



# Central Peninsula Church

Catalog No. 1305–15  
Philippians 4:14-23  
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October 21, 2007

## Generosity

*SERIES: Philippians: A People and A Place Transformed by the Gospel*

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Sometimes it's not until you get to the end of a story or the end of a movie or the end of a letter that you understand why a certain feeling, why a certain mood, why a certain tone of voice has been present since the very beginning. Well today, as we come to the end of the apostle Paul's letter to his friends in Philippi, we now understand why this letter has felt so kind, why the mood has been so joyful, why the tone of voice has been so warm. What the final sentences of this letter reveal is that it was generosity, it was the uncommon generosity that the Philippians showed to Paul that caused Paul to write such a warm letter. Here's the story behind the letter.

Once upon a time, in a land far away, on the western edge of the continent of Asia, a man had a vision. Some say it was the year 50 A.D., some say it was the year 52 or 53 A.D., but everyone agrees that it was late at night on the outskirts of the city of Troas that a man named Paul had a vision. Paul had a vision of a man from Macedonia, a man from the continent of Europe, the great land mass on the other side of the Aegean Sea, asking for Paul to travel to this foreign continent and preach the message of Jesus, to preach the gospel, this message that was transforming people and transforming places all throughout the regions of Palestine and Asia.

Paul responded to the vision. He found a boat, sailed across the sea, and landing in the port town of Neapolis, Paul and his friends walked straight to the city of Philippi. Many of you have heard the tales of how Paul spent, some say weeks, some say months, living in Philippi and seeing lives transformed, seeing a whole community of lives transformed by his message about Jesus. These changed lives became a church, a church of people who felt like if it wasn't for this man Paul and his message about Jesus, they would've been lost, destitute, and without hope for themselves or for their city.

And so it was a sad occasion for the people of Philippi when early one morning Paul left Philippi and traveled south towards other regions of Greece. All along Paul had planned on leaving. He'd been quite open about this. All along, Paul had planned to take this message about Jesus not just to one city, but to many cities. His plan was to start not just one church, but

many churches that could begin to change the whole spiritual landscape of the continent of Europe. And so as they said goodbye to their friend Paul, as they wiped the tears from their cheeks, these Christians in Philippi had already determined that though they couldn't go with Paul, they would do whatever they could to help Paul spread this good news that had so significantly impacted their own lives.

It was many weeks later that a messenger arrived in Philippi, having traveled the 80 miles from Thessalonica to Philippi. He was carrying a message for one of the Roman officers stationed in Philippi. And as one of the church members in Philippi happened to overhear the Thessalonian messenger speak with the officers, she heard him speak of a man named Paul who had recently set up shop in Thessalonica and was teaching the people about someone he called the Christ who had come to rescue people from their sins and bring renewal to the whole world. This member of the church in Philippi—her name was Lydia—kept listening and heard the messenger say that a group of people, a mob of sorts, had risen up against Paul. There were people who had begun stealing Paul's possessions, beating Paul up. Threats had been made against his very life.

Lydia immediately ran to the home of Epaphroditus where she knew some of the leaders of the church were gathered and with her breath panting she shared the news about their friend Paul. It only took about two or three hours for the word to spread and for most of the church to gather in the courtyard of Epaphroditus' home where they took up a collection of money to send off to Paul. Before the sun went down that same day, one of the younger, stronger members of the church had packed this generous collection of funds into a sack, shrugged the heavy sack over his right shoulder, and begun a swift march towards Thessalonica.

Three days later, caked in dust and dripping with sweat, just as an evening breeze began to blow through town, this young man reached Thessalonica. It only took him a few minutes to find Paul. Paul was so large a personality, he attracted such a crowd, that he was never too difficult to locate. As he approached him, as he walked across the busy town square, he could see something different in Paul's eyes. He could see exhaustion. He could see fear. He could see that Paul

hadn't had a bath or changed his clothes in weeks. There were bumps and bruises, cuts and scars that hadn't been there before. The rumors were certainly true. Paul had had a rough go of it since leaving Philippi.

Once the two locked eyes the embrace was immediate. The crowds dispersed and the two men began to talk. Paul couldn't believe his eyes when he opened up the sack. Paul couldn't believe his eyes when he saw the generosity. He hadn't expected to see anyone from Philippi until maybe the next year or the year after, when he thought he might return to the city and check in on the church. He certainly hadn't expected to receive any money from this new church. He knew how tight things were for them and how young they were in the faith.

