

10-22-25 Wed. Phil 2, 1-4

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SUMMARY KEYWORDS

Philippians 2, unity, humility, lowliness of mind, consolation in Christ, comfort of love, fellowship of the Spirit, bows and mercies, fulfill my joy, strife, vainglory, esteem others, body of Christ, gospel.

SPEAKERS

Pastor Dow Boyer, Speaker 2, Speaker 1



Pastor Dow Boyer 00:00

Alright, well, let's open up in a word of prayer, and then we are going to hit on my two favorite verses in the Bible. I absolutely love and use two of the verses we're gonna look at tonight pretty much in every counseling situation, and constantly when I'm looking in the mirror, they are very reflective verses, and I think they'll be good, and they will set us up for an amazing next week. Verses five through 11 are some of the most beautiful verses in the entire New Testament. And so I look forward to talking about Jesus all next week. So let's pray, and we will get started, Dear heavenly Father. I thank you so much for the people of grace point Lord, I thank you for all the blood, sweat and tears to build this ministry. Lord, I thank you so much for Pastor Jim and his legacy, him and Carol, Lord And Lord, I am just honored to be able to ever step up in this pulpit. It still doesn't feel real. It doesn't feel right in some in some ways, Lord, but your grace has always been sufficient. And Lord we thank you for that. Lord. I just pray, as we open up your word right now that we would focus on you, that we would learn and we would grow as people in the body of Christ to be more like you and Lord, that we would learn to do as verses three and four, going to talk about today, and that is to consider others more significant than ourselves. Lord, we love You and praise You. We pray be with our time now and be with those who are watching online that they would feel connected in here, Lord and I just thank you so much that technology allows people to be present with us, even though, if they're not physically here, we love you and praise you in Jesus name, Amen. So I will do a shout out to my friend Greg, who's been watching these on Wednesdays all the way up from Carmel. So he's, he'll, he'll text me and ask me questions from time to time. And so talking to him a couple of days ago, and I said, Yep, I've gotta, gotta work on getting my lesson ready for you on Wednesday. So if you're watching Greg, I'm saying hi. So anyway, so we've now kind of, we've built a little bit of steam. We got past an introduction that that basically the church has government. We see that very early on we see Paul's normal kind of greeting that he goes into where he's talking about, I'm constantly praying for you. He talks about different things as far as that their love would abound. Eventually he's going to put the focus on the elephant in the room, and that is, Hey guys, I'm in prison, and I'm in prison for a specific reason, and it is for the gospel of Christ. But then he goes into this long explanation as far as, but hey, I am thankful that whatever the motivation is that this true gospel is being preached, even if this me being in jail has or in prison has furthered the gospel, even when it's not coming out of my

mouth, even when the motivation isn't always right. And I thought that was kind of important. And then when we start moving into after that, he's like, now I'm kind of, I'm in a I'm in betwix between two to whether stay with you which is more needful, or to depart and be with Jesus which is better. And that led us into kind of that discussion a couple weeks ago. He wrapped up chapter one by really calling them to unity, which he's going to start out chapter two in. And then he is talking about suffering, saying it's not just me, but all essentially, who will live godly. Second Timothy 3:12, will suffer persecution. Right? He was saying that's called not only for you to believe in Jesus, but to also suffer. So this suffering that you see, for me, it's going to be normal for you as well, especially in the first century. So he did talk a lot in chapter one, and now he's going to start building chapter two, verses one through four, kind of cover, a natural break. And then verses five through 11 is another section. So we're going to break it up that way before we start getting into the workout your own salvation verse after those after next week. So it's going to be a lot going on from here on out. The outline is really good. I mean, chapter three, you've got some amazing verses from him talking in the first part of Chapter Three about all of his contributions, if you will, in the flesh, to religion, and how those things were like dung. And then he's going to have those famous verses, these things, this one thing I do, forgetting those things which are behind, right? And we're just going to keep building. We're eventually going to get to contentment. We're going to get to a lot of good things. So from this point on, we're pretty much done with introduction, and now he's going to hit on some real practical things. I think it's important. There's gonna be a lot of things even tonight, that I think we need to be able to ask ourselves, are we doing these things? Not only was this written in the first century, but does this look like my life today? Does that look like my life when it comes to how I handle. Up my spouse, how I handle my kids, my co workers, other people in the church, am I doing this? And those aren't easy questions when we really know what Paul is talking about here. But I hope that we all leave here challenged. Well, we want that to we want that to be what we look like. So in verse one, chapter two, he says, If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bows and mercies. So even though it's going to end with a comma, it's not a natural break here. But we're going to stop after verse one, and we're going to talk through some of these things if, and therefore we know that this if is also used by Paul in other places. One of those places is in Colossians, three, one and two. This is where he's talking about, if you be risen with Christ, you are seated with Him, Set your affection on things above, right? So this is pretty normal for him, as he's not making a defensive argument, like he's in court, but he's trying to challenge them. Says, if these things be true about you, then there should be other things he's about to say right after should be true as well. So if and therefore, the therefore is going to really go back to those verses we just looked at to finish two weeks ago, that was 27 through 30. But specifically I believe verse 27 where it says this, he says, Only Let your conversation be as it becometh the gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit with one mind, striving together for the faith of the gospel. So even leading into this verse, you see one Spirit, you see one mind, and you see the word together, and you're going to pick up this idea of oneness and this idea of being together, but for a specific cause. It's not just for the sake of being gathered together, but it's for the gospel. And that's really what the church should look like today. The thing that should unite us is the gospel, not the fact that some of us might be high school fans, we're on the right side of the world, right? And then some of us, like Dean who are Purdue fans, right? So even though there are good teams to root for and bad teams to root for, we are united because of the gospel, right? It's not just that right? It's whether you know you're what movies you like, what things that you binge watch, whether you binge watch, whether you're on any social media, whether you're not. Right, those things, when you're starting to kind of peel back the layers, if you will, those are kind of the things that divide us. But the thing that should never divide us is the gospel. In fact, it should be the thing that reaches across the aisle and says, regardless of all

