; plērophorēō (4135), to be **fully assured**; sumphōnēō (4856), to agree; suntíthēmi (4934), to assent; sugkatatíthēmi (4784), to consent; pisteúō (4100), to **believe**, be persuaded of; diabebaiómai (1226), to affirm; hupotássō (5293), to subject; parotrúnō (3951), to urge; metastréphō (3344), to turn around; protrépō (4389), to exhort; parotrúnō (3951), to urge along, stimulate; sumbouleúō (4823), to give counsel; hupodeíknumi (5263), to indicate, show, admonish.

Ant.: apeithēō (544), to be disobedient; apistéō (569), to disbelieve; apotrépō (665), to turn away. (WSNTDICT)

I've Got Confidence, Andrea Crouch

When trouble is in my way
I can't tell my night from day
That I'm tossed from side to side
Like a ship out on a ragin' tide
I don't worry, I don't fret
My God has never failed me yet
Troubles come from time to time
But that's alright I'm not the worryin' kind

Because, I've got confidence
God is gonna see me through
No matter what the case may be
I know He's gonna fix it for me
I've got confidence
God is gonna see me through
No matter what the case may be
I know He's gonna fix it for me

Job was sick so long
Till the flesh fell from his bones
His wife, cattle and children
Everything he had was gone
But Job with his despair
He knew that God still cared
Sleepless days and sleepless nights
But Job said that's alright

Because, I've got confidence
God is gonna see me through
No matter what the case may be
I know He's gonna fix it for me
I've got confidence
God is gonna see me through
No matter what the case may be
I know He's gonna fix it for me

Mmmm, some people wonder how I smile
Even when I'm goin' through trials
They say, Andrae, how can you have a song
When everything is goin' wrong?
But I don't worry, I don't fret
My God never failed me yet
Troubles come from time to time
But that's alright, I'm not the worryin' kind

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Cause, I've got confidence
God is gonna see me through
No matter what the case may be
I know He's gonna fix it for me
I've got confidence
God is gonna see me through
No matter what the case may be
I know He's gonna fix it for me

'Feel' Word Study

5426. φρονέω phronéō; contracted phronō, fut. phronēsō, from phrén (5424), mind. To think, have a mindset, be minded. **The activity represented by this word involves the will, affections, and conscience.**

(I) Generally, to be of an opinion. Followed by the acc. of thing (Acts 28:22; Rom. 12:3; 1 Cor. 4:6; Gal. 5:10; Phil. 1:7). With an adv. or adv. phrase (Rom. 12:3; 1 Cor. 13:11). Of time, to regard, keep (Rom. 14:6 [cf. Gal. 4:10]).

(II) To think, to sense mentally, followed by the acc.

(A) Generally (Phil. 2:5, "let the same mind be in you as in Christ" [a.t.]; Phil. 3:15). In Rom. 12:16, not to think of "high things" (hupsēlá [5308]) means not to be proud. In the phrase *tó autó* ([846], the same thing) phronéō it means to be of one mind, one accord, to think the same thing. *Tó autó* is the same as *tó hén* (neut. of *heís* [1520], one), to think one and the same thing (Rom. 15:5; 2 Cor. 13:11; Phil. 2:2; 3:16; 4:2).

(B) To be mindful of, to be devoted to (Matt. 16:23; Mark 8:33; Rom. 8:5; Phil. 3:19; Col. 3:2); with *hupér* ([5228], on behalf of, for), to mind, regard, care for (Phil. 4:10).

Deriv.: *kataphronéō* (2706), to despise; *paraphronéō* (3912), to be foolhardy; *periphronéō* (4065), to despise; *hyperphronéō* (5252), to be vain, arrogant; *hupsēlophronéō* (5309), to be proud, arrogant; *philóphrōn* (5391), friendly; *phrónēma* (5427), thought; *phrónēsis* (5428), thinking; *phrónimos* (5429), thoughtful.