Paul had been praying for a way to buy some food for himself and for some of the new converts who were also starving in Thessalonica. He'd prayed that God might provide him with funds or help of some sort that would enable him to get out of Thessalonica before things got any worse and off to the next city, Berea, where he hoped he might find better soil for his message. This sack of money, this sack of generosity, would be more than enough.

Little did Paul know that this wouldn't be the last time. Little did Paul know that this generosity from the Philippians would continue, multiple times, well into the next decade. Little did Paul know that ten years later, in perhaps his greatest hour of need, while suffering in a different city, the city of Rome, not 80 miles, but 800 miles away from Philippi, the Philippians would yet again send a man a great distance. This time it was Epaphroditus himself, to deliver another sack of generosity to the friend they loved.

Generosity. Generosity is uncommon. Not everyone you meet on the street, or even meet at church, is generous. This was true 2,000 years ago as well. As we'll soon see in the final lines of this letter to the Philippians, Paul says that no other church showed him the generosity that the Philippians showed him. This community of Christians in Philippi was an uncommonly generous community. Why? What could it have been that motivated this particular group of people to exhibit such uncommon generosity?

If you have your Bibles, please turn to our final passage in Philippians, Philippians 4:14-20. Coming off the heels of last week's passage where Paul shared the secret of contentment, Paul now shares that even though he finds his contentment in Christ alone, he's still grateful for money, still grateful for the generosity of others. Paul knows that one of the means that Christ

uses to strengthen his people is the generosity of others.

**"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"**  
(Philippians 4:14-20).

Are we, CPC, a generous church? Are you a generous person? Why or why not? Have you ever thought about what the deeper motives are that make you, or don't make you, a generous person? Have you ever taken 30 minutes to think through what the Scriptures say about what type of motives ought to drive generosity?

Motives are everything. The dictionary definition for the word "motive" is five words: "a reason for doing something." When you turn on the TV to watch your favorite detective show and the scene at hand is a court case in session where physical evidence has linked a suspect to the scene of the crime, physical evidence is never enough to close the case. First you've got to establish, you've got to find out, what? The motive. Motive is everything in our judicial system. The Christian life, and especially this whole department of the Christian life called generosity, giving money away, operates the same way. Though the physical evidence might suggest that you're a generous person, what's your motive? Or, if you're like me, if the physical evidence suggests that you're not a very generous person, what's that about? If you're like me, if you fear generosity—not receiving generosity, but giving generosity—where's that fear coming from, what's driving that? It's a motive issue.

I'm not assuming that you're on the edge of your seats this morning eager to hear a sermon about generosity, eager to listen to me pile on the guilt and load you down with lots of "should" language: "you should be more generous, you should give more of your money to the church." And so I'm not going to do that. I'm not going to do that because that's not

what Paul does in this text. Here, in his final words to his friends in Philippi, Paul simply highlights a few of the motives that propel true generosity. There's three of these motives in our text this morning and I think we should move to the edge of our seats for these. These motives that Paul talks about are actually pretty interesting. I would imagine that many of us here have one, maybe two, of these motives in place in our life when it comes to generosity, but my hunch is that most of us aren't living lives that are driven by all three of these motives.

### **I. Motive #1: The Gospel.**

Motive #1. Are you on the edge of your seat? I'm not going to tell you what it is yet. We'll get there soon enough. In verse 15 Paul talks about what he calls "the beginning of the gospel." Paul says that it was in the beginning of the gospel that these Christians in Philippi began to exhibit and exercise this uncommon generosity.

What does Paul mean by "the beginning of the gospel"? Well, remember the story. Before coming to Philippi Paul had taken the gospel throughout the continent of Asia, but he had never set foot on the continent of Europe. Philippi was the beginning of the gospel in Europe. Philippi was the beachhead from which Paul stormed all of Europe with the gospel. What makes the book of Philippians so exciting and so encouraging to read is knowing that this letter is essentially a progress report on the gospel. Writing this letter ten years after that first visit to Philippi, Paul begins this letter by reporting, in 1:12, that the gospel has advanced throughout Europe. And then he concludes the letter with more good news. In the second to last verse of this letter, which we haven't read yet, Paul says that from his location in Rome, there are Christians in Caesar's household who send their greetings to the Philippians. That's not a verse to skip over. That's a report that members of Caesar's own household—Caesar was the most powerful man on the planet at that point in time, he ruled most of the world—members of his household have heard the gospel and come to know Jesus. There's been that much progress since the beginning of the gospel, that much progress since that first tearful goodbye outside the city gates of Philippi.