the things and the preferences, the thing that pulls us together is the gospel. That's how powerful the gospel is. So he's talking about this in verse 27 striving together for the faith of the gospel. And he picks right up on this in chapter two, verse one, going back to it, if there be therefore any consolation in Christ, any comfort of love, any fellowship of the spirit, any bowels and mercies. So let's dig into some of these phrases a little bit. Here. We're loaded with prepositional phrases tonight, so that will help us a little bit knowing that the prepositional phrase and finding the object in things is going to make things a little bit easier here. So the first one consolation of Christ, and this really comes from the Greek word Paracelsus, when you deal with the word consolation, and it is so similar to comfort, in fact, a lot of places in Scripture, you'll see the two words together, and they can be kind of interchanged a little bit. So sometimes you might ask, Well, why did the Holy Spirit, through men of God filled by the Spirit? Why did they not just use this word? Well, God knew what He was doing, so it's always good to kind of investigate there's a reason that word wasn't used, or this word was used. So consolation gives this idea of solace or imploration, comfort, exhortation, entreaty, and really, when you look at it, gives the idea of coming alongside or calling near to another. So it would be consoling or supporting others. So in this verse, he says, If there be therefore any consolation, though in Christ, not of Christ, but in Christ, of course, we as believers do have that right. We are brought nigh to God by the blood of Jesus. Christ. Christ, right? We are participants, if you will. We're not participants. We're recipients of the God of all comfort in Second Corinthians, chapter one, who's comforted us that we may comfort others in tribulation, so we know what that's like. That's something a believer can hold his hat on. And every one of these things, they are indications of one who is a believer. I think that's a reason that he's making this point, because he's basically going to say, then, if this is true about you and you're a believer, then you should be living like this, and that should be something that all of us are looking at in our lives today. Do we look like this, this consolation, idea of calling near or alongside, consoling and supporting others. But then he says comfort of love, this word consolation. So you're like, why didn't he just use that? Well, this one kind of gives the idea of calling near or alongside, but for the purpose of instructing, this is where these words are a little different, but they're very similar. So he talks about comfort of love, consolation in Christ. These are indicators of a believer. An unbeliever would know nothing about this. They would not be receiving the comfort of love as it pertains to Christ, or the consolation in Christ, only a believer can experience these things. The comfort of love is the word, normally Paracelsus, except for in this one instance, because, again, that word comfort and consolation are often intertwined. So often, when you look at a strongest concordance, you're like, oh, same word. It's it's basically interpreted here as consolation. Here it's interpreted as comfort. But this is the one place where it actually is the word paramethean, and so it's a little different than normally when you look at comfort. But this specifically is talking about of love. That was the prepositional phrase. So we know this first Corinthians should be 13. Sorry about the typo there three through seven. It says, Blessed be God, even the Father of our Lord Jesus, Christ, the Father of mercies and the God of all comfort. You know what? I'm I'm wrong. I'm wrong about correcting myself, because the paper was right. So I apologize. So this is going back to the comfort thing. Just rewind, erase if you're on live stream, I made an error. Sorry. Anyway, going back to here, I got ahead of myself. First Corinthians, one, three through seven is going to talk about the God of all comfort. It's going to talk about the words comfort and consolation in the same passage. This is another one of those places where Paul does this. So we'll show you how the dynamic works in First Corinthians, chapter one, verse three through seven, says, Blessed be God, even the Father of our Lord Jesus, Christ, the Father of mercies and the God of all comfort. Now this is come. This is Paracelsus, comfort here, who comforted us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, where, with we ourselves are comforted. Of God, are we seeing a pattern here of who the comfort is coming from. For as the sufferings of Christ abound in us, so our consolation also

