

SAVING GRACE BIBLE CHURCH -- SOJOURNERS FELLOWSHIP GROUP

June 23, 2024

Title: Five Realities of the Sacrificial Gift Sent by the Philippians

Text: Philippians 4:10-20 (Legacy Standard Bible)

But I rejoiced in the Lord greatly, that now at last you have revived thinking about me; indeed, you were thinking about me *before*, but you lacked opportunity. Not that I speak from want, for I learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in abundance; in any and all things I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me. Nevertheless, you have done well to fellowship *with me* in my affliction. And you yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church fellowshiped with me in the matter of giving and receiving but you alone. For even in Thessalonica you sent a *gift* more than once for my needs. Not that I seek the gift itself, but I seek the fruit which increases to your account. But I have received everything in full and have an abundance; I have been filled, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, pleasing to God.
And my God will fulfill all your needs according to His riches in glory in Christ Jesus.
Now to our God and Father *be* the glory forever and ever. Amen.

Capturing the Main Intent of this Text (MIT)

Paul expressed his sincere appreciation to a church that sacrificially gave to his needs and he encouraged them in the Lord.

Circumscribing the Timeless Truth from this Text

Sacrificially giving to the Lord's workers and their ministry work ensures God's provision for the needs of the recipients and the givers by supplying them with everything they need in keeping with His riches in glory in Christ Jesus.

Confining the Sermon's Intent

In 4:10-20, the Apostle Paul relays five realities of the Philippians' sacrificial gift:

- I. Their Sacrificial Giving was Significantly Revived (4:10)
- II. Their Sacrificial Giving was Sincerely Recognized (4:11-14)
- III. Their Sacrificial Giving was Supremely Remarkable (4:15-16)
- IV. Their Sacrificial Giving was Substantially Revered (4:17-18)
- V. Their Sacrificial Giving was Sovereignly Rewarded (4:19-20)

Citing an Introductory Question

Pastor John MacArthur asked the following question with some dialogue:
"When you think about coming to church, what aspect do you look forward to the most?"

For the sake of this discussion, let's assume your answer is something spiritually noble—nothing vain or selfish like wanting people to see you dressed in your finest clothes, showing off a new car, or trying to sell goods or services to friends at church. Instead, let's assume the best—that whatever it is you look forward to most is somehow related to ministry. Some people might say the teaching keeps them coming back each week. Others would say the music. For some believers, it might be the deep relationships with other Christians they find through their churches—relationships that they can't cultivate elsewhere. Others might just appreciate the temporary relief from the pressures of life, work, and the world. But let me suggest something to you: If we really understand Scripture—particularly some specific promises from Jesus—the thing you should look forward to the most is the *offering*. God's Word clearly teaches that our giving is actually a direct pipeline to His blessings. In fact, two simple statements from the Lord ought to make every Christian eager and thrilled for opportunities to give. If Scripture had nothing else to say about giving—if it was only these two promises from Christ—it should still be enough to compel us to line up and give generously, abundantly, and sacrificially. The first of those promises is found in Luke 6:38, where Jesus told His followers, "Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return."

Title: Five Realities of the Sacrificial Gift Sent by the Philippians

Welcome and Opening Prayer.

Text: Philippians 4:10-20 in the Legacy Standard Bible (Read):

But I rejoiced in the Lord greatly, that now at last you have revived thinking about me; indeed, you were thinking about me *before*, but you lacked opportunity. Not that I speak from want, for I learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in abundance; in any and all things I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me. Nevertheless, you have done well to fellowship *with me* in my affliction. And you yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church fellowshiped with me in the matter of giving and receiving but you alone. For even in Thessalonica you sent *a gift* more than once for my needs.

Not that I seek the gift itself, but I seek the fruit which increases to your account. But I have received everything in full and have an abundance; I have been filled, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, pleasing to God. And my God will fulfill all your needs according to His riches in glory in Christ Jesus.

Now to our God and Father *be* the glory forever and ever. Amen.

