

How Christ Conquers Conflict

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[0 : 0 0] Our sermon text today is Philippians chapter 4, verses 1 through 7. Philippians 4, 1 through 7.

I read this trusting it as God's inspired, inerrant, infallible, clear, authoritative word for you, His people. If you receive it that way, then you can respond at the end. Thanks be to God.

Philippians 4, 1 through 7. Therefore, my beloved and longed-for brethren, my joy and my crown, so stand fast in the Lord, beloved.

I implore Euodia and I implore Syntyche to be of the same mind in the Lord. And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also.

And the rest of my fellow workers, whose names are in the book of life. Rejoice in the Lord always. Again, I will say, rejoice.

[1 : 0 8] Let your gentleness be known to all. The Lord is at hand. Be anxious for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known to God.

And the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. This is the word of the Lord for the people of God.

Thanks be to God. You may be seated. The grass withers, the flower fades, but the word of the Lord stands forever. Luke 1, 37.

No word from the mouth of God shall be void of power. Let's pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

God, we ask that your Holy Spirit will please shine the light of Christ on these words and apply them to our lives, to our minds, our hearts, our attitudes, especially toward other Christians.

[2 : 2 5] We ask, Lord, that you will show us the power of Jesus Christ and how his power over his people changes everything. For your glory we pray.

Amen. Well, I was hearing a report from one of these pastors about how four different Reformed Baptist pastors were invited to a church in the Midwest, and they spent one week there.

Each one of those four pastors worked for 80 hours on one project. By the end of that one laborious week, each pastor had a binder like this full of handwritten notes from all of the people they had talked with, trying to understand and uncover the problem that they were called to work on.

What was their work that they had to do? What was this project? There was conflict, interpersonal conflict, within the congregation of another church, and they needed help.

One of those pastors who I've learned a lot from on this topic, his name is Brian Borgman of the great state of Nevada, and he has so much experience, but he very humbly said there's not a lot of helpful books on interpersonal conflict within the church that he found useful in that situation, but what God did make very useful and what God did cause him to study more in depth over time was these two or three verses in the letter of Philippians that we just read.

[4 : 04] My sermon for us today, it's about conflict, but I want to point out to you, in this passage we read, these seven verses, I think there's battle language once again.

It should be no surprise by this point, knowing Paul and knowing his audience in Philippi. Would you look at verse one? He says in verse one, stand fast.

That's military language. I'll do my best to show you why here in a moment. Stand fast. That's verse one. Now look at the end of this little inclusio. Verse seven, God will guard you through Christ Jesus.

That's the two bookends. It's military language for battle. Stand fast. God will guard you. And what's in the middle of this little sandwich? It's a conflict within the church.

So what can this teach us about conflict among Christians? Well, my message for you today from this passage is how Christ conquers conflict.

[5 : 09] Christ conquers conflict. With God's help, I hope to show you how he wants us to see conflict among Christians, what we must discern in such conflicts, two instructions we have on getting through the conflict, and finally, what we must trust as we work through a conflict within the church.

So number one, see the conflict with spiritual eyes. He begins this thought by reminding the church of who they are in the eyes of God.

In verse one, you, Christian, are beloved. That other Christian that you have bad feelings toward, they are beloved.

They are the bride of Christ. And he calls them very personally, my longed for brethren. My brothers and sisters that I long for.

My heart toward every one of you is to be with you. I long for you. He calls them my joy. When I think of the church, these individuals, this body, that's the source of my greatest joy.

[6 : 19] Not anything this world can give me. And he calls them my crown. So see one another through spiritual eyes. Beloved.

Jesus Christ is the lover of the soul of his church. And the church is the beloved of Christ. Every single one of the New Testament authors refers to the church as the beloved of Jesus Christ.

He says, longed for brethren. Maybe you have a moment where you remember missing one of your siblings. My brother and I and my sister too, we were very close.

And I remember, I'm the oldest, when I went off to college and just was going to come back, how much I longed to be with them. Just really missed my family, my brothers and sisters.

I miss them. And he calls them my joy. My joy is being with God's people. When I'm with God's people, my brothers and sisters, the one that Christ loves, that's when I get the taste of heaven.

[7 : 26] That fellowship we share here on earth with the brethren, that's my joy. That's what I want more than anything else. And he calls them my crown. I think this is, is Paul taking almost like a grandfather, paternal, loving care over all the Christians in this little congregation.

Proverbs 17, 17, six says, children's children are a crown to the aged. You want to see a grandpa or a grandma light up? It's when they look at their grandkids and they see them doing something.

