

His Favourite Church

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 05 April 2020

Preacher: Rev Andrew Coghill

[0 : 00] Now in this fourth chapter of the Philippians, I'd like us to think, we'll look at the wider context as well, but think especially of what we read at verse 19.

But my God shall supply all your need according to his riches in glory by Christ Jesus. My God shall supply all your need according to his riches in glory by Christ Jesus.

Now, as with every text, there is a context. And the context of this final chapter to the Philippians, that is chapter four, is of Paul's final greetings to what we might, I think, legitimately refer to as his favourite church.

If Paul could be said to have a favourite church, it may not perhaps be the ones that he loved most, but certainly from the evidence, it would suggest the ones that loved him most.

Most, and most consistently. Their care of him, their love for him, is undiluted. And there don't seem to be the kind of problems in Philippi that there are in some of the longer letters and perhaps the more large or established churches elsewhere.

[1 : 12] So if we could, with reverence, refer to this as Paul's final greetings to his favourite church, then it is significant what we find throughout the chapter, particularly as we'll come to the verse that we looked at earlier in verse 19.

But first of all, if we look at the beginning of the chapter, he begins, Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

Now that's his first piece of advice, his first piece of teaching as he takes his leave of them. Stand fast. Now, standing fast implies almost like a line of soldiers in battle.

It implies that the enemy is going to come against you or else bombard you with its artillery. It certainly is not a phrase that you would use if somebody was not expected to be under pressure. It is to guard against the tendency to slip backwards, against the tendency perhaps to let one's feet slide and fall away. And the implication is that by nature, this will happen in and of itself.

[2 : 22] If you build a property, whether it be a church building or a house or anything, all that you have to do for that property to deteriorate is nothing. You don't have to burn it down or smash its windows or break the door in.

You don't have to chip away at the cement that holds the bricks together. Just walk away and leave it for a number of years and it will fall into disrepair. With the cold and the damp, it will gradually become decayed.

And gradually as little leaks come in or slates come off the roof or whatever, the damp will get in and deterioration will set in. All that you have to do for a building to decay is nothing.

And if we are the temple of God, if we are the building of his great grace, then all that we have to do if we are going to fall away and slide into a state of initially indifference or then unbelief and falling away from the Lord completely, all we have to do is nothing.

All we have to do is simply not pray. All we have to do is simply not attend upon the means of grace. And that's a particular danger for the Lord's people just now when they are prevented from gathering at the means of grace.

[3 : 35] All we have to do is leave the Bible closed and ignore it. All we have to do is neglect the family altar of worship. All we have to do is nothing. So this is one reason why Paul writes even to his favourite church, stand fast.

Because the pressure that comes against you may not be that of a great big noisy battle, but it is the pressure and the weight of nature pushing you backwards from the position that you ought to hold.

Stand fast because there is a danger of being pushed back. There is a danger of sliding into coldness and indifference and unbelief.

And that is not because they are bad people. It's not because they are bad Christians. Any more than the property that one might have built is a badly built property. But if it is neglected, if it is not heated, if it's not lived in, if it's not attended to, if it's not looked after, it will decay.

And it will eventually fall into a ruin. And so likewise, if our relationship to Christ is not attended upon, if it is not lived in, with a living relationship to Christ, it will decay.

[4 : 46] It will become an empty shell. And it will fall into ruin. And our eternal ruin as well. So ultimately, stand fast is the first thing that Paul says in this chapter.

Therefore, my brethren, dearly beloved, and longed for my joy and crown, so stand fast in the Lord, my dearly beloved. Now he hedges this phrase around with so many expressions of his love, and if we could say it reverently, his pride in them, that it indicates that his saying this to them is not an indication that he disapproves of them.

It's not an indication that he's judging them and finding them wanting in some way. It's just the way of nature. It's the thing that must be guarded against. It's natural sliding back, decaying, letting our love grow cold.

Jesus says in Matthew's account of the gospel, because iniquity shall abound, the love of many shall wax cold. Well, iniquity abounds in our nation, in our lives as individuals, in our communities and societies.

There is sin, there is iniquity everywhere we look, including in our own hearts. If we are going to maintain that relationship with the Lord, we must stand fast. And that is not a passive standing fast.

