

Hopewell ARP Midweek Sermon
Wednesday, March 20, 2024

Romans 12:1–8

¹I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. ²And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

³For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. ⁴For as we have many members in one body, but all the members do not have the same function, ⁵so we, being many, are one body in Christ, and individually members of one another. ⁶Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; ⁷or ministry, let us use it in our ministering; he who teaches, in teaching; ⁸he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

Members of Christ with the Mind of Christ

Main idea: By the gospel, the God of glorious mind and mercy transforms sinners from the perversion of their self-willed self-service into members of Christ who sacrifice themselves for other members' good.

Introduction: The glorious mind and mercy of God.

1. No longer our body, v1–2.

1. A life demanded by, defined by, devoted to God. cf. 6:11–13
2. Not our own (which is how this age thinks), v2a. The irony of being pressed into the shape of an age that tells you that this is freedom.
3. Submitted, instead, to the superior (good, acceptable, perfect) mind/will of God, v2b.

2. Grace and faith for Christ's body, v3–5

1. Paul's "grace" "gift" is to speak to the whole church, v3a.
2. Each believer receives an assignment of grace and a measure of faith. These are to be used in a manner that doesn't think in a self-important way, but in a body-important way, v3b.
3. Each body part needs functions that are in others, and each part's functions are for the sake of others, v4.
4. We belong to Christ as those under His headship and to one another as those coordinated by Him for the sake of the rest of the body, v5.

3. Gifts that must be used, v6–8

1. "Gift": not from us (but from Christ) or for us (but for His body).
2. "Grace": however He decides to use us, it is a privilege from Him, done under His power

3. Special assignments: prophecy (but remember v3), teaching, exhorting, leading. Not things that you're "good at" but roles in which the Lord has placed you by providence and/or sanctification.
4. Universal assignments: serving, giving, showing mercy.
5. "proportion to faith ... generosity... diligence... cheerfulness" apply not merely to one item in the list, but to all of them!

Conclusion: Where do you get the mind that is in Christ Jesus? From Christ Jesus! This is how we are differentiated from a selfish, perverse world and become drink offerings poured out upon His once-for-all sacrifice (cf. Php 2:1–17).

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans 12 verses 1-8. These are God's words. I beseech you, therefore Brethren. By the mercies of God. That you present your body's a Living Sacrifice. Holy acceptable to God, which is your reasonable service. And do not be conformed to this world.

But be transformed by the renewing of your mind. That you may prove what is that good and acceptable and perfect will of God. For I say through the grace given to me, To everyone who is among you. Not to think of himself more highly than he ought to think.

But to think, soberly, As God has dealt to each one, a measure of Four, as we have many members and one body. But all the members do not have the same function. So we being many are one body in Christ. And individually members of one another. Having then gifts differing.

According to the grace, that is given to us. Let us use them. If prophecy, let us prophesy in proportion to our faith. Or Ministry. Let us use it in our ministry. He who teaches in teaching. He who exhorts in exhortation. He who gives with liberality, He who leads with diligence.

He who shows Mercy. With. Cheerfulness. Amen, that says this reading of gods inspired and And Aaron twerk. So, in the first 11, chapters, Uh, God has declared to us this gospel, that brings Sinners into a right standing with God. Forgives their sin and makes them righteous before God entirely by his Mercy.

And, He has declared to us just in the last few chapters. His plan for how he would bring the application of that Redemption in a way that would show what he had said already about. Sinners individually in chapter 3, That they are justified only. By his Mercy that through the works of the law, none of them are Justified through the law, comes the knowledge of sin that God had as it were shut all up under Disobedience so that they could only be released could only be saved by the Lord Jesus.

Well, even in the way that he let the Gentiles, Walk in darkness. For thousands of years or at least for a millennium and a half. Of light to Abraham and his children. And just as he let the Israelites walk in so much Disobedience that although they had Light unto them, they had

Darkness within them and that this also has displayed itself and how they have responded, broadly speaking to the Lord Jesus Christ.

But then he says that he is going to save them in a way that is like the resurrection from the dead. And in God's Providence to us we have in Isaiah. 49 verses 1 through 13 on this very days, devotional, how God glorifies his servant whom we know is his son, both by making him a light to the Gentiles and by making him the one who then is also the restorer of Jacob and of the remnant of Israel.

So he glorifies Christ by making him this great savior. Wants to how God has planned this Merc? We had at the end of chapter 11 and last week's portion marveling together. Not only at the Glorious. Mercy of God that the riches of his glory are displayed upon vessels prepared, for Mercy, or vessels of Mercy.