It's their crown. You know, all my other achievements, whatever else I did with work, I, I am so proud of my grandkids. That's my crown. I think that's how Paul is expressing his Christ-like love toward the church.

Okay. Okay. If all of this is true, why is there such big conflict that it makes it into this letter? You can only address so many things in four short chapters.

Well, whatever is true of us as Christians in the, the spiritual realm, that's the already that Christ has already secured for us. It's true. It's our reality. It's that Roman sevens tension.

[8 : 36] So we still have a not yet aspect of living in this flesh in the body. There's still remaining sin in the flesh of every single Christian. So we could really make it simple as others have helped me to see whenever there's conflict among Christians, it's because the not yet aspect of our salvation is eclipsing the already part.

In other words, what Christ has done is, is secure, but I'm still being sanctified. And there's a lot of me that's not yet conformed to Christ. That's why we're pressing on together.

We're not fully there yet. That's what conflict is. It's, it's really pretty simple. He also reminds them not only of what they are, but what they are not.

Fellow believers are not your enemies. Would you please keep this finger right here in Philippians four, but also turn to Ephesians and then put a marker in Ephesians six.

We're saving Philippians four and returning to Ephesians six, verse 12.

[9 : 44] This is helpful because it's our same author. It's a similar church full of Gentiles and Greeks and Romans and Jewish converts as well that live in another city. And his instruction in this spiritual battle is, is helpful and is very similar.

Notice what Paul says to the church in Ephesus, Ephesians six, 12. Church, we do not wrestle against flesh and blood.

Fellow believers, even the ones you're in conflict on, they are not your enemy. They're not the true enemy. We do have a real enemy. Now back to Philippians four, look at verse one.

This is the context. I think we need to read that first verse. Stand fast in the Lord. We do have a true enemy. To stand fast in the military.

That's a holding position. You only want to hold the high ground. Once you've already conquered it, there's nothing more to conquer. Christ has conquered the high ground. He puts his church on the high ground.

[10 : 50] Stand fast. Hold what Christ has purchased and accomplished. What he has been victorious over. See, Satan came into this world and took the authority that God delegated to Adam.

And Jesus warns us that Satan is the ruler of this world. Don't get entangled with this world. It's under the dominion of the enemy of Satan.

But when Jesus Christ came, he said, I came to bind the strong man. And Christ has bound him up by crushing the serpent's head on the cross. And now the gospel goes forth to all the nations, to all the Gentiles, because Satan is no longer able to deceive them.

And so our battle, it's not against flesh and blood, but there's still a retreating enemy, so to speak. We're still in this world. Satan no longer has power over Christ and his church, but the Christians are in this world, and we need to stand fast.

There's a war going on. Flip back to Ephesians 6 again. Verse 12 continues, Our battle is against principalities, against powers, against the rulers of the darkness of this age, against the spiritual host of wickedness in the heavenly places.

[12 : 07] There is a real spiritual battle. And when there's conflict within a church, that's what's really going on. There is a spiritual dimension to conflict among Christians.

So Ephesians 6, 11, put on the whole armor of God. Why? To stand firm. The same instruction as Philippians 1, 4-1.

Stand firm against the devil's schemes. Satan will scheme. He will try to deceive and confuse. And he will try to stir up strife and trick Christians about who the real enemy is.

Stand fast. Stand firm in Jesus Christ. So how Christ conquers conflict is by teaching Christians to view a conflict with spiritual eyes.

Number two, Paul sets an example for the church and for all of us. We are to ask God for great discernment about conflict.

[13 : 15] You notice how Paul is very concise in how he deals with it? But you can also just sense like a veteran grandfather who's helped so many churches and believers and has been a missionary, you know, planting congregations that are thriving and bearing gospel fruit.

He has so much experience, and that's partly why he's very direct and to the point. Ask God for great discernment. This is what God has given Paul, and we can see his example.

In two short verses, just verses 2 and 3 of Philippians 4, we can discern at least six insights here. In verse 2, Paul writes, I implore Euodia, and I implore Syntyche.

Remember, this is a letter, Philippians 1.1, to the whole congregation, to the elders, the deacons, and the whole congregation of the church in Philippi. And in this letter to the whole church, he's imploring two specific individuals.

Why? Well, apparently the whole church already knows about this conflict. And it's big enough that it needs to be addressed, even from the Apostle Paul.