[5 : 57] It is an active nurturing of our relationship with the Lord. That is what we must do, is seek him in prayer. Seek him together as far as possible in fellowship.

If we're able to do that with the people that we are isolated with, seek him in his word. Make time for the Lord, because time is the most precious commodity of all.

It is the one thing that can never be replaced, can never be bought, that can never put a price on.

So stand fast in the Lord. That is his first piece of serious advice to them as he parts from them.

Secondly, we might see at verse 4, something that might surprise us. Rejoice in the Lord always.

And again I say, rejoice. Rejoice. Now, we might think, okay, that's all very well if you're in a happy mood and so on.

But, you know, lots of us have got problems. We've got difficulties. We've got things that go wrong in our lives. But he's not saying rejoice in all the things that go wrong. He's saying rejoice in the Lord always.

[6 : 54] And again I say it, rejoice. Now, this relationship that we have with the Lord, this relationship to Christ, is meant to be as his bride.

Now, if you have a newlywed couple, let's say on honeymoon or in the first year perhaps of marriage, which can be traumatic, yes, or difficult as they adjust to each other and the new style of life.

But still, there'll be that glow, that rosy glow of love and delight in one another. We are meant to delight in one another in that relationship. And we are meant to delight in the bridegroom, our husband, Christ.

And he delights in his bride, the church. Therefore, just if you can think of, for example, if you've got, let's say, a guy who's a businessman. He's under a lot of pressure with meetings and stresses and shares falling or whatever.

And people being difficult in the office and all the problems of his workplace and of his world and so on. And then he comes home. He comes home and there is the love of his life.

[7 : 58] There is the one thing that is good and bright in his life. He delights in his beloved wife. He delights in his bride, in his family, in his home. And whatever else in the world outside may be dark and difficult, he can delight in her and she and him.

No matter what may be going wrong in the home or with the kids or whatever, or perhaps in her own life or her own job. If she delights in her husband, then everything else, it's not that it all goes away, but it's all in perspective.

And that's the sense that I think we're called upon to have here. To delight ourselves in the Lord. Rejoice in the Lord always. And again I say rejoice.

Because the problems that may happen in our lives with regard to our jobs and our employment, our lack of them just now. And the difficulties that many people are under. These are not fake difficulties.

These are not pretend problems. They are very real. And it's not that we delight in the difficulties, but we can rejoice in the Lord. Because he is the one who has brought us to these testing times. [9 : 08] But God has promised in his word that nothing will happen to us which is too much for us. Nothing will test us or try us or tempt us which we're not actually able to resist and overcome and come through.

Now all of us can look back on difficulties and problems in our lives. All of us can look back on times when we might think, well, where was the Lord when I needed him in that particular situation? Where was the Lord when I was struggling there or with what happened in that difficulty there? Well, look at yourself today. Can you truthfully say, well, here I am. I got through it. I got through that difficulty. I got through that problem. Or rather, the Lord brought me through it. The Lord guided me to this hour. The Lord helped me through that particular problem. And we look back with hindsight and we see many problems will have come our way. Many difficulties will have come against us. And yet through them all, the Lord has brought us. [10 : 06] Hitherto hath the Lord helped us. Rejoice in the Lord always. And again I say rejoice because he is the one who will never leave us nor forsake us.

You can always rejoice in the Lord. Even if you may feel he has turned away from you. Even if you may feel that he's not listening. He will be. Even if you think he's turned away from you. It may only be for a time of testing. A time of trial. Just as they say, absence makes the heart grow fonder. And no matter how delighted a bride and groom may be with each other. There will be times in their marriage when they have to be apart from each other. When they can't just be cuddled up close on the settee. They have to be apart. Whether for work or for responsibilities or other things. They have to be apart. And that time apart makes them long for each other more. Now when the Lord withdraws his face from us for that time. May that be used of us to recognize afresh how much we love him.

[11 : 09] How much we need him. How much we are desperate for him to come back to us. Rejoice in the Lord always. And again I say rejoice. Now this is what Paul is writing to his favorite church.