aboundeth by Christ. There's that word consolation and comfort, same passage, and whether we be afflicted, it is for your consolation and salvation, which is a fixture, as I'm sorry, which is effectual and the enduring of the same sufferings which we also suffering, or whether we be comforted, it is for your consolation and salvation and our hope. Of you is steadfast, knowing that as you are partakers of the sufferings, so shall you also of the consolation. So you almost see an even mix. Even in that passage of the word consolation and comfort, they are so similar. They are linked hand in hand, and they mean nearly the same thing. So when Paul is talking in Philippians, chapter two, one, if there be therefore any consolation in Christ, any comfort of love, the real difference between those is in Christ and of love. It's not so much that there's huge differences between the word consolation and comfort. Instead, it's about being in Christ or of love. Does that make sense? So speaking, though, let's just hang out with love a little bit. Here's some other places from Paul that we're familiar with. Ephesians, 4:15, we know we're supposed to speak the truth in love that people may grow up into him in all things, which is the head, even Christ, some of us can't wait to speak the truth. We just don't do it very lovingly. We'd rather just be right. And in a world where social media has taken over and does the mature. 30 of, I guess, is the biggest platform of our communication, right? It's very hard to tell tone, but it feels very unloving, even if somebody is saying something very true. But here was to speak the truth in love. Remember, it's talking about comfort of love. So these are things that would have known about love. First, Thessalonians, four, nine, as touching, brotherly love. You need not that I write unto you, for you yourselves are taught of God to love one another, for brethren in Galatians 5:13, and 14. For brethren, you have been called unto Liberty only, not only use not liberty for an occasion to the flesh, but by love, serve one another. And then Paul's going to summarize the law in the same way that Jesus did in verse 14. He says, All the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. We're going to come back to this, because this word's going to come up again tonight, but kind of want to set a little bit of foundation with love. And it was used in chapter one, if you remember when he was talking about that your love would abound more and more. I think there's some purpose behind this. We did talk a few weeks ago about fellowship, so I'm not gonna spend a great bill of time here. You can pull that up, I think, on the first or the second lesson I was looking back through here, but it is the word Koinonia that is used here, and it just basically partnership. Participation is probably the most used, I guess, definition of it, partnership, or having things in common. So he said fellowship of the spirit when he was making that list. Now, when you look at these three things, you're looking at comfort in Christ, I'm sorry, consolation in Christ, comfort of love, fellowship of the spirit. These all deal with unity. That is going to be the theme for tonight, those things, in order for people to be unified, as he was talking about in chapter one, verse 27 these things have to be present, right? And then he finishes it, in fact, I kind of as an observation the three prepositions of Christ of the spirit of love. But in First John, chapter four, it says God is love. So in a way, he's representing the Trinity. Here, God being love. So in Christ, love and spirit. And then the last part he talks about is bows and mercies, which, again, going back to think the second week for Philippians, one eight says, For God is my record, how greatly I long after you all, and the bowels of Jesus, Christ, so words that he's used before this gives the idea of deep care, pity, sincerity. So he's mentioned these things here he says, If there be, therefore, any of these things, if these things are present in you in the same way, sometimes we'd look at a believer's life and say, I see the fruits of the Spirit in somebody, right? If these things happen to be true, and if they happen to be practiced and believed, then in verse two, he says, fulfill ye my joy. There's so many times in this epistle where he's going to say, rejoice, gladness, rejoicing, joy. But only one other time does he make it personal, his personal joy. And that's This is one of those instances here he says, fulfill ye my joy. How would his joy be fulfilled? The rest of the verse says this, that you be like minded, having the same love, being of one accord and of one mind, quite literally, the things that were mentioned in chapter one, verse 27 and this is something me even being six months into this position. But

yet, same thing with the youth group for a decade, right? Is that this would fulfill my joy, is that the body of Christ here at Grace point is of one mind, is in this unified in the Spirit, and is focused all towards this one goal of seeing all men saved and come to knowledge of the truth. It would break your heart since you, since you long for the people in this congregation. You pray for them. I mean, it was so hard for me last Tuesday to imagine you were all here. That was very difficult. And then the other thing that Stan did to make it difficult, he says, you really can't walk behind beyond these two wood wood marks here. I couldn't go this far or this far, and I had to imagine you were all here. That was so hard, because I look forward to seeing you, hugging on you, hearing from you, right? I look forward to those things here. And as Paul gets to know the Philippians, and he knows some of them. I named even though it's been five years since he'd seen him 10 years since originally, right? But he's saying, what would really fulfill My joy is for me to hear that you are all unified in one mind and one Spirit. It's really hard to move forward if you're not unified, right? You can see in the book of Nehemiah, even in the Old Testament, the need for Nehemiah to keep sharing the vision and keep getting them past adversaries everything that would distract them, because they had to stay focused on the fact that they had to build the wall. They had to be united in that front. And there was a lot of things to give them reason not to be united. Likewise, with Paul, I mean, he's telling them, I'm suffering. It's called on you to suffer. But he's now, he's like, Hey, even though you're going to be suffering, even though you see me suffering, we have to be united. That means even right now when the world's upside down, and when we don't know what's real and what's not real, with Charlie Kirk and and we're scared that cars are going to run into churches and open fire is going to happen, right? It's so important that all those things don't keep us from being unified together towards the gospel. There's always going to be a level of fear persecution in the world, and it's going to probably be greater here as time goes on. And those things can divide the body of Christ, or it can pull them together. So in the same way that there's real things going on, as he's saying this, that probably made it think kind of hard to be united right now, as well as there's some internal struggle which we'll look at? He says, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, being of one mind. The only other time he says, my joy, even though he's used the word joy like 15 times but Philippians four one, he says, Therefore my brethren, Dearly beloved and longed for my joy. He's calling them my joy. He calls them his crown. He says, Stand fast in the Lord, My dearly beloved. So it's given the idea of you as a group standing fast in the Lord. So both instances of my joy really revolve around you being united. This gives me joy. This fulfills my joy. When the people are not fighting, not bickering, but they are coming together, putting their differences aside for the gospel of Christ. So like minded, pretty simple, one mind, same love. Now this was something I delved into a little bit this week. Because in Philippians one nine, he says, I pray that your love may abound yet more and more. And it made me wonder was, was there maybe a little love lacking? Was that maybe why there was that prayer request? Because here he is saying, Hey, I want you to be like minded having the same love, okay, but he just said that that your love may abound more and more earlier in chapter one. And I think there was a relationship. Kenny and I were talking about this before tonight began. But I mean, there's a relationship that had gone sideways in Philippi, and it was causing some factions. It was causing some division in the church. And so I think his exhortation here is love, like minded, same love being a one accord of one mind. And really that one accord gives the idea of being joined as one soul, one mind, like minded, very similar terminology. So all this just describes unity. And so I want to pull some stuff together from other places where, where Paul is talking, as well as a place in the Old Testament, how important unity is, right? Psalm 133, one, even under a different program, under dispensation of law. But yet the psalmist, being David, saying, Behold, how good and how pleasant it is for brethren to dwell together in unity. Unity is not something that's original just to the dispensation of grace. We know, even in the early, early kingdom, churches, as the kingdom is being offered, and they're starting things up in Acts chapter two, and we're seeing