And what Paul says here is that no church partnered with him in this mission except the Philippians. At this point in time there were a good number of churches going on the European continent, but only the Philippian church shows this mark of generosity. Isn't that a great way to be identified and distinguished as a church, by your generosity? Wouldn't it be great to be known as an uncommonly generous church here on the Peninsula, where even if people, even if non-Christians, didn't know us very well they could say, "those people at

CPC are generous, they give a lot of money away to help make this Peninsula a better place"?

What could motivate us to become a church that's known for its uncommon generosity? We need the same motivation as the Philippians. Our first of three motives today, motive #1: the gospel. The gospel is what transformed these godless people into generous people who gave of their money not just to help their own city of Philippi, but also other cities and other ministry efforts across the globe. That's why I've titled this whole sermon series on Philippians, "A people and a place transformed by the gospel."

Have you connected the dots between the gospel and this whole idea of generosity, of giving money away? Is there a gospel motive in place in your life that drives your generosity? When the authors of Scripture want to motivate people to give, they don't use a religious motive, they use a gospel motive. There's a world of difference between the two, between religion and the gospel.

Let me show you what I mean. When Paul wants to motivate people to give he always uses the gospel. The best example of this is 2 Corinthians 8:9. At the center of a discussion that Paul's having about generosity with the Corinthian Christians, Paul writes this, "For you know 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." Did you hear that? In motivating the Corinthians towards giving, Paul doesn't put pressure on the will; he doesn't say, "you should be giving more, you better pull out your pocketbooks and give until it hurts." Paul also doesn't put pressure on the emotions; he doesn't say, "see the poor starving children with their weepy little eyes, help them!" No, Paul reminds the Corinthians of the gospel, he reminds them that Jesus showed ultimate generosity on the cross. Paul puts the gospel into economic language. He tells them that on the cross, Jesus was spent—Jesus poured out his riches, he became poor, he spent himself to the point of death, in order to make sinners rich. Paul knows that only this generous gospel message can transform a person from the inside out and motivate them to live generously.

Do you see how different this gospel motivation is from a religious motivation for giving? Many of us have shown generosity before because pressure was put on our will or on our emotions—we felt guilty, we felt like we "should" give. Have you ever done that? Operating like that with your money isn't Christianity, that isn't the gospel, that's religion.

Let me tell you how you spell the word “religion” and how you spell the word “gospel.” Religion is spelled “D-O,” do. Religion tells you that you must do certain things, you must do this and that in order to be accepted by God. Religion says that if you want to be accepted by God, it’s up to you and your performance. But gospel is spelled differently. Gospel is spelled, “D-O-N-E,” done. The gospel tells you that because of what Jesus has already done on the cross, because of how Jesus spent himself on the cross, you’ve been accepted by God. The gospel says that if you want to be accepted by God, it’s up to Jesus and his performance—the work has been done.

The Philippians exhibited uncommon generosity not because of religion, but because of the gospel. Not because of a sense of “do,” but because of a sense of “done.” They saw that on the cross, Jesus paid it forward. Think back to some of the moments in your life when you’ve given generously for the kingdom of God. What motivated those acts of generosity? Did you write that check because you felt like you “should,” because pressure was put on your will or your emotions, because you felt like in order to get on God’s good side you better give the money? Or did you write the check because you were moved by the generosity of the gospel, this reality that though Jesus was rich, for your sake he became poor, spending and spilling his blood on the cross?

I’d like to persuade you this morning to get rid of religion, to get rid of any deep-seated religious motives that might be lurking inside your mind or your heart. What I want you to do is replace the rusty religion with the generous gospel. One way that you can begin to do this in your life is when it comes to opportunities for generosity, spend less time with your calculator and more time with the cross. When the writers of the New Testament talk about giving, they don’t envision us working away on our calculators, stressing out to come up with just the right numbers. The image of generosity in the New Testament is that of sticking close to the cross, of standing near that splintered beam of wood and calculating the riches that our Savior lavished upon us. It’s the cross, not the calculator, that can motivate a true, inside-out generosity in our lives and in our church. Spend less time with your calculator and more time with the cross.

