

Key Words in Philippians 03 the Word 'Mind'

by David Clifford

The sermon emphasizes the importance of unity in the church, specifically the unity of mind and purpose, and how it can be achieved through selflessness, humility, and a focus on God.

Duration: 48:15

Scripture: Matthew 6:33, Philippians 1:27-28, Philippians 2:4, Philippians 2:11, Philippians 3:9

Topics: "Christian Mindset", "Self Surrender"

Description

In this sermon, the speaker focuses on the importance of having the mind of Christ Jesus. He emphasizes the concept of dying to oneself in order to truly live and bear fruit. The speaker also highlights the need for self-surrender and a spirit of peace and restfulness in order to achieve unity and oneness among believers. The sermon references various Bible verses, including Philippians 3:14 and 4:7, to support these teachings.

Transcript

Good morning everyone, nice to see you. May the Lord bless you and me and all of us together while we look into his word again. I thought afterwards in me speaking about joy yesterday morning, and all kinds of joy, I forgot one important kind of local joy, and that's Mrs Joy of course.

So I apologised to her afterwards for leaving her out. Glad to have her help on the piano, and her husband at the desk here with the song leading. And of course, Ernest himself was going back a few years today, sounds as though he was going back hundreds of years to me talking about hassocks and cassocks and surpluses that he used to wear when he was a choir boy.

That hymn we just had takes me back and makes me a bit retrospective this morning, because for 22 years in the Morelands Bible College, that was our college hymn. May the mind of Christ our Saviour be in me from day to day. What a lovely hymn it is indeed.

I think it would have been nice to have sung it all the way through, but I don't think we'll start again now. Thank you. Well now let us read together from Philippians, the letter to the Philippians again, and a verse or two about the mind here and there.

First of all in chapter 1, verse 27. Only let your manner of life be in accordance with the gospel of Christ. 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, and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation and that of God. Chapter 2. If there be therefore any consolation in Christ, and by the way there is no F of doubt here, the meaning is since you know that there is consolation in Christ, and since you know the comfort flowing from love, which is God's love of course, if any fellowship of the Spirit, if any compassions and mercies, fulfill ye my joy that ye be like-minded, having the same love being of one accord of one. Let nothing be done to strive for vain glory, but in loneliness of mind.

Let each esteem other superior than themselves. Look not every man on his own things, on his own interests, but every man also on the interests of others. Let this mind be in you, which was also in Christ Jesus.

Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, he emptied himself that is, and took upon him the form of a servant, and was made in the likeness of men. Being found in fashion as a man, he humbled himself, became obedient unto death, even the death of the cross. May the Lord bless to us the reading from his word.

We will be referring to a few more scriptures with the idea of the mind in them as we move along. Now Polycarp was a man of one mind, of steadfast purpose, of one spiritual desire. He, at the middle of the second century A.D., was standing in Smyrna before the pro-consul who was judging him.

And the pro-consul said to him, Now you renounce Christ, Polycarp, or we will confiscate your property. He said, Sorry sir, but you can't do that, I haven't got any, I gave it all to God years ago. Well he said to him, Renounce Christ, or we will banish you.

Well he said, Sir, you can't do that because I am not of this world, I do not really belong here, I'm just a pilgrim and a stranger. Well he said, Now listen, renounce Christ, or we will take your life away. You can't do that either, said Polycarp, because I died with Christ, and now Christ lives his eternal life through me.

So the pro-consul, the judge said to his men around him, Take this fool away, you can't do anything with a man like that. And as they walked him away, old Polycarp said, For eighty and six years have I served the dear Lord Jesus, and he has never wronged me. How can I blaspheme my King and my Saviour? What an example for us in those very early days.

I'm talking about the mind as we see it in the letter to the Philippians. The apostle is talking about various kinds of minds. In 1.27 he speaks of one mind.

And again in chapter 2 and verse 2, one mind. Again in chapter 4 and verse 2, one mind. Then in chapter 2 and verse 3, he refers to the lowly mind.

And in 2.5, the unselfish mind of Christ. And in 3.15, giving a personal testimony, the Pauline mind. Chapter 4 and verse 7, what I call the restful mind.

