



Paul's Letter to the *Philippians*

Wednesday
Bible Study

Fall Bible Study Guide

Wednesdays, October 7 – 28
6 p.m. in Nativity or on Zoom



Central Lutheran
MINNEAPOLIS

Welcome

“The Welcome of a Steadfast God: Inviting All the Questions” is the theme for this program year. It will shape the ways we grow in faith together. As we ponder the welcome of a steadfast God, one image that helps us is the tree of life. The roots go deep into the soil; the trunk and branches reach for the heavens. The leaves produce oxygen. Here in Minnesota our fall is filled with the changing colors that hopefully give us a moment to pause and give thanks.

Attend Each Week, or When it Works

In person or via Zoom

Zoom Meeting ID: 831 4545 1261

As always, these Bible studies are more holy conversations. No previous knowledge is expected, in fact it helps to seek to enter the study as if for the first time; we call this *beginner's mind*. You are invited to attend in person or via Zoom each week, but the invitation is always open for when it works in your schedule. Remember: always join the conversation, regardless of where you are in your faith journey. For this study, you may want to read the assigned readings ahead of time.

You can bring your Bible to the study or have it close by if you are joining on Zoom. Since the Letter to the Philippians is short, the whole letter is included at the end of the booklet to help us with our conversations and study.

Christ Care Prayers begin each lesson; it is a time when we pray for one another and the needs of the world. If you have a prayer concern that you do not want to share in front of the group, you can send a private chat to the pastor who is leading the study.

Thank you for joining this Bible study, these holy conversations.

Schedule

Wednesday, October 7:	Contemplative Joy <i>Philippians Chapter 1</i>	pages 4-5
Wednesday, October 14:	The Ancient Hymn/Poem <i>Philippians Chapter 2</i>	pages 6-7
Wednesday, October 21:	Finally, and Challenges <i>Philippians Chapter 3</i>	pages 8-9
Wednesday, October 28:	Finally, and Rejoice <i>Philippians Chapter 4</i>	pages 10-11

Introduction

Paul's Letter to the Philippians is the eleventh book of the New Testament. It is likely one of Paul's original letters. The letter we have to study is possibly an edited collection of at least two letters and/or fragments of letters that Paul wrote to these beloved people. The letter, or collected correspondence, was written while Paul was in prison, probably in Ephesus or perhaps in Rome about 62 AD/CE.

Paul's letter to the Philippians is known for its joyful tone: "Rejoice in the Lord always." Yet Philippians is more than a letter about being happy or maintaining a positive attitude. It is a deeply contemplative letter—an invitation to see Christ, ourselves, suffering, community, and the future from a different center. It is a way to have the "mind of Christ" shared and for our collective deep roots. It is also a letter that gives thanks for community and particular people who show up in our lives. Throughout the letter, the grace of God is what sustains.

Paul writes from imprisonment. We will hear his struggles, and at the same time we will see Paul turn, time and time again, toward Christ. He invites the Philippians to consider, remember, press on, stand firm, and think about what is true. At the heart of the letter is a contemplative movement: to join the path of emptiness so that we can be filled. To behold Christ, to allow Christ's mind to shape us, and to live from the deep joy and peace that emerge from that awareness are the invitations that Paul offers.



Over these four sessions, we will study what Paul writes to the people of Philippi. We will pause for a time to slow down, notice, pray, and inhabit the text as a part of our time together. We will also tend to the invitation to have the "mind of Christ" and how that shapes a collective life where we experience the welcome of a steadfast God.

Contemplative Joy

Wednesday, October 7, 6 p.m.

Suggested reading: Philippians Chapter 1

The Contemplative Joy of Christ

Contemplative joy is rooted, not in circumstances, but in Christ.

Christ Care Prayers

Read Philippians 1:3-11

What word or phrase caught your attention as the passage was read?

In the letters of Paul there is a structure: salutation, greeting, thanksgiving, statement about the intent of the letter, the body of the letter, closing reflections, and acknowledgements. Do you hear the shift from thanksgiving to the statement about the intent of the letter?

