

A Study of the Book of Philippians

Theme:

**“OUR PARTNERSHIP
IN THE GOSPEL!”**

Trinity Lutheran Church Norman, OK.

Pastor David R. Nehrenz

Lesson: 29

Chapter 4:7-9

Date: 5-31-20



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:

- And the peace of God, which surpasses all understanding,
will guard your hearts and your minds in Christ Jesus.
(Is 26:3; Jn 14:27; Rom 5:1; Eph 3:18-20; Col 3:15; 1 Pet 1:5)
- 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.
(Rom 12:17; Col 1:9-14; 1 Pet 2:12; 2 Pet 1:3)
- What you have learned and received and heard and seen in me--practice these things, and **the God of peace** will be with you.
(Rom 15:33; 1 Cor 4:16; 1 Th 4:1; 5:23; 1 Tim 4:15,16)

LIFE APPLICATION:

1. Spoken after the sermon: "The peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus."
This "guard" is like an armed soldier sentry, standing by the door, guarding your heart.
Why does this go with you all week long?
2. Whatever is true, honorable, just, pure, lovely, commendable, excellence, worthy of praise, think about these things. How can we do this each day?
3. What you have learned, received, heard, seen -- practice these things.
When are the times for the practice of Christian virtues?

LUTHER'S WORKS: Vol. 25, Page 284 "True Spiritual Peace"

THIS is **the spiritual peace** of which all the prophets sing. And because this is the case, he adds the words *with God*. And **this peace** is prefigured in every peace which the children of Israel enjoyed in days of old.

And this is **the real peace** of conscience and trust in God. Just as on the contrary a spiritual disturbance is the lack of a quiet conscience and a mistrust of God. Thus Hosea says (Hos. 8:7): "For they sow the wind, and they shall reap the whirlwind." For the penalty of a bad conscience is stated in Ps. 1:4: to be "like the chaff which the wind drives away."

Thus Christ is also called the Prince of Peace and a Solomon (cf. Is. 9:6; 1 Chron. 22:9). Eph. 2:14, 17 reads: "**He is our peace**, who has made us both one.... And He came and preached **peace** to you who were far off and **peace** to those who were near." The same idea is expressed in Is. 57:19, and in John 16:33: "That in Me you may have **peace**; in the world you have tribulation."

The other kind of peace is carnal, of which He says in Matt. 10:34: "I have not come to bring peace, but a sword." By contrast there is the carnal disturbance and temporal quietness. Hence also Ps. 72:7, "In His days shall righteousness flourish, and **peace** abound," must not be understood in the sense of the temporal peace which existed under Augustus, as many think, but of **this spiritual peace "with God."**