And there is a contrast as we conclude, and go back to chapter 3 and verse 19, the earthly mind. So most of these ideas of the mind have to do with the one mind because in this the apostle is making a plea for unity. There is no great sin or error as in the Colossian church, in the church at Philippi.

But while he is writing, acknowledging the guest and showing to them his love in so many ways and warning against Judaism, he especially makes a plea for unity and he does it in several ways by using this

keyword mind so much in relation to oneness of mind and unity. And he also uses the word all, which is another keyword in this same connection. Praying for you all, I long after you all, I shall continue with you all, I rejoice with you all and greet every saint, that is, all the saints.

And the word together that we see here also has the same kind of connection with his plea for unity. For instance in chapter 1 of verse 27, one spirit, one mind striving together for the faith of the gospel. So these other two words, all and together, although keywords, we should not be using them separately.

This week we will dwell upon unity from the point of view of the mind for a little while. And then tomorrow, God willing, we will talk about fellowship for that is a keyword here too. Which means that I am left with Friday morning's message which will not particularly be around a keyword but an important theme of this epistle which is obedience from chapter 2 verses 8 to 13.

Christ's obedience and the exhortation by Paul for the obedience to Christ of the Philippian believers. Now when we are talking about, when the apostle was talking about one mind he was not referring to a one-track mind that so many people unfortunately have. You know, I'm glad to see you've come down to Parker the Palms because if you stick around your own village pump all your life you're inclined to get a one-track mind.

If you listen to one speaker all your life and go into a one-man ministry you're inclined to get a one-track mind. But you must recall that David in Psalm 144 speaks about singing unto the Lord and playing unto the Lord with the help of a ten-stringed instrument. He was not forever playing on one string as a man with a one-track mind would do.

Why does a man keep harping on one note? Because he has a one-track mind. Why is he always playing on a one-stringed instrument? We had a dear brother in our assembly when I was a boy here we are retrospectively again but Brother George was a very good brother and he had excellent qualities in other ways but not in ministry. And he used to minister the word on a Sunday morning on an average about once a month.

But we all knew what he was going to say because he only had one thing to say. And I won't tell you what his message was but it was a very simple idea but very important doctrinally how that the punctuation, the comma should come after a certain word and not before it which gave the right sense. And he was absolutely right but it was all one note.

He was playing on one string all the time and really got nothing else to say. And I think that's rather a pity. And people play on one string because they never get any new themes any new ideas from God in His word.

They never learn to play on ten strings because they never study the doctrines of the word of God. And in the context there in Psalm 144 where David talks about singing and playing unto the Lord on ten strings the context is that he was enjoying the Lord's victory and I believe a lot of people harp on one string because they're not experiencing day by day the Lord's blessing and His victory in their lives. Now Arnold Pickering of Echoes of Service Bath was at a certain conference years ago when he was a much younger man.

And there was an older man with him they were sharing the conference between them this was in Lancashire. And the idea in this assembly was that those who preached the word in the evening had to

give a personal testament in the afternoon. And of course they put the aged brother up first and he spoke about what the Lord did for him in 1886.

And when Arnold got up he says I'm not going to tell you friends what the Lord did for me in 1886. By the way he wasn't born then. He says it sounds too much like 1066 to me you know when William the Conqueror came over.

But he says I'm going to tell you of the Lord's blessings and victories in my life now. You know on a Monday evening in the college we used to have for many years, 22 years we had a testimony meeting and none of the students none was allowed to give a testimony of his experience of coming to Christ of his experience of conversion. But they were all encouraged to testify of a present blessing, a present victory a present experience of the Lord's faithfulness in provision and those were wonderful meetings.

Now don't get harping on one string how you were saved 92 years ago or something like that. Talk about his present blessing get into the word and start playing on 10 strings. So we're not talking about a one track mind.

Pardon the long introduction. Now it's all in the mind we say. Well I know Mrs. Eddy says that anyway the founder of Christian science but I think to some degree and I must underline the word some there I think she is right.

And that's why this exhortation is hereby pulled by the Spirit in the fourth chapter finally brethren think on these things because it's all in the mind things that are true and honest and just and pure and lovely and good and virtue and that sort of thing think on those things. Let your mind be concentrated on these good things from God. Now lots of people get troubled in their minds and they seek all kinds of relief.