But marveling, especially at the mind of God. The wisdom of God and how he has determined to glorify himself in his son, how he has determined to glorify his son in our salvation, how he has determined to glorify his son in the history of redemption. How marvelous then is the Glorious mind?

Merciful god. And now as the Apostle, Makes a bit of a transition into chapters 12 through 16. Where he's going to make much application to Christian Living. He's he's made very little direct application to Christian Living in the first 11 chapters, of course, There is nothing more applicable to Christian Living than who our God is, and the greatness of his glory, and how he saves by his power.

And the difference that that power makes it is living out the, uh, that difference in obedience to him, who does it. And to him, who sustains Us by his grace, that is the the application that's where application in the Christian Life comes from. But now as we turn the corner into application of the Christian to the Christian Life, Find that.

There are there is this alternative that is presented. Either. We may glorify God and give thanks to him according to his own mind. Or as we heard. In chapter one. We? Suppress the truth in unrighteousness. Neither glorify him nor give him. Thanks and continue in this depraved mind which acts as if we exist for ourselves.

And it is a great Corruption, a great perversion. That some have pretended to preach or to believe the Gospel of Jesus Christ while saying that this gospel frees you You have to put. The most Dreadful of air quotes on that, that this gospel frees you to live as you please.

What he is saying here is it has freed us to live, not according to our former to braved mind but according to this mind of this God for this Glory of this Christ in this salvation and that the sword of life that now he is calling us to in the chapters to come and the sort of life that he's calling us to in the eight verses that are our portion.

This evening is the life that In rejoices over responds to the glory of God, in the glory of Christ, in the Glorious salvation with which he has saved us. Uh, now these are glorious and magnificent. Things. These are glorious and magnificent realities, glorious and magnificent doctrines. But they are not merely doctrines.

They touch us, they move us physically. And so the first thing we're going to see tonight in verses one and two is that if we are now living according to the mind of God in Christ, if we are now living according uh to the mind of Christ by the grace of Christ, we no longer consider our body, our own, our physical body, Christianity matters, in what you do, with your hands.

It expresses itself in what you do, with your hands, and your feet, and your eyes, and your tongue and your energy. And your strength makes a difference, it shapes, what you do with your youth, all of that Vigor and the quickness of your mind to learn when you are young and the seemingly bottomless energy until you collapse into that sweet sleep, that only a child.

Really knows. But all of that that is no longer our body, we'll see that first in verses one and two. And then we'll see in verses 3 through 5. That God employs our body for Christ's body or Christ employs each of our own bodies for his mystical body, the church.

And that it is for this purpose, for the service of the body of Christ. For the service of the church that Christ measures out to us Grace and faith. And he describes then the grace that each one has and the faith that is measured out to them. And then the purpose of that, that whatever the Lord has assigned to us, in his church, whatever role he has assigned to us, in his church is a gift.

Him, that is for his church, a gift that must be used. In verses 6-8 so first no longer, our body, second Grace, and Faith from Christ for his body. And third gifts, that must be used. No longer our body, I beseech you therefore Brethren by the mercies of God, by all of these mercies that have come before.

He now urges us. How urgent? As urgent as the mercies. So the mercies we have seen Are great beyond our capacity to To grasp and yet what we have seen, remember those depths that are Beyond us, the depth itself has impressed us. And so by this great wisdom in, displaying this great Mercy, he now urges us to present our bodies and it is a very physical word.

It is the word from From which our English word corpse comes but of course it's not a dead sacrifice, it is a living sacrifice. And so what he's saying is God demands you He doesn't demand things of you. He demands, you yourself. All that you are. Hands, and fingers, and feet, and toes, and eyes, and ears and mouth, and nose, and mind, and affections, and will, and time, and energy, and desire and Delight everything.

That you would be a Living Sacrifice, which means? That you must speak and think and do according to what he says. You don't get to decide how to be his sacrifice. No, it's his sacrifice. Just as we have seen that even the Free Will offerings remember when we were in, Leviticus Had God, God was the one who defined for us.

How to offer them when we read offer, you present your bodies, a Living Sacrifice, he quickly. Uh, follows that with wholly acceptable to God, he's the one who defines How to offer your body as a Living, Sacrifice to him? And so it is in vain that the, that the Adolescent, uh, coming into The feeling of Independence and some measure of wisdom and their their strength and yet under the authority of their mother.