Writing from Prison

It is worth pausing for a moment to note that Paul is writing from prison. As you imagine that, how might that shape the letter? What draws Paul into a contemplative joy, thanksgiving, and rejoicing given his circumstances?

Paul reflects on the nature of his imprisonment:

"¹² I want you to know, brothers, sisters and siblings, that what has happened to me has actually resulted in the progress of the gospel, ¹³ so that it has become known throughout the whole imperial guard and to everyone else that my imprisonment is for Christ, ¹⁴ and most of the brothers, sisters, and siblings having been made confident in the Lord by my imprisonment, dare to speak the word with greater boldness and without fear."

Paul's perspective is radically Christ-centered. His circumstances are real, but they are not the deepest reality.

Contemplative Practice

We will pause for this centering prayer and listen to what might be invited.

"Christ is here."

"Christ is with me."

"Christ is steadfast."



Conversations and Reflection

1. What does Paul mean when he says, “to live is Christ”? (Philippians 1: 21)
2. How might our understanding of a situation change when we pause to name that Christ is here, Christ is with me, and Christ is steadfast?
3. What would it mean to carry Paul’s perspective into one difficult circumstance this week?

Each week we will leave some time to reflect on other passages from the chapter that were not read or discussed. Since this is our first study and we did not have the chance to read chapter one, we will tend a few questions that surface in the chapter.

A note from Pastor Peter: I am grateful for the writings of Debi Thomas on Philippians in “Journey with Jesus.” I am also guided by N.T. Wright’s “Ephesians, Philippians, Colossians and Philemon, For Everyone” commentary.

Christ in My Circumstances

Christ is here.

Christ is with me.

Christ is steadfast.

The Ancient Hymn/Poem

Wednesday, October 14, 6 p.m.

Suggested reading: Philippians Chapter 2

The Mind of Christ: Contemplating Humility

Contemplation becomes transformation as we the mind of Christ shapes us.

Christ Care Prayers

Reflections from Last Week

Tonight's Conversation

Tonight we turn to the center of this letter. Chapter 2 opens with four remarkable verses that lead us into the ancient "Christ hymn." Scholars wonder if the Christ hymn or poem was set to music, or if it was an early statement of faith that may have been used in worship. At the center of the Christ hymn or poem is the confession that "Christ emptied himself." We will begin by reading and pondering the first four verses, then we will move to a contemplative reading of the Christ hymn.

Read Philippians 2:1-30

What words or phrases stay with you after the reading? Following Paul's thanksgiving and statement about the letter, how do these four verses ground us in the essence of our life together? How is the spiritual journey rarely individual, but shaped by relationships and community?

Contemplative reading of Philippians 2:5-11

This passage is sometimes approached primarily as a theological statement about Christ's incarnation and exaltation. It certainly is that. But Paul introduces it as an invitation into a way of being. In this hymn or poem, Paul invites us to embody the fullness of our lives: mind, heart, soul. Here we ponder not only what we believe about Jesus, but how do we embody the way of Jesus. How does this reshape the way we live? How does it encourage us, together, to share the mind ($\phi\rho\nu\acute{\epsilon}\omega$ – phroneo) of Christ: to be like, be one, be the same?

At the center of the hymn is the confession that Jesus emptied himself, taking on the form of a servant. Emptied ($\kappa\epsilon\nu\acute{o}\omega$ – kenoo – kenosis) is used only five times in the New Testament. It carries the image of emptying, of integrity, or promise, or authenticity, in the way of love that is a love, even in the challenge and unto death.

Let the same mind be in you that was in Christ Jesus.

Christ emptied himself.

In the ancient teaching it is the wholeness of Jesus as Son of God and son of Mary, divine and human. Self-emptying is a deeply contemplative practice that flourished in the desert with the first Mothers and Fathers. The self-emptying is a form of resistance, from all that the “self” demands. Self-emptying frees us from, and frees us for.

