

Philippians: The Ministry of Christ

by Stephen Kaung

The secret of Christian life is Christ, and we can live as Christ lived by adopting the mind of Christ, which is humility.

Duration: 59:44

Scripture: Matthew 6:33, Philippians 1:27, Philippians 2:1-8, Philippians 2:17

Topics: "Ministry Of Christ"

Description

In this sermon, the preacher discusses the principle of emptying oneself and humbling oneself in order to receive from God. He uses the example of the apostle Paul, who considered the church in Philippi as a sacrifice and offering to God. The preacher emphasizes the importance of unity and selflessness within the church, urging the congregation to think the same thing and have the same love. He also highlights the repeated use of the word 'all' in the letter to the Philippians, indicating the need for the church to stand firm together in one spirit and soul.

Transcript

This is Monday morning, June the 18th, 1973, in Richmond, Virginia. Ministry is being given through Brother Stephen Kahn. Thank God for another time together.

May we read from the Letter to the Philippians, Chapter 2. Philippians, Chapter 2. We'll read from verse 1. If then there be any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any bowels and compassion, fulfill my joy, that ye may think the same thing, having the same love, join in soul, thinking one thing. Let nothing be in the spirit of strife or vain glory, but in loneliness of mind, each esteeming the other as more excellent than themselves, regarding not each his own qualities, but each those of others also. So let this mind be in you, which was also in Christ Jesus, who, subsisting in the form of God, did not esteem it an object of the time to be on an equality with God, but emptied himself, taking abominable form, taking his place in the likeness of man, and having been found in figure as a man, humbled himself, becoming obedient even unto death, and that the death of the cross.

Wherefore also God highly exalted him and granted him a name that which is above every name, that at the name of Jesus every knee should bow, of heavenly and earthly and infernal beings, and every tongue confess that Jesus Christ is Lord, to God the Father's glory. We will just read. We mentioned last night that this letter to the Philippines, written by the Apostle Paul, is a love letter.

In this letter you do not find much presentation of doctrine or teaching, even though you do find teaching and doctrine there. In this letter you find Paul is not trying to answer questions, solving problems, even though problems are solved. This letter is mainly a love letter.

Paul was writing this letter to the Church that he loved very dearly. He was pouring out his heart to them. He was trying to share his very life with them.

He was seeking for their very best. It is a love letter. And in this letter you'll find Paul is sharing with them and with us today the secret of life.

How can we live on this earth as Christians? How can we live as Christ lived on this earth? Not by ourselves, not by our strong will, not by our determination, resolution, not by our own strength and effort, but by the life of Christ that lives in us. In other words, the secret of Christian life is Christ. It's not us.

It is Christ. Because Paul said, For me to live is... It is not Paul who is living the life of a Christian. It is not Paul who tries to live as Christ.

It is Christ who is reliving his life in Paul. In and through Paul. And today, in and through every one of us.

This is the secret. For me to live is... This morning we would like to proceed a little further. And that is, we have the life of Christ in us.

And if only we would let Christ live. If we let Christ live, or if we live by Christ, then we will be marked by a certain spirit or a certain mind. And that is the mind.

Not only the life of Christ, but the mind. Oftentimes we do not have the spirit of Christ. In other words, I do not mean that we do not have his spirit.

We do. But oftentimes we do not manifest his spirit. We do not seem to extract his mind.

Even though in 1 Corinthians you will find Paul said, We have the mind of Christ. So far as our position is concerned. So far as his redemption is concerned.

Because we already have the life of Christ in us, therefore we have the spirit of Christ in us. We have the mind of Christ in us. Positionally this is true.

But oftentimes you will find this is not being manifested. Why? Because we do not really live by the life of Christ. If we should live by the life of Christ, then his spirit will be our spirit.

Then his mind will surely be expressed as our mind. And this is very important, because the manner of life that we live is regulated mainly by our mind. As we think, so shall we walk.

Our mind sets the direction, sets the course for us. If we set our mind on a certain thing, then we will proceed in that direction. We will be seeking for that thing.

And that will become our living, our manner of life. So you find in Romans chapter 8 it says, The mind, if we mind the things of the flesh, we are fleshless. If we mind the things of the spirit, we are spiritual.

In other words, if you set your mind, set your thoughts, set your thinking, if you are thinking all the time of the things of the flesh, how can you be spiritual? You are thinking of the things of the flesh throughout the week, and then on the Lord's Day you come and you try to be spiritual, that's impossible. Because if you

set your mind on the things of the flesh, you are fleshless, you are carnal. But if you set your mind on the things of the spirit, you are spiritual.