And fathers says, oh, I really wish I could serve God. But I'm stuck here obeying my parents Offer your body to God as a Living Sacrifice. Means what he commands. It is. It is not up to us. How we will offer? Ourselves to him. And so it is a life that is demanded by God, a life that is defined by God and his word.

And then, of course, a life that is devoted to God from him and through whom him. And to him are all things to him, be the glory forever. That was the verse immediately preceding, uh, what we've seen here. So not only does God demand our whole life and does God Define what that demand is himself, but he has Presented to us the manner and the aim, Of our living for him that it would be for his Glory.

For his glory. Now it is important. Then that we see that he is offering to us in verse 2 to shape us as a sacrifice like the high priest arranging the pieces on the altar just so so that it will be a properly presented, sacrifice unto God. So God offers to us, indeed, commands.

That which he offers to us, that we would be shaped by his mind. Why? Because there's an entire age, an entire world. And it says, here do not be conformed to this world, but the word is the word from which we get our word. Uh, Eon. Uh, do not be conformed to this age, but be transformed by the renewing of your mind.

The. This present evil age, as the scripture calls it elsewhere, is determined to press you into its shape. So determined to press you, into its shape that if your mind is not pressed into the shape of Christ's mind, The world, this age will press your mind into its own shape.

Do not be conformed to this world. How well there's only one way. But be transformed by the renewing. Of your mind. Now, isn't that interesting? He commands us to do something that we can't do. You can't renew. Your own mind. That's something that God has to give you. And so there is in this command, not only that, which he requires of us.

But an implied 100 percent guaranteed promise of what he does for us. That we behold the mercies of God and marvel at his wisdom, and abandon any idea of our own righteousness and receive Jesus himself and what he has done as all of our righteousness and as that which takes away all of our sin and we rest entirely upon him, and he is faithful 100 percent of the time.

And as our minds are renewed, as we are made more and more like Christ. And we'll see that even more, especially in the latter two points. As our minds are renewed, we become the proof. Living proof. Of, how good. And acceptable. And perfect, God's will is His will to justify through Jesus Christ.

As well to count us righteous. Remember, that's what justify means. His will to sanctify us in Jesus Christ to make us. Holy Attributes that it would be through his son that he makes us holy his will to shape our minds like Jesus's mind. You remember this was his great will from before the world began.

And we're back to chapter 8 and verse 29. Now, the thing that got all of creation, and all of Providence, and all of redemption rolling to begin with, Was God had four known some? He had loved them with an electing love and what did that electing love? Therefore, determined to do he Those whom, he foreknew he predestined to what To be conformed pressed into the shape of The image.

Of his son. And the more Jesus like you become. The more you become a proof that this will of God to save, this way is good and pleasing the word acceptable here. And also same in verse 1 hardly does the idea behind it. Justice, good, and pleasing. And perfect will behold, how marvelous is the will of God.

Don't you don't you want people to see how merciful God has been to you by the mercies of God, how powerful God has been upon you. Renewing you Transforming you by the renewing of your mind to see the fruit of that in what you do with your body. And to say, Man, he she was not much.

There was nothing. You know, there was not raw material to work with there. About how marvelous is this God, and his mercy and his will to have done this with that person. It is no longer our body, we are to be submitted entirely. To his will verses one and two.

And four then. Renewing our mind and especially for the the service that we offer. As living sacrifices God, gives to each of us. A particular Grace and a particular Faith. The Apostle says, now in verse 3, for I say through the grace given to me, To everyone who is among you.

Now Paul's Grace is Given to him. It is a gift from the Lord Jesus and in this particular case, he is referring to the gift of apostleship, not everyone could be an apostle. There were only 12 Apostles. And yet, Paul does not treat his apostleship as something In which he Lords it over others, but something in which he is under Christ for the sake of Christ's What he's about to tell us to do each what he's about to tell each of the other members of Of the body to do.

He himself is now doing. He's been appointed a particular place by God. He's an apostle. What is he supposed to do? He's supposed to preach the gospel especially to the Gentiles. It's Apostle to the Gentiles. And therefore, he is writing to the Roman Church, not only that, he might have a Ministry to them in this letter.

But you remember from chapter 1, preparing to have a Ministry among them when he comes to Rome and preparing to be sent further on to Gaul or what is now Spain. Uh, by them, these are things that have been assigned to him by God. So what is he doing?