The ancient “Jesus” prayer, in two forms:

- “Jesus Christ, Son of God, have mercy”
- “Behold, welcome, give thanks, serve”

Christian contemplation does therefore, not escape from the world. It sends us back into the world with a different posture. Paul moves directly from the hymn about Christ to practical relationships:

- Do nothing from selfish ambition
- Consider others
- Look not only to your own interests
- Become servants
- The vision of Christ becomes the pattern for community

Conversations and Reflection

1. For you, what aspect of Christ’s character is most prominent in Philippians 2:1–11?
2. What is the difference between admiring Jesus’ humility and actually practicing it?
3. Where might God be inviting you to relinquish (status, control, recognition, self-interest...)?
4. How is contemplative emptying a form of resistance? What does it mean that the unconditional love of God in your life cannot be taken away?
5. How does the love of God that fills us, then shape our lives in community and for the ways of peace, justice, compassion, and care?



Finally, and Challenges

Wednesday, October 21, 6 p.m.

Suggested reading: Philippians Chapter 3

Knowing Christ: Letting Go and Pressing On

The contemplative life is a continual reorientation toward knowing Christ.

Christ Care Prayers

Reflections from Last Week

Tonight's Conversation

What happens when the Christ hymn, the kenosis, is embodied? Sitting in prison, all the credentials and power that Paul thought he had, that he believed defined him, evaporated. Yet, empty Paul now discovers that he is filled. His identity is like the deep roots of the tree of life, and the branches will take the form of rejoicing and compassion. We could say he is defined from the inside out, and by deeper and lasting joy.

Read Philippians 3:7-10

Here is Paul's great reorientation. Philippians 3 is a passage of relinquishment. Paul describes credentials that once gave him identity and status. Yet he comes to regard these things as loss compared with knowing Christ. This is an important contemplative movement. We gradually discover that many things we use to construct the self—success, reputation, possessions, approval, competence, power—cannot finally give us our deepest identity. It is important to note that Paul does not say these things have no value. He refuses to make them his foundation. His center has shifted. He seeks to hold all in balance, and like us all, knows it is a life long way defined by grace.

Contemplative reading of Philippians 3:12-14

Before this passage is read, breathe for a moment. Imagine you are safe, in the presence of someone in your life who showed you love (a parent, a grandparent, a friend, or family member). It is someone who holds you close, and someone you hold close. This touchstone opens us to Paul's image, of being held by God and so he presses on knowing he is held by God. Belonging, identity, grounding, rooted... what words or images come to mind, the same mind as in Christ Jesus?



The good news is that the life of faith is not about reaching a permanent state of spiritual perfection. It is about beginning in love, continuing in love, and knowing we are held by God. The contemplative life is therefore both rest and movement. It is belonging and moving toward freedom. It is centering and serving. We rest in Christ, and we continue toward Christ. Howard Thurman wrote: “In the stillness of the quiet, if we listen, we can hear the whisper of the heart giving strength to weakness, courage to fear, hope to despair” (*The Mood of Christmas*).

Conversations and Reflection

1. How does a culture of power and privilege bombard us with the message that our identity and belonging are found in our achievements? How are we taught to fill our lives, rather than seek the way of Christ?
2. What do you think Paul means by “knowing Christ?”
3. Why does Paul say he has not arrived?
4. What might “pressing on” look like in your present season of life?

We gradually discover that many things we use to construct the self—success, reputation, possessions, approval, competence, power—cannot finally give us our deepest identity.

Finally, and Rejoice

Wednesday, October 28, 6 p.m.

Suggested reading: Philippians Chapter 4

The Peace of Christ: Practicing the Presence of God

Contemplative attention becomes a life of prayer, peace, gratitude, and contentment.

Christ Care Prayers

Reflections from Last Week

Tonight's Conversation: Finally, finally

Last week, the conversation began with Paul writing finally to the people of Philippi. Tonight, we begin with finally, once again. Here is where the scholars wonder if there were two letters, or perhaps many more. We have fragments. Maybe the "finally" that opens chapter 3 was surpassed by the "finally" of chapter 4? How could the beauty of the cadence not deepen the contemplative, grounded life that leads the people of Philippi into the steadfast welcome of God and then out into the world with the same mind of Christ: "whatever is true, honorable, just, pure, pleasing, commendable, excellent, worthy... think about these things."