[14 : 25] What does he implore these two individuals? He says, I implore you to be of the same mind in the Lord. Paul was never shy to address ethical problems within the church, like think of Corinthians, where there's messed up relations going on among the church.

He'll address that very clearly, straight on. So, it's most likely not an ethical issue. He also is not shy about addressing doctrinal issues. Think of his tone in the letter to the Galatians.

We are not going to dance around here. This is the true gospel. We won't take any compromise on ethics or doctrine. It's also most likely not a legal matter between them.

In 1 Corinthians 6, he says, you shouldn't be taking a legal case, you know, outside. You should be able to handle even that. So, he'll address legal issues when those exist. So, what can we conclude?

It's most likely an interpersonal conflict. It most likely deals with a relationship that's very broken now. A broken trust, hurt feelings, things that have been said.

[15 : 31] Most likely, one person feeling the other one has a plank in their eye and the other one probably feeling the same. Well, they're the one with a plank in their eye and we're stuck.

So, Paul discerned this is an important interpersonal matter that must be addressed publicly. But number two, he discerned that he ought not to take a side with either one.

Do you notice how it's perfectly proportional? It's measured equally on both sides. I implore this person and I implore that person. I'm keeping it neutral and balanced. I'm imploring you both have the mind of Christ.

In conflict, no one likes to back down. I feel on my point, I'm right, I'm going to dig my heels in and now it's personal because my pride is attached to this position that I took.

At least maybe that's just me. But that's the tendency of our flesh. And then it's really hard because whoever hears the story of either side is going to think, you know, I can see that and then this side hears this side, well, I can see truth in that too.

[16 : 42] So before you know it, you've got families and groups within the church taking one side or the other and we end up with a massive divide within the congregation.

You can almost hear one person saying, you know, Syntyche, whose name means fortunate, she's a godly woman. We were really sick and she brought a meal over to our family.

Of course, I have to side with her. You can hear another family saying, well, I know Euodia very well. Her name means sweet fragrance and her name alone makes me want to take her side.

So before you know it, we've got opinions. And then, the snowball continues to grow. This person over here is stirring up some conflict with another family over here on this side and those wounds that maybe had been addressed, you thought they were resolved, all of a sudden, new conflicts are opening up.

We've got a big issue on the hands of the church. Paul discerned he ought not to necessarily take a side in this interpersonal conflict. Number three, Paul discerned it was urgent.

[17 : 49] This is urgent. We can't keep delaying. We can't avoid conflict. This is my time to help them walk out Matthew 18 of deal with the conflict. Deal with what we have to address.

It's urgent. The word implore, it carries that tone of don't put it off. Do this right now. In Mark 5, 23, we're told of a person who begged Jesus earnestly saying, my little daughter lies at the point of death, but if you come, she will live.

That's the same Greek word. I beg you earnestly to do this. Paul implores. To implore someone can be a formal address.

It's to plead with, to beseech, to entreat, to urge, exhort, admonish. We've got to deal with this. So Paul discerned it was urgent.

Number four, Paul discerned that he must minimally but directly address it. He tells them, be of the same mind in the Lord. You are to reconcile with each other in such a way that you come into harmony with one another so you can again strive together and march together as he's been calling the church to do.

[19 : 04] You see, this conflict is preventing not only you but likely others within the church from doing the very thing Christ has made clear. Strive together. March on. Press on together.

Don't be divided and distracted because that's what the enemy wants to do in the church. Humble yourselves as Christ humbled himself for you.

Be of the same mind of Jesus Christ. It's most likely that wonderful glorious passage in Philippians 2 where we saw Christ's great dissension and humility as a slave and then his ascension being exalted by God the Father for his obedience.

That's the theological point of this letter with this conflict as being part of the occasion for which this letter needed to go back. Paul discerned he must address it directly.

Number five, Paul discerned that this was also a case where a local in-person mediator would be helpful. Look at verse three. It says, I also urge you true companion.

[20 : 09] Maybe it's a reference that everyone would have understood to one of the local officers or something like that or possibly a Greek name. What it literally means is genuine yoke fellow which is great even if it's his actual name.

I mean, what providence is yoked up with Paul pulling in the same direction and plowing this field that God has given them to cultivate. So I urge you to true companion help.

Help these women who labored with me. Help them. The word help, it carries with it the meaning of bringing two things together. So help them by putting them back together.

Sometimes in any relationship, especially the most intense relationships like marriage, they just need help. Need someone to help bring us back together with one another.

One of the most clever titles for a book on marriage biblically is called When Sinners Say I Do. Isn't that exactly what's going on in marriage? Two saved sinners saying I do to one another.

