

Contentment in the Gospel

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[0 : 00] Heavenly Father, as we have been going through this book of Philippians, we have been struck again and again by the great bond that the Philippians and Paul shared with you and with one another, their partnership in the gospel, their common commitment to Christ, their affections for Christ and for one another in Christ. As we conclude this series, Lord, we are desirous of that for ourselves. We want to be characterized more and more by that unity, by that affection, by that generosity, by that Christ dependence. So help us, Lord, to find all our sufficiency in Christ this evening. Teach us how to live that way. In Jesus' name we pray. Amen.

Philippians chapter 4 verses 10 to 23. I rejoice 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. Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. 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. I can do all things through him who strengthens me. Yet it was kind of you to share my trouble. 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. Even in Thessalonica, you sent me help for my needs once and again. Not that I seek the gift, but I seek the fruit that increases to your credit.

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. And my God will supply every need of yours according to his riches in glory in Christ Jesus. To our God and Father be glory forever and ever. Amen. Greet every saint in Christ Jesus. The brothers who are with me greet you. All the saints greet you, especially those of Caesar's household. The grace of the Lord Jesus Christ be with your spirit. This is God's holy and authoritative word. The main point of this passage is really that out of our sufficiency in Christ, that we should be generous in our gospel partnerships for the glory of God.

And that's going to be the outline that I follow. First, Paul's contentment in verses 10 to 13. And then secondly, Philippians' generosity in verses 14 to 20. And finally, God's glory and grace in verses 21 to 23. So let's begin in verse 10 by looking at Paul's contentment. As we've seen over and over again, Paul rejoices throughout this letter. He rejoiced many times himself and exhorted the Philippians to rejoice many times throughout the book. And one final time in this letter, Paul rejoices. And this time it's because of the concern that the Philippian believers have shown him. And he says in verse 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. So in chapter 3, verse 1, and chapter 4, verse 4, Paul commanded the Philippian church to rejoice in the Lord always and exhorted them to imitate people who do. And Paul's now exemplifying that in verse 10.

[4 : 30] I rejoiced in the Lord greatly that now at length you have revived your concern for me. When under house arrest in the Roman Empire, the prisoners were not provided for like they are in modern jails. Instead, they were expected to have their needs met by their family and friends.

And so Paul mentioned in chapter 2, verses 25 to 30, that the Philippian church sent provisions to him through Epaphroditus, who is described there as their messenger and minister to Paul's need, chapter 225. And in doing this, Paul said in chapter 230 that Epaphroditus completed what was lacking in the Philippian service to him. The Philippian church's service to Paul was incomplete because they were absent and could not provide for his needs. But Epaphroditus, as their representative, ministered to Paul and completed what was lacking in their service to him. And when Epaphroditus finally arrived with greetings and provisions from the Philippians, Paul was overjoyed. And he says, I rejoiced in the Lord greatly that now at length, another translation says, or

at last you have revived your concern for me. Paul had longed for this. He was waiting for this, not necessarily for the gift that the Philippians sent, as we will see later, but for the assurance of their continued joy and progress in the faith, which Paul said in chapter 125 is what he was concerned about. This is why Paul says, I rejoiced in the Lord greatly that now at length you have revived your concern for me. He was rejoicing in the Lord because the Philippians' gift assured him that they were continuing in their faith in the Lord. Twice in verse 10, Paul uses the word concern, which is the same Greek word that's often translated mind or think. He used the same word in chapter 2 to tell the Philippians to be of the same mind and to have the same mind of Christ by looking not only to one's own interests, but also to the interests of others. So then the concern that the Philippians showed for Paul, the mind that they showed was evidence of their ongoing Christ-like mindset. And this is what made Paul rejoice greatly in the Lord. So he says, finally, at last you have revived your concern for me. He had been waiting for that assurance. But Paul didn't want the Philippians to think that he was being passive-aggressive here, saying, you know, finally, you sent me a care package. You've delayed long enough. I thought I'd never get one, you know. Paul doesn't want the Philippians to understand him that way, misunderstand him that way. And so he adds verse 10. You were indeed concerned for me, but you had no opportunity.