unity in one accord. We're seeing those words in scripture. But then here we go to Acts chapter six. There's a problem in the church. There's a schism in the church. The Grecian widows start murmuring, and that's when Stephen ends up getting called. So it was like the first division in that kingdom church, when you look at that. So division is always a bad thing. Unity always is the goal, the really the only reason there should be. Division is over doctrine when you start looking through scripture or sin that is unrepentant, of that is destroying the body of Christ, but all other reasons, Unity should be the focus. First, Corinthians 12, as Paul's talking about the body of Christ, and He gives some descriptions about the body of Christ, this new entity that's been revealed by Paul. He says, the body is one and hath many members. This starts in verse 12, if you're following along first, Corinthians 12, all the members of that one body, being many, are one body. So also is Christ. For by one Spirit, we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit. For the body is not one member, but many. So as a result of there being many members in this one body, in verse 18, he says, But now hath God set the members, every one of them in the body, as it hath pleased him, not them, but him. So when we start saying, Ah, man, I can't really deal with people in the body, it was God who set the body in order. It says, as it pleased God. And it says verse 19, if they were all one member, where were the body? And now Are there many members yet, but one body stay there for a second if you're turning in your Bible. Couple verses later, he says, nay, much more than those members of the body which seem to be more feeble are necessary. You know, the the people that you have a difficult time being around, the people that in the body of Christ, that may be a little bit on the needy side. Here, Paul is saying that they are necessary. They're not collateral damage, but even the feeble parts are necessary. And he says, those members of the body which we think to be less honorable upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness. For our comely or more attractive parts have no need. Or the the parts that that seem to be well put together and attractive, if you will, it says they have no need. But God hath tempered the body together, having given more abundant honor to that part which lacked. So God is the body of Christ is trying to give more honor to the part that lacks, and more often not the church, just says, you're kind of draining us. You're pulling us down. Yeah, God's saying we need to be on the lookout for those feeble, uncomely parts in the body of Christ. That's part of us being unified. It's not just saying, Man, if we could just trim all the fat and just keep all the comely people together, then we'd really have something special here. But as he moves on here, he's saying that there should be no schism in the body. We talked about this a few months ago, but that the members should have the same care, one for another, and whether one member suffer, all the members suffer with it, or when one member be honored, all the members rejoice with it. Now, Ye are the body of Christ, and members. In particular, I was also thinking in Ephesians chapter four, where Paul says, endeavoring to keep the unity of the Spirit in the bond of peace, there is one body, one spirit, as you are called into one hope of your calling, one Lord, one faith, one baptism, which is Spirit baptism. But notice at the very beginning, he says, to keep the unity, it's hard work getting a group unified. But here Paul is saying, keeping the unity, I think that's an even more difficult challenge, because there are certain things that naturally bring people together. And you see it even kind of right now with politically, with the Charlie Kirk thing is brought people together, right? There are things I remember, for me, with September 11 happened, and it brought people together temporarily, right? It's always temporarily, but keeping the unity. Now, that's hard. You know, sometimes you have a really good speaker. Sometimes it's a really good message. For some reason, God just really moves on the hearts of the people. And everybody is like getting things right, and they and they want to move forward together. But keeping that going, keeping the Unity going, is difficult, not just to have it, but to keep it. And yeah, Steve and I definitely can relate to this, but working with the youth, same with Jalen and Mackenzie. I mean, it's you can't wait for camp. And camp is if it does nothing else, which it does a lot of