"Think about" is taking in, wondering, contemplating, trying to comprehend the expansive gift of God's love in Jesus, the unconditional grace, loving-kindness, mercy and welcome – all as gift.

Philippians 4:8

"Finally, brothers, sisters, and siblings whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things."

Read Philippians 4:4-9

What is the response to the surprise of a sunset, the realization of forgiveness, the laughter of a child, the wonder at simply being alive?

Rejoice... Paul says: "Rejoice in the Lord always." In both the Hebrew and the Greek, repetition matters. Thankfully, Paul does not tell us to pretend everything is good. He points us toward joy, to deep roots. Wise teachers remind us that joy has the capacity to hold all of life, gratitude and sorrow, the gift and the loss, the good and the bad. It is not happiness, although our happy moments are held within the expansiveness of joy.

What words or phrases stayed with you after the reading? What images might be a source of hope? What stirs you to rejoice, rejoice?

Tending to the reality of anxiety is also here in the lesson. We can acknowledge that we do not have enough time to tend the fullness of our own anxiety, or the complexities of an anxious world. Thankfully Paul does not say, “Don’t worry.”

Supported by friends and in community, Paul is working out the very real complexity of anxiety as he sits in prison. Anxiety is often an unwelcome teacher, part of the real misery of our human lives that both paralyzes and yet can show us what we love, hope for, and seek.

Paul tries to give anxiety somewhere to go. Contemplative prayer can become the place where anxiety is named, acknowledged, even experienced, and is placed in God’s presence. Now, if this “works” for you is another mystery.

Contemplative Practice: “Breathing Prayer”

We begin by paying attention to our breath. Breathe in, and the breathe out... emptying our lungs, pausing and waiting to be filled. While you breathe, these words:

whatever is true

noble

right

pure

lovely

admirable

excellent

praiseworthy

Conversations and Reflection

1. What do you regularly give your attention to?
2. How might an inner life be changed by contemplating what is “true,” “lovely,” and “praiseworthy”?
3. What does Christian contentment mean to you?
4. How is joy the possibility, the grace to hold all things? How is joy a gift?
5. What might Paul be working out in the cadence of rejoice, rejoice?
6. Looking back over all four sessions, how has Christ been present for you?
7. What insights, reflections or invitations are there in the way of emptying, having the same mind, to think/take in “these things?”
8. Finally, Paul closes the letter by sharing the grace of God. Grace be with you, with us, with all. Why grace and not the familiar peace of the Lord?



Closing Prayer

*Christ, wholeness, joy, and hope:
may your grace center our hearts
and minds, and may our lives
become a witness to your way of
love, truth, justice, mercy and
presence in the world. Amen.*

The Letter to the Philippians

Chapter 1

¹ Paul and Timothy, servants of Christ Jesus,
To all the saints in Christ Jesus who are in
Philippi, with the bishops and deacons:

² Grace to you and peace from God our Father
and the Lord Jesus Christ.

³ I thank my God for every remembrance of
you, ⁴ always in every one of my prayers for all
of you, praying with joy ⁵ for your partnership
in the gospel from the first day until now. ⁶ I
am confident of this, that the one who began a
good work in you will continue to complete it
until the day of Jesus Christ. ⁷ It is right for me to
think this way about all of you, because I hold
you in my heart, for all of you are my partners in
God's grace, both in my imprisonment and in the
defense and confirmation of the gospel. ⁸ For God
is my witness, how I long for all of you with the
tender affection of Christ Jesus. ⁹ And this is my
prayer, that your love may overflow more and
more with knowledge and full insight ¹⁰ to help
you to determine what really matters, so that in
the day of Christ you may be pure and blameless,
¹¹ having produced the harvest of righteousness
that comes through Jesus Christ for the glory and
praise of God.