Which will be a church under pressure. All the New Testament churches were churches under pressure. You read that in the letters to the seven churches in Revelation. And whether some of them didn't do as well as perhaps they should have done.

Some of them may not be as faithful as perhaps they might have been. But one reason for all the afflictions and difficulties they faced. Was that all the New Testament churches were churches under pressure.

Undergoing a greater or lesser amount of persecution. All of us to an extent we're under different pressures in our lives. And may not be persecution as such. But there will be pressures. And there will be difficulties. And it is to the Lord that we must go. It is to the Lord that we must look. Rejoice in the Lord. Because he will always be there for you. However long it takes.

[12 : 11] He has not forgotten you. And he will not turn away from you. Ultimately in the end. Let your moderation. Verse 5. Be known unto all men. Now moderation. That means restraint.

That means sort of self-control. We might say. Because the Lord is right there. You know. Like your moderation be known unto all men. The Lord is at hand. The Lord is right there.

Now most of us. Human nature being what it is. We might be far more ready to sort of blow a gasket. Or lose our temper. Or perhaps behave rather less well than we should.

If we think we're on our own. Or the only people that can see us. Or maybe members of our family. Or people really close to us. If there was an important guest. Or somebody else there. Say our dinner table.

Or somebody really important in a business meeting. Or something. We would control ourselves. We would bring ourselves under control. We would be temperate. We would be moderate. In all things.

[13 : 05] Because we wouldn't want to look bad. We would bring ourselves under control. Which means we can. When we want to. And I know it's easy to say. And I also know personally.

It's very difficult to do. Because we have a tendency. Just to let rip. When we feel frustrated. Or when something goes wrong. But the fact of the matter is. That everything we do is a witness.

Everything we do. Whether in our family. Or whether out and about in the world. Is itself a witness. Because what we are in private. Is what we are in reality. And what we are in public. Yes our public face. That's what everyone sees. But the Lord knows. What is really in the heart. And what tends to be on the lips. Let your moderation. Be known unto all men. Let your self-control. Your restraint. Be a model. Of what a Christian should be. Because the Lord. Is at hand. He is right there. The ultimate guest of honour. Is right there in your presence.

[14:02] And if you would be ashamed. To be seen by Jesus. If Jesus walked right into the room. And saw you. Doing whatever the thing was. Or hearing you. Absolutely blow your top.

At somebody. Then. If you'd be ashamed. And a bit self-conscious. And that. Then just consider. He is right there. He is right there. Right then. Seeing everything you do. Hearing everything you say. The Lord is at hand. Therefore. Let your moderation. Your self-control. Be a restraint. A model. Of what a Christian should be.

So that's what people see. And that may be the only Bible. Some people read. Is how you and I behave. As those who seek. To follow Christ. Let you in moderation.

Be honour to all men. The Lord is at hand. And then when it says in verse 6. Be careful for nothing. It doesn't mean be careless. Be slipshod. Slapdash. It doesn't really matter.

[14:56] No. That's not what it means. It's an old fashioned way of saying. Full of care. Careful is literally. Full of care. Burdened. With cares. With anxieties. Don't be anxiously burdened.

With cares. Be careful for nothing. But rather. When you've got a problem. And we all have problems. Take it to the Lord. Take it to the Lord.

And bring your difficulties to him. In everything. By prayer. And supplication. With thanksgiving. For the good things he's done for us. In the past. Let your requests.

Be made known. Unto God. Cast your cares. Upon him. And there will be many. We have all got problems. We have all got cares. But rather.

Don't be filled with them. Don't be overwhelmed. By these cares. Be careful. Be careful. For nothing. But in everything. By prayer.

[15:53] And supplication. With thanksgiving. Acknowledge what God has done. For you in the past. Give him thanks. For the way he brought you through. That troubled time. For the way that he helped you. With that problem. Perhaps many years ago.

And brought you through it all. Give him the glory. Give him the thanks. But then ask him. For the things that you need. Ask. And it shall be given. Let your prayers.

Let everything. By prayer and supplication. With thanksgiving. Let your requests. Be made known. Unto God. Yes. Acknowledge what he has done. But everything.