[21 : 14] There's the already that we're in Christ but there's also plenty of not yet in both of our lives. One of the chapters is called The Fog of War. When it feels like in a relationship you're at war, picture 200 muskets firing the gunpowder on one side, the same from the other, and there's that black smoke.

It's really hard to discern and see clearly what's our way forward here. It's foggy and it's really helpful to have an objective third party, someone else that can come in and ask and listen.

Now, the fact that he has to tell them and not only tell them but tell the whole church and tell his fellow yokemen to help them, it can reveal something to us, doesn't it?

They had not gotten help yet or if this person was in a position to help, the help had been rejected. We need an apostolic authority saying you need help and this man is going to have the authority to help you.

Why is it that in our flesh we oftentimes don't want help? We don't want to be told that we were wrong. I don't want to have to sit there and have someone else tell me, Jason, here's the plank in your eye, brother.

[22 : 31] lovingly in the Lord. How about you let the Holy Spirit work on you, Jason, on that plank right now? That's humbling and once my pride has gotten attached and it's become public, my flesh is never going to choose that but God in his grace he calls us back to that and that's what a helper bringing two together is going to have to do, speak the truth and love to both sides.

Most likely there's something each side must repent of to the Lord and there can be no peace with one another until that happens. Think about this when Jesus in John 5, 6 he walked by and saw a crippled man lying there for a long time the Bible says adding that detail.

Notice Jesus' words to that man. Do you want to be healed? Do you want to be healed?

Jesus expected this man to give a verbal answer before he brought the healing power that only he could bring. So in conflict a mediator a local in-person helper sometimes will need to do that.

Ask each side do you want help? Do you want to be healed? Or do you want to continue with this miserable conflict? Well number six Paul discerned it is wise to also publicly affirm both women.

[24 : 03] He tells the church outdo one another in showing honor to one another within the church. The church should be so generous in lavishing honor on all those who work out of love for Christ.

Look at what he says in verse three. These women they labored with me in the gospel. They are my fellow workers. Remember how he called Epaphroditus his fellow worker?

He's putting that same title of honor on both of these women publicly. Imploring to both of them publicly. Honoring both of them publicly. He's attaching his reputation to each one of them to try to help.

He's trying to clear both names of any potential slander. Proverbs 10 18 says whoever conceals hatred with lying lips and spreads slander is a fool.

Paul is giving a fresh start so to speak. He's saying like Proverbs 18 17 the one who states his case first seems right until the other one comes and examines him.

[25 : 05] Remember who you are in Christ. Ask for God to help you discern what's really going on. What are all the layers that need to be dealt with here. And let's humbly have the mind of Christ and be reconciled together.

Well you might be wondering is this possible for God to help a church or help an individual or help me this much? And I encourage you to look at the promises of Scripture that God promises to give discernment and wisdom to those who belong to him.

In Proverbs 10 18 I apologize Proverbs 2 1 through 6 he says if you cry out for discernment and lift up your voice for understanding if you seek discernment as silver and search for her as for hidden treasures then you will understand the fear of the Lord and you will find the knowledge of God for the Lord gives wisdom.

So we need to follow this example and ask God for great discernment in the midst of conflict among Christians. I love what Paul does next in verses 3 through 7 he gossips the church through the conflict.

He gossips them through conflict. I think everything that follows in the rest of our passage verses 3 through 7 these are safeguards to protect the local church from conflict.

[26 : 29] I think that's what we read here. In verse 3 he says rejoice brothers and sisters your names are in the book of life. Your names are in the book of life.

You are Christians. Maybe you've got a couple of sons and you walk in and they're just wrestling each other throwing each other yelling at each other do you want to just sit them down and say you are Christians stop it.

Both of your names are in the book of life. Revelation 12 10 says now have come the salvation and the power and the kingdom of our God and the authority of his Messiah for the accuser of our brothers and sisters who accuses them before our God day and night he has been hurled down.

Your names are in the book of life. The accuser no longer can blame you one another. What's at stake here he's telling them is this. Does the work of Jesus for you make any difference in your relationships with one another?

That's what's at stake here. Your names are in the book of life. Will the reign of Christ make any difference in the way that you live now and treat one another?

[27 : 50] In verse 4 he says rejoice in the Lord always. The quote goes that it takes 72 muscles to frown but only 13 to smile.

Aren't you tired of wearing yourself out over this conflict? Rejoice in the Lord. It's hard to be in conflict when you're always rejoicing in the Lord.