Background

Our Fellowship Group has been blessed to study the Letter of the Apostle Paul to the Philippians, which is considered by most conservative biblical scholars historically as one of Paul's prison Epistles along with Ephesians, Colossians, and Philemon. In these letters, Paul refers to himself as a prisoner in Rome, one in bonds/chains under watch by the Praetorian guard, and also he provides greetings from the saints in Caesar's household. (Phil.1:7, 12-14, 17; 4:22). Paul's two-year Roman imprisonment is confirmed by Acts 28:16-31. Thus, the traditional view of biblical scholars is that Philippians was written from Rome.

Paul's Intentions for Writing the Letter to the Church in Philippi

I maintain that Paul's primary purposes in writing this epistle were:

- 1) To alert the Philippian saints of his intention to send Timothy to them (2:19, 23)
- 2) To explain the reason he would be sending Epaphroditus back to them (2:25-30)
- 3) To update them on the details of his state of affairs as a prisoner of Rome ((1:12-26)
- 4) To clarify doctrinal points pertaining to the Deity/humanity of our Lord Jesus Christ (2:5-11)
- 5) To notify/warn them of the danger they would face regarding false teachers (3:2, 18-19)
- 6) To exhort the Philippian saints to be united with one mind in the Lord (1:27; 2:1-4; 4:1-3)
- 7) To convey in writing his thankfulness for the Philippians generous gift to him (4:10-20)

Purpose of Today's Study

The purpose of today's study is to highlight how Paul concludes his letter by balancing his sincere gratitude for their sacrificial gift along with his desire to ensure they knew their partnership with him and his ministry was much more than material support. A major emphasis in this study is learning to be content with little or much since God faithfully provides.

Introduction

One of the Apostle Paul's purposes in writing this epistle to the Philippians was to express his sincere gratitude for the gifts he received from these beloved friends in Christ who were a tremendous source of joy to him. This subject, however, is the last major topic he addressed. To Paul, this matter is not first in importance. His own physical comfort is of far less concern to him than is the spiritual condition of his beloved friends who served as his "joy and crown" (4:1). He desired so much for them to stand firm together in the Lord that he addressed the specific love gift delivered by Epaphroditus as a final remark in the letter. Why? Well, earlier in the letter he referred to their kindness (1:7-11). In fact, the majority of the letter articulates his appreciation of their love, which brought joy to him. In his commentary on The Epistle of Paul to the Philippians, Charles R. Erdman wrote:

...the last place in the letter is the place of greatest prominence. All that has preceded has only prepared the minds of his readers for the message which forms the climax. This message of thanks is a rare blending of affection, of dignity, of delicacy, with a certain undertone of gentle pleasantries. It is an embodiment of ideal Christian courtesy.

During our study in the letter to the church in Philippi, we have read and our elders have highlighted the Apostle Paul's emphasis to this church on being united and joyful in the Lord. So as much as Philippians is a letter of imploring them to be united and joyful in the Lord, because of Paul's deep affection for Christ and for the Philippian believers, he did well to thank them for their act of kindness toward him and his ministry (1:7-11; 4:14).

Today's Lesson

As the Apostle Paul begins to conclude his letter, he turned to a discussion of the last item that contributed to the writing of the letter: the kind sacrificial gift the Philippi church had sent to him via Epaphroditus. In this last section of his letter, he thanked them for it, while at the same time, he reminded them that, ultimately, he depended on God alone to meet his needs. Thus, I have titled this study, **Five Realities of the Sacrificial Gift Sent by the Philippians**. A suggested outline follows.

- I. Their Sacrificial Giving was Significantly Revived (4:10)
- II. Their Sacrificial Giving was Sincerely Recognized (4:11-14)
- III. Their Sacrificial Giving was Supremely Remarkable (4:15-16)
- IV. Their Sacrificial Giving was Substantially Revered (4:17-18)
- V. Their Sacrificial Giving would be Sovereignly Rewarded (4:19-20)

Let's begin with the first point in the outline:

I. Their Sacrificial Giving was Significantly Revived (4:10)

Paul rejoiced greatly (exceedingly) that the church revived or renewed {i.e., NASB, ESV, LSB (revived); NIV (renewed); NKJV and KJV (flourished again)} its giving/stewardship to Paul's ministry. All of these English translations clearly communicate the key point -- to renew or revive again. The word is a picture of plants and flowers sprouting, shooting up,

and blossoming once *again* in the springtime after a long, cold winter. By stating that he rejoiced in the Lord greatly communicates his sincere understanding that the motive that prompted their gift to him was an outpouring of Christian love, and that Christ Himself inspired their compassion and sympathy and is the ultimate source of their gift.