He is writing with diligence and joy and care. Placing the needs of the Of the Church of the Lord. Jesus, at Rome, the body of Christ at Rome ahead of his ahead of his own needs. This is what has been given to him by God to do. And so, he says, Through the grace, given to me to everyone who's among you not to think of himself more highly than he ought to think.

But to think soberly as God has dealt To each one, a measure of F. And so, for whatever gift that he has given to you or to put it another way and say the same thing, maybe more helpfully because of the way some of us have heard the word gifts, Used whatever role, the Lord has assigned to you, in your home, in your, in your congregation.

He gives you he measures out to you exactly the right amount of faith that you need as well. Perhaps some of you young ladies. When you first begin, helping mom with the cooking or baking, she would give you an easy project. And before you even got to the point where you were able to measure, she would measure out for you, the exact amount of everything that you needed.

And so you already have the cup of flour and you already have the three tablespoons of sugar and you already have the third cup of oil and whatever it is and you just add whatever has been measured out for you. Well, that's actually the sort of language that he's using here, he measures out to us, the faith that we need.

And so, you know, in an age where children are not So valued, and And large families have become uncommon, and We're homeschooling at least prior to 2020. Was a lot more weird. Every once in a while. I might get a Apparently well-meaning persons say they hear this the family size and that we homeschool whatever and they say, oh I don't have the faith for that.

Well. Maybe you don't. But I do. Because God assigned it to me. And he's given me the faith that I need. You remember in the blessings that were being pronounced upon? Upon the the children of Jacob and Of the children of Israel and the blessing to Asher there at the end as your days.

So shall your strength be? It says, don't think don't think of yourself more highly than you ought to think. But think of yourself sober, think of yourself, soberly, and he's not saying don't think that your faith is greater Than it is although certainly we ought to be humble and we ought not to overestimate our abilities.

But here he's saying don't think that the faith that has been measured out to you is just for you. He's teaching us to have the mind that is in Christ Jesus to consider not only our own interests, but the interests of others. To put the The needs of the church ahead of ourselves, you see each believer receives an assignment of Grace and for that assignment of Grace each believer, receives a measure of faith.

And we are to use these, not in a self-important way. But in a Christ-important way, a way that treats Christ as more important than ourselves and therefore, that treats Christ's body, More important than ourselves. And we see that in the analogy to our own bodies in verse 4, for, as we have many members in one body, but all the members do not have the same function.

So what happens if you are one sort of body part and the rest of the body are all different sorts of body parts and for that, which the body as a whole needs, Jesus has given what the rest of the body part of what? The rest of the body needs uniquely just in you?

And he's so he's assigned to you, your place in the body, what sort of role you have in the body? And he has made what you are and what you do in your church necessary to the rest of the body, because it's different than anyone else. In the body.

So what happens if you treat what Jesus is doing in your life? And the grace that he's given you. And the faith that he's given you as if it's private just for yourself. Well, now not only are you being selfish now. Not only are you acting not according to the mind of Christ but according to the mind of the age that says I exist for me, you're being conformed to the pattern of this age if you think like that, but you're also depriving the rest of the body.

And so in his wisdom, God even designed our physical bodies in such a way as we might better understand what he's saying, here about his church. Each body part each member of the body needs. Functions that the Lord Jesus has not put in that member, he's put it in other members of the body.

And each part has functions in itself that Jesus didn't put in the other body parts, you put it in you. And so you are to live. For the sake, not only of Christ. But particularly For the sake of the rest of his body. We belong to Christ as those who are under his headship.

We being many are one body in Christ and so he's the one he who has arranged the body. He is also the head of the body and he directs each member. In the part that it has. We belong to Christ as as under his headship and we belong to one another as those coordinated, by him for the sake of the rest of the body.

Verse 5 puts it in. Kind of a startling way. I think we're accustomed to saying the first half there. We being many are one body in Christ. But, I think we are unaccustomed. To the way it's put in the second half. And individually, we are Members of One another.

This is how vital. To God's work in each other's lives. Each of us must conclude that we are. That he has made us members. Of one another. Now, we would not press. Of course the point as far as in marriage, but by way of analogy, Just as the husband does not have authority of his own body, but the wife does And the wife does not have authority over her own body, but the husband does So each of us do not have authority over our own body, but Christ does And Christ who has authority over my body and over your body has called us to live and to love, and to serve for the sake of the other members of his body.

We do not have the prerogative. We do not have the right to live for ourselves. We must have in us. The same mind that was in Christ, Jesus. And Place. One another ahead of ourselves and seek not only our interests. But also the interests of others. So, Grace, and Faith that have been given to us For Christ's body.