They had wanted to provide for Paul all along. Paul knows this. But until Epaphroditus volunteered to make the 600-mile-plus trek, they didn't have a suitable messenger through whom they could send their provisions. And so after addressing that possible misunderstanding, Paul addresses yet another possible misunderstanding in verse 11.

Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. Paul doesn't want the Philippians to think that he was disgruntled and discontent, you know, desperately and impatiently waiting for the Philippians' gift. His joy was not over having his physical needs met, but over the token of friendship, over their ongoing fellowship in Christ and partnership in the gospel.

[8 : 18] So he tells them that he's not talking about how needy he was. Not that I'm speaking of being in need, for I've learned in whatever situation I am to be content. And the word content is, at the time of Paul's writing, was a culturally loaded word.

It was a word that captured the ideal of self-sufficiency, being without any need, being totally independent of one's circumstances that was taught by Stoicism, a popular Greek philosophy. Stoicism is not the same as Buddhism, but they have striking similarities. Buddhism teaches people to transcend the sufferings of this world by renouncing or emptying themselves of desire. Stoicism similarly teaches that people should be independent of their circumstances, indifferent to both pain and pleasure, finding peace by being sufficient unto oneself. But there's a significant difference between Christian contentment and Stoic contentment, as we will see. Paul continues that thought in verse 12, What's interesting about this verse is that Paul says he has learned the secret of being content, not only in hunger and need, but also in plenty and abundance.

[9 : 51] Well, we might object at this point, well, I know how to be content in plenty and abundance too. That's no secret. But it is.

Because contentment, you see, does not come naturally to the rich. Michael Norton is a Harvard Business School professor who has spent significant time studying the connections between happiness and wealth.

And he writes that the way people evaluate their level of satisfaction in their lives center around two questions. Am I doing better than I was before? Am I doing better than other people?

And if the answer to either of these questions is no, then people are not satisfied. Since many things in life are hard to quantify, they often turn to money as a metric.

Am I making more money than I was before? Do I have more money than the people around me? The problem with this line of thinking is that these questions are comparative, and for that reason, the goalpost moves.

[11 : 01] You might be making a lot more money than you were ten years ago, but if you're not making more money than you were two years ago, you're discontent. If you make millions of dollars and move to a posh neighborhood where all your neighbors have that much money, then you feel a lot less rich than you used to feel in your previous neighborhood.

The goalpost is ever-shifting so that even the top 1% are never truly content. Contentment is elusive not only for those in need, but also for those in abundance.

C.S. Lewis diagnoses this problem with penetrating insight in his book, *Mere Christianity*, where he argues that pride is at the root of discontentment. He says this, Pride gets no pleasure out of having something, only out of having more of it than the next man.

We say that people are proud of being rich or clever or good-looking, but they are not. They are proud of being richer or cleverer or better-looking than others. If everyone else became equally rich or clever or good-looking, there would be nothing to be proud about.

It is the comparison that makes you proud, the pleasure of being above the rest. Once the element of competition has gone, pride has gone. That is why I say that pride is essentially competitive in a way that other vices are not.

[12:31] Greed may drive men into competition if there is not enough to go around, but the proud man, even when he has got more than he can possibly want, will try to get still more just to assert his power.

Nearly all those evils in the world that people put down to greed or selfishness are really far more the result of pride. The secret to contentment, then, is humility, being emptied of self and filled with Christ, making Christ our all in all.

Paul's secret to contentment is not self-sufficiency as the Stoics taught, but a Christ-sufficiency.

This is why he can say, I know how to be brought low.

That's the same word that he used in chapter 2, verse 8, to say that Christ humbled himself, or he lowered himself, by becoming obedient to the point of death, even death on the cross. Being brought low, humiliation, was something that Stoics could not handle.

Many Stoic philosophers deliberately entered into a life of scarcity to demonstrate their self-sufficiency or contentment, but they despised humiliation, which was often at the top of the list of attitudes that the Stoics were taught to avoid.

[13:49] Being made poor, they could handle, because in embracing poverty, they were elevating themselves above other men by demonstrating their superior philosophy and self-sufficiency.

But being made low, being humiliated, they could not handle. But for Paul, even that was no issue, because he was following the footsteps of his Master, who was humbled to the cross.