Paul's very great joy is due to the fact that the Philippian believers had revived their concern for him and his ministry. His statement "you were concerned before, but lacked opportunity," was intended to nullify any misunderstanding on the church's part since Paul knew they were concerned before this time, but he was fully aware that they lacked the opportunity to support him (II Corinthians 8:1-2, 12). In other words, he doesn't want them to think that that he is criticizing them for not doing something sooner. Also, he doesn't want them to think that he is hinting about receiving more. Thus, here and in letters to other churches, Paul was careful about how he addressed financial matters.

The context of his remark about their concern for him is their sacrificial giving to him. In earlier times, possibly when the church was founded (estimated to be 10-12 years prior), these believers in Philippi had financially supported Paul and his missionary work on a regular basis. But again, for reasons not disclosed in the text, they had dropped their mission support. However, the main point to understand in v. 10 is the glorious revival of mission support -- a love gift/sacrificial offering for Paul and his ministry -- that took place in the church. They picked up their support of Paul once again and they renewed their sacrificial giving as it blossomed anew. The tremendous joy and rejoicing of Paul's heart can just be imagined, as Paul wrote, "I rejoiced in the Lord greatly or exceedingly."

While we do not know the reason they ceased their sacrificial giving to Paul for a time, he addresses it in a very gracious and kind manner. He just passes over the time lapse issue by stating that he knew they thought about him and cared about him and his ministry, but they just lacked or had no opportunity to support him. Commentators propose two main options regarding their lack of support:

i) a legitimate reason -- perhaps due to either a period of persecution or poverty (II Corinthians 8:1-2, 12); or

ii) a regrettable reason -- perhaps due to neglect or a lack of concern for the spread of the gospel and missions world-wide.

Honestly, it is difficult to conceive that the Philippians would purposely fail or neglect to support Paul for approximately 10-12 years. Nonetheless, whether a legitimate or a regrettable reason, each one of us needs to search our hearts about our own personal support of God's ministers and missions world-wide. The is because the gospel must be supported and it must be proclaimed locally as well as world-wide. Therefore, the need of the hour is at least two-fold:

a. A need for local churches and the saints who are part of them, to awaken to the worldwide mission of proclaiming the truth of the Lord Jesus Christ so people may be saved

and grow in Him, per Colossians 2:6-10.

b. A need for workers -- laborers -- who will do exactly what Christ commanded in Matthew 28:19-20 and Mark 16:15. Therefore, if you and I cannot go, then we must prayerfully and financially support those who are willing to go, and, in fact, do go!

- o Matthew 9:37
- o Luke 10:2
- o John 4:35-36

As a local church body we are blessed to join other churches by partnering with dear saints serving the Lord full-time. In addition to a local church's pastoral staff, this partnership involves faithfully praying for and, in most cases, financially supporting eight missionary families who are serving the Lord full-time and carrying out the Great Commission. These are:

- The Twomblys in Papua New Guinea (PNG; Southwestern Pacific Ocean)
- The Bakers in Kenya (East Africa)
- The Johnstons in Italy (Southern Europe)
- The Schmidts in Taiwan (Western Pacific Ocean)
- The Smiths in Southeast Asia (particularly Taiwan -- Western Pacific Ocean)
- The Hendrys in Brazil (South America)
- The Buldains in Argentina (South America)
- The Fullers in Honduras (Central America)

For that I thank you all for the active part you have had in the past and currently have by participating along with our missionaries -- both prayerfully and financially. These are vital components in supporting our pastoral staff and missionaries. Without your prayers and sacrificial financial support for our missions ministry, you miss the blessing and our missionaries miss out on your loving-kindness toward them and to those to whom they serve around the globe.

[Note: As a reminder, during our 2024 Vacation Bible School (VBS), which begins tomorrow evening, June 24, 2024, our elders have approved the Twombly Family in PNG to receive this year's love gift offering sacrificially given to the Lord's work. The offering is graciously given by the VBS students and their parents, as well as the VBS workers, in order to assist the Twombly Family address their ministry needs.]

