

Fellowship of Joy in Provision

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Preacher: Don Coleman

[0:00] Now, here in chapter 4, verses 10 through 23, the fellowship of joy in provision, God's provision.

! And so let's read the text. Let me read the text, starting with verse 10, Philippians chapter 4. Rather, starting with verse 10. But I rejoiced in the Lord greatly that now at last your care for me has flourished again.

Though you surely did care, but you lacked opportunity. Not that I speak in regard to need, for I've learned in whatever state I am to be content. I know how to be abased and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me. There's one of those favorite verses.

Nevertheless, you have done well that you shared in my distress. Now, you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared with me concerning giving and receiving, but you only.

[1:22] For even in Thessalonica you sent aid once and again for my necessities. Not that I seek the gift, but I seek the fruit that abounds to your account.

Indeed, I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well-pleasing to God.

And my God shall supply all your need according to His riches in glory by Christ Jesus. There's another favorite verse, isn't it? Now, to our God and Father be glory forever and ever.

Amen. Greet every saint in Christ Jesus. The brethren who are with me greet you. All the saints greet you, but especially those who are of Caesar's household. The grace of our Lord Jesus Christ be with you all.

Amen. There's the end of the letter. Now, let me ask you, what in these closing words of the letter, what is Paul's main point?

[2:31] What's this really about? I mean, we've just read it together. I read it and you listened or maybe you read along in your copy of God's Word. And if your neighbor were to lean over to you and whisper in your ear and ask the question, what is this about?

What is Paul's main point? What would your answer be? Now, I bring that up, that issue up, because in the course of my study of this text, this paragraph, the end of the book, my course of studying it, I wrestled with this question.

And I wrestled with this question. And I do that every time I prepare to preach. That is, by the way, one of the first steps, if not step number one, in sermon preparation.

It's to ask and to ask, or to answer this question, what is the text about? What's the main idea here? Or some have called it the big idea. What's the big idea in this text? Well, how did Paul begin? He began, clearly, by praising God.

[3:47] He began there by praising God and also thanking the Philippians, the believers there at Philippi, thanking them for providing for his needs.

That's how he began this paragraph. Thanking God. Thanking the Philippians. Praising God. Praising the Philippians for providing his needs. I point you to verse 10.

But I rejoice in the Lord greatly that now at last your care, speaking to the church at Philippi, your care for me has flourished again, though you surely did care, but you lacked opportunity.

See, Paul is referring here to a gift that had been brought to him from the people there at this church. They sent a gift to Paul to care for his needs.

It may have been money. It may have been other things. It may have been both. And so he's referring to that gift that the church at Philippi had sent to him and was brought to him by

Epaphroditus.

[4:46] He tells us that, makes that clear in verse 18. What does he say? Having received from Epaphroditus the things sent from you. So it's a reference to a gift that they had sent to him to care for his needs.

But obviously also from the text, this was not the first time the church at Philippi had sent a gift to the Apostle Paul. In fact, he says there, your care for me has flourished what?

Again. So this is not the first time they had sent something to him, a gift to his person, to his ministry, sometime before.

Paul mentions, by the way, mentions that earlier gift in 2 Corinthians chapter 8. He doesn't mention the church at Philippi by name, but it being one of the churches in Macedonia, he mentions how they gave to him out of their poverty and so forth and gave willingly.

And Paul mentions that gift here in our text. If you go on a little further there in verse 15. Look at it. Now you Philippians know also that in the beginning of the Gospel, that is its beginning in Europe, when I departed from Macedonia, that's Europe, no church shared with me concerning giving and receiving, but you only.

[6:05] For even in Thessalonica, you sent aid once and again for my necessities. So there's a reference to the previous gift that had been given to him. And so he says, there was a gift before, maybe several, and now this gift you have sent to me.

I thank you for these, but apparently there was a space of time between the two gifts. Maybe a lengthy space of time. Since the first gift that was given to them and this gift now that was brought to him by Pafford, a space of time between the two.

And it seems, I think, obvious that the reason for this was their extreme poverty. We're just kind of looking at the text, trying to get what this is about.

And so he's thanking them. There was a gift before, now a gift now. Space of time between the two. And Paul is clearly saying to them, though, that your deep desire to care for my needs, to support me, has not diminished one iota.

You've continued to be concerned about me and want to provide for me. You surely did care, he said. That had not diminished any.