But these emotions are hard to shake. I think they're actually impossible to just say I'm going to not think about these bad emotions toward this person for a while. How do we replace this negative emotion with something positive like joy?

It's only with the presence, the indwelling life of Christ himself moving into the believer once again filling your mind, filling your heart. He fills you with his joy.

He says rejoice in the Lord always. I will say it again rejoice. Verse 5, I think verse 5 is in the context of the conflict. Let your gentleness be known to all.

[28 : 55] Let your gentleness be evident to all who are watching in the church and outside of the church. It's hard to fight against someone who's as gentle and docile as a lamb, isn't it?

Proverbs 15 1 says a harsh word stirs up anger but a soft answer turns away wrath. And he tells them in verse 5, the Lord is at hand.

Rejoice in the Lord. Let his mind be in you. Let his joy fill your heart and push out those bad emotions toward other Christians. The Lord is near.

The Lord is at hand. I was a little surprised to find out what does that mean, that phrase, is at hand. I learned that the rabbis use this term to make nigh or to say something is being made near.

They use that to describe making a convert or making a disciple. So how do we put that together? So Paul is telling this church and these individuals in conflict, the Lord is near.

[30 : 01] And it's also a phrase saying the Lord is discipling. The Lord is handling you. The Lord is the one overseeing this relationship. Your names are written in the book of life.

Rejoice together in this, this great thing. Jesus said in Matthew 18, 20, where two or three are gathered in my name, there I am with them.

And you know Matthew 18, the context is in resolving conflict. So the context of this great promise that where two or three are gathered in the name of Jesus, he is near, he is handling, he is ministering, he is working out what only he can do among you.

Christ's presence brings refreshing, it brings peace, joy, comfort, it's ice melting warmth when Jesus is near his people.

Why is that? It's because of who Jesus is. First Peter 2 tells us in verses 22 and 23, it's because Jesus Christ committed no sin, nor was deceit, found in his mouth, the opposite of Satan.

[31 : 20] And when he was reviled, he did not revile and return. When he suffered, he did not threaten, but he committed himself to him who judges righteously. In our own flesh, we will never want to do that, but if Jesus is handling you, discipling you, he is near you, he will help you do that.

His joy will replace that anger. So we gospel ourselves through conflict. Christ is here ministering. Number four is we pray through conflict with thanksgiving.

He says, pray with thanksgiving. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving. Paul is saying to the church, when you're really in conflict, what's going on is a spiritual battle, but you can stand firm.

Christ has already conquered conflict. You can rejoice. He is with you, his people. In Christ, you are strong, you are victorious. You can stand firm in Christ together.

And when you have that confidence in Christ, you will have to be anxious for nothing. But in everything by prayer and supplication, with thanksgiving, make your requests known.

[32 : 42] Isn't it true that when there is tension in a relationship or conflict, it's hard to pray about anything else until I feel like that's resolved? And so, when you're in conflict and you're praying and bringing your requests to the Lord, you're praying for him to help you.

Help me resolve this to the best of my ability to be at peace with all men. Help me, Lord, on my part. And it's really hard when it's conflict with someone that you care about.

The more deeply you care about them, the harder it is. But it's also impossible to remain angry or mad at someone when you're praying for them. You're praying for God's will to be done in their life as in yours.

He says to pray with thanksgiving. It's not, Lord, make my brother repent. Teach him the lesson the hard way. You need to teach him because I've tried. That's not it. It's to pray with thanksgiving.

In Matthew 7, 4, and 5, you can say to your brother, let me take a speck out of your eye when there's a log in your own. Jesus says if you do that, you're a hypocrite.

[33 : 47] He says first take the log out of your own eye. What happens when God takes a log out of my own eye? I'm so thankful. I feel horrible. I had this massive blind spot.

God forgave me. He gossiped me through it once more. His righteousness covers all my flaws. And that's the way that we minister Christ to one another.

1 John 5, 4. Everyone who has been born of God overcomes the world. Rejoice.

Give God thanks that the enemy will not win. He will not prevail. He will not bring division and destruction between brothers and sisters or between a church. Christ has overcome the world by the power of his work and his life.

We're told in Ephesians 6, 17, take the helmet of your salvation. Rejoice that you're saved, brothers and sisters, and take the sword of the Spirit, which is the word of God, praying always with all prayer and all supplication in the Spirit.

[34 : 54] It's battle when we pray over conflict, when we remind ourselves we are saved by God's grace alone, and we're battling the enemy, but the enemy will not win here. He will not cause this division.

