([00:00](https://www.rev.com/transcript-editor/Edit?token=5wVjU18jkX64WU-zByS4RBGAo9HH925HgL-fn_F_oGXbBMRrveAIO1-jYwHerAYjb_C1Sr3vD-q53P0oJsmJ-YNCXao&loadFrom=DocumentDeeplink&ts=0.75)):

Open your Bibles please, to the letter, to the Philippians chapter one, verse 27---just overlapping the reading a little with last evening.

*"Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one Spirit contending as one man for the faith of the gospel, without being frightened in any way, by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved....and that by God. For it has been granted to you on behalf of Christ, not only to believe in him, but also to suffer for him since you are going through the same struggle you saw I had. And now here I still have, if you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like minded; having the same love, being one in Spirit and purpose. Do nothing out of selfish ambition or vain conceit; but in humility, consider others better than yourselves. And each of you should look not only to his own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus, who being in the very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness; and, being found in appearance as a man, he humbled himself and became obedient to death, even death on a cross. Therefore, God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus, every knee should bow in heaven, and on earth, and under the earth. And every tongue confess that Jesus Christ is Lord to the glory of God the Father. Therefore, my dear friends, as you have always obeyed, not only in my presence, but much more in my absence, continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose. Do everything without complaining or arguing so that you may become blameless and pure children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe as you hold out the word of life, in order that I may boast on the day of Christ that I have not run or labored in vain. But even if I am being poured out like a drink offering on the sacrifice and service coming from your faith, I am glad and rejoice with all of you. So, you too should be led and rejoice with me.*

([04:00](https://www.rev.com/transcript-editor/Edit?token=3KB4nV4KQO_IuylYj789UncX0v70S-0HjTOpU09W429gTPVHkAO3Rxc7urrAiQqsF34UOpeEFuNS7kxEy0OMMoUaQSY&loadFrom=DocumentDeeplink&ts=240.94)): ***Letters as Instruments of Communicating God’s Truth***

Now, I want to begin by reminding you that we have been reading a letter.

I know it's called 'epistle' in church language, but it's a letter. The Roman empire had a most efficient mail service, but there was one snag. Only government officials could use it. And ordinary folk like you and me, if we wanted to send a letter, we had to find a postman ourselves. And if we were sending a letter a long distance, we had to find a friend who would travel hundreds of miles just to take a letter. So we don't have many holiday postcards from the ancient world ("Having a lovely time. Wish you were here! But typical Butlins weather."... Or whatever you write on a postcard). There are very few of those. When they wrote a letter in the ancient world, it was for a very important reason. And when you knew that somebody was going to travel to a place, you took the opportunity to send a letter to your relatives and friends; and, a man called Epaphroditus is going back to Philippi from Rome. So Paul took the opportunity to send a letter by him to the Philippians. They had sent him a gift of money. They'd sent him Epaphroditus to be a companion while he was under house arrest. So he's sending a thank you letter, but he's sending Epaphroditus back for a reason, we'll find out in a later study.

([05:19](https://www.rev.com/transcript-editor/Edit?token=Lz8lnRbuPNA2Yr3rkKKnHfyIo0tvis98YzdO-_S0fg3bHJAwHBqE7kEt4eikJp1m32KcNCr6QoF0Vl18J1_q5rE3MWE&loadFrom=DocumentDeeplink&ts=319.57)):

**Now there are two things I want to say about reading a letter**. ***First*, isn't it incredible that God should choose letters as the medium of communicating his truth to us?** That's incredible. There are no books in the old Testament, which are actually letters; but half the New Testament is made up of correspondence. That is unusual, and you should stop and ask why should God choose letters... of which **none of them were *intended* to be scripture**. Paul, when he wrote to the Philippians had no idea that we would be reading it in Minehead 2000 years later. he was just writing to them.

([06:00](https://www.rev.com/transcript-editor/Edit?token=o64MeYNk0xdTv_LyMXBAq0xWQE3_1xqh90rgDhWkHweIxFFIqxB4PjZpYc47Ns6WPurLfCRAwch6nrNemVcv8T-J6l4&loadFrom=DocumentDeeplink&ts=360.17)):

So why did God choose this unusual medium to communicate everlasting truth to us? Well, a letter is very ***personal***; and God's truth is very personal. A letter is very ***practical***; and God's truth is very practical. And a letter can be very ***emotional***; and God's truth touches the heart. It's much better than a book full of lectures....aren't you glad that these are letters not lectures?

([06:30](https://www.rev.com/transcript-editor/Edit?token=dNO0YlP_GbQgHY-6n_jP4nQEKUm7lWeveQ6H3lT9vLccfqvrRu-2hSMT0QilHPnkrm0sSDUNTUNciDNaK7LRiQMlLZA&loadFrom=DocumentDeeplink&ts=390.52)):

**And there's another thing I want to say about letters**. **They require to be read in a particular way**. You can read a lecture one way, but you can't read a letter the same way. A letter is one side of a situation. Correspondence corresponds to a situation at the other end. And reading a letter is rather like listening to a telephone conversation when you can't hear what's being said from the other end. Do you ever find yourself in that situation. And you try and piece things together? Let me just try you out. Here I am on a mobile phone.

([07:06](https://www.rev.com/transcript-editor/Edit?token=yv9ZpmhMNuEw9AqilpBGkiVQrpRM0YRd5sCAcbdINz8zOFIQbm668bEJodHFftSI3nYnozhvHuWDZ1oiKxFjs_INkAY&loadFrom=DocumentDeeplink&ts=426.89)):

"Hello? "

([07:08](https://www.rev.com/transcript-editor/Edit?token=8krvpbQYNmv2IRNhrpepOzrGBh61JlAMGH-M0HvBzKO9ggiwVCk5mvTUXVZRcwRH_8h2Z2D1o8qwMiX2u5VUumnjaAo&loadFrom=DocumentDeeplink&ts=428.65)):

"Congratulations. It's arrived, then. And what weight is it? And what color is it? And is it petrol or diesel?"

([07:22](https://www.rev.com/transcript-editor/Edit?token=B1CJkd-wqX7Jq9GBNHKnY9fbkPSMpwj1q4ojkbyAtUfY0XA7uo_3YaX2vAeB4HZpq_XHxrUpBJRqcZBnJZrrpVJHKis&loadFrom=DocumentDeeplink&ts=442.74)):

Now, do you see what I mean? You were putting in your mind the other side of the conversation and you were wrong, most of you. But you were trying to piece it together. If you hear someone on the phone say, "I should see a solicitor," what do you think is happening at the other end? Could be anything. It could be a marriage breaking up. It could be a business collapse. It could be a man who has been found out in a crime. Or, if you hear somebody on the phone say, "Have the results of your test come through yet?" What is it, a school examination or a doctor's examination? Now with a letter you've got one side of a correspondence, and you've got to guess the other side. You've got to reconstruct it in your mind. And with some letters it's fairly easy with other epistles. It's quite difficult. But that's part of working harder to understand the Bible (I think that's the title of my seminar sometime).