Is what he has done for you. You know. Somebody might say. Well. What has God ever done for me? The answer is. Everything. Everything in your life. That has been good. God did that for you. Everything that you enjoyed.

God supplied that for you. Every one in your life. That makes your heart complete. The Lord gave that person to you. And yes. There are many problems. That there may be. The Lord allowed those.

[16:47] To happen as well. But everybody's life. Is a mixture of those things. It's not because. God hated you. That bad things happen to you. Bad things happen. To his own children. Bad things happen.

To his own son. Upon the cross. Where do we go. When the bad things happen. This is what Paul. Is trying to stress. To his church. In Philippi.

When the bad things happen. Don't be overwhelmed. By them. Don't let them swamp you. Go to the Lord. With them. Be careful. Don't be filled with care. Filled with anxiety.

For anything. Be careful for nothing. But in everything. By prayer. And supplication. With thanksgiving. That your requests. Be made known unto God.

Now if this was God inspiring. His apostle to write this. Because it's the same God. It's the one God. We would expect him to be. Giving the same kind of inspiration. To other apostles.

[17:44] And do we find that? Well of course we do. We find in 1st Peter. For example. In chapter 5. Verses 6 and 7. He says. Humble yourselves therefore. Under the mighty hand of God.

That he may exalt you in due time. Casting all your care upon him. For he careth for you. Then if we were to go on with Peter.

We'd find them saying. Be sober. Be vigilant. Because you're adversely the devil. As a roaring lion walking about. Seeketh whom he may devour. Whom resist steadfast in the faith.

That's just like what Paul wrote to the Philippians. Stand fast in the faith of the Lord. Steadfast in the faith. Knowing that the same afflictions are accomplished in your brethren. That are in the world. In other words. Nobody gets a free ride. Everybody is struggling with the problems. And the adversities that come their way. Take them to the Lord. You're never expected to bear them by yourself.

[18:37] You're not expected to bear this load. You don't have the means. You don't have the strength. God knows that you don't. That's why he says. Come to me. With your problems.

Ask me for help. And I'm ready. And willing to help you. James. The apostle James says. In chapter 5. Verse 30. Is any among you afflicted?

Let him pray. That's what we're to do. If we have problems. If we have afflictions. Let him pray. He also says. Is any merry? Is he full of joy? Let him sing Psalms. Let your joys be joy in the Lord. Singing to the Lord. Let your afflictions be brought to the Lord. Let every aspect of your life be lived in the Lord. In all that you do.

And in every part of your life. All your cares. All your burdens. Take them to the Lord. Which brings us then on. If we were to look ahead.

[19:32] To our verse 19. My God shall supply all your need. According to his riches in glory. By Christ Jesus. Now it doesn't just say.

Mike. It says. But my God. Now. God's riches in glory. He has all the resources of the heavens and the earth. All the wealth in all the world.

Is at God's disposal. It is at his fingertips. He has the means to transfer wealth into your hand. He has the means to enable you to overcome every problem. He has the means and the ability to make everything just melt away.

There may be problems or difficulties or obstacles. He has the power to overcome every storm. Everything is in his hand. All the riches of his glory.

And by Christ Jesus. Are at his hand. And in his power. So if God has the riches of all the world in his hand. He is well able to supply any need that you may have.

[20:34] But not all our needs are simply material. But it's a material thing that Paul is speaking about here. In chapter 4 at verse 19. Because the immediate context of this particular emphasis in verse 19.

Is that the Philippian church had consistently helped and supported Paul throughout his ministry. Ever since he came to them.

Ever since he established the gospel at Philippi. And you can read in the Acts of the Apostles.

About how you know first of all he cast the demon out of the demon possessed girl.

Who was fortune telling. He met with Lydia and the other devout women at the riverside. He established a church in her house. And then of course they were shamefully whipped and beaten in public and cast into jail.

But then you had the conversion of the Philippian jailer. With his great plea. You know what must I do to be saved. And he said believe in the Lord Jesus Christ. And thou shalt be saved.

[21:34] And the church that was established at Philippi. They loved Paul. And they loved him in such a way that they were always ready to put their faith into practice. They were always ready to help him.

And this is what he says. You know that even in Thessalonica. At verse 16. Even in Thessalonica you sent once and again unto my necessity. In other words when I had need.