[7:26] They just simply lacked the opportunity. Whether they didn't have the funds or whether they didn't have an opportunity to get those funds to Paul. That's clear from the text.

And so what is Paul doing here in this paragraph of Scripture? He's praising God, certainly, clearly, praising God for His provision through the Philippian church.

That's what he's doing here. And also, he is praising the church. He's praising them. Praising them for their willingness, their obedience, their sacrifice to be used of God in this way.

That's very clear from the text. In fact, he says in verse 18 that their sacrificial giving was, in Paul's words, a sweet-smelling aroma, kind of like a sacrifice, an acceptable sacrifice, well-pleasing to God.

That's what he says about them. And he commends them for it. Praises them for it. And people, listen, when I consider this, I got to thinking about you. And I honestly feel the same way about you.

[8:40] About Highland Park Baptist Church. I praise God. Really. I praise God for His gracious and abundant provision through you.

Through your obedience. And for many of you, your sacrifice. And really, our sacrifice for all of you. Some give out of an abundance.

Some have given out of less abundance. Maybe even poverty. But there has been this willingness, this obedience on the part of this marvelous, wonderful congregation to give.

And to allow God to give His provision. I mean, His provision through you for me and my family. For our staff and their families.

To support the budget of this church. I thank God for that. I thank you for that. And not only that, but His provision through you for missions.

[9:48] And missions offerings. And giving. And to support ministries and missions of our church. I thank God for that. And I would add to that, your provision, or God's provision, and it's all coming from God.

He is funneling it through you. Through your obedience and sacrifice. I thank God for His provision through you for this building. And listen, praise God, we are so close to debt freedom.

Do you keep track of that? Try to provide that every Sunday. And thank God, we are so close. \$51,000. That sounds like a lot to, well, it sounds like a lot to me.

But when you consider that when I came here about two and a half years ago, a little over two and a half years ago, it was near \$300,000. And when you consider at the beginning of our indebtedness as a church, relatively short period of time, God has provided through you nearly \$2,000,000 in giving.

That's incredible. I praise God for that. I praise God. And I feel confident that your obedience and through your obedience and sacrifice, Hyland Park is going to be debt free by March 3.

[11:17] And we're just going to burn that note on the 3rd of March. Praise God. Praise God. And we'll be free to do some other things God wants us to do.

Now, I'm just mentioning this. It's not an advertisement. I really feel this way. I praise God for His provision and I praise you for your faithfulness.

And as Paul said, it's a sweet-smelling aroma, an acceptable sacrifice, well-pleasing to God. And listen, and most of you know this.

You know this to be true. God responds to your giving with His blessing. You know that, don't you? With His blessing. Abundance of blessing.

The old adage goes, you know, you cannot out-give God. And that's more than just some pious little quote or quip. It's true. I want you to look at something that Paul says here in verse 17.

[12:19] By the way, this is all introduction. Look at something he says in verse 17. Not that I seek the gift, but I seek what? The fruit.

Or profit, you might have in your translation. The profit that abounds to your account. That's what Paul was saying. That is, this is what Paul was saying. He's saying, my motive for saying these things to you, praising you, thanking you, and so forth, my motive is not to coax you into giving more.

That's not what he's doing. He's not patronizing them by complimenting them so that they will give more. He said, not that I seek the gift.

We need to learn that today. You see, the gift is not the important thing to Paul. The giving of it is what's important here, but even more specifically, to Paul, the important thing is the spiritual blessing that giving brings.

That was important to him. That, Paul says, is what interests me. Not that I seek the gift, but I seek the fruit.

[13:35] The fruit. The blessing. Not for me, but for you, he said. That abounds to your account.

You see. And so, what do we have here in these verses? We have Paul's praises.

His praises to God for his abundant provision. He said, I abound, and I want for nothing. He's thanking God for that. Praising him for that.

Clearly, that's here in the text. Paul's gratitude. Also, Paul's gratitude, his gratitude to the church. The church at Philippi, specifically.

And for their obedience, and for their willingness, and their sacrifice in giving. He praises them for that. That's clearly here in the text.

[14:32] In fact, a good bit of it concerns that. And so, these are clearly set forth in the text. But, but only, are you listening?

Only as a backdrop for a much deeper lesson. See, the big idea, this is what I think I've discovered, and I think it's pretty clear, really.

