

A Study of the Book of Philippians

Theme:

**“OUR PARTNERSHIP
IN THE GOSPEL!”**

Trinity Lutheran Church

Norman, OK.

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Lesson: 34

Chapter 4:21-23

Date: 8-26-20



BIBLE TEXT:

(1) *Therefore, my brothers, whom I love and long for, my joy and crown, stand firm thus in **the Lord**, my beloved. (2) I entreat Euodia and I entreat Syntyche to agree in **the Lord**. (3) Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.*

(4) *Rejoice in **the Lord** always; again I will say, Rejoice. (5) Let your reasonableness be known to everyone. **The Lord is at hand**; (6) do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.*

(7) ***And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.***

(8) *Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. (9) What you have learned and received and heard and seen in me--practice these things, and **the God of peace** will be with you.*

(10) *I rejoiced in **the Lord** greatly that now at length you have revived your concern for me. You were indeed concerned for me, but you had no opportunity. (11) Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. (12) I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. (13) I can do all things through **him who strengthens me.***

(14) *Yet it was kind of you to share my trouble. (15) And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving, except you only. (16) Even in Thessalonica you sent me help for my needs once and again.*

(17) *Not that I seek the gift, but I seek the fruit that increases to your credit. (18) I have received full payment, and more. I am well supplied, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to **God.***

(19) ***And my God** will supply every need of yours according to his riches in glory in **Christ Jesus.** (20) **To our God and Father** be glory forever and ever. Amen.*

(21) **Greet every saint in Christ Jesus.** The brothers who are with me greet you.

(22) All the saints greet you, especially those of Caesar's household.

(23) **The grace of the Lord Jesus Christ be with your spirit.**

STUDY NOTES:

- Greet every saint in **Christ Jesus**. The brothers who are with me greet you.
(Rom 16:3-23; 1 Cor 16:19,20; Gal 1:2; Eph 1:1; Col 4:10-18)
- All the saints greet you, especially those of Caesar's household.
(Acts 9:13; 2 Cor 13:12,13)
- The grace of the Lord Jesus Christ be with your spirit.**
(2 Cor 13:14; Gal 6:18; 2 Tim 4:22; Phm 25)

LIFE APPLICATION:

1. What is the importance of greeting every saint in **Christ Jesus**?
2. Explain what benedictions mean to you:
The grace of the Lord Jesus Christ be with your spirit.

LUTHER'S WORKS: Volume 53, Pages 28–30 – The Communion liturgy and Benediction

V. After this, the Lord's Prayer shall be read. Thus, let us pray: "Taught by thy saving precepts...." ...immediately after the Lord's Prayer shall be said, "The peace of the Lord," etc., which is, so to speak, a public absolution of the sins of the communicants, the true voice of the gospel announcing remission of sins, and therefore the one and most worthy preparation for the Lord's Table, if faith holds to these words as coming from the mouth of Christ himself. On this account I would like to have it pronounced facing the people, as the bishops are accustomed to do, which is the only custom of the ancient bishops that is left among our bishops.

VI. Then, while the Agnus Dei is sung, let him [the liturgist] communicate, first himself and then the people. .. The same thing holds for the prayer, "The body of our Lord Jesus Christ preserve my (or thy) soul unto life eternal," and, "The blood of our Lord preserve thy soul unto life eternal."

VII. If he desires to have the communion sung, let it be sung...let the following prayer be read in the same tone: "What we have taken with our lips, O Lord...." The following one may also be read: "May thy body which we have received ... (changing to the plural number) ... who livest and reignest world without end." "The Lord be with you," etc. In place of the *Ite missa* let the *Benedicamus domino* be said, adding Alleluia according to its own melodies where and when it is desired. Or the *Benedicamus* may be borrowed from Vespers.

VIII. The **customary benediction** may be given; or else the one from Numbers 6 [:24–27], which the Lord himself appointed:

"The Lord bless us and keep us. The Lord make his face shine upon us and be gracious unto us. The Lord lift up his countenance upon us, and give us peace."

Or the one from Psalm 67 [:6–7]:

"God, even our own God shall bless us. God shall bless us; and all the ends of the earth shall fear him."

I believe Christ used something like this when, ascending into heaven, he blessed his disciples [Luke 24:50–51].

NEW STUDY TO BEGIN ON AUGUST 2, 2020

The Epistle of 1st Peter - Theme: "A Living Hope!"

Peter encourages us: "...to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.