Therefore, we each have varying gifts, differing gifts, and this brings us to verse six. Gifts from Jesus. That must be used the gift language. Immediately I think more strongly more easily. We can see that it means that it is not from us. That's the That's the point of What a gift is it is not something that you made.

It's not something that you earned is given to you. The gift is not from us. It is from Christ. But, Since Christ is The Giver. He's the one who determines to whom it goes. You know, if If Mom and Dad had decided to get gifts for the whole family, and you had them all in a big pile.

You wouldn't just have one child go in and start deciding for whom each of the gifts were no Mom and Dad decided because they were the ones who were the givers. And so, they decide for whom each of those gifts is well, so also the Lord Jesus in all of the unique things that he's done in in your life.

Some of you right now, have the gift of being a daughter or a sister, some of you have the gift of being a son or a brother. Some of you have the gift of being a wife or the gift of being a husband. And a father, the gift of being a mother.

You have these gifts in your home, you all have the gift of being a church member Have the gift of being a church member who is in the particular place in your walk with the Lord that you are in. You young men. As you seek to grow by the grace and the knowledge of Jesus Christ, you're hoping in part that God will so work in you that your character, your life, your conduct will be aptly described in.

First Timothy 3 and Titus 1 and James chapter 3 and other places and you may end up having the gift of being an elder in his church, but being a church member means you have a number of different gifts automatically. And then, if you are a father or a husband, do you have some gifts?

You are a teacher, you are a leader. You say well, I don't feel gifted to be a leader. If you're a husband, You may not be talented at being a leader or skillful at being a leader, but you are gifted to be a leader. You have been assigned it and God in his grace has, given you means by which you may grow in your skill by which you are obligated to grow in your skill.

And so we all have these gifts that are not from us. They're from Christ and they are not for us. They are for his body. That's why they are differing gifts. Just as the members have differing functions, And so he says having then gifts differing, according to the grace that is given to us, and notice he's using the same language.

He used about himself as an apostle in verse three. Okay, so He's talking about God's providentially assigned roles as Gracious wife. Because he's the one who deserves it for us. We don't deserve the blessing of belonging to God belonging to his body. The body of Christ being used by Christ for the good of.

We don't deserve that. That's a Grace from God and we're not able to do it. But his grace is sufficient for us and his strength. Therefore is made perfect in our weakness. And so however he decides to use us, it is a privilege from him and therefore it is a Grace and it is done under his power and therefore, it is a Grace.

So having then gifts differing, according to the grace, that is given to us. And then, It's so assumed in the text that if you if you have open not the handout but a a copy of your new King James. Or whatever other translation if they have filled in language like this, it's probably also italicized or oblique Let us prophesy, sorry, let us use them.

Now, if you take all of the these italicized words out and you read it more, literally, more More true to what the text is. You just, you see how Abruptedness. Having then gifts differing. According to the grace, that is given to us. If prophesy, if prophecy in proportion to our faith.

If Ministry, ministering. He who teaches teaching? He who exhorts in exhortation. You see what he's saying? He's saying if God has put you in a role that requires these things of you Then you have to do these things. These are special assignment or these are assignments from God. Now, some of them are special assignments and some of them are Universal assignments.

And so, Uh, if prophecy in proportion to our faith, he says, remember verse 3 Remember, it's not for you. Remember the extent to which you have faith, the prophesy the extent to which you know that That what you are saying is the word of God that it is for the sake of the church.

You don't exalt yourself. And so this language, at the end of verse six is reminding us. Of verse. A true Prophet. Then would be Humble and lowly recognizing that. Not only are the words that he has given words from God. But even the faith in which he uses those words, the faith in which he speaks those words is given from God and these not for his own honor.

But for the good of the body, Well. There was prophecy, we don't have prophesying anymore. Except in Accord with these other special assignments. If teaching if exhorting and if leading You know, if you have been made a teacher in the church, And if you are again, if you're a husband or a father, you're a teacher in your home.

You have the gift of teaching you don't get to say. That's not my gift. No, it is. You're a husband. You're a father, you're a teacher and so you'd better teach And you'd better exhort. But in the church, those who teach and exhort or set apart by God, we not only do you have the lists of qualifications in various parts places of the scripture to, which we have already referred, but God is the one who produces those qualifications in the men.

