

A Study of the Book of Philippians

Theme:

**“OUR PARTNERSHIP
IN THE GOSPEL!”**

Trinity Lutheran Church

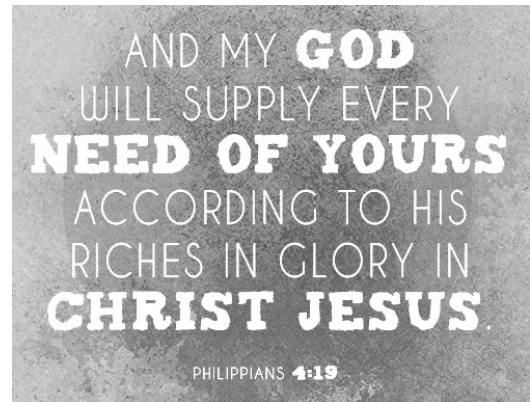
Norman, OK.

Pastor David R. Nehrenz

Lesson: 33

Chapter 4:19-23

Date: 8-19-20



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 **my God** will supply every need of yours according to his riches in glory in **Christ Jesus**.
(Ps 23:1; Jn 16:14; Rom 2:4; 2 Cor 9:8; Eph 1:18; 3:16-20)
- To **our God and Father** be glory forever and ever. Amen.
(Jn 1:12,13; 3:5; Rom 11:36; Gal 1:4,5; 1 Thess 1:3; 3:11-13; 2 Tim 4:8; 1 Jn 3:1)
- Greet every saint in **Christ Jesus**. The brothers who are with me greet you.
(Rom 16:3-23; 1 Cor 16:19,20; 2 Cor 13:12,13; 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. **How have you seen God** supply every need of yours according to his riches in glory in **Christ Jesus**?
2. In the divine service when do we give to **our God and Father** glory forever and ever?
3. What is the importance of greeting every saint in **Christ Jesus**?
4. Explain what benedictions mean to you:
The grace of the Lord Jesus Christ be with your spirit.

LUTHER'S WORKS: Vol. 25, Page 519 – "Glorious Riches in Christ"

17. *In Jesus Christ, then, I have reason to glory.* By this expression the apostle is trying to say that it is not he himself who speaks or performs the things which he speaks or does *for the obedience of the Gentiles* (v. 18) but **Christ**, as he says in 2 Cor. 13:3: "Do you desire proof that Christ is speaking in me?" Thus he says that he does not dare to say anything except what Christ speaks in him...

And while I am not unaware that in the opinion of others the apostle is speaking this way in order to exclude all arrogance, by suggesting that although he is **glorying before God in Christ**, yet he does not dare to **glory** over the things in which false apostles glory, namely, in something which God is not working in them, for they boast about the things which they have not done and which God has not done in them. But the first interpretation seems to me to be more rational, namely, that the negative expression stands for an affirmative one, which the following statement indicates: "**for the obedience of the Gentiles.**"

For Christ did not "work nothing" for the "**obedience of the Gentiles,**" but He accomplished all things in the apostle, and in these the apostle **gloried**, not in the things which he himself did. So the meaning is: "**I glory** because I am a **minister to the Gentiles** sanctifying the Gospel. And I **glory** because I did not do this but **Christ** did it through me, and through Him it comes about that this **glorying** of mine is valid even before God."