

A Study of the Book of Philippians

Theme:

**“OUR PARTNERSHIP
IN THE GOSPEL!”**

Trinity Lutheran Church

Norman, OK.

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Lesson: 31

Chapter 4:14-18

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FRAGRANT LIFE
PLEASING
TO **GOD**

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:

- Yet it was kind of you to share my trouble.

(Php 1:7; Heb 10:33; Rev 1:9)

- 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.

(Acts 16:9-40; 2 Cor 8:1-5; 11:8,9)

- Even in Thessalonica you sent me help for my needs once and again.

(Acs 17:1-9; 1 Thess 2:9)

- Not that I seek the gift, but I seek the fruit that increases to your credit.

(Lk 13:7; Rom 1:13; 1 Cor 9:5-12; 1 Tim 3:4)

- 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**.

(Gen 8:21; Ex. 30; Lev 7:12-15; Rom 12:1; 2 Cor 2:14; Eph 5:2; Heb 13:15,16; 1 Pet 2:5)

LIFE APPLICATION:

1. How is it kind of us to share in other people's troubles?
2. As a church, why do we entered into partnership together in giving and receiving?
3. When are our gifts, that we send, a fragrant offering, **a sacrifice acceptable and pleasing to God?**

LUTHER'S WORKS:

Vol. 12, p. 410

"Sacrifice – Pleasing to God"

"The **other type of sacrifice is thanksgiving**. This is not only a matter of the tongue, that we confess our faith and preach the name of the Lord, but of all the actions of life. It is called "**a sacrifice of righteousness,**" which pleases God because the person is righteous and **the sacrifice** of humiliation and contrition has preceded. It observes the middle between pride and despair—the physical middle, that is, not the mathematical.

In this weakness of ours it is impossible so to live that we never swerve to the right or to the left. Still an effort is required so that when we feel either smugness or despair, we do not succumb to it but resist it. Just as a target is assigned to an archer, so a place is given to those who do not miss the target completely, even though they do not hit the center of the mathematical point.

For God it is enough that we battle against the smugness and pride of the flesh and against despair. Even though some happiness may be lacking in afflictions, or some fear in prosperity, this is not imputed to the saints. For they have Christ as their mediator. Through Him it happens that they are regarded as truly holy even though they hardly have **the first fruits of holiness**. Those who in themselves are no more than **first fruits** become tithes through Christ (Num. 18:12–24)."