

Philippians 2:1-11

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[0 : 00] 2nd chapter of Philippians beginning at verse 1, he says, If there be there for any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any boughs and mercies, fulfill ye my joy that ye be like-minded, having the same love being of one accord, of one mind.

Let nothing be done through strive for vain glory, but in lowliness of mind, I'll spit that out in a second. Let nothing be done through strive for vain glory, but in lowliness of mind, let each esteem other better than themselves.

Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. And for right now, I'm going to stop reading.

I'll preach the last half over here a little while. But in these first few verses, we see Paul once again exhorting the church and encouraging the church, but he begins with if, if there be there for any consolation in Christ, any comfort of love, any fellowship of the Spirit, and any boughs and mercies, fulfill ye my joy that ye be like-minded, having the same love being of one accord, of one mind.

Let nothing be done through strive for vain glory, but in lowliness of mind, let each esteem other better than themselves. So Paul here once again encouraging the church, telling them that if you have any of these things, if you have these boughs and these mercies, if you have this love, if you have this type of attitude, then fulfill ye my joy, fulfill ye what I'm telling you now, that ye be like-minded, having the same love, having of one being of one accord, and of one mind.

[1 : 59] So Paul here is giving a description of Jesus Christ. Like I said, the last about third of the first chapter of Philippians, he is praising Jesus Christ and he's magnifying Jesus Christ.

So when he says, if ye have any of these things, and I've listed here, if ye have any of these things, then ye're like Jesus Christ. If ye have these things, if ye have these boughs and these mercies, if ye have this compassion, in other words, folks, there was no other man more compassionate on the face of the planet that's ever walked outside of Jesus Christ.

No one had more compassion, no one had more love, no one had more mercy, no one had more forgiveness than that man did. The man forgave those as they knelt and to the cross, he said, Father, forgive them for they know not what they do.

He forgave them as they knelt and to the cross, he forgave sinners, he forgave prostitutes, he forgave all these people throughout the Scripture. Why did he do that?

The cause of those boughs and those mercies that he had, the cause of the compassion that he had, that's the very reason that he left his throne from upon high.

[3 : 17] It wasn't to get a bet on the back from the Father, it wasn't to make a name for himself. It was because you and I had been accursed from the Father.

We had been cast out from the Father and we needed someone to reconcile us back to our maker who is Almighty God.

That is compassion, that is boughs, that is mercy, that is my Jesus, praise God. Amen. O'filly my joy that you be like-minded, having the same love, being of one accord, of one mind.

Folks, the church body, the body of Christ, who's the head of the church? Jesus Christ is the head of the church. But the body of the church, we need to be in one mind, we need to be in one accord, we need to come together every time, we come together to worship God.

I'm not saying that everybody's a yeller, I'm not saying that everybody runs laps around the church, I'm not saying that everybody lifts holy hands, but that's not what Paul's talking about here either.

[4 : 28] When he says one mind and one accord, he said we need to come in, focus on what Jesus Christ has done in our lives, focus on the forgiveness that we've received by the blood of Jesus Christ, focus on the Word of God, which is able to cleanse us after we're saved.

Focus on these days that Jesus Christ is. That's what it is to be in one mind and be in one accord. We need to be focused on Jesus Christ and nothing but when we come together.

And you're as guilty as I am, and I'm as guilty as you are. We'll come in the church house, we'll come in, we'll come to get our worship on as it's called nowadays, ready to praise God, but we'll have something tucked away in the back of our mind.

We'll have something weighing on our heart that just won't let us get up, get in the spirit like we want to, won't let us worship like we want. Hey, we've all been in that boat, we've all been back up in that corner, but instead of letting them drive us down, instead of letting that cast us to the ground and kick us around like a rag doll, if we stay in one mind and we stay in one accord and we focus on the Savior, Jesus Christ, we'll be able to worship Him, we'll be able to magnify Him, and we will be able to sing, preach, and teach the praises of God.

Praise God! Hallelujah! Nothing be done through strife or vanglory. Nothing be done by strife or vanglory, but in holding this in mind, let each esteem other better than themselves.