([08:20](https://www.rev.com/transcript-editor/Edit?token=48oGZMDii7b9sPiTuqspd5oyYz-Dl_ZoYvwhQMn5WiDoyXEDsVmo8oZMTTIZktyfvtcTCOT-RntX0_RRUyvQuBbQsRI&loadFrom=DocumentDeeplink&ts=500.55)):

**Well now when we read Philippians, you read between the lines;** that's very important reading an epistle. And so, for example, in chapter one, Paul says "You don't need to be concerned about me." So, what does that mean? It means they were concerned about him…do you see? We read the other side of the letter; and the Philippians were worried about him. And he writes back and says, "No need to be concerned about me. Actually," he says, "I'm more concerned about you." So he is responding--- corresponding---to what is happening at Philippi, hundreds of miles away.

**When we get into chapter two, we find that he's stressing the theme of unity, *"Complete my joy by being like-minded."***Now read the other side of that. What's the other side of that? Simply, that Paul's concern about the Philippian Christians was that disunity had begun to creep in. That's reading the other side of the letter all the time, and we need to do that. And so, as our theme tonight is 'Unity in the Gospel', then **we've got to realize that we'd never have heard this if there hadn't been *disunity*;** we'd never have heard what Paul said about the Lord's Supper if they hadn't been getting drunk at the Lord's table in Corinth!, You'd never have even had that wonderful chapter about love in one Corinthians 13 if there hadn't been a lack of love at Corinth. So, constantly when you read the letters of the New Testament, read the other side. Read between the lines. See what's going on there.

([09:59](https://www.rev.com/transcript-editor/Edit?token=qtKFO1eIpcnZ4RhWckI7fk2pdWgp80DUmnRtDhC-pAiljMPzQiQw0OPxbHtQzK1BSuHawpRqceNKaS7_a14kSAul9Q4&loadFrom=DocumentDeeplink&ts=599.82)):

The reason for doing that is that **the Bible is meant to be a mirror**. And a letter is a mirror of a

situation (maybe hundreds of miles away), but it's a mirror to that situation. And as we see first, the mirror image of the letter, we begin to see the mirror image of ourselves. The Bible becomes a mirror to us. And James says that if you read your Bible, and then forget what you've read, and don't do anything about it, you are like a man who looked in a mirror, saw himself, and immediately went away and forgot what he'd seen. Bible study is a waste of time if you look in the mirror and see yourself, and then forget what you've seen. **So we're going to look first at the mirror image of Philippi and as we do so we might just see our home church, or even ourselves in it.**

([10:58](https://www.rev.com/transcript-editor/Edit?token=y-nHA6evAXKozG1b2OdXtb7SHFd-jJGgr_fBggCXy2VjFGSYxlJSA0qpDRSsve_zSmpwzG5qY571xzSQTXps2Mnp_fU&loadFrom=DocumentDeeplink&ts=658.11)): **1. The Purpose of Unity**

Well now, that's by way of introduction. **The *first* subject tonight, out of six subjects, is this *'The Purpose of Unity'***. What's the point of being united? Now I'm afraid today we take it for granted that unity is a good thing; but, why is it a good thing? Have you ever thought about it? It's been the flavor of the month for quite a long time, has Christian unity; but why? What's the point? I remember listening to a Pentecostal pastor from Latin America. He said, we grow by division. He said we have one church. And then we have a big argument and we have a split. We then have two churches. Then the two churches have arguments; we then have four churches... then we have eight; and we multiply like that, and we're the fastest growing church. Well, so what's the argument for unity in a situation like that?

([11:53](https://www.rev.com/transcript-editor/Edit?token=vG7zkaZpznR3jxZtL5q8zGiiSs22Gy3M3_T57gAwRjGAbk14hI6R-rxJc-KUcf4N1mCO4ukUr4hgMtcvymxHk8IMbRE&loadFrom=DocumentDeeplink&ts=713.84)):

Well, let's ask the question. **Why should Christians be like minded?** Why should we be united? What's the point of us being together? Not just on a week like this---it's easy to be united for a week at Butlins. It's when you get back home, that it's not so easy. So, why should we be united? **Well, Paul gives us two reasons.** Before I give them to you. Let me underline that Paul is primarily talking to one church. When we hear the phrase church unity, your Christian unity, invariably, we think of something pretty big---bringing denominations together in merger after merger. That's not what Paul is concerned about here. He's concerned about unity in the local church; and, frankly, that's the most important place for unity to be...at least for it to begin.

([12:45](https://www.rev.com/transcript-editor/Edit?token=dMeaK3-C78IsaA83eYItSqjiRX_0P7oVU62myCvoDa-9kGSW5I4XThxnIDl_bf03ydABua-Tx53XV8yOzsuq-mkmMG0&loadFrom=DocumentDeeplink&ts=765.95)): ***Unity Demonstrates the Gospel***

So let's look at unity in the local church. And the two reasons he gives for the urgency of being united are these **number *one*, to demonstrate the gospel**. That's the first: to convince people that what we say is true. And you can't do that if your lips and your lives give two different messages. You see the two ways in which people receive things into their soul are the eye and the ear: the eye gate and the ear gate. And if the eye and the ear give two contradictory messages, people always believe what the eye tells them rather than what the ear tells them. In Guilford university, they had an experiment...well, they actually put it in the high street of Guilford...and there was a TV set. And on the screen in the main street was the face of a man who kept saying one word, "Pop, pop, pop." But out of the loud speaker was coming a different word out of the loud speaker. A voice was saying repeatedly, "Dad, dad." So you saw the man saying, "Pop." But you heard "Dad, Dad, Dad." And passers by were asked to stand in front of the TV set for one minute and write down the word that the man was saying. And you know that nine out of 10 wrote, "Pop." **Because actually nine out of 10 people lip read**. You're reading my face now. If I turn my back on you for the rest of the address tonight, you would lose three quarters of what I'm saying. **The eye gate overrides the ear.**

([14:31](https://www.rev.com/transcript-editor/Edit?token=5uDoQvD8s5iBjSxw5p2I4h4AXVRXEXxQa-FlYctmUcjUAN732Au3Sdcx2fFnQDf-9aGQXJ7KwLZNCkGkuPwKhk4ER5k&loadFrom=DocumentDeeplink&ts=871.1)):

What did I say? Somebody explain to me what I said!!! They're losing it all. Excuse my back, but the front's worse.