So the church in Philippi revived their sacrificial giving for Paul and his ministry work by contributing funds, which was an expression of their love and concern for him and his needs. This gift Epaphroditus delivered to and blessed Paul with while Paul was in the Roman prison. However, their sacrificial giving was not only significantly revived, it was sincerely recognized. Look at point two in our outline:

II. Their Sacrificial Giving was Sincerely Recognized (4:11-14)

After joyously acknowledging that the Philippians had revived their concern for him and his ministry, now in vss. 11-14, Paul sincerely recognizes the sacrificial gift he received from

them. He especially articulated his appreciation for them and their kind gift in v. 14, while at the same time he expressed his contentment in the circumstances he faced.

In vss. 10-13, he makes an observation about his own life. He had learned to be content in all circumstances, whether good or evil, because he had taken hold of Christ's sustaining power. Prior to his expression of gratitude, he made it clear in vs. 11 that although he rejoiced in their renewed concern for him and his ministry, he did not mean to imply that he spoke from being in need (or want) when he sincerely recognized and thanked them for their gift. This is because, under no circumstances would Paul express his discontent, but made it clear that he was content in whatever circumstances he faced. (Note: The Greek word translated *content* was applied throughout the Greek culture to speak of "being self-sufficient, having enough, or not being dependent on others.")

Paul states in vs. 11 that he was not in need since God had taught him (and so he had learned) to be content in whatever situation he found himself. It is interesting that Paul stated that he learned to be content. In other words, it does not come naturally or even easily for that matter. Even the Apostle Paul had to learn contentment; and the learning process was difficult, per vs. 12. It involved the humbling of the apostle, as well as the handling of affluence. Which is the greater temptation to sin is debatable. Both have their challenges so neither extreme is desirable over the other since neither automatically makes it easier. That said since Paul learned to be content in whatever condition he was in, you and I can learn to be content in whatever state we find ourselves in. He learned the secret of contentment in every and all circumstances -- when hungry, when in abundance, or when in need. You will not find lasting and satisfying contentment until you are able to rejoice in all things. So what is formula for content, worry-free, rejoicing? I propose that the answer is in vs. 13: drawing on the strength of Christ. Understand that the verse does not say that you can do anything you want in whatever way you choose. No, the context is that you can do the things that Paul discusses in this letter through the strength that Christ supplies. How does He provide it? Through the acceptance and practice of biblical truth. For some, this means change -- yielding and submitting to the Lord Jesus Christ and God's Word for all truth, for example in being content in what God has sovereignly and providentially provided for you in your life.

ILLUSTRATION. When addressing the subject of change, I am sure you have heard it said, "you can't teach an old dog new tricks." To that remark I reply, "Thank God you are not a dog. You are a human being made in the image and likeness of God, who commands us to learn and to change."

Notice that at the end of vs. 11, he states, "I learned to be content in whatever circumstances I am." Now, recall that he learned to be content and often that meant a process involving much hardship and discipline. During hard times -- with no support provided by churches -- it was necessary for Paul to provide for his needs. How did he do that? He made tents to carry on his ministry -- a bi-vocational minister of the gospel. Tent making was laborious, as it was not a desk job sitting in a cushy chair in climate-controlled offices! Again, for the 10-12 years when the church in Philippi had no opportunity to financially support Paul and his ministry work, neither did he

receive any support from any churches. So, in God's providence, Paul learned to care for his needs by working as a tentmaker when it was necessary!

Nevertheless, Paul was very grateful for their most recent gift, as it was sacrificially given and he received it as an expression of their kindness by sharing in his troubles (NIV) and affliction (NASB, LSB). He recognized that they did well by sending this recent gift to him by sharing their substance with him while he was in need.

As a result, their sacrificial giving was not only significantly revived and sincerely recognized, it was supremely remarkable! Note point three in our outline which addresses:

III. Their Sacrificial Giving was Supremely Remarkable (4:15-16)

Yes, their sacrificial giving was supremely remarkable; in fact, exceptionally distinctive! You ask, "How?" They were the only church that gave to Paul and his ministry work and they gave consistently. This is a great lesson learned to be followed by all churches -- to support their ministers and missionaries consistently. Now it is likely that when the church in Philippi was founded, they underwrote Paul's ministry and they were consistent in providing that support. The lack of support and/or unfaithfulness of other churches could have served as a discouragement to him. Yet, in spite of that, he commended the Philippi church in 4:15:

And you yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church fellowshiped with me in the matter of giving and receiving but you alone.