Syn.: *phrontízō* (5431), to think, consider, be careful; *dokéō* (1380), to think, form an opinion; *hēgéomai* (2233), to think; *noéō* (3539), to perceive, understand; *katanoéō* (2657), to perceive fully, comprehend; *aisthánomai* (143), to perceive, understand; *katalambánō* (2638), to apprehend, comprehend; *oída* (1482), to know intuitively; *suníēmi* (4920), to perceive, understand; *epístamai* (1987), to know well; *punthánomai* (4441), to ascertain; *ginóskō* (1097) and *gnōrízō* (1107), to know experientially; *logízomai* (3049), to reckon, think; *huponoéō* (5282), *nomízō* (3543), and *oíomai* (3633) or *oímai*, to suppose, think; *phaínō* (5316), to appear, think; *enthuméomai* (1760), to reflect, ponder; *krínō* (2919), to judge.

Ant.: *paraphronéō* (3912), to be beside oneself, deranged, a fool; *mōraínō* (3471), to make foolish, and the mid. *mōraínomai*, to become foolish; *paralogízomai* (3884), to delude, deceive; *existēmi* (1839), to become insane or beside oneself.

'Affection' Word Study

4698. σπλάγχνον splágchnon; gen. splágchnou, neut. noun. An intestine, bowel. In the NT only pl. *tá splágchna*, the bowels, viscera. In Class. Gr. writers, it is chiefly spoken of the upper viscera of animals, as the heart, lungs, and liver which were eaten during or after the sacrifice. In the NT, of persons generally, the intestines, bowels:

(I) Used particularly (Acts 1:18).

(II) Figuratively, the inward parts indicating the breast or heart as the seat of emotions and passions. In the NT, of the gentler emotions as compassion, tender affection indicating the mind, soul, the inner man:

(A) Generally (2 Cor. 6:12, parallel with *kardía* (2588), the heart, in 6:11). See Phil. 1:7, 20; 1 John 3:17; Sept.: Prov. 12:10 (cf. Gen. 43:30; 1 Kgs. 3:26).

(B) Metonymically, inward affection, compassion, pity, love (2 Cor. 7:15; Phil. 1:8, meaning in my ardent love to Christ; 2:1). Intens. (Luke 1:78; Col. 3:12). In the Sept. it stands for *éleos* (1656), mercy (Deut. 13:18; Is. 47:6).

(C) As the object of affection (Phile. 1:12, “mine own bowels,” equal to “my heart” [a.t.], spoken of a person and implying strong affection.

Deriv.: *eúsplogchnos* (2155), tender-hearted; *splogchnízomai* (2697), to have compassion; *polúsplagchnos* (4184), very compassionate.

Syn.: *páthos* (3806), affection of the mind; *oiktirmós* (3628), the feeling of pity and the external exhibition of it; *éleos* (1656), the outward manifestation of pity and participation in the sufferings of others; *sumpathés* (4835), one having compassion.

Ant.: *sklērokardía* (4641), hardness of heart; *sklērotēs* (4643), hardness; *pōrōsis* (4457), callousness, hardness.

25.49 *σπλαγχνίζομαι*; *σπλάγχνα*, *ων* *η* (only in the plural): **to experience great affection and compassion for someone**—‘to feel compassion for, to have great affection for, love, compassion.’ *σπλαγχνίζομαι*: Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ’ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη **‘but a certain Samaritan** who was travelling that way came upon him, and when he saw the man, he felt compassion for him’ Lk 10:33.

σπλάγχνα: ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ ‘how I long for you all because of the compassion of Christ Jesus himself’ Php 1:8.

In Php 1:8 the phrase ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ is ambiguous. It may mean ‘because of the compassion which Christ Jesus himself has for you’ or ‘... for me.’ On the other hand, it may also be interpreted as characterizing the kind of love which Paul has for the believers, for example, ‘how I long for all of you, even with the kind of love Christ Jesus himself has for you.’

‘Sincere’ Word Study

88.41 *εἰλικρινής*, *ές*: pertaining to being sincere in the sense of having pure motivation—‘sincere, without hidden motives.’ ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ ‘that you may be sincere and without blame on the day of Christ’ Php 1:10.