([14:47](https://www.rev.com/transcript-editor/Edit?token=eGFWZBzzXpznVT4v2tX87LIzrLaMW46VCdPV8ETvVaszDT_7W4uEAbx01GqqHyA8I3TDLgtJrtpqtHbYDQ6_U_W-pwQ&loadFrom=DocumentDeeplink&ts=887.74)):

When you see a film in which the soundtrack is no longer in sync---in synchronization---with a picture and you see somebody's mouth move a second or two before the sound comes, what do you say? Do you say, "Somebody should adjust the picture?" Or do you say, "Somebody should adjust the sound?" Think of it.

([15:10](https://www.rev.com/transcript-editor/Edit?token=c0wX8FSjnLTGoHxy_R2UqONAmumH0Knj3AL-DqCWQi3XhEGsSdVz42XNV7MgzWJbtWRu7zKkhd5gtTeIBZeDtv-uyFs&loadFrom=DocumentDeeplink&ts=910.02)):

You see the world isn't waiting to *hear* the gospel. We'll find that this year with all the evangelistic efforts going on---and there are many...and thank God for them. **But, nevertheless, the world is not wanting to *hear* the gospel; but they are wanting to *see* it**. And they have a right to see it. And we have a responsibility to let them see it. And one in the eyes is worth two in the ear any day---especially in a televisual age. *“Actually,”* Paul says, *"I communicated the gospel by word, deed and sign."* He says, "You had my message. You saw how I lived. And you witnessed signs and wonders." Words, works, and wonders they're called nowadays? But word, deed, and sign. Do you notice that two of those are for the eye? And one is for the ear.

([15:56](https://www.rev.com/transcript-editor/Edit?token=rK4rOcotc2p450axEj9g98G-z-Bk3LroGCIQZdVb_2yFyTXPfDrUVofB7rpsfthmR8pVErgxlZDkWVIxJxTp4BGxGZw&loadFrom=DocumentDeeplink&ts=956.72)):

As we go out this year to evangelize in fresh ways, don't rely on words only, will you? Word, deed, and sign: the deeds---the human deeds, and the divine signs are the proof that what we say is true; and the world demands such proof. And the world has a right to demand it. It was Nietzsche, the philosopher behind Hitler, who said, "If Christians looked more saved, I'd want to be saved." He was just repeating the words of somebody else centuries earlier.

([16:35](https://www.rev.com/transcript-editor/Edit?token=00rHCyuH55R_Qqkw7UGn1FpayiMvARD6Cn3vZ1mtZ1K3cHZE90J56o8TPE7m0AwGs_HxwCVzCKRpkhsQsuONwhvSJHI&loadFrom=DocumentDeeplink&ts=995.08)):

The first reason to be united is to demonstrate the gospel. We're preaching a gospel of forgiveness. We're preaching a gospel of restored relationships. We're preaching a gospel of reconciliation. We're preaching a gospel that Jesus can make bad men good. I had the privilege of preaching at the Lawyer's Service in the Strand Temple Church, the annual service of the judges. And the pulpit there's like a (courtroom) dock; and the judges were sitting down there; and Lord Denning read the lesson. And I felt I was in court when I climbed into the pulpit. But the Lord gave me a wonderful text from Romans eight, 'What the Law Could Not Do, God Did'. And I enjoyed that. And I said, "The law can restrain evil. The law can punish the evildoer. The law can protect society, to a degree. But the one thing the law can't do is make a bad man good!

([17:36](https://www.rev.com/transcript-editor/Edit?token=Phszhd88jvu4i1EndiT2Cb8YPElZHZblCVL_krrOJXmLnJLpIubjIeoz-jhHxThdlzqR1d5m8gy-j_p9PGJkRt7BRrk&loadFrom=DocumentDeeplink&ts=1056.47)):

I gave a lift home to a man who came to our church, and he obviously wasn't used to church, and I recognized him as a near neighbor. But, I thought, "If I take him home in my car, it gives me a second bite of the cherry." And, as we went home, I said, "Well, how do you enjoy being in church?" He said, "All right." I said, "What about the sermon?" He said, "You said that Jesus saves you from our sins." And I said, "That's right. I did. I believe it." He said, "Give me a list of all the sins he saved you from." Now, how would you like to answer that question? And do you know, the Lord used an unbeliever to challenge me, because the first one that came into my mind, I wasn't saved from yet. And the Lord Jesus said, "You won't let me save you from that!"

([18:32](https://www.rev.com/transcript-editor/Edit?token=RGiBz4NAueyByGH_UITsexy_QIOuBDqdgPzoZ8DBpYMX2hjnIfm0MtGWBJwk5oD06UYEfxsycMky_sV0C7HWGzjfGNo&loadFrom=DocumentDeeplink&ts=1112.34)): ***Unity Helps Us Defend the Gospel***

The world has a right to see the gospel. The first reason to be united, to be reconciled, to be one people is to demonstrate the gospel. **The *second* reason is to defend the gospel.** Paul says, *"I want to hear, whether I come and see you, or am absent, that you're standing firm as one man, contending for the faith of the gospel..."* It's a lonely business, trying to do that on your own. And he went on to say, *"Not frightened by those who oppose you."* There are many who oppose the gospel, both outside and inside the church. Outside the church, we are in a secularized, humanized, hedonized society. And the gospel is absurd. It's a joke to them. And we have to stand together to defend the faith of the gospel because there's nothing else that can save them.

([19:30](https://www.rev.com/transcript-editor/Edit?token=i8_tqQdiUusd5FVELxZWu7f2Yn09-C2BuwvL_uv8L26ep2osY7vTqIMCe7ftOvzoRaINutg3MdZaS2-SiUX9SBIRMzc&loadFrom=DocumentDeeplink&ts=1170.4)):

But I say it with tears...that **the biggest battles for the gospel we have to fight are inside the church now,** because the world is getting right in; and all that thinking, that relativistic thinking is coming in and ruining an absolute gospel. By an absolute gospel I mean a black and white gospel---a gospel that says, "This is true and that is false." A gospel that says, "This is right behavior and that is wrong behavior." **And even the gospel itself is being *relativized* inside the church.**

([20:01](https://www.rev.com/transcript-editor/Edit?token=DKAk3p78qrSJT1iZ8SIeAceblL7oIQcBIpNPZEmyWyPuvlIFk6nC-0WLLM72UD6-_4IawfKPV8_DUvTpw7qEjY6-Huw&loadFrom=DocumentDeeplink&ts=1201.92)):

**It is also being *synchrotized* and put alongside other faiths.** And our Jesus is being put in a pantheon with Hari Krishna, and with Buddha, Mohammed and Confucius. In my Bible it says, "It is Jesus, who at the last day of judgment will judge Mohammed, and Buddha, and Confucius, and every other human being, whether they founded a religion or not."