And Paul's joy and contentment were not contingent on his humiliation or exaltation, poverty or riches, because he was finding his satisfaction in something entirely different, in Christ alone.

That's why he says in verse 13, I can do all things through him who strengthens me. According to BibleGateway.com, I didn't realize they published these, but every year they publish their kind of top verses that are searched.

And Philippians 4.13 is a perennial contender for the top prize. Always in the top five, among the most searched and most tweeted verses on the website.

[15:00] This verse is, however, often misused because it's wrenched out of its context. Paul is not speaking here of a superhuman ability to accomplish anything with the strength of Christ.

This verse does not promise us that Christ will help us win NBA championships or run two-hour marathons or accomplish our wildest dreams.

It tells us that we can face plenty and hunger, abundance and need, that we can be brought low and abound, that in any and every circumstance we can find contentment in Christ.

In other words, this verse does not promise the power to conquer or change every circumstance, but rather the power to be content in every circumstance.

And the person strengthening Paul is Christ the Lord, whom Paul rejoiced in early in verse 10.

That's why being a Christian, finding Christian contentment is not about being self-satisfied or self-sufficient, but Christ-satisfied and Christ-sufficient.

[16:13] It's what Paul said in chapter 1, verse 21, For to me to live is Christ and to die is gain. Andrew Murray describes it this way in his book, *Humility*.

Humility is the path to death because in death it gives the highest proof of its perfection. Humility is the blossom of which death to self is the perfect fruit.

Jesus humbled himself unto death and opened the path in which we too must walk. As there was no way for him to prove his surrender to God to the very uttermost, but through death, so with us too.

True contentment is found where the self is dethroned and Christ is enthroned. In humility, in surrendering ourselves to the purposes and priorities of God entirely, whether in life or death, riches or poverty, success or failure, exaltation or humiliation.

The person who says, Lord, I am well provided for, well loved, but I find my satisfaction not in the abundance of my friends or wealth, but in you, my King.

[17 : 32] The person who says, Lord, I am beaten and worn down, humiliated and broken, but I find my satisfaction in you, my Master. That is the person who has learned the secret of contentment.

What Philippians chapter 4, verse 13 promises is in reality far greater than what it is frequently, how it's frequently perceived. The common misinterpretation of the verse reduces Christ to our sidekick, but the true meaning of it is that Christ must be our supreme treasure, our life's purpose, our eternal destiny, our all in all.

That's the secret of Christian contentment. And then having qualified the nature of his need, Paul resumes his thank you note to the Philippians in verses 14 to 20, speaking of their generosity.

He says in verses 14 to 16, Yet it was kind of you to share my trouble, 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.

Even in Thessalonica, you sent me help for my needs once and again. Though Paul had learned to be content even in the midst of need and hunger, it was still kind, he says, of the Philippians to share his trouble.

[18 : 56] The word share in verse 14 is derived from the word translated partnership in verse 15, which was used in various places throughout this letter to refer to the Philippian church's partnership in the gospel, their partaking with Paul of God's grace, their participation in the Spirit, and their sharing in Christ's sufferings.

And so once again, the Philippians sharing in Paul's trouble by providing for his temporal needs during his imprisonment is ongoing evidence of their sharing in the grace of God, sharing in the Spirit of God, and sharing in the ministry of the gospel.

In fact, this is what the Philippians had been doing from the beginning of the gospel, Paul says.

Since the very beginning of their reception of the gospel, the Philippian church had been in a partnership with Paul in giving and receiving in a way that no other church did.

Paul is very emphatic about this. No church entered into partnership with me in giving and receiving except you only. Macedonia was the province within which cities of Philippi and Thessalonica were both located.

And not only when Paul was in Philippi, but also when he had moved on to Thessalonica, the Philippians provided for him. And not only that, after Paul left Macedonia altogether, he partnered with no other churches in this way.

[20 : 18] This is corroborated in 2 Corinthians 11, 7-9, where Paul says that he preached the gospel to the Corinthians quote, free of charge, and that he robbed other churches by accepting support from them in order to serve them.