[6 : 13] This is stiff words coming to us. Folks, who was Paul writing to? He was writing to a bunch of believers. He wasn't writing to a bunch of lost folks out there in the world. He was writing to the church in a place called Philippi.

The church are believers in Christ, and he says to do this in lowliness of mind. Do this with a humble attitude. Do this, and hey, when he said that we need to esteem others more so than ourselves, if we come in the house of God and we've got our problems, but we say a brother or a sister in Christ that's got problems.

Put your problems on the back burner and exhort your brothers and sisters in Christ. Let them up to God in prayer. Let them up to God that goes, and he is able to do something about it.

Yeah. In lowliness of mind, we do these things. Every man also, I'm sorry, looking out on every man on his own things, but every man also on the things of others.

Now, what this, and folks, I've heard it taught this way. Never heard it preached, but I've heard it taught. Basically, that we should covet other people's things.

[7 : 28] Folks, that goes directly against the Ten Commandments that God gave in Exodus chapter 20, that I'm shouting, not covet. You ain't supposed to covet your neighbor's things. You're not supposed to covet your neighbor's, why?

That's not what he's saying here. He's saying, don't only look after your own things, but look after the things of your brothers and sisters in Christ and by things.

I'm not talking about their house. I'm not talking about their cars or their pits or anything else. I'm talking about their spiritual needs. Hey, Paul wrote to the church of Galatia.

He said, we are spiritual. We are spiritual. We are the ones that are to restore a brother or sister to Christ. Should they be taken in a boat, the world can do it.

The laws can do it. Only we, which are spiritual, can do such a thing. So we need to look after the things of our brothers and sisters in Christ, the spiritual things of our brothers and sisters in Christ.

[8 : 30] Now, that don't mean brother or sister calls you and says, hey, I'm going on vacation. You mind going by my house and checking it every day or every other day. Hey, God bless them.

That's fine. That's not what Paul was talking about here. That is not what Paul was getting at this whole thing. He's speaking on spiritual things, spiritual things to do with God.

Let this mind be in you, which was also in Christ Jesus. That's the mind that we need to have. It's the mind that was in Christ Jesus. Now, listen, we will never have the perfect mind that Jesus Christ had while we are here in these bodies.

While we are here on this earth, we will never have a perfect mind like Jesus Christ did. I don't care how many sermons I preach. I don't care how many songs anybody sings or how many lessons they teach or how many people they witness to.

They will never have the perfect mind of Jesus Christ while they're here on this earth. But we are to strive under that perfection. We are to push forward to the mark of God, to the mark of God.

[9 : 38] In Jesus Christ our Lord, we are to push toward that mark. And hey, we've got this as we cross that mark. Hallelujah! We'll cross the mark.

But until then, we press toward it. Hallelujah! Let this mind be in you, which was also in Christ Jesus.

What mind is he talking about? Everything that we've read up to that point. That is the mind of Christ. That is the mind of Christ beginning at verse 1.

If there be any consolation in Christ, any comfort of love, any fellowship of the Spirit, the house of mercy, let nothing be done through strife or vain glory, but in lowliness of mind.

Look unto every man in his own things, not only his own things, but also to those of his neighbors, to those of his brothers, to those of his sisters. And then he goes on to say, Let this mind be in you, everything in that list is the mind of Christ.

[10 : 38] And when we get that, and when we understand that, and even more so when we practice that, we will have more so the mind of Christ in the next minute than we did the minute before.

We'll have more so the mind of Christ the next day than we did the day before. And hey, if we continue in that practice, we will have more so the mind of Christ in the next month, in the next year, in the next decade than we had in the years previous.

Let this mind be also in you, which was in Christ Jesus. Practice these things, and do what the brethren, help your brothers and sisters in Christ, and do it with a humble heart.

Hallelujah. That's my Jesus I'm preaching about. Amen. Praise God. Amen. We'll finish off the chapter here, maybe a verse or two at a time.

Hallelujah. Who being in the form of God, still talking about Jesus, praise God, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found and fashioned as a man, he humbled himself, and became obedient unto death, even the death of the cross.

[12 : 07] Back to verse six, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation. Again, I done preached it once, but I'll say it again.