## **II. Motive #2: The Good of Others.**

So, the first motive that should drive your generosity is the gospel. Now, motive #2: The good of others. The generosity that the Philippians showed Paul did Paul a great deal of good. Paul speaks to this in verses 16 and 18, he speaks of how his needs were met and how he was “well supplied” through their generosity. On that hurried afternoon when the Philippians first collected money to send off to Paul in Thessalonica, they were motivated by the cross, not their calculators, yet also by the knowledge that their generosity would do a great

deal of good for Paul and for the other people and places that he was reaching with the gospel.

I would imagine that for many of you here, this second motive is already firmly in place. Motives are often mixed. Often we might give money away because we’re haunted by some sort of religious duty, yet even when we do that we’re often also operating out of a sense that our giving will do good unto others. That’s a great motive for generosity. Paul highlights it in these verses.

I don’t think I need to persuade any of you of this second motive, so just as a way to further install this motive into the operating system of your life, and as a way to thank you as a congregation for your generosity, let me tell you just a tiny slice of what your generosity at CPC is accomplishing for the good of others. Real quickly I’m going to name off just five ways.

First, your generosity pays my salary. I have no idea, none of the pastors and elders here do, how much money you give or who gives what. I don’t know those things. But what I do know is that I have this crazy job where I stand up here and yell at you from the Bible, and then for some reason you put money in these baskets that we pass around and eventually some of that money makes it back to me. It’s a good gig! Seriously though, because of your generosity as a congregation I get to live in a cool condo in San Carlos where my son has this great bedroom that he loves to play in and where my wife has this great kitchen that she loves to cook in and where I have this great couch that I love to relax on while I watch football.

A second way your generosity is doing good for others, this is simple but significant: your giving allows for all of the pastors on our staff to have a book allowance. Each year we’re budgeted some money to buy books that help us to better know the Scriptures and better know this culture we’re living in so that we can best reach this place with the gospel. You need to know that you do so much good by serving us with these books. I love books. You have paid for many of the books that line my shelves and each week as I look at them and use them I’m conscious that’s it’s through your generosity that I have these books. All of our pastors are so grateful for this.

A third way—your generosity supports our Higher Power ministry, our ministry to those recovering from addiction. Do you know how much good your money is doing for people in this ministry? Are you sufficiently aware of the fact that people are leaving a life of drug, alcohol, and other addictions and developing an addiction to Jesus because of your generosity?

A fourth way—your generosity as a church is doing good to people on the other side of the world. One of the missionaries we support as a church is Paul Nuth, a man who's training pastors and planting churches in Cambodia. Thirty years ago, one third of Cambodia's population was wiped out through genocide under Pol Pot and the Khmer Rouge. Today, in part because of your generosity, Cambodian people are hearing about a leader who's very different from Pol Pot, they're hearing about Jesus, this man who didn't take life from the people, but who instead laid down his life for the people. Your generosity is doing immense good for people in Cambodia, people who you'll never even meet.

A fifth and final way that your generosity as a church is doing good to others is this, in the name of Jesus you're reaching the most un-churched age group in America: twentysomethings. Great things are happening in our twenties ministry and this morning I have to tell you one great story from this group. This is the story of Francis Tao and Joanna Hartley. These two met a few years ago; didn't know Jesus, met at work, started liking each other and dating each other. Pretty quickly they moved in and started living together and just kind of lived their normal kind of live-with-my-girlfriend-kind-of-life. And what happened is, Francis heard the gospel. He started coming here and began to repent of his sins and follow Jesus and to know him. And shortly after that Joanna starts coming here and repents of her sins and comes to know Jesus. I still remember celebrating that fact in the hallway several months back. These two began to understand more and more of what it means to know Jesus. So they moved out and began living separately. They entered the pre-marriage counseling process here at CPC. They got engaged and they prepared to get married. And then yesterday, I got to do their wedding. They spent this whole year studying the book of Philippians in our twenties ministry, and they asked me, "Justin, I want you to give us a wedding message from the book of Philippians." The way these two handled Philippians is the way I think these original Philippians would have handled that letter. It's the one book of the Bible they know really well. They said, "Preach the gospel from this passage. We want everyone who's gathered here, all our family and friends, to hear you tell them about Jesus." So I got to do that at their wedding ceremony yesterday. And where are they for their honeymoon? They're here today!