And I think you'll think it's clear when, when I explain it. But, the big idea in these closing words of Paul's letter to the Philippians is not his praise to God for his provision, though that's clearly here and he does praise him.

It's not his gratitude to the church for their faithful giving. That's clearly here. And he is thankful. But these are just simply issues Paul uses to highlight a greater subject.

And what is that subject? The subject, are you ready for it? The subject is Christian contentment.

[15:51] You say, what? Am I supposed to be wowed by that? Christian contentment.

That's his subject. His big idea. Christian contentment. By the way, a subject, quite frankly, you and I as American Christians know very little about if we know anything about it.

In fact, some of the choruses and songs we sang early in the service, we don't really even mean. I'm talking about myself as well as you.

I mean, we don't know anything about this Christian contentment, I assure you. And the more I learn about what it is, the more I'm convinced we don't have a clue about it. And here's the bad part, even worse. We don't even want to know. We don't even want to know. Christian contentment.

[17:04] That's the subject here. Now, how do I know that? Well, look carefully at what Paul says here in verse 10. But I rejoice in the Lord greatly that now at last your care for me has flourished again, though you surely did care, but you lacked opportunity.

Now, watch this. Nor or not that I speak in regard to need. That is, my point is something else. Not that I speak in regard to need.

And a little later in the text in verse 17 it says, not that I seek the gift. Now, this is really quite amazing. I mean, can you ever imagine this happening today?

I mean, you have sent some money to a ministry organization, a donation, or maybe you sent a gift to an evangelist or a missionary or some other kind of minister, whatever, whomever, and you get a letter back that says, thanks for the gift.

I really appreciate it, but I didn't need it. And don't send anymore. Can you ever imagine getting a letter like that?

[18:14] It's just not going to happen. In fact, with most ministries, all you have to do is just give one gift and man, every week you get a letter, you know, informing you of the need.

And then when things get tight, as they always do, there is the appeal for more, more, and more. And I understand how that works. I'm not just totally discounting the need for some of that, but Paul is saying, thanks for the gift, but I didn't need it and don't send anymore.

That's basically what he's saying. I kid you not. But Paul's point is much deeper. He's wanting to make a point here in this.

This is not just some kind of pious, kind of false piety. He's wanting to make a point here, a very important point.

And more than that, I think Paul is using the occasion of their gracious giving to him, to his ministry. He's taking the occasion of that to do more than just thank them.

[19:22] He's taking the occasion of that to instruct them and us in the secret of Christian contentment. for he says, I've learned in whatever state I am, whatever circumstance, whatever life situations, whatever they may be, I've learned to be content.

That's what Paul said. Now, that's probably not one of your favorite verses in Philippians. And the more you know about what it means, I assure you it won't be one of your favorite ones.

But it's so important. Paul said, I've learned to be content. Now, let's learn with the time we have remaining this morning four things about contentment.

We might even call these steps toward it. steps toward Christian contentment. And let me introduce these steps with a disclaimer, a big one.

Of those here today assembled here in this room who need to learn a lesson on contentment, and we all do, but of those assembled here, I'm chief.

[20:52] I'm I'm I'm I'm I'm chief. I tell you, I don't know anything about contentment.

And that's why I've struggled so much with this text. Probably more than any other part of this letter. Not only the struggle of finding out what really Paul is wanting to say, what's the main point.

That's a struggle, always a struggle, in preparation to preach, but to really understand this truth, to know about what Paul's talking about, and to be willing for that to be applied to my life.

I don't know hardly a thing about true Christian contentment. I'm going to be spending a week in the country of Ukraine next month.

I'll tell you more about that tonight. I'm going to be teaching some pastors there at the seminary in Odessa who know more about contentment than I will ever know.

[22:02] Later on in January, I had the opportunity to go to China and teach in a seminary there. To teach some house church pastors in a communist country.

Pastors who know more about Christian contentment than I as an American pastor will ever know. And so I had this disclaimer here before I give you these steps to contentment.

I don't know anything about true contentment. I'm chief among us who needs to learn this lesson.

Now, thankfully, you're going to learn these steps of contentment from Scripture and not from Don Coleman.

So here they are. Step number one. Desire the state of contentment. Desire the state of contentment, Christian contentment.

You have to start with the desire. You have to desire it. You have to want it. love. Verse 11, Paul says, not that I speak in regard to need, for I have learned in whatever state I am to be content.