It is important to remember that in addition to Philippi, Paul also ministered in two other cities in region of Macedonia: Thessalonica and Berea (Acts 17:1-4). However, he did not receive any support from those congregations, which is remarkable in its own way. While it is likely that Paul was discouraged by the lack of ministry support coming from other churches, the church in Philippi served as a great source of joy and encouragement to him. After all, this recent gift was not the only time they supported him. As a matter of fact, in the past the Philippi church had given to Paul again and again, which, in and of itself, is supremely remarkable. So much so that he mentions those specific instances of their sacrificial and generous expression of love to him in 4:16:

For even in Thessalonica you sent a gift more than once for my needs.

By sacrificially giving to his needs, Paul recognized that the Philippians gave practical proof of their love for him, which he viewed as supremely remarkable! In addition to their sacrificial giving being supremely remarkable, point 4 in our outline identifies how:

IV. Their Sacrificial Giving was Substantially Revered (4:17-18)

Paul substantially revered the Philippians' sacrificial gift to him and his ministry. How so? Their sacrificial giving blessed the Apostle Paul and helped meet his needs for which he was grateful and revered. However, he did not want the Philippians to suppose that he was chiefly concerned with his own profit from this gift and their ministry partnership together.

No, in fact he rejoiced in their gift primarily because they gained spiritually by their giving to the Lord's work. He was not as much interested in the financial gift as in those who gave it since it was a real benefit to them. Paul counted any suggestion that he may be after financial support for his own person, finances to meet his own needs, that is, since he did not want patronage, but partnership. His allusion to heavenly credit indicates that he is happy for further support, financial or otherwise, but only as a partnership in the gospel. Thus, he desired that they would receive the blessing that would be theirs from such sacrificial giving. A benefit or profit to them because they were enriched by their sacrificial support to him and his ministry, is penned in 4:17:

Not that I seek the gift itself, but I seek the fruit which increases to your account or credit.

Now this was not a hint for them to do more since Paul also substantially revered their gift because it cost them something! It was not a meaningless gesture to relieve their consciences, but it was sacrificial! Sacrificial because they gave, not just a minuscule percentage (so to speak) out of their own discretionary funds, but an ample amount. This resulted in giving up something for themselves in order to deliberately and intentionally aim to meet Paul's needs. Did they meet that goal? Yes, because in 4:18, Paul stated:

But I have received everything in full and have an abundance; I have been filled, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, pleasing to God.

So Paul emphasizes that the generous sacrificial gift they sent with Epaphroditus met his need and beyond, as it resulted in an abundance! Their sacrificial gift was a sweet-smelling sacrifice, pleasing to God. The odor of a sweet fragrance or savor, as explained by William Barclay in his Commentary on the Letter to the Philippians (p. 86), "was a regular Old Testament phrase for a sacrifice which was acceptable to God." Barclays continues:

It is as of the smell of the sacrifice was sweet in the nostrils of God as in Genesis 8:21; Leviticus 1:9, 13, 17. Paul's joy in the gift was not in what it did for him, but in what it did for them. It was not that he did not value the gift for its own sake; but his greatest joy was that it, and the love which prompted it, were dear to God.

So Paul notes that their sacrificial gift was substantially revered since, among other things it was dear to God and well pleasing to Him. One commentator, Pastor and author John H.P. Reumann of the Evangelical Lutheran Church in America (ELCA,) made the point that it is as if Paul said, "I accept your gift as if it were a gift offered by God, before God, and to God." What more could a sincere giver of an valued gift ask for from the Apostle Paul? Well, that leads to our fifth point in our outline:

V. Their Sacrificial Giving would be Sovereignly Rewarded (4:19-20)

In vs. 19, Paul assured the Philippian believers that just as God has supplied for his needs, God would do the same for them by supplying them with everything they needed in keeping with His riches in glory in Christ Jesus. We can agree with what Dr. Jay E. Adams wrote regarding vs. 19

in his commentary on Letter to Philippians:

The riches of His supply is unimaginable!