The minding of the flesh is death. The minding of the spirit is life and peace. So you find that our mind is very, very important.

Because it affects our very manner of living. As you read this letter, we know that the church in Philippi was a church that seemed to be very mature. It had a marvelous beginning, as we mentioned last night.

And it continued on very well. And Paul said, from the very first day up to the time Paul was in prison in Rome, the church in Philippi was in constant fellowship with him in the gospel. It was a church that grew very well.

It was a church that was quite mature. There seemed to be no problem in that church. Not like the church in Corinth, full of problems.

But this church in Philippi seemed to be a good one. There wasn't much problem among them. And yes, they had some problems.

You notice when Paul wrote this letter, especially in the first chapter, one word is repeated many times. Now as we say, if you find something being repeated many times, you know there is something there. There is one word that is repeated many times in the first chapter.

Strange to say, you know, the real problem with the church in Philippi, Paul didn't point that out until you come to the last chapter. And as a matter of fact, the last chapter seemed to be added on. Because in chapter 3, he already said, for the rest.

In other words, he was concluding his letter. And when he was concluding that letter, he didn't even mention what their problem was. Until after he had seen that he had concluded the letter, he put a footnote, P.S., and said, now, you have a problem here.

And he pointed it out in such a nice way, gentle way. But when you read this letter, even in the first chapter you'll find he repeated one word again and again. There was some hint there.

And what is that word? That word is all, A-L-L, all. Chapter 1, verse 1. Paul and Timotheus, born men of Jesus Christ, to all the saints in Christ Jesus who are in Philippi. He was not writing this letter to some of the saints in Philippi.

He was writing this letter to all the saints in Philippi. Verse 4. Constantly in my every supplication, making the supplication for you all with joy. Paul was not praying just for a few, either the majority or the minority.

He was making supplication for all of them with joy. And then in verse 7. As it is righteous for me to think this as to you all, because ye have meaning in your hearts, and that goes in my bonds and in the defense and confirmation of the glad tidings. To think this as to you all.

He made no distinction. All of you. All of you in the church in Philippi.

And then he said, you're all participators in my grace. No one was left out. Every one of you, all of you were participators in my grace.

Verse 8. For God is my witness, how I long after you all in the bowels of Jesus Christ. Paul longed for them all. No matter who that person was.

All of them. And then again in verse 25. And having confidence of this, I know that I shall remain and abide along with you all for your progress and joy in faith.

Paul knew that God would have him live on for the sake of the saints in Philippi. For you all. For your progress and joy in faith.

So here you'll find in the very beginning he mentions again and again this, this, this. All. All of you.

All. All. All.

And then you'll find he continues with this. Verse 27. Only conduct yourselves worthily of the glad tidings of the Christ.

In order that where the coming and seeing you are absent I may hear of what concerns you that ye stand firm in one spirit with one soul laboring together in the same conflict with the faith of the glad tidings. One spirit, one soul laboring together in the same and in chastity. If there be any comfort in Christ.

If any consolation of love if any bowels and compassion fulfill my joy that ye may think the same thing having the same love joining souls thinking one thing. Now the church in Philippi certainly had confidence in Christ. They had consolation of love.

They had fellowship of spirit. In sending Epaphroditus with a gift to Paul even when Paul was in Rome that showed how much they have that consolation of love, comfort in Christ and also fellowship of the spirit. And yet Paul said if you want to fulfill my joy think your thinking of me.

Now if you want to fulfill my joy then you must be think the same thing having the same love joining souls thinking one thing. In other words you will find the whole atmosphere the whole approach the whole thought behind it all is Paul was thinking of them all. And Paul desired that they be one.

One in spirit one in love one in soul they will think of the same thing in such unity in such wonder. Now why is it Paul should emphasize this so much in this letter? Because the church in Philippi had a problem. That was the only serious problem in the church there.

Dear brothers and sisters as a matter of fact you cannot find a perfect church on earth. There isn't any. You cannot find a church without any problem.

Problems are good if they are rightly met. Because problems if you meet a problem with the right attitude and in the right way it will mean problems. So in the church in Philippi even though it was such a mature church they had a serious problem.

And this serious problem seemed to cast a shadow over the whole church. What was their problem? Their problem was there were two sisters in the church in Philippi. Two leading sisters.

Two strong spiritual sisters. Euodia and Syntaxi. And they helped Paul in the work.