things. But man, does it build unity. I mean. You know the times I've heard parents I come back and parents like, I don't know what happened, but now my daughter doesn't hate my son anymore. It's like, they love each other. And it's, it's amazing, the stuff that happens at camp and and also in, when we go to Gatlinburg and winter extreme, it's like, but it's like, a few months in, you start to see that dissipate, and you're like, we need camp again just to get united. It's so hard to keep the momentum and keep the unity going, but we have to endeavor to keep the unity of the Spirit in the bond of peace. And what was going on, though, and I think in between all of this is there was an issue between two ladies in the church. I don't want to spend a great deal time on this, because then we're going to get to chapter four, and you'll be like, already talked about that, so I will just hit on it briefly today, but just know this is a bookmark for you, and we are going to be hitting this pretty hard here in a few weeks. But this is something that was going on in the church. It's the one thing you can see in here. So in verse two of chapter four, it says, I beseech judas and beseech syn techie that they be of the same mind in the Lord. He says, and I treat thee also true yoke fellow, help those women which labored with me in the Gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life. He knew how important it was for these two, who obviously were ladies of prominence. You know, they might have been we, I mean, we don't know. We can speculate. They. They could have been part of, they could have been part of the women that went with Lydia out by the side of the river. Who knows they might have been disciples of Lydia, but what we do know is that they hadn't. They wielded enough influence to be mentioned in this letter. There was some prominence to these two, and these two are not getting along. And so he was saying, I beseech you to have them come together and be of the same mind. And he's asking other people to get involved, to handle the dispute. Whatever it is, pure speculation, you know, of what it could be, but he noticed that it needed to be dealt with, and for the sake of unity, it had to be dealt with. So I think that lends us to a little bit of why Paul's writing this, and he says, fulfill you my joy that you be like minded, having the same love, being of one accord and of one mind, as you all know, even in your own personal lives, very seldom does an issue stay with just the two people that have The issue. They end up gathering support, they end up talking and getting people on their side. It's another reason why he's talking to the whole church collectively here, but he's going to address these two women individually a little bit later. This is going to get us in the few minutes that we have left together, to my two favorite verses. I use these in premarital counseling. These words challenged me to be a better husband some 15 years ago. They they really probably are the two verses that have changed my life, maybe more so than any other in Scripture, outside of the salvation ones. And from a practical standpoint, these are gold. They absolutely are gold. And I promise you, if you will pray this and you allow the Holy Spirit to develop this in you. It will change your marriage. It will change the way you parent. It will it will change the way you deal with co workers. It will change the way you deal with other people in the body of Christ. And so be open to what the Holy Spirit has penned through the apostle Paul in these next two verses, verse three says, Let nothing be done through strife or vainglory, but in lowliness of mind, let each esteem other better than themselves. When I do premarital counseling, I deal with Philippians two, three and four, and I break those up into separate weeks, and the topics are, these are the two marriage killers. One week I deal with selfishness, and the other week I deal with pride. And I give them some homework. I send them home. I know Jalen and Mackenzie that we did this a few years ago, right? But I give them homework to work on both of these subjects, and we hammer them for a full week, each of these. And I think it's that important. But here, he's saying, Let nothing be done through strife or Vainglory. And that's probably not words we use all the time here. But the word strife is erythia, and it basically, if you want to get it down to its most simplest definition, it is really faction or rivalry, which we got these two ladies, Philippians, chapter four. So that would kind of make sense. He says, Let nothing be done through rivalry, through strife. Don't be dividing yourself up into factions. This

is a no. This is a don't do it right? And we had to address this in Corinthians. As well. He says no faction or rivalry. And this word strife, also in the same Greek word, makes its way into the works of the flesh, right? And it makes that list in Galatians chapter five. It's right up there with idolatry, witchcraft, hatred, variance, emulations, wrath, strife, same Greek word, seditions, heresies. Now in verse 16 of chapter one Paul, this was the same Greek word, but it was translated as contention, and this was about the gospel. He says, Some indeed preach Christ, even of envy and strife, even though it's a slightly different word, strife there, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. And we spent great deal of time talking about that that week I mentioned just a second ago, the Corinthians. Think about their factions, and they're all there's three different banners that are being waved around in the in the Corinthian church. First, Corinthians, verse chapter one, verses 10 through 12, says, Now I beseech you brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, that there be no divisions among you, but that you be perfectly joined together in the same mind, in the same judgment, for it hath been declared unto me of you, my brethren, by them which are of the house of Chloe that there are contentions among you. Now this I say that every one of you saith, I am of Paul, I am Apollos, I am of Cephas, and I of Christ. This is where he goes on to Is Christ divided and talks about Christ sent me not to baptize, but to preach the gospel. That's all in that same context. But here he's even dealing with the Corinthians having factions about who their favorite speakers were, right, and who they were following. I'm a pastor. Jim, I'm I'm a pastor. Dow, I'm a I'm a pastor, Pastor. Zach, right? I mean, it would be like that. I'm thankful we've not ever had to deal with that in our church. But there are some churches that do, they have a rotation of a bunch of different speakers, and some people like, Well, my favorite speaker is speaking this week. So I'm going, he's not so I'm not going to go this week. I'm like, wait a second, so about about the Word of God, right? But it's the same thing. It's about having no factions, right? He says, no rivalry, no strife. And he says, also says, Let nothing be done through strife or Vainglory. So we got the strife thing down. It's the whole factions, it's it's the rivalries in the church. But then he says, Vainglory. This literally means empty glory. Yeah. What does empty glory mean? Well, there's only one that deserves glory if mankind is seeking glory that is empty glory seems to be a real debate right now, if you follow culture at all about the whole do I attend the Dove Awards? Do I not attend the Dove Awards? It's a real big issue right now with Forrest Frank and Jeremy riddle has chimed in a little bit, and really it is kind of boils down to the fact that we are being conformed to the world, and we have the same voting structure and award structure as all the award shows for the secular so what are we really doing as Christians? And there's a real debate about is the Dove Awards really a biblical award show from there? Now, you can get on either side of the fence right now, but culturally, you're probably hearing a little bit about that right now. But those awards are vain glory. I mean, when you seek the glory, it doesn't matter how proud I am of my girls, right to be all state or or anything else like that. And yes, you can say, I'm doing it to the glory of God, and you want to point to the glory of God, and you should, because it is vain glory for you to suck it all up and say it's for me. He says that the true mark of unity says we don't have factions, we don't have rivalries in the church, right? And we're not each individually seeking our own glory. We're not up here singing on Sunday morning so that we get all the attention and we get all the glory for ourselves. That is vain glory. The same with my speaking, right? The same with any of the communicators up there, I think God gives us sometimes what we need, a little bit encouragement to keep going, but I get a little embarrassed. I don't want a bunch of people patting me on the back and saying anything about me really. What I want them to say is, God used you today. Thank God for these verses that he put on your heart, that you communicated that's the biggest encouragement I can get, is I would go Praise God. My faithfulness in studying this week allowed the Word of God to penetrate your heart, and you can just show me a little grace on the bad jokes along the way. So he says. Let nothing be done through strife or vain glory. First, Corinthians, 1031, I always