([20:28](https://www.rev.com/transcript-editor/Edit?token=ZGXEOpTYZVRliiXfsN5beO5ySELKFiE1ZrruHMkI6iHZmdfqBTvKhTeLOzeBTDvslG0UeKTRah5A0oObQFKGyFuJTjs&loadFrom=DocumentDeeplink&ts=1228.56)):

**And our gospel is being *feminized***; and God is being prayed to as 'mother'; and Jesus is hermaphrodite; and the Holy Spirit is a woman. And C S Lewis says, "If you pray to God as mother, you are not praying to the Father of our Lord Jesus Christ."

([20:44](https://www.rev.com/transcript-editor/Edit?token=ybWn72fP5cm1KXhmEknM5o6DUxzMrfF9ett2UpiqOorxg1X_GA3RbMFZNyBk1dlEQF10Ag3MKIKEUAaliVVysunMPT4&loadFrom=DocumentDeeplink&ts=1244.51)):

**And our gospel is being *politicized*** and turned into a political program---a right-wing program in North America and a left wing program in South America. But our gospel is not a political program, though it leads to political and social action.

([21:01](https://www.rev.com/transcript-editor/Edit?token=XGRsgG6PzCI_jyuuZJ7EaL8KC9VQHH_TYkIz8UhbXC8XjGSFseTJvZMlkW8PHBDHupTwkC2ERssAZhFl8ZjpoMQbUi8&loadFrom=DocumentDeeplink&ts=1261.21)):

And we have to stand together, contending for the faith of the gospel. We won't do it separately---you get picked off one by one. It's one of the reasons I'm glad that Evangelical Alliance is here. It was founded precisely for that purpose: that we might stand together for the faith of the gospel. So these are the two reasons that Paul gives for the purpose of unity.

([21:26](https://www.rev.com/transcript-editor/Edit?token=r0KbMWxom5oJUxBX8_r4dgVrEo-St-dTEppn0f9GlpAfS7KoMmDclGkteKrRPnbF0NzxXwxn4BtBoUQ2Rz9uF5m-08g&loadFrom=DocumentDeeplink&ts=1286.771)): ***2. The Five Ingredients of Unity***

**Now, let me move on to ‘The *Ingredients* of Unity’**. If you're going to cook a cake, you've got to

start with ingredients. And Paul is going to give us, in a moment, the recipe for unity. But you can't do anything with a recipe unless you have the ingredients. And so he goes through the ingredients. He gives us five ingredients, without which you cannot have Christian unity. Fortunately, you don't have to have too much of each ingredient to begin.

([21:55](https://www.rev.com/transcript-editor/Edit?token=NICrwHpBThtzBdj3Jbv0dkZDlHweWdFvzIQ6LSpB61l8jDY9OMeOuC1T_SxfWAvf06wBBWbpbehCac2hrUN4MZWVE1U&loadFrom=DocumentDeeplink&ts=1315.75)):

You can build on a little---Jesus can do wonders with a few loaves and fishes. But you've got to have something to start with. And he says**, "There are five things that you must have if you're going to have unity."** He says, "Now, if you have any of each of these five things, we can get you together. Without them, you might as well not try." What are they?

([22:23](https://www.rev.com/transcript-editor/Edit?token=kGoyS-vq4rRtkSWUXe1geI_-E7faV32KRZGxFWgkYdNR8UAGzZprsfdmZ70K_EoVc0lyUnqIyjWAQLOtzH3KQDEGjko&loadFrom=DocumentDeeplink&ts=1343.14)): ***Union With Christ***

***First* thing: "If you have any encouragement from being *united with Christ*...just any encouragement."** Have you? When you became a Christian, did that encourage you? Did it put courage into you? Did it make you feel better about yourself? That's good. You ought to, you're a child of God now. You're Royal family, now. If there's any encouragement through being united with Christ, we can begin with that.

([22:51](https://www.rev.com/transcript-editor/Edit?token=7Ly8oAo5sWaLL__FB4jyd9mzO95XAP7Qk5ZsC8cKRb1j8cPHXj-PaEK2Q4NGbrlGbuKg_cMrhKYcQy7rEBrXhF1I_ak&loadFrom=DocumentDeeplink&ts=1371.37)): ***Fellowship With the Holy Spirit***

***Secondly*, "If there is any *fellowship with the Spirit.*"** It's so important not only to know Jesus, but to have and know, personally, the Holy Spirit. Do you know the Holy Spirit personally? Do you have fellowship with the Holy Spirit? That means do you have partnership with the Holy Spirit? Do you find them doing things with you, and that you can do things with him? Then let's start with that, says Paul. If there's any of that, we can build with that.

([23:23](https://www.rev.com/transcript-editor/Edit?token=y6rk2apTOTQIXr0bEZiVacdKFL31AD-oIudjNV_1fjxIR1IYDZzEYzkJJxR1r5HYVYO7Y7j2rU-hATcmnTTJBb3mpkc&loadFrom=DocumentDeeplink&ts=1403.65)): ***Experiencing the Love of God***

**The *third* thing he says**...I'm sorry. I've got them out of order. It doesn't matter. The next thing, ***"If there is any comfort in his love."*** Have you found any comfort in his love? When you didn't know where to turn; when you were at your wit's end and you realized God loved you, didn't you find a comfort in that? Then we can begin with that.

([23:51](https://www.rev.com/transcript-editor/Edit?token=RNpXquTA1CA4EoCGOTIH-ZuFz2FHFjT5dI0oW_j9cSGJWCKICYCGM-Ip7eUg1VYwj8d0lsYvo8XnYvI7rK1ryKnaKsI&loadFrom=DocumentDeeplink&ts=1431.32)): ***Tenderness Toward One Another***

Two more things...any tenderness, any tenderness. You know, if there's one thing I've noticed, it is that Jesus makes tough people tender. Have you noticed that? I was on a plane, going to Berlin and sitting in front of me were two Alca Indians with filed pointed teeth. Their first time on an airplane, and they were being taken to the Berlin Congress on Evangelism, by a lady, Elizabeth Elliott, whose husband had been murdered by those men. And she had to mother them; she had to take them to the toilet at the back of the plane and show them how to use it. She had to show them how to eat the packaged meal that came around and take the plastic covers off. They had never been out of the Amazon jungle before. And dear Elizabeth Elliot, she wrote a little forward to my book 'Leadership is Male', that's the commercial. But anyway, the way she handled these two...and she introduced me to them. And you know, when I looked into their faces, I didn't see the pointed teeth that had eaten human flesh. I saw two men I'd trust to babysit with my children. The tenderness in their eyes. You can always tell from the eyes can't you?, They were tender men. And they were the men who had killed her husband. They were the men who'd kill their enemies and eaten them. And now they were tender. I've known grown men who've never cried since they were little boys. When they've got baptized in the Spirit the tears flowed, just like that. There's tenderizing in the Spirit.