And yet these two sisters could not get along with each other. You know the church in Philippi began with a sister. Lydia.

She was the first one who came to the Lord. And it seemed as if in the church in Philippi the sisters were really strong. Really strong.

Because even at the time when Paul wrote the letter you'll find two sisters. Very strong spiritual sisters. Two leading sisters.

And yet they were at odds with each other. Not in the sense that they could not speak to each other. But in the sense that there was a rivalry between these two.

Now brothers and sisters you know the trouble in the church in Philippi is not over the matter of truth. Sometimes you know because people have different emphasis or different opinions on truth. And that would divide God's people.

Which it shouldn't be. But with the church in Philippi there wasn't any problem of truth. Any problem of teaching.

It was mainly a problem of personality. It was a clash of personalities. It was not a clash of truth.

You know if it comes to the matter of truth you know where you should stand. Of course you stand with the truth of God. But when you come to a matter of personality now that is a problem.

Where should you stand? Should you take sides? And that was the problem. Here it was a matter of personality. These two sisters were all strong personalities.

And they clashed. And because they clashed not over any teaching or any truth they believed the same thing. And yet somehow their personalities did not seem to merge but they clashed.

Each of them desired to be the great one. And then the whole church was under a shadow. Because the brothers and sisters did not know where they should stand.

If they should stand with the Odious or if they should stand with Hypocrite. Because it was not a matter of truth. They were lost.

They were puzzled. And because of that a shadow was cast over the whole church. They lost their joy.

Now that was their problem. Brothers and sisters I have seen lots of illiterate among God's people which are supposed to be for the truth but actually it is personality. Lots of people use the truth as a banner.

I cannot give in because it is a matter of truth. But if you dig a little deeper you'll find they are only using truth as a banner. But the real problem is personality.

If it is truth, it's worthwhile. But if it's personality it doesn't work. Doesn't work anything.

I wonder if the problem in the church in Corinth is the same problem. I don't know. Some say I'm of Paul.

Some say I'm of Apollo. Some say I'm of Hebrews. Now, is it because of the truth? There might be a different shade different emphasis in the truth that Paul presents Peter presents and Apollo presents.

Now that's possible. And yet is it because of truth? I wonder. When people begin to take sides are they guided by truth? Or is it just a matter of personality? I'm afraid.

Lots of personality problems. Not truth problems. Even probably with the church in Corinth.

It's just that some people like Paul, that's all. Some people like Peter and some people like Apollo. It was personality.

Not because of essentially of the truth that they present. It is the same truth with different shades. And we ought to be able to receive all the truth with all the shades.

And yet personality is a problem. There was rivalry between these people. And each one wanted to be the greater.

This is an old problem. Even when the top disciples went with our Lord Jesus you know, that was their constant problem. They always argued among themselves who was the greater.

Everyone wanted to be the greater. Now, that was a matter of personality. Not a matter of truth.

And because of this you'll find our Lord Jesus had to solve, had to try to calm them down all the time. All the time. It's an age long problem.

And being human beings, we are open to that. We are open to that. It's a matter of... Now, how are you going to solve that problem? Paul wasn't going to touch it superficially.

He was going to reach down to the very root and try. So that's the reason why you'll find he knew their problem. He knew there was rivalry.

He knew that it was a clash of personalities. He knew the subtlety of the flesh. These two sisters were all spiritual sisters.

And they were striving for spiritual ascendancy. It was just a spiritual flesh, if we may say that. Very subtle, very subtle.

And how was Paul going to solve that problem? He mentioned one thing. And that is the mind of Christ. The mind of Christ.

Something was basically wrong. Where? In the mind. In the mind.

They had the life of Christ. And if they lived by this life they shouldn't have this strife and vainglory. There should be the lowliness of mind in them.

And if they had the lowliness of mind in them there would be no problem with personality. What is the mind? Let this mind be in you which was also in Christ Jesus who, subsisting in the form of God did not esteem it an object or a prime to be unequal. Think of Christ.

He subsists in the form of God. And those who understand Greek theology the word form here in Greek means that which he always is. It never changes.

It is forever true. In other words, our Lord Jesus subsists in the form of God. He is God.

That is what he originally is. And that is what he always is. And that is what he will never change.

Even when he became a man he is still God. It never changes. Because he subsists in the form of God.

He is the Son of God eternally. He is in the form of God forever. And no matter what becomes of him he is still that form.

He is still God. That is our Lord Jesus. And as God he is on equality with God.