He didn't come here to make a name for himself. Hey, you read the scriptures. You read the scriptures. What does God say every time in the New Testament, you hear or you read about the voice of God.

He's got something to say about Jesus Christ. And most times when Jesus Christ is preaching and teaching in the New Testament, he's got something to say about the Father.

Hey, I've said it a thousand times. You want to know what God says about something? Read what Jesus said about it in the New Testament. You want to know what Jesus thinks about something?

Read what God said about it. In the Old Testament, they are one in the same, my Savior. He came here, put on a robe of flesh. He came here for no reputation of his own.

[13 : 08] Put on a robe of flesh, came here, suffered, bled, died, and was crucified and rose again for your behalf and for my hallelujah.

Amen. Oh, my God. That's so great. There's self of no reputation. And look, that took upon him the form of a servant. Took upon him the form of a servant.

If you had to take it upon him, that means he didn't have it before. That means he didn't have that form of a servant before. Wow, folks, because he was creator. He was master.

He's the one that spoke all this into existence. The Bible says in the beginning was the Word. The Word was with God and the Word was God. And he spoke those words over in Genesis one.

Let there be life. And he divided the firm. He divided the lot from the darkness. And he spoke to the ocean. And he told it to bring forth the fowls. He told it to bring forth the fish.

[14 : 05] He spoke to the land. And he told it to bring forth the animals. And then he made Adam out of the clay that was on the earth out of the dust of the ground. He created man. Then he made woman out of a man's rib bone.

When he done all these things, hey, he was master. He was creator. He done all this. But yet he took the form of a servant for me.

Praise God. He took the form of a servant. Not for his own reputation. And took on in the form of a servant.

He was made in the life of man. Made just like me. Made just like you. People say, what do you think? Jesus done this. Not simple. But you think Jesus birthed?

Well, absolutely. He was a man. He was a human. He was like, hey, I've been asked that. I've been asked that. I've been asked some other things I ain't going to bring up about what Jesus did.

[15 : 03] But the Bible says he was created just like you were and just like I am. He was created as a man. Hey folks, when God became man, he started out as an embryo within the womb just like you did.

And just like I did when God became flesh, as the Bible says, that's how he started out. The Bible says that the Holy Ghost came under this little virgin girl named Mary.

And she conceived by way of the Holy Ghost. She conceived through Jesus and the growing of womb. Once he was born, he still had to grow, look free, sad, that he grew in spirit and grew in statue.

He took on that form. Took on that form. Yeah, grew up, grew up poor, no doubt. But folks, he was a human being.

He was a human being. That was the form of a servant that he took. What does he say in Mark chapter 10? He said, I came not to be ministered unto, but to minister.

[16 : 10] I believe that's Mark 10, 45, if I ain't mistaken. I came not to be ministered. Unto, but to minister. He didn't come that the disciples would serve him supper.

He didn't come that they would serve him juice or serve him milk. He didn't come that the disciples would serve him at all. He came to serve the disciples. And both from now in 2020, he is still serving disciples.

How is he doing? Is that the God that's making intercession? That the Father's right hand for you and I? That is performing the duty of a servant that's been a mediator for me and for you.

Hallelujah. Hallelujah. Hallelujah. Hallelujah. I preach about Jesus. And being found in fashion as a man, he humbled himself and became obedient unto death.

Even the death of the cross, the cross. The death of the cross became obedient. Who's he obedient to? He's obedient to the Father.

[17 : 16] He's obedient. That was the Father's will. Was it not? It was the Father's will the Bible said in the book of Hebrews that he was able to look. He was able to look for the joy that was set before him.

That's how he endured the cross. Because he endured the cross for the joy that was set before him. Folks, when he was nailed to that tree, it wasn't a joyous occasion. It wasn't a happy occasion.

Well, as far as the physical pain went, as far as the humiliation went, as far as everything that the man went through, that was not joyous. But what was joyous to Jesus Christ was he was fulfilling the Father's will.

What was the Father's will? That man, his creation, might be reconciled back to him. Hey, when Jesus Christ was nailed to that tree, he was fulfilling the will of the Father.

Jesus Christ loved us enough to give himself the ultimate perfect unlimited sacrifice. I'm the God for your benefit and for mine.