hear Stan use this verse, but says, whether therefore you eat or drink or Whatsoever you do, do all to the glory of God, not the glory of you. See strife and Vainglory is rooted in self, not in others. But on the flip side of this, it's a contrast, and he uses the word but so the first part, he says, Don't do this, but instead, do this. This is what your life should look like. Not about rivalry, right? Not about your selfishness, not about you trying to claim glory and put yourself on a pedestal, not about any of those things whatsoever. I think I missed proverbs 27, two, it's another one's empty glory. Kind of verses, let another man praise thee and not thine own mouth, a stranger and not thine own lips. So he says that that not be how you're described. Instead, do this. Because remember, I want you to fulfill my joy. I want you to be of one mind. I want you to be of the same love. And this is how you do this. It's not by having factions. It's not by everybody in the church seeking their own glory. Instead, it's this, he says, By lowliness of mind, I always think of Earl fur when I read this verse all those years at Emmanuel in the early years here. I mean this, if you only this, one of those things, if you know, you know that phrase, well, this guy would go behind closed doors, set up tables, never wanted to be recognized, would get mad if somebody else actually did it. He wanted to serve so bad, and he wanted to do it with no fanfare, you know, and I'll tell you. And even though he could be can take risk and always has great sense of humor, he wants him in the hospital, like, a week ago or whatever. I mean, he's giving the nurses a hard time. And I'm like, Well, same old Earl, but I always think about him with this lowliness of mind, right? I love some of these verses here that I use, Acts 2019 says, serving the Lord with all humility of mind as Paul's talking, I think, to the Ephesians at this point. And he says, with many tears and temptations which befell me by the lying and wait of the Jews. So it's humility of the mind, not just dealing with people, but the Lord, serving the Lord, with humility of mind. Ephesians, four, two, we already looked at verse three, but it says, With all lowliness and meekness with long suffering for bearing one another in love. Look at what it's grouped around there. It's definitely not pride. It's not about self, meekness, long suffering, Forbearing one another in love. It's right where it should be. All those verses are saying, you're more important than me. Colossians, 312, put on. This is the whole put off, put on section of Colossians. He says, Put on, therefore is the elect of God, holy and beloved, bowels of mercies. Well, we just saw that mentioned in verse one. And then he says, kindness, humbleness of mind, meekness, long suffering and all these things aren't just willpower of change. It's the Holy Spirit doing it in there. When you look at the whole gifts of the or the fruits of the Spirit in Galatians 522, through 23 they're all like you got peace, joy, meekness, long I mean all these verses, temperance, they all deal with other people and how you relate to other people in a humble fashion, every one of them. So he's saying we need to instead, we need to be loving each other in lowliness of mind. And then he says, let each esteem others better than themselves. And this word is very interesting. It really gives the idea of valuing other people better than yourselves. And I have found in my life that the hardest people to do this to are the people you are closest to. This is because when we are close to one another, you see all the imperfections. You see the mood excuse me, you see the mood swings. The temperament changes, right? You see it all. You know, it's like with your kids, how they're kind of at each other's throats, but then they go and say, Nice house, and somebody says, Oh, you're, you got the greatest kid in the whole world. And you're like, What are you talking about, right? I sometimes even, even in staff. I mean, in here. I mean, we're, we love each other. We're on staff, but we know each other so well, we're going to rub each other the wrong way. That's probably why pastor said, Let's just quit having staff meetings. And then I come along, I say, We're never missing a staff meeting, right? So, but we see it even in staff and we still love each other. The next day, we love each other. We do anything for each other, but sometimes in the heat of the moment, right? We're we're not always putting each other first. We're not always esteeming others better. We don't always do it in our marriages, right, with the people that are closest to us. But sometimes it says like it's easier to do when you're at arm's length, because you don't know the people as well. It's even more challenging, and takes even more of going to