¹² I want you to know, brothers, sisters and
siblings, that what has happened to me has
actually resulted in the progress of the gospel,
¹³ so that it has become known throughout the
whole imperial guard and to everyone else that
my imprisonment is for Christ, ¹⁴ and most of the
brothers, sisters, and siblings having been made
confident in the Lord by my imprisonment, dare to
speak the word with greater boldness and without
fear.

¹⁵ Some proclaim Christ from envy and rivalry
but others from goodwill. ¹⁶ These proclaim Christ
out of love, knowing that I have been put here for
the defense of the gospel; ¹⁷ the others proclaim
Christ out of selfish ambition, not sincerely
but intending to increase my suffering in my
imprisonment. ¹⁸ What does it matter? Just this,
that Christ is proclaimed in every way, whether
out of false motives or true, and in that I rejoice.

Yes, and I will rejoice, ¹⁹ for I know that through
your prayers and the help of the Spirit of Jesus
Christ this will turn out for my salvation. ²⁰ It is

my eager expectation and hope that I will not be
put to shame in any way but that by my speaking
with all boldness Christ will be exalted now as
always in my body, whether by life or by death.
²¹ For to me, living is Christ and dying is gain. ²² If
I am to live in the flesh, that means fruitful labor
for me, yet I cannot say which I will choose. ²³ I
am hard pressed between the two: my desire is
to depart and be with Christ, for that is far better,
²⁴ but to remain in the flesh is more necessary for
you. ²⁵ Since I am convinced of this, I know that I
will remain and continue with all of you for your
progress and joy in faith, ²⁶ so that, by my presence
again with you, your boast might abound in Christ
Jesus because of me.

²⁷ Only, live your life in a manner worthy of
the gospel of Christ, so that, whether I come and
see you or am absent and hear about you, I will
know that you are standing firm in one spirit,
striving side by side with one mind for the faith
of the gospel ²⁸ and in no way frightened by those
opposing you. For them, this is evidence of their
destruction but of your salvation. And this is
God's doing. ²⁹ For he has graciously granted you
the privilege not only of believing in Christ but of
suffering for him as well, ³⁰ since you are having
the same struggle that you saw I had and now
hear that I still have.

Chapter 2

¹ If, then, there is any comfort in Christ, any
consolation from love, any partnership in the
Spirit, any tender affection and sympathy, ² make
my joy complete: be of the same mind, having
the same love, being in full accord and of one
mind. ³ Do nothing from selfish ambition or empty
conceit, but in humility regard others as better
than yourselves. ⁴ Let each of you look not to your
own interests but to the interests of others. ⁵ Let the
same mind be in you that was in Christ Jesus,

⁶ who, though he existed in the form of God,
did not regard equality with God
as something to be grasped,

⁷ but emptied himself,
taking the form of a slave,
assuming human likeness.

And being found in appearance as a human,

⁸ he humbled himself
and became obedient to the point of death—
even death on a cross.

⁹ Therefore God exalted him even more highly and gave him the name that is above every other name,
¹⁰ so that at the name given to Jesus every knee should bend, in heaven and on earth and under the earth,
¹¹ and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

¹² Therefore, my beloved, just as you have always obeyed me, not only in my presence but much more now in my absence, work on your own salvation with fear and trembling, ¹³ for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

¹⁴ Do all things without murmuring and arguing, ¹⁵ so that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, in which you shine like stars in the world, ¹⁶ holding forth the word of life so that I can boast on the day of Christ that I did not run in vain or labor in vain.

¹⁷ But even if I am being poured out as a libation over the sacrifice and the service of your faith, I rejoice, and I rejoice together with all of you; ¹⁸ in the same way also you should rejoice and rejoice together with me.

¹⁹ I hope in the Lord Jesus to send Timothy to you soon, so that I, too, may be consoled by news of you. ²⁰ I have no one so like myself who will be genuinely concerned for your welfare. ²¹ All of them are seeking their own interests, not those of Jesus Christ. ²² But Timothy's worth you know, how like a son with a father he has served with me in the work of the gospel. ²³ I hope therefore to send him as soon as I see how things go with me, ²⁴ and I trust in the Lord that I will also come soon.

