

## Introduction

I remember one of my children not being very excited about doing a certain household chore. There were two methods of motivating this child to do the chore. The first method would have been to say, if you do not do this, I am going to give you a spanking. If the child had obeyed because of this method, it would have been external pressure that brought about obedience. The second method would be to give the child some inward motivation, which is the method I opted for.

I reminded the child how much Karen does. She faithfully makes breakfast and prepares the best pancakes and waffles for this child. She also does some not so fun things around the house because they are necessary. Mom never complains. She does it because she loves you. I urged this child to consider doing this out of love and appreciation for Mom. I did not mention the use of discipline. I was trying to give inward motivation.

In the 1 Corinthians 3, Paul deals with strife in the church. In chapter four, he says to them, "what do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?" He is using method one in dealing with the Corinthians.

(1 Cor 4:21) What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?

As a quick review of Philippians, Paul and Timothy have written to the church in Philippi. This is a church that they planted together, shortly after Timothy joined Paul's apostolic team. Paul had a vision to come to Macedonia, and he made a beeline to Philippi, which was a leading city in the colony.

On the Sabbath, he goes to the riverside and finds some women assembled for a prayer meeting. The Lord opened up Lydia's heart to the gospel, and she and her household are baptized. She also prevailed upon Paul and the team to stay at her house. Paul gets imprisoned for delivering a slave girl from a spirit of divination. Then, a God-quake occurs and opens all the prison doors, but Paul does not try to escape. Instead, he keeps the jailer from killing himself. The jailer and his household all get saved and baptized.

There is a special relationship that develops between Paul and this new community of believers. They have a fond affection for one another. Some theologians say that this was Paul's favorite church. The Scriptures do not say this, but we do know that they have a love for one another. It is now about ten years later and Paul is under house arrest in Rome. He is in his own rented quarters, but he is chained to one of the Praetorian guards, the elite division of the Roman military. Because of his imprisonment, Paul rejoices because the cause of Christ has become known throughout the whole Praetorian Guard.

We took a look at what is meant by the gospel. By translation, it is the good news. We saw how the gospel was the good news about saving people from their sins, healing their sicknesses and diseases, delivering them from demons, and comforting the afflicted. Jesus and His disciples went about proclaiming the gospel and healing the sick. Matthew, Mark, Luke, and John are called the gospel accounts. They contain the good news about the birth of Christ, the ministry of Christ, and the death and resurrection of Christ.

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(Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God.)

The gospel was under attack and Paul wrote the book of Galatians to defend the gospel. He was defending the message of grace. We are saved by grace alone, and not by works. We do not have to be circumcised, observe religious holidays, or anything else. We cannot earn our salvation. It is a free gift of God that we receive by faith.

I mentioned there are still attacks on the gospel today. There is an attack on the gospel today that it is simply the four spiritual laws. They have minimized the message. They have stripped the gospel of its full message. Many have said that God does not heal today or do the signs of the gospel. We saw that the gospel included healing and deliverance of all kinds. Some groups say that they are full gospel, to differentiate themselves from those who do not believe in the power gifts today. The full gospel includes all the gifts of the Spirit. I believe a more accurate description is that many today have a Minimized Gospel. The gospel by itself is full and contains everything.

Another attack on the gospel comes from Calvinism. They say that God has already picked out the ones He will save. They say that Jesus did not die for the sins of the world; He only died for the sins of the elect. This is called Limited Atonement in Calvinistic theology. It is the L in the TULIP acronym. The Scriptures very clearly teach that Christ died not only for our sins, but the sins of the world. The Scriptures are our authority and plumb line for all matters of doctrine. The Scriptures teach us that it is not a matter of our own interpretation. We cannot make up our own doctrines and change the meanings of Scripture to fit our doctrines. This is another attack on the gospel.

(1 John 2:2) and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

We saw that Paul was passionate about the gospel. He had been entrusted with the gospel, just as we have been entrusted with it. I pray for us to be passionate and to be faithful with the gospel.

We also saw that Paul was full of joy. He had an inner joy that was not dependent on his circumstances. His joy came from the presence of the Lord. On the other hand, Tony shared how Paul was looking at death. He said that to die is gain and to live was Christ. When everything is going well, we usually do not pause to reflect on death. Paul is imprisoned. He feels confident that he is going to be released, but he still has some reflections about death going through his mind.

Tony did an excellent job of sharing how Paul's life was consumed with Christ. He lived and breathed Christ. His whole life was about serving the Lord. He spoke about dying well. Two of the best ways of dying well is to live in the presence of the Lord, and to be involved in fruitful labor for the Lord. That was Paul. To live was Christ.

Last week, Karen spoke about Paul's heart for the Philippians. He wanted them to grow and mature in their faith. He wanted them to conduct themselves in a manner worthy of the gospel. And, he wanted them to stand in unity. When he told them to conduct themselves as citizens, he is inferring that they are citizens of heaven. The word for conduct is *politeuomai*, which means to live as a citizen. The root word is *polis*, which means city. We get words like police, politics, and political from the same root. Our place of residency is heaven. We are strangers or aliens here on earth. Many people today treat the earth as their permanent home, when we are just aliens or strangers.