[18 : 17] Hallelujah. Being found in fashion as a man he humbled himself and became obedient into that. Became obedient. Folks, to be obedient means there must have been something that had been told to you.

But it didn't take that. I don't believe. Why? Because God the Father, God the Son, God the Holy Spirit are never in disagreement with one another and never in disagreement with one another.

You'll never hear about an argument between the Spirit and the Father. You'll never hear about the Son rebuking anything that the Father says like we have here in our worldly lives.

We as parents, sometimes we've either heard or we've put up with smart-ellet children. I don't think that Jesus Christ was ever once smart-ellet to the Father. I believe that he came to fulfill the will of the Father and that was to bring the cursed mankind back to the Father, that we could live forever with him.

Folks, that's the whole reason we were made to begin with. That's why we were created and we were made in the garden to commune with God and to serve God and to keep the garden and to do whatever it was that the Lord bit them but when sin crept in sin came in on the scene they cast us and everyone else away from the maker.

[19 : 39] Jesus Christ came to make a way back how He is that bridge. He is the very ladder of Jacob's dream. You ever think about that?

You know over there in Genesis it talks about what we call Jacob's ladder. It says, woke her head dream, had a vision. There's a ladder extended up to the house, said the angels were going coming down and going back up, coming down, going back up.

Hey listen we don't need those angels to do that for us now. We've got direct access. The bell was written playing from the top to the bottom. We've got access to the Father but we only have access to the Father through the High Priest which is Jesus Christ our Lord.

We've only got that access through him. The post if you look back on that Jesus Christ was that ladder. He is now the one that is mediating between God and man, between man and God.

Praise God for Jesus Christ. Wherefore God also hath highly exalted him and given him a name which is above every name.

[20 : 43] Hallelujah. Then that at the name of Jesus Christ, that the name of Jesus, I'm sorry, every knee should bow of things in heaven and things in earth and things under the earth.

That every tongue should confess that Jesus Christ is Lord to the glory of God the Father. So God gave him that name. God here gave him that name.

He gave him the name Jesus Christ, Jesus Christ being Messiah, Jesus Christ being the anointed one. If you want to break it down in its most literal form, he was the anointed of God.

He was the chosen of God. Hey, the Bible says John said he saw it up in heaven himself. There was no man that was worthy to break the seals, those seven seals.

John wept because there was nobody worthy but what did the elders say? He came to John and he said, hey, we knocked on two words. We found one worthy. We looked into heaven. We looked into the earth and we looked under the earth.

[21 : 43] None was found worthy but one that was the Lamb of God slain before the foundation of the world. Jesus Christ was worthy. He was worthy to be the sacrifice.

He was worthy to break the seals. He is worthy to do it all. Hallelujah. Before God had highly exalted him, folks, I'm about to get into us here in just a second.

No, not to wear anything important but this ties back around us because he's writing to the church. Wherefore God also had highly exalted him and given him a name which is above every name.

We know that name. Hey, they talked about it tonight before they saw him. He called my name one day. I praise God that he called my name. I thank God that he called me out.

He came to where I was, came to me, poked me up out of that muck and that mire. That set my feet upon a solid foundation and established my goings thereafter. That's what my God done for me.

[22 : 44] But it says here that God gave him this name and that God exalted him. Exalted Jesus Christ, folks. There's a promise in the scriptures that after much suffering, there's a promise in the scriptures that after we endure here for just a little while, there's a promise in the scriptures that there ain't going to be a cakewalk while we walk around on this earth, while we're witnessing about Jesus Christ and talking about Jesus Christ.

Jesus never said it would be easy in fact. He said he shall be hated of all men for my name's sake. But after all that hate, after all the pain, after all the reputé, and after all the suffering, we will be exalted just like Jesus Christ.

Hallelujah. How does that happen? Folks, everything you've been talking about here, everything you've been talking about here was about Jesus Christ and how we are to be like Jesus Christ.

We come to the end of this way. We come to the end of our line when God calls our number, God calls our name, when we cross over that Jordan, and we get to the other side, we will be exalted.

I'm not saying we'll be exalted to save anybody, but folks, we will be exalted. We will be lifted up. Hey, we shouldn't want to be lifted up while we're here unless it's by our brothers and sisters in prayer.