([25:32](https://www.rev.com/transcript-editor/Edit?token=wf0O0pLX9nLzooeeE8yOAHUlxbt4In29UyCcnG-vkqNybLN9aqQDt0kN2eUaJB7IHjd1hdKa0Ob-Y1zBx41ONo5wbiM&loadFrom=DocumentDeeplink&ts=1532.71)): ***Compassion for Each Other***

**And the *fifth* ingredient for unity is *compassion*.** That means to feel deeply. Do you notice how emotional all this is? Some people are scared of emotions. Well, I don't want any emotionalism; but if God can't touch your emotions, then God help you. He takes this heart of stone and He gives you compassion.Well, there it is. **If you've got any of those five things, we can build Christian unity; but without them, no way, because it's Christian unity, which is quite unique**. You can't build it with people who don't know the encouragement that's to be found in Christ; who don't know the fellowship of the Spirit; who don't know the comfort of God's love; who don't know the tenderness and compassion that only God can give you. Even after life's treated you so badly that your face and your heart are hard as granite.

***Being Like Minded***

Now, Paul says, *"If there's any of those five things at Philippi, then make my joy complete."* Or here's a man in prison, on trial for his life and possibly facing beheading. And he's able to say, *"I'm nearly totally happy. There's just one of the things spoiling my happiness: that you're not united. Complete my joy by being like minded."* And this is the first time he introduces a key concept to the whole letter---the concept of mind. **This whole letter revolves around the mind---a mind that is filled with things that are lovely, and pure, and good report; a mind that is the mind of Christ; a mind that is like-minded with others.** **Unity begins in the *mind*.** It doesn't begin with organized ecumenical experiments. It begins in the mind. It's all in the mind. The wrong thing in the mind can't unity. So he says, *"Make my joy complete."*

([27:32](https://www.rev.com/transcript-editor/Edit?token=Vgc1OwR-qD59FSmbTl8OrUCO74MfpqdPs4pzyrVOxhMVs-1fhE_xWfGyvISY_e8mvTZqaye7yv-vkXDd1oapmupDgXs&loadFrom=DocumentDeeplink&ts=1652.01)): ***3. The Goal of Unity***

**The *third* subject tonight is ‘The *Goal* of Unity’.** And I can deal with this very quickly. It's the goal of being of **one *mind***, **one *heart***, and **one *will***. That covers every aspect of our personality. He says, *"I want you to be like minded, of the same love, and one in Spirit and purpose."* That's a unity of heart mind and will. And that's exactly the same unity that Jesus had with his Father. It was an invisible unity---you couldn't see the unity---but there was a unity there that when his mind and the Father's mind were expressed, they said the same thing. When Jesus felt angry, that was the Father being angry too. When Jesus felt compassion, that was the Father's compassion. And Jesus's will was so totally one with the Father, that even when under the greatest pressure he faced, he was tempted not to do his father's will. He finally, with sweating drops of blood on his forehead said, *"Father, not my will, but yours."* And that is the unity he prayed for us on the night before he died: *"Father, that may they be one as we are one."* And how are they one? One mind, one heart, one will. And that's exactly how Paul defines the goal of unity here. "That you may be like minded---the same, love, the same purpose and Spirit."

([29:16](https://www.rev.com/transcript-editor/Edit?token=Tm08Axmynh9OBgJpCZ0eYdWEoII---DRaz2P2ka3pFdeU2s-RgA0UUWo3SjMN2Pl0APRHMXlst4LDZAtvCdsv5iWKX0&loadFrom=DocumentDeeplink&ts=1756.65)): ***4. Obstacles to Unity: Self-Importance and Self-Interest***

**Let's move on then to ‘The *Obstacles* to Unity’, my *fourth* subject tonight, 'The Obstacles to Unity'.** And there are two; and they are surprises. **The *first* is self- importance. And the *second* is self-interest.** Those are the two obstacles and they are both in the mind. They may never be expressed in word or deed; but the thought is the obstacle to unity. Literally, self-importance should be translated 'desire for prestige'. That's one of the biggest problems, even in Christian circles. If you think that you're more important than others, you're an obstacle to unity. If you think you're indispensable to the kingdom, you are an obstacle to unity. May I give an encouraging word to those who have an inferiority complex? You're not a problem to unity. You're a problem in other ways, but it's those with a superiority complex who are the real obstacle to unity---those who feel that they are better than others. And if we don't feel that individually, we sometimes project it into our group...Our denomination is really the better...Our group of churches is really the best. It so subtly creeps into our thinking. And it's an obstacle to unity. Paul says, *"Until you can think that others are better than yourselves, then your problem to Christian unity."* Paul had to learn this road of humility, and you can trace through his letters, a growing understanding of himself. In his early letters he called *himself 'the chief of the apostles'*. In his middle years, he called himself *'the least of the saints'*. Sorry, *'the least of the apostles'.* And then, *'the least of the saints'*. But at the end of his ministry, his last letter, *"I'm the chief of sinners."* Notice the downward track: least of the apostles, least of the saints, chief of sinners. And he meant it.

([31:45](https://www.rev.com/transcript-editor/Edit?token=kMcXwXMb0Dseg8EI6KoSLW3NAkJx1Aj7SjBHgCBQQz9FtjP7MfhyVf9NlC0q3eHcI6nmhnWi_5z3kesHjatS_UhHKc4&loadFrom=DocumentDeeplink&ts=1905.03)):

I was once challenged with a lovely little poem. It goes like this. “Once in a second passion, I cried in desperate grief. ‘Oh Lord, my heart is black with guile, of sinners, I am chief’. Then stooped my guardian angel and whispered from behind, 'Vanity my little man. You're nothing of the kind.'" And there is a false modesty that is a kind of inverted pride; but genuine humility is the essential ingredient of unity. **You cannot have unity without humility, it’s just impossible.**

([32:19](https://www.rev.com/transcript-editor/Edit?token=eY8hdX9JKk_4TgPWujQ3eMX0THYj3xxUuopbmkmgtFWFJuxxJsETu4EN4RzN9PrKojJtrFGaN_otCMCyDv7rxc8XNxg&loadFrom=DocumentDeeplink&ts=1939.26)):