[23 : 23] Be content. Here's what Paul's saying. He's saying, I have this desire in my life as a believer. Desire in regard to my spiritual development and growth.

I have this desire to be content. content. To desire the state of contentment. Now I know all of you native Okies are saying, well, Oklahoma is the state of contentment.

Right. You know that Paul is not talking about a geopolitical entity whether it's Oklahoma or Texas or Arkansas or wherever.

He's not talking about that at all. Paul is talking about his circumstances. His life situations. And his is saying, whatever it is, whatever it is, at any given time in my life, I have learned to be content.

Paul desired contentment. Contentment. Because God wants his people to be content. Now we think, we equate that with, God wants his people to be blessed to a point of contentment.

[24 : 34] That he wants his people to have things and to prosper to the point of contentment.

That's not what it is, as we're going to see. God wants his people to be content.

And Paul understood this. Let me give you an example of Paul's understanding of this great truth. 2 Corinthians chapter 12 and verse 9. You can turn to it.

2 Corinthians chapter 12 and verse 9. And this I'm going to take up here after Paul talks about his thorn in the flesh and so forth and the reasons for it and such.

And here's what he says in verse 9. And he said to me, and this is Jesus, that is Jesus said to him, my grace is sufficient for you, for my strength is made perfect in weakness.

And so now Paul speaks, therefore most gladly I will rather boast in my infirmities that the power of Christ may rest upon me. Therefore, I'm content.

[25 : 42] Well, that's not what he says next, but he's going to say this. He says I take pleasure in infirmities, in reproaches. By the way, infirmities are just weaknesses, just weaknesses. I rejoice in those.

I boast in them. And he says I boast in reproaches. Personal attacks, assaults on my character, insults. I rejoice. I boast in these things.

And I boast in needs, in persecutions, we know what that is, in distresses, various calamities of life. For Christ's sake, for when I am weak, then I am strong. I rejoice in these things.

Translation, I know how to be content even in the midst of these things. Because I desire contentment. He said in 1 Timothy chapter 6 and verse 6, and these are his instructions to a young preacher named Timothy, and he said godliness with contentment is great gain.

[26 : 54] You familiar with that verse? That is just something to be desired. Godliness with contentment for, he says, we brought nothing into this world and it is certain that we can carry nothing out.

You know, the old story, you know, the old joke, you know, there aren't any hearses going to the cemetery with a string of U-Haul trucks behind it.

What you brought into this world, you cannot take it out, I mean, you didn't bring anything in, you can't take anything out, and he says then, and having food and clothing, with these we shall be content. Are you content with just those things?

And how about Hebrews 13, 5? Be content with such things as you have, for he himself has said, I will never leave you nor forsake you.

Desire, that's step number one, desire the state of Christian contentment, and trust me, this is a big one. A big one. Because typically, we're not content because we don't want to be content.

[28 : 06] You say, well, I want to be content, but you don't want to be content in the right way. You don't want true content. We don't want it. And really, let's just be honest, in America, we're conditioned not to want it.

content. Not to want contentment. It's really woven into the fabric of our Americanism to always want more and to be discontent until we get it.

And then when we get it, we're still discontent. Because there's always more to have. And we're conditioned to think that way. And I would add to that, also we are conditioned to believe that all hardship, all poverty, is somehow unjust and unfair.

Aren't we conditioned to believe that? I tell you, politicians know that. They use that for their advantage. We don't want to be content.

But Paul wants his readers, and this is his whole idea, his whole desire in writing this portion of the letter. He wants his readers to desire what he desires.

[29 : 16] To desire a state of contentment regardless of their circumstances. God wants his people to be content. Step number one, then, is desire the state of contentment.

Step number two, develop the sense of contentment. That is, this is something we have to work at. This is something that needs to be developed.

Something to be learned. In fact, that's what Paul said. He said, I have learned. This is an ongoing learning thing. I've learned in whatever set of circumstances, whatever state I am, to be content.

Paul had learned Christian contentment. He had developed a sense of contentment. How? How did he do that?

Well, I believe it was through the discovery of two important truths. Now, Paul undoubtedly discovered much, much more about contentment, but there are two truths that I think we can discover or find here in the text.

[30 : 26] Two truths. And here's the first one. And as soon as you hear it, you're going to say, well, yeah, I know that. But do we? Here's truth number one.

True contentment is non-circumstantial. It's not tied to circumstances, not in the sense that it's dependent upon them.