And that whenever he had need, he did not burden anyone for the brothers who came from Macedonia supplied his need. So the Philippian church was at least in the financial sense, Paul's sending church, sponsoring church, which was a unique honor.

The phrase in giving and receiving is literally in the matter of giving and receiving. And the word matter has a sense of computation or reckoning. It's being used here as a commercial metaphor to refer to a formal accounting of Paul's and the Philippians' actions.

Between them, there is a mutual credit and debit, a relationship of giving and receiving. an account.

And Paul continues that metaphor in verse 17, not that I seek the gift, but I seek the fruit that increases to your credit.

The Philippians give to Paul a little bit of a gift. It's not that Paul is giving fruit that increases to their credit. It's not that Paul is keeping count and saying, you know, well, it's now your turn to give because I gave last time.

[21 : 41] It's my turn to receive. He's not counting like that, but he is interested in the spiritual fruit that accrues to their account. Verses 14 to 17 follow the same pattern as verses 10 to 13 where Paul mentioned his rejoicing at the Philippians' revival of their concern for him, but then quickly qualified that statement by saying, not that I am speaking of being in need, for I've learned in whatever situation I am to be content.

Similarly, in verses 14 to 17, Paul tells the Philippians that it was kind of them to share his trouble, but then once again quickly qualifies that by saying, not that I seek the gift, but I seek the fruit that increases to your credit.

So you kind of see a pattern here. Paul goes to great lengths to ensure that there's no misunderstanding about his attitude toward his financial need and their financial gift.

And the way Paul walks so gingerly around this topic of money is illuminating. In Paul's day, there were many itinerant philosophers and even some Christian preachers with ulterior motives who made a career out of teaching and used their platforms to fill their coffers.

In 1 Timothy 6, verse 5, Paul denounced such people who imagined, quote, that godliness is a means of gain. And this is why Paul strenuously distinguished himself from them.

[23 : 11] This is why he continued to make and sell tents. This is why he refused financial support from other churches. This is why the Philippian church was the only church that partnered with him financially.

And pastors like me, whose needs are furnished by the church, as well as anyone who is compensated in some form by their Christian ministry needs to learn from Paul's example.

Today, also, there are many who imagine that godliness is a means of gain. There are people who use their pulpits to polish their brands, promote their products, and enrich themselves.

But as Christians, we need to be models not of brash self-promotion and extravagance, but of modesty, sobriety, and transparency.

And even though Paul was appreciative of the Philippians' gift, he wanted them to know that he was not rejoicing over the gift in and of itself, but in the fruit that increases to their credit.

[24 : 19] Early in verse 10, when he said, I rejoiced in the Lord greatly that now at length you have revived your concern for me. The word revive was an agricultural metaphor that literally means to bloom again.

Like a seasonal crop that blooms time and again, the Philippians were blooming again in their partnership with Paul in the gospel. And in this way, they were bearing fruit. And this was Paul, this is, that fruit was what Paul was really interested in.

And we should also assume this Christ-centered and eternity-oriented attitude toward financial giving. Of course, churches and parachurches and organizations and missionaries all need money to conduct their ministries.

But when we give to them, what is a debit in our bank accounts is actually a credit in terms of our spiritual fruit. So then, donors are not merely benefactors, they are also, in a more important sense, beneficiaries.

Because what Jesus said is really true, it is more blessed to give than to receive. And this is why our church leadership considers giving to the church a matter of discipleship.

[25 : 32] If a member of the church is not giving financially to the church, it exposes disordered priorities of the heart. Because Jesus said in Matthew 6, verse 21, where your treasure is, there your heart will be also.

If our expenditures do not reflect kingdom investments and spiritual priorities, they betray the fact that our hearts are not actually set on heavenly things, but on earthly things.

And I could really say what Paul is saying here to you guys because we don't have any lack in our church.

From the time of planting our church since the public launch four years ago, we have never, as a church, been in financial need. We have always been well provided for because of the generosity of the members of this church and others who have given.

But for your sake, for the sake of the credit that accrues to your account, this is a matter that is important for us to learn. And brothers and sisters, this is a bargain we can't pass up.

[26 : 50] Think about it. In the giving of our earthly money, we can gain more credit in our heavenly account. That's like using monopoly money to get real money.