And so, as As they feel compelled to preach the gospel to teach the scriptures and as others recognize God's gracious, work in them, having qualified them for their office. They realize, this is from God. And so one of two things is happening, when so many men are leaving the ministry, leaving off preaching and teaching either and this is likely often the case, Either they were never called to begin with.

And praise God. That they leave the ministry. Or God forbid. They were called, but they are not offering their bodies. As Living Sacrifices, they are not recognizing that they don't have the right. Not to preach, not to teach. Or in the case of Uh, all of the elders, of course, and teaching, and exhorting, also, but not to lead.

You know, an elder in the church doesn't have the right to lean congregationalist. Neither in his Doctrine, nor in his passive conduct. If Christ has made him an overseer for the good of the church, he dare not let the body become autonomous. Or anarchical.

And so, there are these special assignments. They're not things that you're good at their roles in what God has places people by Providence and or sanctification. But there are also Universal assignments in this list. This is not like a spiritual gift inventory, where you decide whether or not you want to serve and that's the the word for Ministry there.

It's also the word that we get from the office. Of Deacon because they oversee the service of the Believers. But all believers must serve. And so that's behind the ministry and ministering in verse. You don't get to decide. That serving is not for you or that giving is not for you.

In verse 8. Or that's showing Mercy, is not for you. Well, you can't say, well, I know that somebody needs to be merciful to that person but Mercy just isn't my spiritual gift. That's utter rubbish, that's nonsense, isn't it? And so we see here, That for whether it's special assignments into which God places Us by Providence or Universal assignments.

In which he plays as Us by the Providence of saving, That they all must be done. They all must be done in service of God and dependence upon him. And for the Of his body. And therefore, they must be done according to these qualifiers. Now, not everything here, has a qualifier and as we look at the at the qualifiers that are listed, we will see that they are necessary consequences.

Necessary applications of what we have been hearing in the rest of the passage. And so we have in proportion to our faith. Well, everyone is to do all that the Lord commands them in proportion to his faith. Or in verse 8, he who gives with liberality or generosity. We're to do all things with generosity, he who leads with diligence, we are to be diligent, whether we are leading or whether we are following, whether we're in Authority or under it, he who shows Mercy with cheerfulness all of our service, all of our obedience is to be done with cheerfulness.

And so this isn't saying, okay, if this is your spiritual gift, then if this particular thing in the list is your spiritual gift. Then this particular qualifier that is attached to. It is how you should do that one. No, all of the qualifiers apply to the whole list. All the things that the Lord Jesus commands, all of his people to do.

So, where do we get this mind? That is in Christ Jesus, we get it. From Christ Jesus. Either we will be conformed to the this age and the spirit of the stage serving ourselves and Or we will be conformed to Christ will be renewed or rather will be transformed by the renewing of our mind.

Now, I want you to hear Have very similar. Philippians chapter 2 and I'll just read the first 17 verses so that you can hear all of this having in you. The mind that is in Christ. Jesus offering yourself as a sacrifice for the sake of the rest of his body, how this differentiates you from the mind and the spirit of the age, it's all here.

Therefore if there is any consolation in Christ, if any comfort of love, if any Fellowship of the spirit, if any affection and mercy, Fulfill my joy by being like-minded. Having the same love being of one. Accord of One mind. Let nothing be done through selfish ambition or conceit but in lowliness of Let each esteem others better than himself.

Let each of you look out, not only for his own interests but also for the interests of others, Let this mind be in you. Which was also in Christ Jesus who being in the form of God, did not consider it robbery to be equal with God, but Made himself of no reputation.

Taking the form of a bond servant and coming in the likeness of men and being found in appearance. As a man, he humbled himself. And became obedient. To the point of death, even the death of the Cross. Therefore God also is highly exalted him and given him the name which is above every name that at the name of Jesus every knee should bow of those in heaven and of those on Earth and of those under the Earth and that every tongue should confess that Jesus Christ is Lord to the glory of God, the Father therefore my beloved as you have always obeyed.

Not as in my presence only but now much more in my absence work out your own salvation with fear and trembling for it is God who works in you both to Will and to do for his good pleasure. Things without complaining and disputing that you may become blameless and harmless children of God without fault.

In the midst of a crooked and perverse generation. Among whom you shine as lights in the world. Holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain. Yes. And if I am, being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.

For the same reason, you also Be glad. And rejoice with me. Offer your bodies. As living sacrifices. Being conformed to the mind of Christ. Doing all for the sake of others. In loneliness. And humility.