Pray through conflict with thanksgiving. And the fifth heading, the last one for today, is trust in God's promises with each next step. In verse 7, he says this wonderful promise that the peace of God, which surpasses all understanding, it will guard your heart and your mind through Christ Jesus.

The peace of God. Relational shalom. To be reconciled with God and with our neighbor, that's the peace of God.

There can be no peace with a brother or sister until there is peace with God. God. In Romans 5.1, we read that we have been justified by faith, and we have peace with God through our Lord Jesus Christ.

Jesus gives this wonderful promise in Matthew 5.9, Blessed are the peacemakers, for they shall be called sons of God. A child of God does the work of the Father.

[36 : 15] A child of God sees a conflict between brothers if they're called in to help, and they can be a peacemaker. Remembering that there's no peace among man with one another until there's peace with God the Father through Jesus Christ.

It's to be an evangelist. It's to be a peacemaker. And to reconcile conflict among Christians is to be one who gossips brothers and sisters in the truth of who they already are in Jesus Christ.

And the peace of God which surpasses all understanding. It's greater than your flesh. It's the spiritual reality of your soul. It's the mystery that you can't explain, but anyone looking at your life or this situation, they can't deny it.

It's a powerful work that passes all understanding. This work that Christ does in his people. Well, you can likely look at your family member or your own life by God's grace and you can see the Holy Spirit has been so patient with me.

If I compare my life now compared to 10 years ago, I would never on my own be who I am now. I am so different. I'm more gentle, not all the way gentle that I want to be.

[37 : 28] I'm more humble. And if someone would have treated me the way that I was treated just now 10 years ago, they probably would have had to call the cops, you know. God's been working on me. That passes all understanding.

It must be that the reality of the gospel of Jesus Christ in me is eclipsing my flesh a little bit more. All glory be to God.

The peace of God, we're told this wonderful promise, it will guard your hearts and minds through Christ Jesus. Satan wants to deceive our hearts, to stir up anger, resentment, bitterness, keeping a list of wrongs against me.

But God is the God of peace. Christ in me. He fills me so much that there's no room. God is the one guarding our hearts through Jesus Christ.

He dwells in our hearts. Satan can't bring hatred into my heart if Christ is filling it. Christ is living there. That's what it means to be perfectly safeguarded in the heart by Christ Jesus.

[38 : 36] The powers of darkness, they want to tempt me, to dwell on my bad thoughts in my mind, to scheme evil, to act manipulatively, to protect my own pride.

But God, by his grace, his Holy Spirit, he keeps lifting my thoughts to God, to new heights of God's spirit. He's reminding me over and over how much God has saved me from.

That's what it means to be perfectly safeguarded in your mind through Jesus Christ. When we think of Christ's love for his church, for our brothers and sisters, how much Christ loves that person, his faithfulness to each one of us, and how much God is sanctifying them just like he sanctified me, then there's really no room left in my thoughts against a brother or a sister with God's help.

He fills our minds with more of Christ. And the peace of God truly passes all understanding. See, man can be pretty clever.

Man can tickle the ear of the flesh. But there's no wisdom like the wisdom of the gospel. And there's no power like the power of the blood of Jesus Christ.

[39 : 55] When believers are brought around the foot of the cross once again, and he just takes us one by one, 360, looking up at the person and work of Jesus and our need for him.

There's no greater wisdom. There's no greater power than the blood of Jesus Christ for his people. My prayer for us is that God will use this very pointed text to the church in Philippi to hedge us off to shelter, to protect, to put up a tower and a wall to prevent any further division or conflict that the enemy will try to bring in on this little body.

And also that he will spur us on to deal with it. If there is something that needs to be dealt with, that we can do it in a biblical way. Reminding one another of how much Christ loves each other.

Confessing any sin in my own life to make it right. Let me own my part of it and confess that humbly before you and before the Lord. And we can strive together that the mind of Christ will work out in his people because Christ has already conquered all conflict among Christians.

Let's pray that he'll do that for us. Father, thank you for your word. Thank you for your power, for your Holy Spirit that's at work among your people. Lord, we pray that you will protect us and we thank you that you have conquered the conflict among brothers and sisters.

[41 : 29] But it still needs to be worked out. I pray that you will work it out among us and that you'll also protect us, Lord. As conflict does come up, we'll understand this is part of life in the flesh in this world and that we can take steps to let you conquer it once again so that you'll be glorified in your church.

We ask this for the sake of Jesus Christ, our Lord. Amen.