Because he is God, the Son of God. That is what he is. And forever will be.

It is not subject to change. It cannot be changed. That is the meaning in Greek.

The form of God. And yet he emptied himself. Not because he was not equal with God.

In essence he was one with God. But in the Godhead, humanly, using human way of expression, before eternity, in eternity, before there was time, in the Godhead there was a concept. The Father and the Son and the Spirit.

There was a concept. As it were, they were talking things over. And the Father had a plan, a purpose.

But for that purpose to be fulfilled, the Godhead needed someone to carry that out. So the Son offered it. Not because he was not on equality with the Father.

In essence, in life, they were the same. And yet he was willing to empty himself. Brothers and sisters, remember, when our Lord Jesus, when the Son of God emptied himself, it doesn't mean that he emptied himself of the form of God.

He couldn't empty that. Because that form is eternal. It is not subject to change.

What he emptied was, he emptied himself of the glory, the honor, the position he had in the Godhead. That he emptied. He could not empty himself of his deity.

He couldn't. Even when he was a man, he was still God. But he emptied himself of the glory and honor and position and authority and power that was connected with God.

That he could empty. In other words, he was willing to take a lower place. For the purpose of God to be fulfilled, he was willing to take a lower place.

You know, actually, Trinity must be explained in terms of operation, not in terms of essence, of substance. That is the only way to see Trinity. Because the three are equal, are one.

It is only, they are only seen to be differentiated in the sense of operation. The Father plans everything. And the Son comes to carry it out, to carry the plan out.

And in order to carry the plan out, he has to lower himself, to be subject to God. So he came, emptied his glory, emptied his honor, and he became, in verse 8, becoming obedient even unto death. The word becoming there is a different word.

It means that he became what he was not before. As equal with God, the question of obedience didn't come in. Because one with God.

But when he took the form, the likeness of a man, then he became unto the Father, even unto death. That means he wasn't, he became what he wasn't before. He was because of carrying out the purpose of God the Father, he became obedient as the Son.

And even unto death, the death. So brothers and sisters, here you'll find the mind of Christ or the spirit of Christ. Because the mind here actually is the mental attitude.

We may say it is the spirit of the mind. And here you'll find the spirit of the mind of Christ is the mind of humility. Humility.

He was able to humble himself, empty himself, taking a lower place, obedient to the Father, even unto death. And that's the death of the cross. Now that is the mind.

How different, how opposite, this mind is from the mind of Lodia and Syntagma. This mind is different from our mind. We are rather high-minded.

In other words, we always aim at being higher than others. But here you'll find our Lord Jesus Christ is humbling himself to the lowliness, in order that he may serve the Father's purpose and to save us. That is the mind, humility.

What is humility? You'll find here, Paul says, but in lowliness of mind, each esteeming the other as more excellent than themselves. Now how can we regard others as more excellent than ourselves? You know, in spiritual pursuit, you may come to a point where the Lord has really revealed himself to you, and you have learned a great deal from the Lord. In other words, there is a spiritual statue in you.

And having that statue, you, as it were, cannot help but regarding others as less excellent than you are. Now, not because you're false, but because you're honest. And yet, Paul says, esteeming the others as more excellent than you are.

No matter how far you have advanced in Christ, no matter how much you know Christ, the more you know Christ, the more you have Christ, the more you should consider others as more excellent than you are. Now how can it be? And Paul says, regarding not each his own quality. When you regard your own quality, you cannot esteem others more excellent than you are.

Because if you do, it will be false. You're not honest. But if you do not regard yourself, and you only regard others in Christ, then it is easy to esteem others more excellent than you are.

For I think it's a humility he says. Humility is not to think less of yourself. Humility is to think nothing.

If you try to think less of yourself, you will act humble, but actually you will be more proud. But humility is to think nothing of yourself. You do not think of yourself at all.

You forget yourself altogether. And because you forget yourself altogether, and when you look at your brothers and sisters in Christ, you see Christ in them, so they are more excellent than you are. And that's honest.

Brothers and sisters, hear me. To solve the problem of personality, there is only one way to solve that problem. Personality becomes problem because the person thinks too much of himself.

That's a problem. And if everyone thinks too much of himself or herself, there is a Christ. It is man.

It is not Christ. But if we live by the life of Christ, we will be marked by a spirit of humility. We are willing to give up our life.

We are willing to give up our position. We forget ourselves altogether. And we will be thinking of our brothers and sisters.

How can we minister, serve them? In other words, man disappears. Christ and Christ's death, that comes. There is no personality problem.