Why? Well after all, let us remember key truths in vs. 19:

- i). The Great Provider is God Himself. No matter what the need is, the need is not greater than your God and my God Himself.
- ii). The Great Assurance is God's Provision. My God will supply whatever provision His children need.
- iii) The Great Resource is God's Glorious Riches. There is no limit of the glorious riches at God's disposal.
- iv) The Great Mediator is Christ Jesus. The key to having our needs met is surrendering our lives to Jesus Christ, and asking God to meet our needs in Him.

And we might add that the riches of His supply are not only unimaginable, but inexhaustible, per Ephesians 3:20-21:

Now to Him who is able to do far more abundantly beyond all that we ask or understand, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

In Philippians 4:20, Paul pinpoints and highlights for the church his appreciation for God. He expresses this in two ways: (1) God is to be praised as God; and (2) God is to be praised as our Father.

1. God is to be praised as God. He is the Creator and Sovereign Ruler of the universe. He made all and rules and governs over all. Meditate on these facts:
 - o He is the only wise God Who dwells in majesty, glory, authority, and power (Jude 24-25)
 - o He is the only One who possesses all wisdom and knowledge (Romans 11:33-36)
 - o He is the only One who reigns and is clothed in majesty and strength (Psalm 29; 93; 96)
 - o He is the only One Whose glory is like a consuming fire, Whose glory is declared by the heavens, as the skies proclaim the work of His hands (Psalm 19:1)
2. God is to be praised as our Father. Imagine! The Sovereign Majesty of the Universe has humbled Himself so much that He:
 - o Adopted us as His children (Romans 8:15; Galatians 4:4-6)
 - o While we were yet sinners and ungodly in His sight, Christ died for us (Romans 5:6,8)
 - o As the only acceptable Savior, the sinless Christ is Himself the propitiation for our sins (I John 2:2)
 - o On the cross our sins were placed on Christ's account and His righteousness placed on our accounts (II Corinthians 5:21) (Often referred to as the Great transaction)

- o Christ demonstrated the ultimate act of humility and mercy (Phil. 2:5-11) (Often referred to as the Great condescension)
- o All believers in Christ are a chosen family, a royal priesthood, a people for God's own possession, so that we may proclaim the excellencies of Him who has called us out of darkness into His marvelous light (I Peter 2:9).

All of this is humbling and required that the Philippians, and us by extension, to give praise and glory to our God and Father forever and ever. The very mention of these divine blessings led Paul to break forth in an ascription of praise into all eternity, as preserved for us in Philippians 4:20:

Now to our God and Father be the glory forever and ever. Amen.

Similarly, Paul wrote in Romans 16:27:

...to the only wise God, through Jesus Christ, be the glory forever. Amen.

Conclusion

This morning we have taken a journey through Philippians 4:10-20 having identified "Five Realities of the Sacrificial Gift Sent by the Philippians." In doing so, we learned that their sacrificial giving to Paul and his ministry work was significantly revived; sincerely recognized; supremely remarkable, substantially revered, and sovereignly rewarded. So where do we go from here? Before we close let's identify some takeaways.

Implications from the Text

Here are some implications we can learn, glean, and apply from Paul's response to the sacrificial gift the Philippians sent him:

1. Faithful sacrificial giving is to be one of the first priorities believers in Christ establish and consistently apply in their Christian walk (4:15-16)
2. Faithful sacrificial giving by believers in Christ is to be focused on the furtherance of the Gospel of Christ (4:15)
3. Faithful sacrificial giving by believers in Christ is an investment in their eternity (4:17)
4. Faithful sacrificial giving by believers in Christ is to be motivated by their worship to the Lord (4:18)
5. Faithful sacrificial giving by believers in Christ flows out of a heart of love and gratitude, which glorifies God (4:20)

My brothers and sisters, If we want to receive from the Lord, we, like the Philippians, need to be sacrificial in our giving to the Lord. Paul echoed the same outlook in II Corinthians 9:6:

Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.

In closing, Pastor John MacArthur stated it very well:

It's a simple principle, but one that we too often ignore: God is going to measure out His blessings to you in accord with what you've measured out in your giving. If you give a lot, you will receive a lot; as Luke 6:38 states, it will be "pressed down, shaken together, running over."