There are 1800 psychiatrists in the United States of America I am told most of whose patients are not one with less neurotic neurotic or neurotic than they were before they went five times a week \$25 a session to the psychoanalyst couch. But I'm quite sure the person whose mind is fixed on God who thinks on holy things will find a rest in God and a peaceful mind that is never known before. Turn your eyes upon Jesus and turn your mind to think of holy things.

So let us for a moment or two discuss the first idea and there are three texts about this in Philippians The One Mind Then we'll talk about the lowly mind the unselfish mind the pauline mind and the garrisoned or restful mind and as a contrast at the end the earthly mind. Now in appealing for a one mind being of one accord the apostle is appealing for spiritual unity in selfless desire. In talking about lowliness of mind the apostle is appealing for spiritual unity through self-negation.

In talking about the unselfish mind the apostle is appealing for a spirit of unity by thoughtfulness for others' interest. And talking about his own pauline mind he is appealing for spiritual unity as evidenced by self-sacrifice in his own life and the life of others. And in chapter four when he's talking about a garrisoned a kept, a restful mind he is appealing for the spirit of peace evidenced by self-surrender.

So in 127 he says stand fast in one spirit with one mind striving together for the faith of the gospel. The apostle Paul went there with a team of workers and they were one in doing the will of God to take the gospel to Philippi. It's evident that they were one with one another and surrendered to the will of God all of them because when the Holy Spirit said don't go into Bithynia they didn't go.

And don't go further into Asia Minor they didn't go. And when the Holy Spirit said do come into Macedonia the next morning they got up and went straight away together. And they all gathered assuredly that the Lord had called them to preach the gospel in Macedonia and Philippi was the first city.

And they were one in preaching the gospel. As we read in the Acts of the Apostles earlier on there was great unity and great grace and great power. Well the one thing or the other things come out of the first.

This is where we must begin in our gospel ministry in real unity with those who are sharing the ministry with us to be of one mind in the Lord. Now he's talking in this connection not only about him propagating the gospel but because of the fact that there were enemies around adversaries. And he said don't be terrified by your adversaries.

And if you are in unity and have one mind for the glory of God in spreading the truth you certainly will not be terrified by your adversaries because your unity will be to them an evident token of perdition. This will make them fear and dread when they see that you are one and that you are one in the Lord in your gospel witness. And then in chapter 2 and verse 2 he says let nothing be done through strife or vain glory or self glory but in loneliness of mind that each esteem other better or superior than themselves.

Now this of course is loneliness of mind. And the apostle is appearing here for spiritual unity through self negation. Oh by the way I knew that I slipped a little there I wanted to refer to the two sisters that the apostle refers to in chapter 4 because the same phrase is used there one mind in the Lord and he says I beseech you Odeus and Syntyche that they be of the same mind be of one mind in the Lord.

Now these letters that the apostles wrote were kept by the churches to whom they were written and towards the end of the first century they were put together with the Old Testament scriptures and they were read publicly in their Christian gatherings. By the end of the second century there was the New Testament complete together with the Old Testament. The canon of Holy Scripture was complete and the apostles writings were reckoned to be as inspired as the Old Testament writings.

And when this letter from Paul to the Philippians was read out to the church at Philippi they would all be there because they loved Paul dearly and he loved them dearly and when they knew and it would soon get around that there was a letter from Paul who was in prison at Rome to the church at Philippi they would all come to the meeting. And one of the brethren would read this out and they would all sit there and rejoice. They would want to hear it time and again.

But I am wondering whether you Odeus and Syntyche being in the meeting would want to hear this read again. Because when the first time it was read and their names were mentioned as being two people one sitting over there and one sitting over there and ne'er did the twain meet who were not in unity and the exhortation by Paul through the spirit that they should be of the same mind one mind in the Lord I think they would sink through the floor and they would pray that the earth would open up and swallow them up. They would feel terribly embarrassed.

And in the service of Christ everybody should be embarrassed if he is not by the grace of God getting on well with his brother and sister for the sake of the gospel and the sake of unity in fellowship. After all said and done the grace of Christ is sufficient for you Odeus and Syntyche and for you and for me in every vicissitude of our earthly life. You know James says this He giveth more grace.