Doing good to others is a great motive for generosity. I only gave you a peak at the portrait, but hopefully you've gained a glimpse of the good you're doing to others through your generosity. There's a saying that I really like. It goes like this: "the world uses people to get money, but Christians use money to get people."

Generosity is about using money to get people, to do good to people, to meet people's needs, above all their deepest need—knowing Jesus. There's a lot of money on this Peninsula that's going to the wrong place. And there's a lot of people on this Peninsula that are going to the wrong place. Thank you for how you support the mission of this church which is to use money in the right place to get people to the right place.

### **III. Motive #3: The Good of Yourself.**

Now, motive #3. Verse 17 gives us a third, rather unexpected motive for generosity. We've got the gospel motive, the good of others motive, and now our passage gives us this surprising third motive: the good of yourself. Look again at verse 17. In speaking about the generosity that the Philippians showed him, Paul says, "Not that I seek the gift, but I seek the fruit that increases to your credit." The accounting in this verse is rather strange. According to this verse, when you're generous, when you give money away, you're actually investing—you fill up some sort of personal account when you give money to other people. Apparently the giving that you do for the kingdom of God is as important for you and it is for the people that you give to.

What's this account, this credit that Paul's talking about? How is it that you do good to yourself when you give money to other people? Well, have you ever noticed how dangerous it can be to have money? According to verse after verse in the Bible, it can be really dangerous to be a person who has a decent amount of money. The Bible never says it's bad to have money, just that it can be dangerous.

What's the danger? The danger is that you might begin, without even noticing it, to love money, to worship money, to be controlled by money, to make money your god. I'm a pastor. And what this means is that people tend to confess things to me. People confess things like theft and lust and sex outside of marriage. But nobody's ever confessed to me that they've got a problem with money, with greed. Why's that? I think it's because it's so hard to see, nobody thinks it's their problem. If you're having sex with someone you're not married to, you know what you're doing, there's no surprise, no "hey, that's not my wife...that's not my husband, how'd this happen?" The sin is obvious. But with money, you can't tell that you've slowly begun to let it control you. Nobody thinks money's their problem because we all think we're middle class, we all know people who make more than us and people who make less than us.

So I think what Paul's getting at in verse 17 with this whole motivation of doing good to yourself, of crediting your own account by giving money away, is that when you give money away you escape the danger of making money your god and you get back the freedom of letting God be God. You might say that God runs the world, not money, but you don't really believe that statement until you're able to give money away. That's the test to know whether or not money controls you, whether or not you've made money your god—can you give it away?

Giving away some of your money will tell you how important money has become in your life. And this looks different for spenders than it does for savers. Are you a spender or a saver? Some of you are spenders, you like to spend money, you like to buy clothes or cars or gear or whatever. If you're a spender, the way you can test yourself to see if money controls your life is this—for the next few weeks try spending less and giving away more of your money. That's the spender test. The rest of you are savers. If you're a saver you look down on the spenders, you look down on those silly people who waste their money on silly stuff. You don't spend money, you save money, you're good with money, you store it away and you invest it. But this is just as dangerous...maybe more dangerous. Both spending and saving can be ways of letting money control you. If you're a saver, your test isn't to spend less money, it's to save less money and to give some of that money away in order to see just how much power money does or doesn't have over your life. What Paul tells you here, whether you're a spender or a saver, is to give money away for your own good, so that you can know the freedom that comes from having God, not money, be at the center of your life.

Generosity is scary. This whole test that I'm talking about, this whole spend less/save less, give away more test, it totally scares me. I'm afraid to be generous with my money because there's a bunch of stuff that I want. I'm a saver. I want to build my savings account. I want to save all of my money so that maybe someday I could buy a house. I told you I like my condo, and I do, but it's small. And I can hear it through the walls when my neighbors use their bathroom and that grosses me out. And my many neighbors who share walls and floors and ceilings with me can hear it when at 3am my son wakes up screaming and crying, and that stresses me out. I want a house. I want a backyard. I want a garage—a garage where I can keep tools and even if I don't use them, or more appropriately in my case, even if I don't know how to use them, I can still hang out in my garage with my tools and feel manly.