**The other obstacle to unity Paul mentions, is *self-interest*---**looking after number one, living for your rights. If you don't look after number one, who will? **This word *'rights'* is bedeviling our society**. It goes back to a man called Payne in Norfolk who, centuries ago, wrote a book called, 'The Rights of Man'. It was about the time of the French revolution and, not to be outdone, a lady in Paris wrote a book at the same time, 'The Rights of Woman'; and from then on, the word 'rights' has got right into our political and social life. It's now enshrined in the United Nations document U244, 'The Declaration of Human Rights'. And it's a word you can read almost every day in your newspapers, 'rights', 'rights'. Listen. As long as people think of 'rights', you cannot have unity. It is self-interest. I want to tell you this, that in the kingdom of God, we have no rights, whatever. We don't deserve a thing. If God had dealt with me, as I deserve, you wouldn't have a preacher tonight. And if God dealt with you, as you deserve, there'd be no congregation hit tonight.

([33:40](https://www.rev.com/transcript-editor/Edit?token=be4CH-qlgfo3_HbB6_mNoLLunaN5gTqzPbHbeHdfU0Gk62wforS4ttCOMoiusr6XOs3P32J_pUDZTRtwi9xfmR5q9cA&loadFrom=DocumentDeeplink&ts=2020.31)):

Sometimes I wake up in the morning and feel like a Christian. And when I do, I go and make a cup of tea; it's quite a notable occasion. But when I do, I go out to the front door into the cold, and I pick up two white things and I carry them in---the daily pinter (milk bottles). And I never do it without remembering a verse in Lamentations:*“Your mercies are fresh every morning.”* And I thank God for my mercies. I get my pension in a few months (every little helps), and I'm fit---that's not a right; that's a mercy. We've got a home of our own to live in---that's not a right; that's a mercy. I've got enough work to do---it's not a right; it's a mercy. And His mercies are fresh every morning. As soon as you think of your rights, it's an obstacle to unity. Self-interest---the world is doing that all the time. But in the kingdom of God, you have no rights. What is Paul's saying? He's saying, **"In the mind, humility is the essential ingredient of unity. And in the mind, pride, whatever form it takes, is the biggest barrier.**

([35:03](https://www.rev.com/transcript-editor/Edit?token=QH-kRp6xLuohnJeUAN9RQ00uZkFLBLpxgHSJ7XTilx7QV7DhSvlJjAV7mRAm6hvVD4kkFVz3XV25WbWA85AvLWW-45s&loadFrom=DocumentDeeplink&ts=2103.13)): ***5. The Secret of Unity: The Mind***

**And so he comes to what I want to call *'The Secret of Unity'***. Perhaps one of the most beautiful passages in the whole New Testament, and probably the best known in Philippians, because it's read so many times; and it begins, ***"Have this mind... (there's the word again)...have this mind in you, which was also in Christ Jesus."*** Now I have to tell you that that particular statement is one of the most difficult to translate and understand in the New Testament. And though I don't want to confuse you, I have to tell you what is difficult about it. It sounds a simple statement. It sounds as if I should try and imitate the way Jesus thinks. That's a simple reading of it; but it's not so simple. For one thing, the word 'you' is plural. It's not, *"Have this mind in you, and you, and you,"* but, *"Have this mind in youuuuu."* And that's a different phrase. It's the same phrase that is used when Jesus said, *"The kingdom of God is in youuuuu."* He doesn't mean inside *each* of us. It is better translated *'among yourselves'*. *"The kingdom of God is in your midst. The kingdom of God is among you."* And this is, ***"Have this mind in your midst; have this mind among you."*** Now that's a rather different angle on it. Isn't it?

([36:34](https://www.rev.com/transcript-editor/Edit?token=nock8RgRyHiyghxadCNm0G2KdY7IfCAok5xgexLE-iZ55IRjFJ7UiOq52Tb1lLGVaVBUtfa42LM08Pa2YxtBUhjVMvU&loadFrom=DocumentDeeplink&ts=2194.11)):

**But it's the second half of that sentence, which is even more difficult.** There is no verb in it. And therefore, most translations have to invent a verb to make sense of it. It literally says, *"Have this mind among yourselves, which in Christ Jesus,"* and there is no verb. And so, usually the verb is supplied, *"Which was in Christ Jesus,"* or, *"Which is in Christ. Jesus."* I believe that's a mistake; and a number of better scholars than I could ever be, have said the same. And they say, we should understand the implicit verb, *"Which you have in Christ Jesus."* It is not something you must try and get. You already have it!! ***"Have this mind among yourselves, which you have in Christ Jesus."*** In other words, you've already got his mind, let it affect your relationships. Don't try and have his mind. You have it already, use it.

 I'm reminded of something that Watchman Nee said in that most helpful book, 'The Normal Christian Life'. And he said there that a woman came to him once and said, "Pastor Nee, I am so impatient with my children. Please, will you pray that I may have more patience with my children because I feel it's a bad witness to my neighbors?" And he said, "No, I won't pray for that, because you never will have more patience with your children than you've got." Now," he said, "I will pray that you will let the patience of Jesus touch your children through you." That proved to be the answer to her problem. He was saying not, "Have this patience, which was in Christ Jesus." He was saying, "Have this patience with your children that you already have in Christ. It's yours, but you're not letting him govern your relationships. Your mind takes over when the children upset the paint pot. Your mind takes over when they irritate you. Instead of letting the mind of Jesus take over."Now, that's the meaning of this statement. **Let the mind of Jesus take over.**

***The Beautiful Mind of Jesus (Philippians 2:5-8)***

**And now comes this beautiful statement about the mind of Jesus**. Now let's just get this word 'mind' very clear. It doesn't mean brain. It doesn't mean intelligence. It's got nothing to do with IQ. In fact, the higher your IQ, the more difficult it is to have unity, if you have your own mind. Brilliant people are not easy to get on with.