And John by the same spirit says this In him is grace upon grace that is grace succeeding grace grace for all our need. But Paul by the same spirit says this in Romans chapter 5 and verse 17 Those who receive abundance of grace are the ones who reign in life by one Jesus Christ. And if only you Odeus and Syntyche had received the grace of God that was there to have according to James which was enough according to John which was to be received by faith and abundance according to Paul then there would have been no disunity and no need for such an exhortation.

One mind and one accord the same mind in the Lord. Alright again chapter 2 and verse 3 loneliness of mind and here the apostle was appealing for a spirit of unity through self-negation. Look every man also or rather let each esteem other superior better than themselves.

Now humility is basic to unity. Now a rough outline of 9 for chapter 2 would be as follows. Humility leads to unity as we have it in our verse here verses 2 and 3 in particular.

Secondly, unselfishness leads to usefulness as we see in verse 4 right on through to the end of the chapter. And then again obedience leads to unction as we see it in verse 12 and verse 13 of our chapter. But the apostle is making a plea for unity and he hits now right at the core of things.

Humility he says is basic to unity. You won't be along with your brother if you esteem yourself more than he better than he higher than he but if you esteem him better and superior than yourself and everybody does the same that is the method of real spiritual unity. Christ our Lord Jesus Christ as we have it recorded in the gospels marvelled at great faith.

He says I have seen no such great faith as that no not in Israel. And that was to do with the Syrophoenician woman and the other case was the Centurion. She said the dogs eat the crumbs that fall from the children's table.

And she put herself in great humility in the position of a Gentile dog and Christ marvelled at her faith. It began in humility. And again the Centurion said I am not worthy that you should come under my roof.

And he was a man in authority a man of authority. He said I am not worthy speak the word only and the healing work shall be done. And Christ marvelled at his faith.

It began in humility. And if we are going on with the Lord exercising faith in his glorious attributes then of course we must humble ourselves under the mighty hand of God and before our brethren. You remember that Saul when he was first chosen was a very self-negating kind of person.

When they were seeking for him to make him king you remember that there was at first self-effacement. It says he has hidden himself among the baggage among the goods among the stuff. And in this attitude there was very much promise indeed.

But alas alas he changed as some of us unfortunately do. Instead of being now self-negating he was self-assertive. You remember he impatiently sacrificed to God instead of waiting for Saul.

And then he was self-centred you remember and the spirit of the Lord was taken from him. And then he was self-preferring because when the women danced and sang and said David has slain his ten thousands and Saul his thousands I'm afraid he began to be very jealous indeed. And then of course inevitably he became self-destructive.

Well he must do. He fell on his sword. He committed suicide.

The self-disease carries with it the seed of its own destruction. If we are putting self first then we are forsaking the best every time. And we're certainly courting disaster.

And that's why the apostle says here esteem every man better, superior than yourself. And then again in chapter 2 and verse 5 or verse 2 lower down there is the unselfish mind of Christ. Now a lot has been said about this passage beginning at verse 5 which of course is the kenosis passage the self-emptying of the Son of God.

Before we go any further let it be said plainly because I'm an Englishman and I'm an English assemblyman and some English assemblymen have recently published a book wherein I believe at this particular point there is doctrinal error and it grieves us. Because it is plainly stated in the book to which I refer that we must face it that Christ was not omnipresent and he was not omniscient. And I think that is error.

He was not omniscient. He knew what was in the minds of men. He possessed all the fullness of the Godhead bodily.

All the fullness of God was complete in him. And he knew what was happening under the fig tree without him being there. He was both omniscient and omnipresent.

And I think that is error. Let it be said as I pass from this self-emptying subject which is one on its own that he did not empty himself when he came to earth of his glory of any of his divine attributes at all. He emptied himself of his of his rights and prerogatives as God the Son to become the servant of Jehovah and to be obedient unto death.

Because when he was on earth he said not before Abraham was I was. He said before Abraham was I am. There was the eternally present God standing before them in human form possessed with all the attributes of deity.

And every miracle that he manifested every miracle he did was a manifestation of one or more of his attributes. And on the Mount of Transfiguration he declared and showed forth his glory. And in John chapter 2 he showed forth his glory in the miracle at Cana of Galilee.

And glory is simply one or more of the divine attributes expressed and manifested. And in this case that we are talking about manifested in the life and ministry of our Lord Jesus Christ. Now personally I think it is a big mistake to have a new section in our Bibles commencing at verse 5. I know there is in some.