You supplied that need. You helped. Now whether that means with gifts in kind. Practical things of food and clothing. Or more likely it probably means with monetary gifts. He says you Philippians.

Verse 15. Know also that in the beginning of the gospel. When I departed from Macedonia. When he first left them. No church communicated with me.

As concerning, giving and receiving. But ye only. Only the Philippians stayed steadfast and faithful in supplying Paul's needs. Even in Thessalonica.

[22:29] Now when he says even in Thessalonica. That's because Thessalonica was quite nearby to Philippi. And there might be a tendency. Perhaps understandably. For people to think.

Well he's not that far away. He can't be needing that much yet. You know. There's no need for us to send after him any money or clothing or food. Because he's close at hand. You know. He'll be alright so far.

He's only just left us. But in truth. They sent help to him. Even when he was close by. Even in Thessalonica. Which was close. And now in Rome. Which was. To their purposes. The other side of the world. They sent help to him. And here they were now. Having sent with Epaphroditus. The gift that he describes. Like a sweet savor. An odour. Acceptable to the Lord. And the illustration there is. Is like when Noah offered the sacrifices. Of the clean beasts. After the flood. We read that God's not a sweet savor.

[23 : 25] A sacrifice that was pleasing. In his sight. Because Noah had given up. Some of that wealth. Which had been placed in his hand. As an offering to the Lord.

And the Philippines. Were giving up. Some of their own resources. Their own wealth. Such as they had. For Paul's help. You know. They'd given with such generosity. And such consistency. Wherever he went. That it was. A generosity. In such a way. And to such an extent. As could not.

Have been forthcoming. Without considerable cost. To themselves. In other words. They had made themselves. A little bit poorer. In order to make sure.

That Paul had everything he needed. Such was their love to him. And for the gospel. But this is what. What Paul is now writing. In verse 19. But. He says. But.

[24 : 19] However much. You may have been impoverished. However much. You may think. You are the poorer. But. Despite any such loss. My God.

Is able to supply. All your needs. Now. Many people. Of course. At this time. Will be conscious. Of a sense. Of loss.

And these days. Of difficulty. When people have lost their jobs. Or perhaps their businesses. Are.

Are. In a slow. Just now. Or trading. Has ceased to exist. Many people. Will.

Having. Be. Conscious. Of a sense of loss. Loss of earnings. Loss of opportunity. Perhaps. Loss of job. Jobs altogether. Those. These.

These. These. These. Difficulties. And those. Who are dependent. On tourism. For example. They don't have any customers. And. Shops that are selling anything. Other than necessities. Like food.

[25 : 12] And medication. And so on. They're all closed. No customers. Nobody going about. Just ordinary business. And ordinary life. You know. Fishermen. Don't have anyone to buy their catch.

Even if they're able to go out. And actually. Bring in. Anything. So. These are difficult times. For everybody. In an economic. As well as perhaps.

In a spiritual state. So. It's. A very real thing. That we're talking about here. The. The comparative loss. That we may be feeling. But this is the sense here. Businesses.

If they're laying people off. You know. These are difficult days. For everyone. And. If these days. Continues. Then there may be. Serious hardship. For some.

But it's in that. Context. That context. Of being the more. Impoverished. This context. Of our day. This context. Of our situation. That we read this. But.

[26 : 05] Despite all these. Difficulties. But. My God. Shall supply. All your need. Remember. All the resources. Of heaven and earth. Are at God's disposal.

They are at his fingertips. At the Lord's. Disposal. He is able. To supply. All. Your need. According to. His riches. In glory.

By Christ Jesus. That's what we read there. That it is all at the Lord's hand. But. Some things we have to remember here. You might say. Ah. Here comes the thought. Here comes the things that mean it not fair.

It is real. It is real. And it is available to us. But there are things we need to remember. How this is described. First of all. That they are his riches. Not ours.

God is not saying. Ah. I'll make you a millionaire. It's okay. I'll make all your problems. Just flee away. No. They are his riches. At his disposal. And. Although he is willing.

[27 : 03] Both to help. And to share them. With us. They are his. And. We must ask. If we ask the Lord. He will help. This is what Jesus says.