You can have people with strong personalities. You can have people with dynamic personalities. And yet they do not attract their people to themselves.

They do not think highly of themselves as more excellent than the others. And when the other people come in touch with them, they do not thank them. They thank Christ.

They are attracted to Christ and not to them. And if that's the case, there is no crush. There is no crush in person.

In humility, serving, pointing people to Christ, and not to others. Not trying to gather people around us, but pointing people to Christ. Just like John the Baptist, I may decree, he must.

There is no personality. Brothers and sisters, if the spirit of Christ marks our mind, that is to say, if we are minding, we are thinking in the spirit as governed, directed by the spirit of Christ, we won't see ourselves. We will not be conscious of ourselves all the time.

We will not draw people to ourselves. All we see will be Christ. And there is no conflict in Christ.

I remember our dear brother Wasserman E. sometimes told us this. He said, it doesn't matter really, something like this, it doesn't matter really if you have a strong soul. Some people have very strong souls, that is very strong personality, dynamic.

He said, if that strong soul is accompanied with a strong spirit, it is all right. In other words, the spirit is in control. The spirit of the mind is being renewed.

And if the spirit of the mind is being renewed, you will find even though a person can be very strong in every way, and yet God can use it and turn it to Christ instead of... So Paul gets to the very root of this question. And the solution is the spirit, the mind of Christ, which is cumulative. Brothers and sisters, this is worked out practically in us through the cross.

Because as we live by the life of Christ, invariably, you don't need to try to create it or try to bring it in. You don't need to. If you live by the life of Christ, anything that is not Christ, the Holy Spirit will bring it to your attention, and that will mean cross to you.

You don't need to look for a way to deal with yourself. You don't need to. Of our own.

But our personality has to. It must be Christ. It must be Christ.

And because of what Christ had gone through, he was willing to take the lowest place in order to fulfill the Father's purpose. And here you'll find God highly exalted and had given him a name that is above everything. And to this name, every knee shall bow, every tongue confess, that Jesus is Lord.

Brothers and sisters, if we strive for praise, even a spiritual praise, among God's people, we will never reach there. But if we are willing to lose our life, lose our soul life for Christ, and for his sake, we will gain it.

The way of the Lord is so different from the human way.

The human way is to strive for it. And if you don't strive, you'll never get it. But the divine way is empty, losing it, giving it up.

And in giving your life in that way, God will exalt you. Now Paul, after he had given this principle to the church in Philippi, he illustrated this principle with three people. And that is the rest of the chapter.

Number one, he illustrated it with himself. He was not just talking to the church in Philippi and said, now you must empty yourself and humble yourself in order that this problem may be solved. He himself, he knew what he was talking because it worked in him.

You notice here, Paul says, verse 17, But if also I am poured out as a libation on the sacrifice and ministration of your faith, I rejoice, and rejoice in common with you all. Paul considered the church in Philippi as a sacrifice and offering. You know, he brought them to the Lord.

He offered them as a sacrifice, as an offering to God. But he said, if I am poured out as a libation, as a wine offering, upon your offering, I rejoice. You know, according to the Old Testament, when people offered an offering, say, a sacrifice, the sacrifice itself probably was a birth, or a lamb, or a ram, you know, or even a pigeon, two pigeons.

But upon the sacrifice, when they offer a sacrifice, they had to offer with it some other thing, like the oblation, the meal offering, the flowers. And then there was one offering. When they offer a sacrifice, they pour a wine offering on the sacrifice.

They pour some wine on the sacrifice. Now, why? You know, wine in the Scripture always speaks of joy. The wine gladdens the heart.

And the Scripture used that. In other words, when a sacrifice is offered, you do not offer it gradually. You do not offer it just as a sense of giving.

When you offer it, you offer it with joy. And because of that, it is voluntary and with joy it is accepted by God. God loves a cheerful giver.

The same principle. So, you do not just offer a sacrifice gradually as if, well, because I have to do that. God says, no, that is not good enough.

When you are offered as a sacrifice, pour wine on it. Make it a joyful offer. And if your offer is so joyfully and willingly and cheerfully, God is pleased with you.

So, brothers and sisters, you will find Paul considered the church in Philippi, the brothers and sisters in Philippi, as a sacrifice, as an offering. Paul offered them not for himself. God used him to build up that church.

But that church was for God, not for him. They were an offering to God. But Paul said, who am I? You are the offering.

You are the main offering. I am but a wine offering to be accompanied. How humble he is.