It is tied to our circumstances in a very unique way. We'll see that in a moment. But true contentment is non-circumstantial. What did Paul say in verse 12?

He said, I know how to be abased. Now, that's not just a word we use every day or hear every day. New American Standard translates it this way. I know how to get along with humble means.

And I know, he says, I know how to abound, live in prosperity. I know how to do both those things. And then he says, everywhere and in all things, that is, in any and every circumstance, you name it, I have learned both to be full and be hungry, both to abound, have abundance, and to suffer need, poverty.

[31 : 39] What's his point? His point is that contentment is non-circumstantial. Because no matter what the circumstance, I'm content.

It's non-circumstantial. In any and every circumstance, Paul said, it's all the same to me. I have learned to be content. And so here's what he learned, and here's what we need to learn.

Good circumstances will never make you content. That is how we define good. Good circumstances will never make you content.

Now, we may experience some measure of contentment, but that's not necessarily a true contentment. It is most likely a false contentment. It is certainly a fleeting contentment because we kind of level out at that good place and we're ready then to go even better or even more.

And so good circumstances will never make you content. They will never make you content. Have you written that down? Good circumstances will never make you content. Never. And on the other side of it, poor circumstances should never make you discontent.

[32 : 53] This is what Paul learned. We haven't learned it. We need to. So good circumstances will never make you content.

Poor circumstances should never make you discontent. Because contentment is what?

Non-circumstantial. And by the way, where would you suppose is the best place to learn true contentment?

Paul learned it. Where's the best place to learn it? It's when, for reason of your circumstances, you're discontent.

That's the best place, best time to learn it. When you're discontent. So the best place to learn true contentment is when, because of your circumstances, you have no apparent reason to be content. We think those are the bad times. Those are the worst. That's the worst condition we could be in, to be in a position or have a experiencing discontentment.

[34 : 02] We think that's the worst, but that's the best. Because that's when we can learn contentment. Not that we necessarily will. Not that it's automatic. It certainly is not. But there's the best opportunity to learn contentment when you have a reason to be discontent.

Let me give you a quote from J. Ligon Duncan. You ever heard of him? Great preacher. And he said this, and listen to it very carefully.

He said, you are more apt to seek real Christian contentment and find it if you don't have it. Than if you are fat with the circumstantial contentment of this world.

Which is a false contentment, I think. I think this is where Paul learned contentment. And one of the reasons why we have a hard time learning contentment, because we're always content.

Well, we're not, but I mean, we have most of the time reasons to be content. Prosperous, you know, you know, we're quite blessed as a nation and as a culture.

[35 : 15] More so than probably any other people in the world. But Paul had learned contentment at the lowest of life situation.

And Paul, and it is what I think we ought to understand. Paul took full advantage of those seasons of hardship, of poverty, of suffering.

And he had many of those. He took full advantage of those times in his life to learn contentment. So the next time you're discontent, that's the best time to learn contentment.

So don't forget that next time. But there's a second truth that Paul discovered. Not only is contentment non-circumstantial, but listen to this, true contentment is balance.

The balance of two things. Now, let me explain. When Paul gives us this list of comparisons, you know, poor, rich, hungry, full, so forth.

[36 : 24] When he gives us this list of comparisons, the implication is that discontent is the result of two things being out of balance. And also, so contentment is the result of those same two things being in balance.

Let me explain. I've been reading or trying to read. Not easy to read. A Christian classic written by Jeremiah Burroughs, a 17th century Puritan.

And the title of this book, you may be familiar with, may have heard of it, maybe some of you have read it. It is The Rare Jewel of Christian Contentment. It's not an easy book to read, I'm sure you. And in this book, Burroughs declares at one point, he says this, and I quote, now listen to this very carefully. A Christian comes to contentment not so much by way of addition as by way of subtraction.

And he explains it this way. Christian contentment does not come by adding to what you want, but by subtracting from your desires.

[37 : 46] And he goes on to explain it even further when he says adding to what you want. He's talking about adding to what you don't have, but you want. All right. So Christian contentment does not come by adding to the things you have.

Because you want more things. It doesn't come that way. It comes rather by subtracting from your desires. What you desire to have. Pretty simple.

Well, it's not simple. But the idea is simple. I mean, it's understandable. And I think that explains why there's so much discontent in our world. You know, even among professing believers.