Ask. And it shall be given. Seek. And ye shall find. Knock. And it shall be opened unto you. Going back again. To what we read at verse 6. Be careful. Don't be filled with care or anxiety.

Be careful for nothing. But in everything. By prayer and supplication. With thanksgiving. Let your requests be made known. Unto God. Not because he doesn't know them. But he wants us.

To come to him. He wants us to ask. He wants us to draw near to him. With the needs that he knows that we have. So that he can supply them.

And so that we can see. That they are supplied. When we ask. Not when we go to the Lord. He is ready to answer. They are his riches.

[27 : 59] And not ours. My God shall supply all your need. According to his riches. In glory. By Christ Jesus. Secondly.

It is. Need. That will be supplied. Not always. Desire. And not always. Perhaps. Wishes. You know. If we'd all got exactly what we wished. When we were little. You know. The world would be filled with firemen. Football players. And ballerinas. Because we would all think. This is what we wanted to do. When we were little.

When we grew up. And if God had granted all that. Right then. Right there. Then. The world would be a rather distorted place. And likewise. We've all. I'm sure. Every one of us.

Had ideas. In the days of our youth. About where we would be. What we would do. Where we would go. And the Lord has gently. And lovingly. Steered us in completely different directions. And we are compelled.

[28 : 52] As we look back. To say. Yes. God was right. The Lord knew exactly. What he was doing. Because he loves us. He cares for us. And he gave us everything. We needed.

He might not necessarily. Have given us everything. We thought we wanted. Or everything we wished for. Or even everything we desired. But he gave us. Everything that we. Needed.

If you didn't get this thing. Or that thing. Or the thing you asked for. Was it. Because it wasn't necessary. Because you didn't actually need it. But he gave you something else. That you did. Need. He provided for all your needs.

My God shall supply all your. Need. Not necessarily wishes. Not necessarily desires. God. Knows. What is best. This God who has control of the world's.

The world's resources. Knows exactly. What we need. And what is best for us. And that is what he is willing. And ready. To supply.

[29 : 50] It will be. And can be. More than ever. We deserve. Or we could even imagine. If you go to. The chapter.

In Matthew 25. Where you've got the separation. Of the sheep and the goats. Jesus says to those. Who are the blessed. To his father. He says in verse 37. Of Matthew 25.

Then shall the righteous. Answer him saying. Lord. When saw we thee. And hungered. And fed thee. Or thirsty. And gave thee drink. When saw we thee. A stranger. And took thee in. Or naked. And clothed thee.

Or when saw we thee. Sick to imprison. And came unto thee. In other words. You know. We don't deserve. We don't deserve all these blessings. Lord. Why are you giving us so much riches. Why are you. You're saying. Enter into the joy.

Of my father. For the kingdom prepared for you. From the foundation of the world. We don't deserve this. We haven't done anything special. What have we done Lord. To deserve this. And they can't understand.

[30 : 44] Why this kindness. Should be done to them. Because it's so much more. Than they ever imagined. Or ever deserved. And likewise. If you think about the parable. Of the good Samaritan.

You know. The Samaritans. Were the racial enemies. Of the Jews. And yet. In the parable. You've got the Samaritan. Who comes to his enemy. Who is lying. Bleeding. And dying at the side of the road.

And he might think. Well he's going to die anyway. So what's the point in helping him. But we read. That he picks him up. He washes his wounds. With wine. Which would of course. Have a certain. Antiseptic quality in it.

So he binds up his wounds. Bandages them up. Puts them on his own donkey. Takes him to the inn. Pays for lodging. And food for him. He says. When I come back again. If there's more. I'll pay the difference.

When I come back again. He takes care of him. In love. In a way that. The man himself. Whose name we don't know. And whose background. We don't know anything about him. Has done nothing to deserve.

[31 : 38] Such kindness. But the kindness. And the love. And the generosity of the Lord. Is ready to show to us. Is way beyond anything. We would ever imagine. We could possibly deserve.

So when God. Gives us what we. Need. When he shows his kindness. And his generosity to us. It's always going to be. Mind-blowingly. Far more than we could ever imagine.