He did not consider the work as his own work. He considered it as God. And he was willing to be poured out, to add that joyfulness to it.

And he said, I rejoice. I rejoice with you. When I see you offer yourself to God, I am with you.

I am adding that element of joy to it. I rejoice with you. And I hope you will rejoice with me.

How humble you are. Paul said, I am willing to stand and be stank for you to the church in Corinth. No matter how the church in Corinth treated him, Paul was still willing to stand and be stank for them.

The same spirit, the spirit of Christ. He was not thinking of himself, but rather he was thinking what would be good for the church. If only he could add that they would be more accepted by God.

That's what he was willing to do. Now that was Paul. The spirit of Christ, the mind of Christ, was Paul's mind.

But more than Paul, he mentioned Timothy. Now Timothy was a young man. And yet he said, you know Timothy.

You see, Paul was waiting for the trial before Caesar. And in the spirit he knew that he would be released. He would be able to go back and visit the church in Philippi.

But before he would be released, as soon as he knew what would happen, he would send Timothy first to convey the good news to the church in Philippi. Because they were very much concerned about Paul. And he said, why did I send Timothy? Because I have no one like-minded who will care with genuine feeling how you get on.

Not for all seek their own things, not the things of Jesus. Brothers and sisters, think of that. Even people who are serving the Lord may be seeking things of their own.

But here was Timothy a young man. He was not seeking anything of his own. But he had a genuine feeling for the things in Philippi.

In other words, he was a person who had the mind of Christ. If he could do anything for the church in Philippi, he was willing to pour himself out. And how sad it is to think that Paul said, I have no one else.

No one else who has such a genuine feeling for you. Well, of course. It doesn't mean that all the others who were with Paul were seeking their own.

Probably we have to say that because some who were with Paul, they had no concern for the church in Philippi. They might be burning with other churches, but not the church in Philippi. But not Timothy.

He was really burdened with the church in Philippi. And for that reason, Paul was going to send him to Philippi because he had a mind of Christ. And the third one was Epaphroditus.

Epaphroditus was one of them. Of the saints in Philippi. You know, they sent him to Rome to serve Paul.

And being sent as a representative to Rome to serve Paul for the church in Philippi, he must be a person who loved the Lord very much. And sure enough, because Paul, in sending Epaphroditus back, he said, verse 29 and verse 30, Receiving therefore in the Lord with all joy, and hold such in honor, because for the sake of the work, he drew near even to death, venturing his life that he might feel of that what lacked in

your ministration to him. In other words, here was a person who was willing to risk his life to give his life in order to feel love what was lacking in the ministration of love in the church in Philippi.

Again, the spirit of Christ. So in other words, this was not just a theory. This was proven in the lives of Paul, of Timothy and Epaphroditus.

And if the church in Philippi had such people there, the matter of rivalry, of personality clash will automatically be solved. In other words, everything is there. And the church is the body of Christ.

The fullness of Him who fills all and in all. So dear brothers and sisters, it is one thing to have the life of Christ. We all have the life of Christ.

It is another thing to live the life of Christ. It is one thing to have His life. It is another thing to let Him live in you and in you.

And if we let the life of Christ live in us, one sure sign of it is you will be mocked by the mind. If we are not mocked by the mind of Christ, you will find personality clash in the church. It is unavoidable.

Unavoidable. But if we live by the life of Christ, then we will all be mocked by the spirit of Christ. And we will gird ourselves with humility, serving one another.

And the result is the church will be dead. And that is the only way to be of one spirit, in one soul, in one love, and in one faith. So may the Lord use these words to help us to really in practical life enter into that unity and harmony that is in Christ.

And this is very, very important. Shall we pray? Our Heavenly Father, we do praise and thank You because Thou has given us Christ as our life. Oh, we do not need to struggle and to strive to live.

But we can just let Christ live in and through us. Lord, how we praise and thank You because even though we are individuals, and yet there is no need for the clash of personality because it is Christ in all of us. Lord, may the Spirit of Christ mark each one of us that we may serve one another with all humility.

Oh, Lord, we do pray that we truly may be of one spirit, one mind, one love, and even thinking one. May Thy church be built. We just commit ourselves to Thee and thank Thee that it is possible.

It is workable. It is true. In the name of our Lord Jesus.

Amen.

Audio: <https://sermonindex1.b-cdn.net/0/SID0933.mp3>

Source: <https://sermonindex.net/speakers/stephen-kaung/philippians-the-ministry-of-christ/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net