([39:18](https://www.rev.com/transcript-editor/Edit?token=SFSdN4aw5k1-PoLD7-tMcH1B2jLMIoea5E4LVsj7QUNUXepPZUawmCJ1xo-6XQ6IS8yK2QfNJ3oob_DlxLSZZ8NtltU&loadFrom=DocumentDeeplink&ts=2358.88)):

**So, what does it mean to have the mind of Jesus?** Well, we often use the word 'mind' not to mean anything about intelligence. For example, we say, "I have a good mind to....." Now, that's exactly the meaning here. "I've a good mind to..." It's your intention. It's your attitude. Or, a lady said to a friend of mine about her husband. "I just gave him a piece of my mind." And my friend said, "Are you sure you could afford such a generous offering," which revealed his mind. Now, do you see what mind is? It's the frame of mind. It's your mind set. And your mind is revealed in your choices...in your choices. Every time you make a choice, you reveal your mindset. Now my grandfather, who was a pastor evangelist...(But he died when I was four, so I hardly knew him. I just remember a man with exactly this shape of beard and people telling me, I look just like him, but that's all I remember)... But I've heard so many lovely things about that man from other people. And I'm just glad to have his blood in my veins, or his DNA in my genes, or whatever it is these days. Here is one little story. Somebody told me that whenever he was handed a bowl of fruit, he carefully inspected them all. And if there was a bruised apple or a banana that was going brown at one end, he always took that piece of fruit. And somebody said to him once, "Why do you always take the bad one?" And he said, "Because if I don't, someone else will get it." That was my grandpa. What a mind? He had a mind to save other people, getting the bad fruit. It's just a simple thing; but that choice revealed his mind.

([41:28](https://www.rev.com/transcript-editor/Edit?token=xhDPmlOxh7qe2yF86UlNWh72IBzDQnVR1kMX6MWDtzE7KyfQJIsFHPWRCwxi0_JLYlQmgYfNLHTv4ZcS8im3ZIHLFcc&loadFrom=DocumentDeeplink&ts=2488.89)):

Now let's look at the choice Jesus made. And we come to this matchless passage, which should in your Bible should be printed as poetry, because it's sheer poetry. Paul waxes lyrical here. There are six verses of three lines each, and many scholars have unfortunately lifted it out of its context and treated it on its own. **And I want to mention the two big mistakes that commentaries have made (and that some preachers sometimes make) by lifting this poem out of its context, and treating it as a unit in itself.**

([42:04](https://www.rev.com/transcript-editor/Edit?token=rA__zR5CZkFgnyp2J6IqVc9ieC9XoQvu-Xd6gpvQ04FoNcldEn2jvhEnH6fGL7cCKEJfriNPaV6auBvTL6YxS1ksBmI&loadFrom=DocumentDeeplink&ts=2524.85)): ***Mistake #1: Treating the Passage as a Liturgical Statement***

**The *first* mistake that people have made is to treat it as a liturgical composition, as a hymn, as a song.** And then they debate as to whether Paul is quoting a hymn of the early church, or whether he composed it himself, or whether it came spontaneously; and gallons of ink has been spilled, discussing his poem---even discussing how many verses it has, how many stanzas, what the meter is, and what the scan is. And they miss the point. It's not a liturgical statement. Paul does wax lyrical; but then when Paul speaks from the heart, he often does become quite poetic. So do you when you send birthday cards and Valentine cards. There's not a prose statement inside. There's always a poem, because poetry is the language of the heart. And Paul's heart is speaking here. Not his head, His heart is speaking about his beloved Christ. But it's not the liturgical.

([43:05](https://www.rev.com/transcript-editor/Edit?token=dt-SzOw57zCIFojIkcVpyCP0TvF62fdJt_TIUrmbnXfJ14NHIhuDfteC5Lx6zXo9dM6dLDaxXFgp31dYOEh6n2FdVOY&loadFrom=DocumentDeeplink&ts=2585.67)): ***Mistake 2: Treating it Out of Context as a Theological Statement***

**The other mistake is a much bigger one. People lifting this poem out of its context assume that it is a theological statement; and they have even produced heresy from this.** They have noticed the words 'equal with God', and then the word 'emptied himself'. And they've taken those two words *'equal'* and *'emptied'* and made a whole theology of it called the 'Kenotic Theory of the Person of Christ' after the Greek word 'kenosis', which means 'emptying'. And they have done it by debating how much of God did he leave behind when he became man? In other words, how much of a God was Jesus when he was on us? Now, it is true that Jesus, when he became man, accepted the limitations of human life, he was no longer omnipresent...he was located in one place. He was no longer omniscient...he could be surprised and admit ignorance of the date of his second coming. He was no longer omnipotent... he relied on the power of the Holy Spirit to do miracles. He couldn't do them as a human being without the power of the Holy Spirit----which is why he was able to say to us, *"The works that I do, you will do too."* And he certainly left his glory behind. Charles Wesley's Christmas Carol: "Mild he lays his glory by." But all this discussion finishes up with a kind of percentage guess... how much percent was Jesus when he was on earth? And they come up with 40%, 50%, 60%. Listen, this does not say he ceased to be God when he became man!! He remained fully God and became fully man. This is not a statement about his nature. It's a statement about his choices---his choices that reveal his mind.

([45:01](https://www.rev.com/transcript-editor/Edit?token=ZIf6km4_-_VYUzpc_u6RN_fn8fkdZmp6Zyh3B7ATWt8ty79nUHSVrwba3dpl34BfrMGnTXZ7FVAaHF8Va7Ajyok1XmU&loadFrom=DocumentDeeplink&ts=2701.05)):

**So let's leave aside the liturgical and the theological arguments in this passage. Let's read it from the heart, in the Spirit in which Paul was giving it to us.** He was saying, ***"Christ Jesus, who was in the form of God, thought it not robbery to be equal with God."*** Now there's a strange word, *'robbery'*. And it's an attempt to translate a word that only occurs once in the New Testament here. It's variously translated *'a thing to be grasped'* *or 'a thing to be clutched to oneself'*. I think the best translation I've come across, which perfectly conveys its meaning is, ***'Christ Jesus did not think his equality with God was something to be used for his own advantage'****.* Isn't that a beautiful translation. He didn't pull rank. He did not see his position as one to be used to enhance himself. Though he was equal with God, he could have pulled rank. He could have come to earth and said, "I am the King of Kings and the Lord of Lords!"

([46:08](https://www.rev.com/transcript-editor/Edit?token=sO5SK_-iDqZvemvFNHI9t3hg7ibKwAAapx0nKS25S44sI1NAW_fWJG6hx4yLbS69zvyLp8OG5zk8MhEGRoTbMvnUEQ8&loadFrom=DocumentDeeplink&ts=2768.06)): ***Christ Chose Humility: to Become Human***

But he didn't say that on his first visit (he will on his second), but on his first he humbled himself; and **he made *three* choices, which are incredible**. **And the *first* was to choose to be a human being.** Do you realize Jesus was the only person who chose to be born? This is the clearest statement of his preexistence in the whole New Testament. He chose to be born. He didn't say, "I was born. I was born," as we do. He always said, "I came." And that's the way that you and I don't talk. "I came." I once was trying to explain this to some children. And I said, "We have at home a tropical fish tank (we did in those days, and we can't now because we travel so much. We can't feed them; but we had a tropical fish tank)... And I said to the children, "If you saw those fish killing each other, and behaving badly to each other, and spoiling life in the fish tank, would you be willing to become a fish and let me pop you into the tank to sort out their problems. And would you be willing to do that, even if you knew that they would turn on you and kill you? But don't worry. I would pick your little dead body out of the fish tank and give you the kiss of life and bring you back to life. But there was only one thing you would have to remain a fish forever...even after you came back to live with us?"