Not that I want to be unduly critical this morning but we must get the truth correctly from the context. The passage does not start at verse 5 in my opinion. It starts at verse 4. And of course it is all coming out of what has gone before in verses 1 to 4 and indeed the end of chapter 1. This is all in connection with Paul's appeal for unity and oneness.

Verse 4 is the key verse of the chapter. Look, every man also on the interests of others is the idea. Because self-effacement, self-negation and a mind for others, an unselfish mind thinking of the interests of others is really basic to unity too.

And so when he says, let this mind be in you, which was in Christ Jesus, he is talking about the mind of Christ Jesus. Now the mind of Christ Jesus was noble but he is not talking about that in this context. The mind of the Lord Jesus was well-stored with the Scriptures but he is not talking about that in this context.

The mind of the Lord Jesus was kingly but he is not talking about that in this context. If you will bring verse 4 into operation you will see that he is talking about the unselfish mind of Christ. The key word is the end of verse 4, others.

Let this mind for others be in you which was also in Christ Jesus. Let this unselfish mind be in you which was also in Christ Jesus. And the rest of the chapter gives four beautiful illustrations of the key verse 4. Look upon the interests of others.

The first illustration is Christ himself. Who, thinking of others' needs, of your needs and my needs, having you in his mind and me in his mind, although he was equal with God, became equal with man, sin apart, and equal with malefactors in his death. In obedience unto God, blessed be his name.

That is the first illustration, that must come first. Look every man also on the interests of others, the unselfish mind of Christ. For your sake and mine.

The second illustration is in verse 17 where the apostle gives his testimony to the fact that he himself is willing to be poured out as a libation is poured out on an offering. He wants his life to be poured out in service for Christ among the Philippians again if he gets the opportunity of going, if he is released from prison, you see. It's a difficult verse to understand at first reading but I'm quite sure he's suggesting this, that I have been serving the Lord among you, and we all know that's true, and I have poured out my life in service for Christ for your sake, and if I get released from prison I'm going to do the same again.

I want to see you again and pour out my life as a sacrifice to God in service with you and for you. The third illustration of the key phrase, look every man also on the interests of others, is of course that of Timothy. A little later on in the chapter, verse 19.

Now he says the general rule is this, that people do not look on the interests of others. People haven't got unselfish minds. That's what it says here, verse 21.

Everybody joined the rat race in this materialistic age, said Paul in those days. You would think that he was talking about these days in which we live. For all seek their own and not the things that are Jesus Christ.

But he says Timothy is an exception to that rule. And he has the mind of Christ because he has an unselfish mind. He's looking on the interests of others.

How is he looking on the interests of others? He says I want to testify to you that this young man who's worked with me in the gospel and it takes more grace than Tom can tell to play the second fiddle well and Timothy had done that, he is naturally caring for others. As a matter of fact he is naturally caring for your faith. And that is the unselfish mind of Christ.

And of course the last illustration is Epaphroditus, verses 25 to the end of the chapter. And you know Epaphroditus was willing to pour out his life for the sake of others in the glory of Christ. He was given this job to do, to bring this gift, this love offering from Philippi, the assembly there to the Apostle Paul in prison at Rome.

And on the way he was taken very ill. I know some commentators say that he was taken ill when he got to Rome. Don't believe a word they say.

Read it again about 17 times and I hope you'll agree with me that it was on the way he was taken ill and he pulled himself together with great spiritual determination and got to the end of the journey. Not the bitter end, because at the end there was Paul in prison at Rome. He handed over the gift, spent a time of recuperation there in Rome and then took a letter back to the saints at Philippi and Paul said, now a young man like that who has the mind of Christ, a young man like Epaphroditus who is willing to give his life in the service of Christ for the benefit of others and others such as me, you should hold in reputation, you should honour such.

For that is the meaning of the word. And I'm quite sure the brethren would do that when Epaphroditus got home. And all those who have an unselfish mind like the mind of Christ will be honoured if they're not by their brethren they will be by Christ in that great day of reward.

Let this mind therefore, the unselfish mind of Christ be in you. So here he was appealing for a spirit of unity by thoughtfulness for others. After all is said and done, the apostle, the apostle's mind was in this direction.