the Lord and having the Holy Spirit enacted inside your life in order to do it to the people closest to you. But it says, esteem others better than yourself. First, Thessalonians, 5:13 is the only other time that this is interpreted as esteemed. And it says to esteem them very highly, in love for their work's sake, and be at peace among yourself. Now, ironically, this hegemon hegemei word actually is used in the book of Philippians four other times, but it's always interpreted as thought, supposed, count or counted. This is the one place where it's interpreted as esteem. Really gives this idea of considering others, thinking others as more valuable than yourself, and that's difficult. That is really difficult, but that's how a place gets unified. If everybody in this room, in this congregation, is considering everybody else more significant than themselves, I promise you, things look different. The problem is we get in the way, and usually when people rub us the wrong way, it's because I didn't like something you did. I put myself back on the throne, and I didn't like the way you talked to me. I didn't like the way you looked I didn't like the way you looked at me. I didn't like the way you criticized me for what I said on Sunday or didn't say. You know, we put ourselves back on the throne. That's really the issue there. When we're constantly getting sensitive and getting our feelings hurt, it's because we've made it about us and not about other people. We start moving on from here. We see that in the couple of great verses that go along with us esteeming others, and really it's the definition of love. But Romans, 12:10, be kindly affection one to another with brotherly love and honor, preferring one another. First, Corinthians, 13:1, but by the grace of God, I am what I am, and His grace which was bestowed upon me was not in vain. I labored more abundantly than they all yet not I, but the grace of God, which was with me. It is not about us. We are what we are by the grace of that God, not because we are really special, great people. So this verse, I mean, it's a tall order. It's saying, Do nothing through these factions, do nothing through this empty glory, but instead a complete opposite, a very difficult charge is to in lowliness of mind, consider or esteem others better than yourself. It is way easier to pick teams and to seek glory for yourself than out of loneliness of mind to consider others more significant than yourself. It is very difficult. And he finishes verse four, saying, Look, this gives the idea of observation. This is the idea of you are. You are intentionally looking out for the sake of other people, not just, hey, if it comes my way, I'm going to do something about it. But says, Look, not every man on his own things, but every man also on the things of others. Reminds me of Galatians, 6:1 through three. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness considering thyself, lest thou also be tempted, Bear ye one another's burdens and so fulfill the law of Christ. If a man think himself to be something when he is nothing, he deceiveth himself. Wow, that is a slice of humble pie. But lest we forget the verse, does you have the word also in there? It's not, it's not a lifestyle of you no longer even think about yourself. It says also on the things of others, because we even know Ephesians 5:29 in that great marriage passage, where it's talking about the mystery, really, of of marriage, but it's talking about in Ephesians 5:29 as talks about loving wife as self, but he says, No man ever yet hated his own flesh, but nourisheth it and cherisheth it, even as the Lord the church, you're naturally going to look after yourself. This verse is saying, no longer look after yourself, but it's saying all. Also look after other people. Really gives the idea of in the way that you look after yourself, also look after other people. This is a pretty convicting passage, and then he decides to do the mic drop and say, Now let me tell you about who is the perfect example of this, and that's what we'll look at next week, as he talks about Jesus and the humility of Jesus and the exalting that the father did of Jesus, not Jesus seeking his own exalting. But this gives us a good stopping point for tonight. I think it also gives us a great time to ponder, what do we look like as the body of Christ represented here at Grace point? Shouldn't that be a call to us, out of lowliness of mind, to esteem others better than ourselves, to for us to not look only to our interest but also to the interest of others. Shouldn't that be who we are? Shouldn't that? Shouldn't that be the thing that drives us to unity of loving and serving one another and as my hope and as my prayer? And I will tell you what, if I see it full fledged, it's going to fulfill my joy