[24 : 06] That's the only way that we should desire to be lifted up, but to be lifted up in any other fashion or in the other form, that's a good way to let pride creep in on the scripture.

And the Bible says that pride goes before destruction and a holy spirit before a fall. Folks, I don't want to get prideful in my walk with God. I don't want to get prideful in my walk with Jesus.

I don't want to get prideful with my salvation. All I want is to be humble to others about the Savior and be exalted in God's due time.

God in my own due time, he'll exalt us and he'll do it in his own way, which is far better than what any man could exalt me. Far better than any man could lift me up.

I know a lot of pastors. I know a lot of pastors. I got a lot of pride about them. I got a whole lot of pride about them. That pride is going to tear them down one day.

[25 : 02] It may not do it. Excuse me. It may not do it tomorrow. It may not do it this week or the next. But one day that pride is going to get ahold of me, then God will humble them down.

Folks, I would ten times rather humble myself as the Bible says to do, as to have Almighty God get ahold of me and humble me. He looked at how God humbles people.

You looked at what He does. You looked at how He treated those that wouldn't humble themselves. Hey, I preached just a few days ago about Nebuchadnezzar.

God got ahold of that man, put him out in the field. He ate grass like an ox for years. That was God's way of humbling that man. I don't want to eat grass.

I don't want to look like an ox. I don't want to do those things. What did He do to Jonah? Jonah got swallowed by a fish. Did He not? Got swallowed by a fish. Three days and three nights, Jonah spent in that fish.

[25 : 59] I don't want to get swallowed by a fish. I don't want to eat those things to happen. I would rather humble myself as have God. Hey, hey, hey, hey. I would ten times rather do that.

Jesus Christ, folks, that's one of the most beautiful things about Jesus Christ. He never had to humble himself. He came here when He, as the Bible says in this scripture, we're reading right here.

When He came as a servant, when He gave Himself over as a servant, it said, excuse me, lowliness of mind.

When Jesus Christ laid aside the crown, laid aside the glory. Now, folks, I ain't saying that He laid aside His deity. Jesus Christ was God while He was here, just as much as He is now.

He was God while He woke this earth, just as much as He is now. He never once laid aside His deity. And I've heard that talk like that too. He laid aside His godliness. No, not according to the scripture He didn't.

[26 : 57] He was still God. But He laid aside everything. He laid aside the crown, laid aside the robe. I mean, folks, we got song, gospel songs, upon gospel songs, talking about how He laid aside the robe and the crown.

He laid aside everything to do what? To come here as a servant for you and to come here as a servant for me, for every one of the disciples, for everyone that the man came in contact with.

He was a servant unto them, whether the world accepts it or not, whether a person out there ever gets saved or not. He came to be a servant unto them. He came to bleed and to die for them, just like He did for me.

And the Bible says that anyone who is a thirst, let them come and take the water of life freely. I'm not religious, but I know who anyone is. I know who all is, and I know what whosoever means.

Praise God. Whosoever wants these things, let them come. Right there. Hallelujah. He came to be a servant. Came to be a servant.

[28 : 02] At the name of Jesus Christ, every knee should bow. Uh-huh. Of things in heaven, things in earth, things under the earth. Folks, God didn't leave nothing out of His Word, and He left nothing out of who and what would bow to Jesus Christ.

We're surrounded by people every day, worldly people, sinful people, unregenerate people, unsafe people. We are surrounded by these folks every day of our lives that say, I'll never bow to Jesus Christ.

My Bible says otherwise. That's right. You know, they will bow one day. They will. But that's God humbling once again. But folks, when that time comes, it'll be too late.

It'll be too late by the time that that day rolls around. It'll be too late for someone to repent. It'll be too late for them to humble themselves. Once God gets ahold of them in the great day of the Lord, and every knee bows, and every tongue confesses, Jesus Christ is Lord.

It will be too late for all they do that. They will find themselves in a lake of fire, in a place of hell. They will find themselves in a place of torment, where there is weeping, wailing, and gnashing of teeth.

[29 : 13] There will be no turning back from that point. I'm glad to say I'm not in that number. Hallelujah. Because he called me.