He said, I have received of the Lord that which also I delivered unto you. Now what do we receive anything from the Lord for? To deliver it unto others. God fills the soul that it may pour its fullness on another.

The wind fills the sail of the vessel that it may trade to other. And so it is that God has made us not storehouses but ships intended to trade with the heavenly country and bring supplies to a needy world. The story of the three friends that the Lord Jesus gave at the end of his patterned prayer in Luke 11 illustrates what I mean.

There were the three friends, the one in need who came at midnight, the one in the big house who had all that the middle friend needed, not for himself but for the first friend who was lost and out of the way and in great need. And you and I are to have the mind of Christ and go to God for what we need, not so much for ourselves but for others. Look, every man also on the interests of others.

The most godly man that Ernest Woodhouse and I have ever known has been Ernest Ernest Luff of Frinton-on-Sea, the founder and leader of the Pilgrim Preachers. And he was such a gracious, humble brother. And it was so notable how that he lived his life for others.

When he was forced to give up the Pilgrim Preachers work because of his, because of illness at his own home, he immediately went home not only to help his daughter in the Bible depot at Frinton-on-Sea in Essex, but he started a home for some of the senior citizens who loved the Lord. And he really looked after them. By the age of 75 he had got six homes running in Frinton-on-Sea.

He was responsible for them all. At the age of 75 the assembly brought him a birthday present which was a new bicycle so that he could ride around to the six homes each day and see the people. And that's what he did.

When I visited him a little while later I said to him No, Mr. Love, don't go on your bicycle today. Come in my old car. So he condescended to come in my old car and I took him round.

And what an experience that was for me. I had the hardest job in my life to get him out of every one of the six homes. They just hung on to him.

They wouldn't let him go. He used to embrace them and kiss them and encourage them and talk to them and minister the Word to them and they just hung on to him and wouldn't let him go. And he was taken in being a blessing to others.

That of course is the mind of Christ. I've already expressed some details there especially in verse 17 of chapter 2 of the Pauline mind so we'll get through this very quickly now. But when he says Not only I press toward the mark but I pour out my life in service for you and for Christ as a libation is poured out on an offering.

And of course God expects us to have the Pauline mind being willing to be poured out in self-sacrifice for the blessing of others. Siddhartha Baxter puts it this way He saved others himself he cannot save. And this is the binding principle of all true service.

The Lord Jesus says in Matthew 16 Whosoever will lose his life for my sake shall find it. That which counts is always that which costs. We must bleed if we would bless we must lose ourselves if we would save ourselves.

What we selfishly retain we lose. And what we sacrificially give up we gain. It is the divine paradox that is very true.

We conquer by yielding we get by giving we win by losing. Force me to render up my sword and I shall conquer thee. We live by dying.

The more we die the more we live and the more we live the more we die. We save others only when self-absorption gives place to compassionate otherism. Others I have said the Lord Jesus who are not of this soul them also I must bring.

And so if it die there is much fruit. And the apostle not only says I press to all the marks but I pour out my soul. Just like the Lord Jesus who said his soul was poured out even unto death.

And then in chapter 4 and verse 7 there is the garrisoned mind the restful mind. In this passage the apostle is appealing for a spirit of peace and restfulness evident by self-surrender. Let me read you that verse again.

Be careful, be anxious for nothing. In everything by prayer and supplication with thanksgiving let your request be made known unto God and the peace of God which passes all understanding shall garrison, shall keep shall rest your hearts and minds in Christ Jesus. Be anxious about nothing.

Be thinking about a good thing. The next verse says and verse 11 says be content about everything. And this kind of mind will bring into our souls real, spiritual, divine, present rest.

And the last one, just for reference only there is no time to speak about it is chapter 3 and verse 9. These enemies of the cross of Christ who in this destruction whose God is their belly and who glory actually glory in their shame they, as you can imagine mind earthly things. So this is the contrast and these are adversaries they have earthly minds and God forbid that we should be earthly minded or carnally minded but spiritually minded which always brings real life. O Lord we thank thee that thy Holy Son fought upon us

and his mind focused on our special need and emptied himself of his divine right came to the earth and went to the cross and is now highly exalted at thy right hand having received added glory.

We worship thee for him and pray that by the Spirit the life of Jesus and the mind of Jesus may be made manifest in our mortal flesh and in his name we pray.

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