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Strong's G4176, politeuomai; to live as a citizen.

(Phil 1:27a) Only conduct yourselves in a manner worthy of the gospel of Christ

Peter also encourages to live as aliens or strangers. We are to keep our behavior excellent among the Gentiles. Why? Because we are citizens of heaven. We are to live as citizens of heaven. We are to conduct ourselves, behave, or live as citizens of heaven. We are ambassadors of Christ living in a foreign land, and we need to properly represent our country. We want people to receive the good news that we have to share, and we do not want any of our actions, words, or attitudes to hinder people receiving the gospel message.

(1 Peter 2:11-12) Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. {12} Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.

This morning we are going to look at Paul's plea for unity. He gives two different pleas for unity to the Philippians. Then, he shows what this unity will look like. He gives four characteristics of unity. Finally, he gives them some practical keys to having unity. Our text today is Philippians 2:1-11.

### Paul's Plea for Unity

1. Reasons to dwell in Unity
2. Characteristics of Unity
3. Practical Applications of Unity

(Phil 2:1-11) Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, {2} make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. {3} Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; {4} do not merely look out for your own personal interests, but also for the interests of others. {5} Have this attitude in yourselves which was also in Christ Jesus, {6} who, although He existed in the form of God, did not regard equality with God a thing to be grasped, {7} but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. {8} Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. {9} For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, {10} so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, {11} and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

### 1. Reasons to Dwell in Unity.

Paul transitions into this paragraph with the word therefore. He is building on the things he has just covered. He has just told the Philippians to stand firm in one spirit, with one mind striving together for the faith of the gospel. He is going to build on that concept of unity.

(Phil 2:1a) Therefore....

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Paul told the Philippians to stand firm in one spirit, with one mind striving together for the faith of the gospel. We are also to be of one mind, and are to be striving together. We are to strive together for the faith of the gospel. The word strive in this passage is sunathleo. Athleo means to contest or to wrestle. We get the word athlete from it, and it originated with the Greek games or Olympics. Just as an Olympic athlete trains and prepares hard, we are to discipline ourselves and prepare. Then, when the athlete is in competition, he gives 100% of what he has. He does not give a half-hearted effort. He wants to win the gold, the prize, and he puts everything he has into that effort. Paul is telling us to strive or put everything we have in our efforts for the gospel.

(Phil 1:27) Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;

**We are to strive together and contend for the faith of the gospel.** In Jude 1:3, Paul wrote that we are to earnestly contend for the faith. The word for contend here is slightly different. He uses epagônizomai. The root word is agonizomai, which means to contend for a prize. It is where we get the word agony from. These athletes would strive, contend, compete to the point of agony. They worked through the pain. There is a saying, "No pain, no gain," which is how these athletes lived.

(Jude 1:3) Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Our striving together is not to be for a building program. Our striving together is not to be over a seminar or conference. Our striving together is not about establishing a small group ministry. Our striving together is for the faith of the gospel. The Lord does not exempt me because my gift is teaching. He does not exempt you because your gift is serving. He does not exempt you because your gift is exhortation. He does not exempt you because your gift is mercy. We have all been entrusted with the gospel. We have been left here on earth for fruitful labor. We are all to strive for the faith of the gospel with one mind.

After transitioning with therefore, Paul asks four rhetorical questions. First, he asks if there is any encouragement in Christ. Second, he asks if there is any consolation or comfort of love. Third, he asks if there is any fellowship of the Spirit. Fourth, he asks if there is any affection or compassion. The obvious answer to all of these is yes.

(Phil 2:1) Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion,

Another way to read these four statements is to put a since or because in front of them. Since there is encouragement in Christ, since there is consolation of love, since there is fellowship of the Spirit, since there is affection and compassion, we are to make Paul's joy complete.

These four statements are made to encourage the Philippians to live in unity. **Paul gives four motivational reasons to focus on unity.** Paul is telling them that since we have encouragement from Christ, we need to live in unity. Since we are comforted and consoled with his love, we need to live in unity. Since we have fellowship of the Spirit, we are to live in unity. And, since there is deep

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affection from the Lord, we are to live in unity. The KJV says if there are any bowels and mercies. These affections that we have from God are deep seated within us.

When you and I do not live in unity, it grieves the Holy Spirit. When you and I do not live in unity, it is a sin against the Lord. God has richly poured into us. He continually encourages us, pours out His love on us and fellowships with us. Out of gratitude for all that the Lord continues to do for us, we are to live in unity.

Then, after giving these four reasons, Paul gives one final sales pitch for unity before getting into the specifics about unity. He says make my joy complete by... **Paul's joy would be made complete by their unity.**

(Phil 2:2) make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

A few weeks ago, I mentioned that Paul's joy was internal and not from external circumstances. His joy did not depend on whether he was in chains or not in chains. His joy came from within. But, I also mentioned to you that there were about twenty-nine different sources of joy in Scripture. One of those joys is a parenting joy.