And we'll discover. That what we wished for. And what we might have desired. And thought was the thing we wanted. Was so small. So pathetic.

Compared to the abundance. God desires to give us. God's mercy. God's mercy. God's mercy. Is far greater. Than our petty desires.

But my God. Shall supply all your need. According to his riches. In glory. By Christ Jesus.

[32 : 32] That's the third thing. It is. By Christ Jesus. You can't sneak around the back. And ask God on your own terms. For something. And bypass his son.

Nobody praying to God. In the name of a different prophet. Or without the name. And the honour. And the intercession of Christ. Is ever going to have their prayers heard.

At his throne of grace. It is only through Jesus Christ. That we can come to him. He is God the son. You cannot separate out. The different persons of the trinity.

You can distinguish between them. But you can't separate them out. It's rather like asking your hand. For something. And hoping that your ear. Won't know about it. You can't separate the different parts.

Of the body. In that sense. Otherwise. All you've got is mutilation. So you can't go to God. Apart from Jesus Christ. It's not God you're going to.

[33 : 28] If it's not through Christ. It's some other imagination. Of your own mind. So. My God shall supply all your need. According to his riches in glory. By Christ Jesus.

It's got to be through him. That you come. It's got to be through him. That you ask. That means that in asking. You've got to believe. That Christ Jesus. Is interceding for you.

With the Father. You've got to believe. That it's through Christ. That your need will be supplied.

You've got to believe. That he actually has the power. And the desire. And the will. To meet your need.

And to meet you where you are. In other words. Asking in the name of Jesus. Requires a certain degree of trust. You have to put your faith. In this Christ Jesus.

If you're going to ask. And receive. Because that's the condition here. My God. Shall supply all your need. According to his riches in glory. He's got abundance.

[34 : 23] He's ready to meet your need. By. Christ Jesus. There is no salvation. Apart from Christ. There is no meeting of our needs. Ultimately. Apart from Christ.

There is no deliverance. Apart from Christ. And there is no true faith. Outside of Christ. It has to be in him. And through him. But my God. Shall supply all your need.

According to his riches in glory. By Christ Jesus. There's one other thing. That we should notice here. About what Paul says here. He says. My God.

He doesn't say. Well this God. That I've heard about. And that other people. Worship. You know. They say. That he can be very true. And loving. So. You might want to go to him. No. He says. My God.

The one I believe in. And I know. He is real. And he is living. And I know. That he is a living saviour. And I know.

[35 : 19] That he is faithful. And I know. Because I have found him. To be so. That is what Paul is saying here. It is a personal testimony. With this little.

One syllable word. My. It is. My God. Shall supply. All your need. According to his riches. And glory. By Christ Jesus.

It's my God. It is personal. And this is the testimony. That every Christian. Canon. Should have. Is. As and when they are able to share.

The good news of Christ. It's going to be my saviour. It's going to be my God. If it's just a third person. Sort of news. I've heard about this God. And maybe you might want to think about that. That doesn't carry the same sort of power. Doesn't carry the same kind of witness. Because what people want to know is. Will this work? Is this true? And a Christian can say. Yes.

[36 : 13] I know that it is true. I have found it to be true. I know that he is real. I know that he is a living saviour.

And that he is faithful. And I know this. Because I have found him to be so. Because he is my God. Like Paul.

We have to be able to say. This is my God. That is what every proclaimer of the gospel. Has to be able to say. This is my God. This is my saviour.
And because he is my saviour. I can tell you. Just like Paul can. I can tell you. That this word is true. That this saviour is real.
That this God is a living God. And that he is ready to supply all you need. According to his riches. In glory.
[37 : 10] Not just for here. But for hereafter. Not just for the world. But for eternity. That is to come. All you need. According to his riches. In glory.
By Christ Jesus. There is none other name given under heaven. Among men. Whereby we must be saved. This we know. To be a living God. This Paul says.
I testify to be. The living God. And I know. Because he is. My God. And my saviour. My son. We will not be blessed. There we go.
Okay. So. All again. Hey. What was life what was the thing? And to be sage. The living God. The living God. You haven't been so galling him. Gotta have always been so. Do you know. Do you know.
Is