in the same way that Paul is talking about that. Okay, that's a good stopping point for us tonight. We've got the mics up so that people at home can hear but they can be questions or comments. If they are questions, just make sure I know the questions so I do my best to answer it. If they're just a comment, that's fine too. Maybe just start by saying, Hey, I don't really have a question, but I have a comment. That way people along or at home can follow along or that watch after. But anybody have anything they want to add, or any questions to ask, or anything for tonight, I have a comment. Oh, did I mess up something I missed on the first page. And we, when we were talking about Corinthians, one, three through seven, and you thought it might be 13 or something, it was actually Second Corinthians. I missed it, sorry. Well, then I missed it first. So that is, that is true. I was wondering, I was like, something felt off, but I was in a totally different chapter. But yeah, so that is Second Corinthians. So if you want to put a little line next to the first line, that means there are two lines, and then you can say, hey, this is Second Corinthians. I apologize for that. We can print, print new ones in case, so you're not misled down the road. Thank you for bringing that up, though. That's an easy question. That's just me saying I messed up. Anybody else? Oh, I get it. We talk about the Rapture. We have 50 questions, and people lining up. The red head doesn't come tonight. We have no questions. What is going on here? All right, here we go. I'm not going to sing though, no, what I appreciate about our church is the way pastor build it in unity. And like you say, we're always going to have problems, sure, but sometimes when, when, like a tragedy passed, he passed on. Sometimes churches just kind of divide, they split. But our church held together. It's amazing. We come together like in Unity. If we wouldn't, it's hard telling where we would have been right now, and you are doing a great job. And I know pastor's looking down on you, and he's happy. Well, I appreciate that. I mean, it was, I mean, I was honored to be considered, and I left it in the Lord's hand. And if he chose a different path, I was okay with that as well. But I just remember very clearly in my spirit, just feeling like you've, if asked, you have to do everything you can to keep together what Pastor started. And that's that was always my heart. And so those are nice words. I appreciate that. But my six months compared to 17 years, I mean, right, it's a it's the reason we're where we are today is because 17 years of foundational doctrine was laid to point where, when things happened, the doctrine held us together. Wasn't our feelings, it wasn't the fact that things may look different, it was the doctrine. And so that's the one thing. When you look at scripture, I know unresolved sin is another one. But the one reason to even get people, Paul's very clear even towards the end of Romans. It's like mark those that teach a different doctrine. And essentially. Remove yourself from them. I think the pastor did such a good job of making sure we knew the doctrine, this Rightly dividing doctrine, the dispensation of grace, that we were all left saying we couldn't really go anywhere else. What else would what would we have to sacrifice? We wanted to stay together in a place where we could have the right doctrine and to keep building on it. And so that's a real testament to him, for sure. And so I'm thankful that he taught me so that I could keep and I've got a ways to go too, and I'm going to keep growing in it as well, but there's no turning back. So I appreciate that. That's awesome. Any other comments or questions or questions about the text or anything. Well, it's God's word, so you know, it's good, right? We only covered four verses tonight, but we won't cover a whole lot more next week. But please come back next week. I mean, it is, it is one of the most beautiful pictures of Christ and the entire New Testament. It really is, and so it embodies what Paul just said. Paul says these things, and then he says, Now, let me show you the example, the ultimate example, how God Himself embodied this. I mean, it's the ultimate Mic drop. When people say it's too hard to do this, you're just like, Look at Christ, God himself came down and did this, humbled himself to the point of the cross. So not to get too ahead of ourselves for next week, but if you want to read ahead five through 11, fantastic passage, it's going to be good to build off of. Okay, last, last go around, if anybody has anything to say or ask, before I get you guys out of here. Quiet bunch tonight. Okay, alright. Well, let's pray and thank you guys for showing up on these. Because when I'm when I'm doing them during the

week, I'm like, is anybody really want to show up for this? So I've been keeping all of them. I'm like, Man, I don't this is going to be a pretty hefty stack. So it's kind of exciting just to see as you're as you're praying, and the Holy Spirit's giving you peace, and you're putting together. I mean, you kind of look back on you're like, This came out of me. Well, no, it came out of the Holy Spirit. But it's just kind of, it's humbling. It's kind of neat to see it all put together. So anyway, well, I love you guys. Thank you for coming and keep coming. And, yeah, apologize for the typo. Tonight I will, I'll make a correction for those who want a correction, and we'll have a we could have it ready by Sunday, just at the desk. Okay, so, okay, let's pray, Dear Heavenly Father, Lord, thank you so much for your grace, your mercy, Lord. And these verses are so personal to me. Lord, when, when I thought I was a humble person, and I got confronted with scripture, and you spent years prying the prying the pride out of my heart, Lord, when I didn't even know was there, I feel like pride and selfishness are the most deceitful things that we deal with on this planet, because most often we don't see it in ourselves. But Lord, Your word kept chipping away at me. These verses kept becoming part of my DNA. I'm still not perfect, Lord. But Lord, I do know this, that I am not the man that I once was, and you use these verses to show me how selfish I was and how full of pride I was and how it was destroying everything around me. I am going to forever be grateful that the Holy Spirit would not let me run away from these verses, and Lord, they becomes now verses I use every time I counsel someone, every time I have the opportunity to disciple somebody, or to pour into somebody, it's always these verses, because what these verses did for me, and they're always a good reminder when I open them back up, am I? Am I slipping a little bit? Do I need to keep working on this, and of course, because I'm never going to arrive. But these are two of the verses that as a believer, changed everything. In my marriage, changed everything and with how I parented Lord and And Lord, I believe wholeheartedly that if these verses didn't brand themselves into my heart, that I would not be standing here today. And Lord, that is why this is not just a book to read. It is a spiritual book to study, and it is powerful, more powerful than a two edged sword, because only the Word of God can do those things and create that change. And so I'm so thankful for that, Lord. I pray that these become verses that help everybody in this room and everybody watching that they help them become better spouses, better, parents, better co workers, better members of the Body of Christ. Lord in that when, before we open our mouth, before we get upset at other people, we are going through these verses in our. Hearts and in our minds, Lord, we love you and praise you and we thank you for the great examples that has been left for us through scripture, and specifically the Apostle Paul and the book of Philippians. And Lord, we just pray that the same would be said about grace point church today, we love you and praise you in Jesus name, Amen.