1506. *εἰλικρινής* *eilikrinés*; gen. *eilikrinoús*, masc.–fem., neut. *eilikrinés*, adj. from *heílē* (n.f.), the shining or splendor of the sun, and *krínō* (2919), to judge, discern. Sincere, pure, unsullied, free from spot or blemish to such a degree as to bear examination in the full splendor of the sun. In the NT, generally understood to relate to the lives or wills of Christians, since in the Pauline Epistles it seems to refer to *dokimázō* (1381), to discern (Phil. 1:10; 2 Pet. 3:1). Peter connects it with *diánoia* (1271), understanding, thus indicating that clarity or perspicuity of mind or understanding by which one is able to see all things intelligibly and clearly, and to proceed without mistake. Therefore, *eilikrinés* may be rendered clear, clearly discerning, of clear judgment or discernment, i.e., spiritually in all things both of Christian faith and practice. Another Gr. word with which *eilikrinés* is frequently associated is *katharós* (2513), pure, clean, free from soil or stain. Also from *heílē* (n.f.): *élios* (2246), sun.

Deriv.: *eilikríneia* (1505), sincerity.

Syn.: *ádoles* (97), guileless, pure; *ákakos* (172), without evil; *gnésios* (1103), true, genuine, sincere; *alēthés* (227), manifest, unconcealed; *alēthinós* (228), genuine, real; *hagnós* (53), pure; *katharós* (2513), pure, cleansed; *haploús* (573), sincere; *anupókritos* (505), unhypocritical.

Ant.: *hupokrités* (5273), hypocrite; *pseudés* (5571), false; *dólios* (1386), deceitful.

‘Blameless’ Word Study

677. *ἀπρόσκοπος* *aproskopos*; gen. *aproskópou*, masc.–fem., neut. *aproskopon*, adj. from the priv. *a* (1), not, and *proskóptō* (4350), to strike at, to trip. Not taking or giving offense. Intrans., not

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stumbling or falling, figuratively speaking, in the path of duty and religion (Phil. 1:10). Applied to the conscience, not stumbling over or impinging upon anything for which our heart condemns us (Acts 24:16 [cf. Acts 23:1; 1 Cor. 4:4; 2 Cor. 1:12; 2 Tim. 1:3]). Trans., not causing others to stumble, not giving occasion to fall into sin (1 Cor. 10:32 [cf. 2 Cor. 6:3]).

Syn.: áptaistos (679), not stumbling; eleútheros (1658), free, at liberty.

MISC Personal Notes

The MESSAGE version

Paul defines love in 1 Corinthians 13.

Real love is pure (eilikrines), sincere and without hidden motives.

Love is all about shining the light of Christ and it keeps us from tripping up. It enables you to walk in a way worthy of the Gospel.

Not merely forgiveness, but power to not stumble. That's the goal of love.

When you do that, there is no falling asleep in prayer. "Can you not watch with me for one hour?"

Jesus' very nature is intercession.

Isaiah 42:1-4 (MSG)

"Who starts to build and doesn't finish? Who begins a war without knowing they have enough resources to win?"

When the Father starts a work, he completes it.

Even his word to Israel will be fulfilled.

"I've got confidence, God is gonna see me through..." Andrea Crouch

Today, we will see how Paul interweaves faith, hope and love in prayer.

His confidence comes from his faith and love.

The word confidence means he is persuaded and is sure God will keep working within them.

Hope in Scripture is confident expectation that God will fulfill his Word.

"perfect it" means complete, bring to a finish.

In other words, he's building you into his temple. You are the temple of the Lord, but the work is not completed yet.

"the day of Christ Jesus"

What is this day?

It is the second coming of Christ. That second coming is like the capstone of the temple. That's when death will finally be defeated.

Right now we live in between times where the future age is overlapping the present age. The Kingdom has come, but is not yet consummated.

Pray with confident expectation. Faith in God.

What examples do we have in the Gospels?

The mountain. The fig tree.

Embracing the foreigner.

The view of the older brother.

The foreigner is not just someone from another culture, but anyone who does not know Christ. The Father wants us to embrace and love on the foreigners that come to church. They won't understand the word, but we need to translate it. Make it simple for them. Include them. They need to feel valued by Christians before they will ever become Christians.