Again, as Jeremiah Burroughs put it, he said the world is infinitely deceived into thinking that contentment lies in having more than we already have. Now, do you think Paul thought that way? No, not at all. Paul's in prison, by the way, when he wrote this letter. Paul is night and day chained to Roman guards. And he basically is saying, I don't need anything.

[38 : 53] You see, Paul kept a perfect balance between his heart desires for things and his circumstances. A perfect balance between the two.

And so instead of adding to what he wanted, he subtracted from what he desired. Clement of Alexandria once wrote, the best riches is poverty of desires.

Now, you meditate on that for a while. Now, here's the good news. If Paul could learn that, so can we.

Step number three. Discover the secret of contentment. Discover the secret of contentment.

And that brings us to the most, I believe, the most misapplied verse in all of the Bible. It's a tremendously favorite verse, but it is perhaps the most misapplied.

[40 : 02] Verse 13. I can do all things through Christ who strengthens me. You ever quoted that? Can you think back and remember some of the situations you were in when you quoted that?

Did you apply it correctly? Well, let me ask you, what things does this first promise that you will be able to do, that you can do? What are these things? Anything and everything?

You say, well, pastor, he says all things. Is that what Paul means? All things? Does that include young people getting an A on your exam at school? I can do all things through Christ who strengthens me.

Does it apply there? I want you to think about it before you answer just resolutely one way or the other. How about getting a higher paying job? I can do all things.

Or maybe does it apply to getting a loan from the bank, getting that loan approved so you can get the car you want? Does it apply to that? How about finding a special bargain at Macy's?

[41:09] I don't know, I'm trivializing the truth here, really the problem here. How about losing 20 or 30 pounds on some new diet?

I can do all things. How have you applied this verse in your life? How have you heard it applied? What are these things?

any and all things? You see, we quote this verse as if it were some kind of panacea for everything, anything and everything we want to do.

And we think that it applies to that. And it doesn't. The things Paul is talking about here, like it or not, refer to what he has just said in verses 11 and 12.

And what did he say there? Let me just give you half of them. He said, in a paraphrase, he said, I can be content with nothing to my name.

[42:13] I can do all things through Christ. He said, I can be content with little food on the table. I can be content.

I can do all things through Christ. I can be content with barely a shirt on my back. I can be content. I can do all things through Christ who strengthens me. what if this November we elect a president, the wrong president in your opinion?

What if that happens? What if that happens? can you be content? Or you have a bad marriage and there's anything you can do about it.

I can do all things through Christ. That applies. Maybe your spouse is unsaved.

I can do all things through Christ. Or you're in a dead end job. Don't like your job. Wish you could do anything else.

[43:33] It's a drudgery. Get to work. I can do all things. Or you've discovered or just discovered you have a terminal illness.

Could you be content? I can do all things through Christ. Hmm. Or maybe you have a meager income and you can't even make ends meet.

I can do all things through Christ who strengthens me. See, this is the secret of Christian contentment. A secret that Paul had learned.

It's not a secret in the sense that nobody knows it or few know it although few do know it. It's something you can discover and learn. Paul had. And the secret of Christian contentment is really in a nutshell it is the absolute trust in the sovereignty of God and His wise providence in your life. He's your God. And He loves you. You belong to Him. Can you trust His sovereignty? Can you trust His providence?

[44:56] The things He allows into your life. Some great wondrous things. Some very tough things. And if you could trust, absolutely trust His sovereignty and providence then you can be content no matter what the circumstance.

I didn't say this was easy. One more step. Desire the state of contentment. Develop the sense of contentment.

Discover the sense of contentment. And delight in the source of contentment. And that source of course is God.

Paul closed this by saying and my God shall supply all your need according to His riches in glory in Christ Jesus.

this is almost a song. In fact, when you add the end of it, now to our God and Father be glory, glory forever and ever.

[46:12] Amen. Amen. This is worship. Delighting in the true source of contentment.

So much so that if you somehow in God's providence He allowed you to lose every single thing. Everything that you hold dear, that you value in this life.

If you were to lose it all. Something inconceivable to us. But if we were to lose it all, we could be content.

That's what Paul's saying. He supplies. He gives or withholds.

It's all according to His providence, His sovereignty. According to His riches in Christ. towards us.

[47:22] And so no matter what happens, we can sing now to our God, our God. And Father, be glory forever and ever.

And with that we have barely scratched the surface of Christian contentment. Amen. Amen. Amen.
Thank you.