([47:36](https://www.rev.com/transcript-editor/Edit?token=b9Q7HxXCICt0l9-qOVivI6p30T5SJ3TFydwZe-I9sB9e2vFkgCkXRh21781EpG6Ve4kot9KgGugUlLTbMlQEfsCxFxc&loadFrom=DocumentDeeplink&ts=2856.46)):

Now, it may sound a bit crazy to put it this way. But listen, Jesus did not become a human being for 33 years. **He became a human being *forever***. He is still a human being, "There is only one mediator between God and man, the man Christ Jesus." It's heresy to think that he only became a man for a few years. He decided to become a human being like me forever. There's a man controlling the universe tonight, a human being. And that was his first choice. Now supposing you chose to be born and you could choose your parents (which is what Jesus did), and you could choose what level of society you came into. You could choose the house you were born into. What kind of situation would you choose? Well, we know the answer to that, because most people here have got the very best house they can get a mortgage for. We get the best we can afford.

([48:40](https://www.rev.com/transcript-editor/Edit?token=gkimfYYDuW1yuCOYVGwAlvrFDh25NuAv-UHSqQfugEcvVqvqi405shKwGAu2ICjK6wuuu1Kbh0wYTaNSnUkz9iNH1ZA&loadFrom=DocumentDeeplink&ts=2920.97)): ***Christ Chose Humility: To Be Born As a Nobody***

**What did Jesus choose? He chose a carpenter for his dad and a 15 year old Hebrew girl called Miriam for his mother.** And he was born in a situation that you wouldn't choose for your child's entrance into the world: a smelly stable. And Jesus chose all that, remember?? He had the choice which we never had.

***Christ Chose Humility: To Become a Servant and Die Upon a Cross***

**And even during his life, he chose the form of a servant.** Do you know, in the pecking order below stairs, in those days, they had a very strict order of slaves. The second bottom slave used to undo the shoes; and the bottom slave then had to wash the feet, because in those dusty roads, in the hot climate, your feet get filthy and smelly. And you don't sit at a chair when you have a meal and stick your feet out of sight under the table, you recline on your left elbow, and your feet are next t the face of the next person. So it's rather important to have your feet washed before you sit down or lie down at table. And, John the Baptist said of Jesus, *"I'm not worthy to undo his shoes. I'm not worthy to be the second bottom slave."* **And Jesus on the last night of his life, knowing that all things were now in his hands, took a towel and washed their smelly feet. That's his *mind*. That's how he *thinks***; and as if that was not enough, **he chose at the early age of 33 to die; and to die the most humiliating death**. In spite of all the pictures you've ever seen a crucified man was hung stock naked without even a loin cloth. And he was pinned like a butterfly to a board, and left there. It usually took two to seven days for a man to die. And he slowly withered, and died in front of the public gaze. And he chose that. You would never choose that. Never!!! But that was his mind.

([50:56](https://www.rev.com/transcript-editor/Edit?token=2_vkcvpiDlWJfN4lBFZaOAY1TxCiFFJCT-MCD9XKoCoccgPIKYSwflLC3xKIYKQgqvlEraYADLQBj0uNzFteEQiJG90&loadFrom=DocumentDeeplink&ts=3056.25)):

Forgive this illustration. Some of you may find it irreverent, but I don't. I want to tell you about a sheep dog. I used to be a shepherd, and we had a Welsh Collie.

And I love to go out with a sheep dog---in fact, we had one for 13 years while I was pastor. And I like watching the program "One Man and His Dog'. And my wife used to laugh because I'd sit on the edge of the chair and say, "Come boy. Come boy. You're going to lose one!" And I could see the dog losing a sheep. And at one of those competitions, the dog that got the second prize---the silver cup---the interviewer, Phil Drabble, said to the shepherd, "I understand your dog has a plastic hip joint in its back leg." And the shepherd said, "Yes. The vet had to put that in, and he lay on our kitchen table for two months while his leg got better." And Phil Drabble said, "It's amazing. That dog can run and jump as well as any other dog." "Yes," he said, "He's made a good recovery." And Phil Drabble said, "Well, I've never heard of a dog that needed a plastic hip joint. What made it necessary?" And the shepherd began to cry. He said, "I was in the farm yard, and the dog was with me. And I said to the dog, 'Lie down, lie down, stay.' And the dog laid down and stayed. But the dog kept looking at me, and looking behind the barn, and looking at me, and looking behind the barn. And it was trying to tell me something, but I didn't get the message." He said, "The dog could see a huge tractor behind the barn that was coming straight for the dog." And he said, "I didn't see it." And he said, "That dog kept looking at me." But he said, "He stayed there and he let the tractor go right over his back leg." He said, "I'd do anything for that dog." And as I looked into that, shepherd's face---this may be irreverent to you; It isn't to me---I saw the Father's face on the day that his Son died. And he said, "Son, stay there, stay there." It wasn't the nails that kept Jesus on the cross, it was his Father said, "Stay there," till his Father said, "That's enough Son." And with relief, he cried out. "It is finished. It's over."

([53:03](https://www.rev.com/transcript-editor/Edit?token=PKIjGZNyMRtFY-dvclDFrWLKztkKHY5YIx40gAc9cCaQMo8EY9ptq9zMM-O4N7tpsEA81j4HvSPvz-q-vDhrkMHRWmQ&loadFrom=DocumentDeeplink&ts=3183.24)):

*"He became obedient...even to death; wherefore, God has highly exalted him, and given him the name which is above every name, that at the name of Jesus, every knee should bow and every tongue confess that Jesus Christ is Lord to the glory of God, the Father."* **That is the secret of unity.** ***"Have this mind among yourselves, which you already have in Christ Jesus."***

And the red light's gone on, and I'm going to finish there. We'll carry on Tuesday evening.

([53:38](https://www.rev.com/transcript-editor/Edit?token=-r0OWiPUrqh_dIANwTAorV2AURSPS5eTaSUPPasBWnGDyAx6fdW3A98Jm5yl8odJBDtXJj3rz31z1sGjBULT7L8UvyY&loadFrom=DocumentDeeplink&ts=3218.74)):

***“Have this mind in you...between you...among you, which you have already in Christ Jesus.”*** Amen.