I want this stuff. I'm a young pastor with a young family on the Peninsula. I'm trying to carve out a living in a zip code that's among the most expensive zip codes in America. I live with you on this little slice of land where it

sometimes feels to me like everybody except me works for a big company that hands out really big paychecks that buy the house and the yard and the garage with tools on the wall. Just about every other time I talk on the phone with my brother he tells me that I'm crazy for living here and he tries to persuade me to move back to Sacramento where, like him, I could have the house and the yard and the garage. How many of you experience this? How many of you grew up outside the Bay Area and ever since you moved to this place you've had family members regularly call you to tell you you're crazy for living here, crazy for trying to eek out a living in a place as expensive and godless as the Peninsula? It's not just me! Maybe we're not crazy. Maybe we're just called. Maybe we're just called by God to adjust our lifestyle expectations, to trust him, to settle down and make this place home, and to get busy with living generously for the sake of the gospel.

Are you afraid of generosity? Has money slowly, imperceptibly gained such a grip on you that even though the dollar bills in your wallet say "in God we trust," you don't trust God, you trust the dollars? Have you somehow come to believe that money can buy you what only God can give you: love, security, hope, recognition, joy, contentment? Only God can give you those things.

Verse 19 does battle with our fear of generosity. Verse 19 is a promise that helps us to trust that by giving money away we're actually doing something very good for ourselves. What a promise we have here. Paul says in verse 19, "And my God will supply every need of yours according to his riches in glory in Christ Jesus." This isn't a prosperity gospel promise that guarantees if you give away your money you'll discover "your best life now" and receive all your wants. This isn't a promise about wants, it's a promise about needs. Philippians 4:19 is the fear-eclipsing promise of the true gospel, the promise that our God is wealthy—he is rich in glory in Christ Jesus, and from the glorious goldmine of the gospel God promises to supply, "every need of yours."

God won't supply your every want. He won't do that because he loves you more than that. But he promises to supply your every need. Right now, for me, a house and a yard and a garage isn't a need, it's just a want. Maybe someday those will become legitimate needs, and if they do God will provide for me as he sees fit.

Who do you trust, your God or your money? We're fools for trusting in our money when we have the riches of God's glory in Christ Jesus. If God could give us his most treasured resource, his only Son, if God could spend the blood of Jesus for us, to pay for our deepest need, then God can surely provide for our other needs.

## CONCLUSION

Having spoken this great promise, having said thank you to his friends in Philippi, and having explored these three motives that drive true generosity, Paul now says goodbye to his friends in Philippi. We don't know for sure, but these were probably the last words that the Philippians ever heard from Paul. It was probably not long after sending this letter that Paul was executed under Caesar Nero. This is Paul's final goodbye to his friends.

Verses 21-23, "Greet every saint in Christ Jesus. The brothers who are with me greet you. All the saints greet you, especially those of Caesars' household." And here comes the goodbye, "The grace of the Lord Jesus Christ be with your spirit."

Isn't that a great goodbye? I want to end this sermon, I want to end this whole sermon series on Philippians, the same way Paul ends this letter, with the grace of the Lord Jesus Christ. If we've learned anything in our study of Philippians, we've learned about the generous grace, the generous gospel, of the Lord Jesus Christ. Our Savior's name has been mentioned over 40 times in this short letter. The name of our Savior has shown up once every two or three verses. The generous grace that the apostle Paul preached was not a thing, but a person: the Lord Jesus Christ.

So as we close this series I don't want you to leave with your eyes on yourself and your own generosity or lack of generosity. I want you to leave with your eyes on the Lord Jesus Christ and his generosity. As this letter has taught us, Jesus Christ did not count equality with God a thing to be grasped. He humbled himself, he made himself nothing, he came to earth and lived the sinless life we should've lived, he died on the cross for our sins, he rose again, and now he's seated on his throne in heaven. And one day, he's coming back. On that day, every knee will bow and every tongue will confess that Jesus Christ is Lord.

Central Peninsula Church, thank you for letting me preach my first ever series on a whole book of the Bible. You've been so generous with me as I've been learning how to do this. I love you. Jesus loves you. "The grace of the Lord Jesus Christ be with your spirit." Amen.

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