Who wouldn't do that? Even in this situation, Paul is not concerned for himself and the meeting of his personal needs, but for the spiritual growth of the Philippian church.

And in expressing his appreciation for the Philippians' generosity, Paul doesn't want them to think that he is indirectly asking them, indirectly asking them, for more financial provision. I'm sure you guys have all experienced that or received letters to such effect.

Whenever I receive fundraising letters from organizations I've given money to, they always begin with that thank you. Thank you for being a generous supporter of our ministry. And then, of course, there's a pivot at some point.

Well, maybe you will want to continue to support this dire need. It's their indirect way of saying, can you continue to support us? And Paul wants the Philippians to know that this is not what he's trying to do.

[27 : 56] He's not thanking them so that they think, oh, we should give him more. That's not what he's after. So he clarifies in verses 18 to 19, 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. and my God will supply every need of yours according to his riches and glory in Christ Jesus.

This is a remarkable statement. Paul compares the gift that the Philippians sent via Epaphroditus to him as a fragrant offering, a sacrifice acceptable and pleasing to God.

Though Paul was the human recipient of the Philippians' gift, God was the ultimate recipient of their spiritual sacrificial offering. When we give to God's servants, when we give to God's people, we give to God himself.

This is what Jesus had in mind when he said to his disciples in Matthew 10, 40 to 42, whoever receives you receives me and whoever receives me receives him who sent me. The one who receives a prophet because he is a prophet will receive a prophet reward.

[29 : 17] And the one who receives a righteous person because he is a righteous person will receive a righteous person's reward. And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly I say to you, he will by no means lose his reward.

in the same way when Jesus addresses Paul prior to his conversion on the Damascus road in Acts chapter 9, Paul was rounding up Christians and persecuting them and putting them in jail.

And Jesus said to Paul in Acts 9, for Saul, Saul, why are you persecuting me? Because that's how closely God identifies with his people.

the church is the body of Christ and Christ is the head of the church. So in the same way here, Paul says, what you have given to meet my needs is an offering to God.

And though I can do nothing to repay you, I can't visit to minister to you, and certainly I can't reciprocate financially due to my imprisonment and poverty, but my God will supply every need of yours according to his riches in glory in Christ Jesus.

[30 : 36] What a privilege that we can give anything to God. And this factor totally upends human economics.

In the Roman Empire, as they do in many cultures throughout the world today, people kept the mental ledger of what they have given and what they have received. And often, they engage in a competition of sorts, a form of one-upmanship.

Every gift received had to be repaid at some point in time with an equal or greater gift that was the culture at the time. Some of you guys are nodding because you come from that culture.

And the person who didn't repay the gift came under long-term obligation to the other person, living with a sense of debt like they owe them something.

But because God has entered this equation between Paul and the Philippian churches giving and receiving, the transaction is totally transformed. Neither party needs to keep a ledger.

[31 : 47] They could give without expecting anything in return. they could give again and again even if their initial gift has never been reciprocated because God will repay.

And I love the way Paul says that. My God. Verse 19. So personal. I feel Paul's just deep gratitude, astonishment, joy, and pride in the best sense of that word when he says, my God.

I am confined here in chains but my God who has no spatial limits will minister to your needs. I guarantee it. I am impoverished here but my God who has all the riches of heaven at his disposal will provide for your needs.

And Paul certainly has material needs in view but perhaps even more importantly he has their spiritual needs in view because he says God's riches in glory in Christ Jesus.

God will supply them from his infinite wealth of glory in Christ Jesus. Paul probably has in mind the privilege of sharing in Christ's resurrection from the dead in the future which is reserved for those who share in his suffering and death in the present.

[33 : 06] Paul spoke of this in Philippians chapter 3 using the same word glory. Glory as verses 20 to 21 of chapter 3 but our citizenship is in heaven and from it we await a savior the Lord Jesus Christ who will transform our lowly body to be like his glorious body by the power that enables him even to subject all things to himself.

It's that glory that is promised to us to his saints who share in gospel partnership with one another. And now that his thoughts have come to rest on God's riches in glory Paul can't help but erupt in praise to God in verse 20.