²⁵ Still, I think it necessary to send to you Epaphroditus—my brother and coworker and fellow soldier, your messenger and minister to my need, ²⁶ for he has been longing for all of you and has been distressed because you heard that he was ill. ²⁷ He was indeed so ill that he nearly died. But God had mercy on him, and not only on him but on me also, so that I would not have one sorrow after another. ²⁸ I am the more eager to send him, therefore, in order that you may rejoice at seeing him again and that I may be less anxious.

²⁹ Welcome him, then, in the Lord with all joy, and honor such people, ³⁰ because he came close to death for the work of Christ, risking his life to make up for those services that you could not give me.

Chapter 3

¹ Finally, my brothers, sisters, and siblings rejoice in the Lord.

To write the same things to you is not troublesome to me, and for you it is a source of steadfastness.

² Beware of the dogs, beware of the evil workers, beware of those who mutilate the flesh!

³ For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh—⁴ even though I, too, have reason for confidence in the flesh.

If anyone else has reason to be confident in the flesh, I have more: ⁵ circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

⁷ Yet whatever gains I had, these I have come to regard as loss because of Christ. ⁸ More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law but one that comes through faith in Christ, the righteousness from God based on faith. ¹⁰ I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, ¹¹ if somehow I may attain the resurrection from the dead.

¹² Not that I have already obtained this or have already reached the goal, but I press on to lay hold of that for which Christ has laid hold of me.

¹³ Brothers, sisters, and siblings I do not consider that I have laid hold of it, but one thing I have laid hold of: forgetting what lies behind and straining forward to what lies ahead, ¹⁴ I press on toward the goal, toward the prize of the heavenly call of God

in Christ Jesus. ¹⁵Let those of us, then, who are mature think this way, and if you think differently about anything, this, too, God will reveal to you.

¹⁶Only let us hold fast to what we have attained.

¹⁷Brothers, sisters, and siblings join in imitating me, and observe those who live according to the example you have in us. ¹⁸For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears.

¹⁹Their end is destruction, their god is the belly, and their glory is in their shame; their minds are set on earthly things. ²⁰But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. ²¹He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself.

Chapter 4

¹Therefore, my brothers, sisters and siblings, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

²I urge Euodia and I urge Syntyche to be of the same mind in the Lord. ³Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my coworkers, whose names are in the book of life.

⁴Rejoice in the Lord always; again I will say, Rejoice. ⁵Let your gentleness be known to everyone. The Lord is near. ⁶Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

⁸Finally, brothers, sisters, and siblings whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. ⁹As for the things that you have learned and received and heard and noticed in me, do them, and the God of peace will be with you.

¹⁰I rejoice in the Lord greatly that now at last you have revived your concern for me; indeed, you were concerned for me but had no opportunity to show it. ¹¹Not that I am referring to being in need, for I have learned to be content with whatever I have. ¹²I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. ¹³I can do all things through him who strengthens me. ¹⁴In any case, it was kind of you to share my distress.

¹⁵You Philippians indeed know that in the early days of the gospel, when I left Macedonia, no church shared with me in the matter of giving and receiving except you alone. ¹⁶For even when I was in Thessalonica, you sent me help for my needs more than once. ¹⁷Not that I seek the gift, but I seek the profit that accumulates to your account. ¹⁸I have been paid in full and have more than enough; I am fully satisfied, now that I have received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. ¹⁹And my God will fully satisfy every need of yours according to his riches in glory in Christ Jesus. ²⁰To our God and Father be glory forever and ever. Amen.

²¹Greet every saint in Christ Jesus. The brothers, sisters, and siblings who are with me greet you.

²²All the saints greet you, especially those of the emperor's household.

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

Notes



Central Lutheran
MINNEAPOLIS

An Everyday Church for Everyone

Central Lutheran
333 South 12th Street
Minneapolis, MN 55404

(612) 870-4416 | info@centralmpls.org