He called me. Now, Kola was looking for him. He came looking for me. Amen. That's right. Hey, folks, it was like in the garden. When sin crept in, when sin came in, when the serpent talked Eve into eating of the forbidden fruit, when it crept in, the Adam wasn't looking for God.

Eve wasn't looking for God. God came into the garden, and he asked the question, Adam, where are you at, Adam? Not because he didn't know where he was, but he is the one who came looking for Adam, folks.

It's been that way since the beginning. It is that way now. It'll be that way a thousand years from now. No one will be able to receive salvation if God has not come to impart it to them.

Amen. My God looks for those that are lost. Yes. To them. Amen. Came to seek and to save that which was lost. He's got to seek. He's got to seek him.

[30 : 17] He's got to find them. He's got to show them their state. He's got to show them, just like they talked about tonight. It was the keys. The keys was up in that tree. What does the Lord say?

He says, the keys, get down here. Get down here. I'm going to your house. Yes. I'm going to sit with you. I'm going to sit down with you. Why don't you say, watch, hey, salvation has come to this house today.

It took Jesus walking down where the keyless was. It took Jesus looking up in that tree. It took the keyless, Jesus to seize the keyless and to invite him down and to die with him.

And it took Jesus to give him salvation. Motion takes Jesus to do it all. Hallelujah. And God sought me. Thank God that every tongue should confess that Jesus Christ is Lord to the glory of God the Father, to the glory of God the Father.

That's the key there. We don't confess it for our own benefit. And folks, I haven't filmed these a lot of people in church houses that do that.

[31 : 21] I haven't filmed. There's a lot of people out there. They're lost. Go to church maybe every Sunday, maybe every Wednesday, maybe on Thursdays or Tuesdays or whatever. And they confess Jesus Christ, but they don't do it to the glory of God the Father.

They do it so that mama will get off their back. They do it so daddy will quit hounding them. They do it so the preacher will leave them alone. They do it because brother and sister done it a couple of years ago.

They do it for every reason under the sun, except to the glory of God the Father. Folks, when I bow down and I worship, when I bow down and I pray, when I bow down and commune with God, and when I confess Jesus Christ as Lord, I want it to always be to the glory of God the Father and for no other reason.

And it needs to be for God's glory, for it is all in pain, and it is all for now. Praise God to the glory of God. Praise Jesus to the glory of God.

Hallelujah to the glory of God. Saint, you praise to the glory of God. Whether you eat or whether you drink, do it all to the glory of God.

[32 : 30] Amen. These folks here will do that. These folks here will do that. We're talking about the day of judgment here.

We are talking about a day of wrath of the Lord. When we the church bow and worship, when we the church praise His name, and we confess, that is different than what the lost will do when they bow the knee and they confess Jesus.

But they will still do it to the glory of God the Father. They will still do it for the same reason, that it will be too late for them. God will make them bow.

And that's for the people who say they'll never do it. God will make them do it, and it will be to His glory that it is done. Folks, you read about it. There's people that'll question that, but folks, hey, I'm just telling you what the Bible says.

I'm telling you what the Bible teaches. God rained down fire and brimstone on Solomon Gamor and He done it to His own glory. Hey, He done it, yeah, that was a bunch of wicked people in those cities, and that was more sin than just the sin of homosexuality in those cities.

[33 : 38] But He done it to His own glory. He done it to the glory of Himself, everything that God does when He flooded the earth back in Noah's day. Hey, yeah, He done it because He was sick of man's sin.

He done it because every thought of man's heart was evil continually, but He ultimately did it but to His own glory. Why? Because God can't tolerate sin.

God won't tolerate sin. That's why Christ suffered the way that He did, because that's the punishment for your sin and for my sin and for the sin of everybody that won't accept it.

It's a punishment for everybody's sin. Say no. That's why the punishment was so severe. Praise God that when these things happen, whenever need bow and every tongue confesses, like I said, the church will do it to the glory of God.

If we don't, you need to do a checkup. But when the lost do it in that day of judgment, several times in scripture, it brings that up that every knee of bow and every tongue will confess.

[34 : 42] But in the day of judgment, there will be too late for repentance.