And here he goes from my God verse 19 to our God and thereby binding together God the Philippian church and himself in a three way fellowship.

To our God and Father be glory forever and ever. Amen. So be it. There is nothing quite so gratifying like seeing the person you love the most receiving the credit he or she deserves. And so it is with God. So it is with us in our relation to God. God alone deserves glory. He deserves all the glory.

[34 : 29] And he is our great God and Father who loved us from before the foundation of the world and sent his only son into the world to save us. And as the Westminster Shorter Catechism puts it man's chief end is to glorify God and to enjoy him forever.

That is our destiny. That is the glorious eternity that awaits us. And it is hope in that future inheritance that enables us in the present to be generous toward God and his saints.

So if the if Jesus is the secret to Christian contentment he is also the secret to Christian generosity. And our race toward God's glory begins with God's grace.

That brings us to verses 21 to 23. Greet every saint in Christ Jesus. The brothers who are with me greet you. All the saints greet you especially those of Caesar's household.

The grace of the Lord Jesus Christ be with your spirit. once again for Paul everything hinges on our union and identity with Christ.

[35 : 47] So he tells the church the Philippian church to greet each saint in Christ Jesus. When we greet another Christian there should be a joyful recognition that we are fellow participants in Christ's death and resurrection.

that we are brothers and sisters co-heirs of the family of God and fellow members of the body of Christ. Note the language that Paul uses here to refer to other Christians here.

Twice he calls them saints and then he calls them brothers includes sisters as well. Another member of the church is not just another person but a saint consecrated for God's special purposes and a brother a sister members of the same household of God born again by the spirit of the same heavenly father.

Let's remember that when we see each other and greet each other. And remarkably Paul adds the unusual note here that all the saints greet you especially those of Caesar's household.

This shows the wonderful providence of God. While Paul is tied down under house arrest by the Roman Empire the gospel has infiltrated the very household of Caesar.

[37 : 04] In 2 Timothy chapter 2 verse 9 Paul says that he is suffering bound with chains as a criminal for the gospel but then he adds but the word of God is not bound.

We see that reality here. We've seen this reality in our church as well. I've been wanting to share with you guys the good news.

We had been wondering how in the time of the pandemic can we evangelize share the gospel with people when people are trying to stay away from you. And so we hosted a virtual alpha class for people who are interested.

Several of you helped to lead it and from that there was a man named Ben who recently came to profess faith in Jesus Christ and got baptized in a local church near him.

The word of God is not bound. Even in this pandemic even through this God's sovereignty prevails. This should be a comfort to us when we face inexplicable sufferings and setbacks that the gospels advance the churches march cannot be stopped and we will keep going from grace to glory.

[38 : 26] And that's the final reminder Paul ends with in verse 23 the grace of the Lord Jesus Christ be with your spirit. The standard Greek salutation was an expression that means something like be glad.

It's translated simply as greetings in James 1.1 but Paul substitutes that word greetings with grace and Paul does this in every single one of his letters to make an important theological point that all that we are and all that we do as Christians is of the grace of God.

God's grace is the river source the headwaters from which every spiritual blessing from God flows and God's glory is the river mouth the ocean of God's glory to which our river of spiritual blessings flows.

That's the Christian's life from grace to glory and the Christian's life and Paul concludes this letter the same way that he began it with the mention of grace and here what's in view in particular is the grace of the Lord Jesus Christ and what is this grace?

Paul defines it this way in 2nd Corinthians chapter 8 verse 9 for you know the grace of our Lord Jesus Christ this is the grace of our Lord Jesus Christ that though he was rich yet for your sake he became poor so that you by his poverty might become rich that's the grace of the Lord Jesus Christ that the Son of God who had the heavenly splendor at his disposal became a destitute son of man and died on the cross to pay for our debt of sin that we couldn't repay that the Son of God who was high highly exalted humbled himself lowered himself became a man so that as man he might die in our place as a representative substitute in order to lift us up with himself to resurrection glory that is the grace of our Lord Jesus Christ and it is this grace of our

[40 : 39] Lord Jesus Christ that enables us to be content in all our circumstances and it is this same grace that enables us to be generous in our gospel partnerships let's pray together