In 3 John 1:4, John writes that he has no greater joy than to hear of his children walking in the truth. A pastor has great joy when his congregants are walking in truth and dwelling together in unity. On the other hand, there is great grief when a pastor is continually dealing with strife. Paul is telling the Philippians that he could have no greater joy than to hear of them dwelling in unity.

(3 John 1:4) I have no greater joy than this, to hear of my children walking in the truth.

In Hebrews 13, we are told to obey our leaders and submit to them, for they keep watch over our souls as those who give an account. It continues by saying, "let them do this with joy and not with grief, for this would be unprofitable for you." One of the ways that we can help leaders oversee the flock with joy is by dwelling together in unity.

(Heb 13:17) Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

In the United States, over 1,700 pastors leave the ministry every month. There are a number of reasons given by various organizations and experts. One of the many reasons is conflict. Over 40% of pastors have to deal with conflict in their churches on a monthly basis. This brings grief to pastors, not joy. Dealing with strife wears and grinds on pastors. Many pastors get worn out and fed up with dealing with strife, and leave the ministry.

Paul had to deal with strife in a number of churches. If you recall, he wrote the book of 1 Corinthians to address a number of problems. In chapter three, we looked at the divisions in the church. There were some who identified with Apollos and there were some who identified with Paul. Paul tells the church that they are simply servants of the Lord. He planted and Apollos watered, but God was causing the growth. He wanted them to get their eyes off of them and onto the Lord.

Paul came down very hard on the Corinthians. He does not come down hard on the Philippians, even though there is strife at Philippi. In Philippians 4, Paul asks the church to help Eudonia and Syntyche live in harmony. Paul is dealing gently with the Philippians. He loves the Philippians and has them in his heart. He is thankful and appreciative of the Philippians. He commends them for their love. He thanks them for their gift. But, he wants them to learn to dwell together in unity. He is giving them some reasons why they are to live in unity. He is going to show them what that unity looks like, and then he is going to give them some practical suggestions on how to live together in unity. He wants them to make his joy complete by living in unity. If the first four reasons to live in unity were not enough, then they should consider doing it for Paul.

(Phil 4:2-3) I urge Eudonia and I urge Syntyche to live in harmony in the Lord. {3} Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life.

## 2. Characteristics of Unity

After Paul gives the Philippians some reasons to live in unity, he gives four characteristics of unity. He tells them to be of the same mind, maintain the same love, be united in spirit, and to be intent on one purpose. These are all characteristics of unity. They will know that they have unity when these four elements are in place.

(Phil 2:2) make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

### A. Being of the same mind

**The first characteristic of unity is being of one mind.** The early church understood what it meant to have one mind. We find in Acts 1:14 that the 120 in the upper room had one mind and were continually devoting themselves to prayer. **Prayer is one of the things that brings one-mindedness** or unity. These men and women were told to wait or tarry in Jerusalem until they were clothed with power. They were obeying Jesus' instructions and waiting in Jerusalem. They had single purpose.

(Acts 1:14) These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers.

When Pentecost came, there were thousands of new believers. In Acts 2:46, we find that they were continuing day by day with one mind in the temple. Somehow, even after the church had explosive growth, they were able to maintain their unity and one-mindedness. What were they doing? They were continually devoting themselves to the apostle's teaching, to fellowship, to the breaking of bread, and to prayer. In addition to that, Luke records that they were sharing with one another so that individual needs were being met. **Meeting one another's needs also brings one-mindedness.**

(Acts 2:42-47) They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. {43} Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. {44} And all those who had believed were together and had all things in common; {45} and they began selling their property

and possessions and were sharing them with all, as anyone might have need. {46} Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, {47} praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

I am very excited about the Benevolence Ministry that Lee Griego is overseeing. Why? Because we are taking steps towards helping out those who have needs. The Benevolence Ministry is another way for us to become of one mind.

Another example in Acts of one-mindedness is found in Acts 15. There were people who were upsetting the faith of some by saying that they had to be circumcised to be saved. Paul and Barnabas went to Jerusalem and met with the apostles and elders about the matter. It says that they looked into the matter. Then, it says there was much debate. They were willing to investigate and discuss these things. They ironed out their differences. **Working through issues can bring one-mindedness.**

(Acts 15:6-7) The apostles and the elders came together to look into this matter. {7} After there had been much debate, Peter stood up and said to them, "Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe.

In verse twenty-five, James says, "it seemed good to us, having become of one mind..." They were committed to being of one mind. They were open-minded and willing to listen to what others had to say. They were willing to discuss and debate the matter. Many people today are unwilling to take these steps. They run at the first sign of disagreement. For us to be of one mind, we must be committed to the process, and we must be willing to respectfully discuss issues.

(Acts 15:24-25) Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your souls, {25} it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul.

## **B. Maintaining the same love**

**The second characteristic of unity is maintaining the same love.** Paul has already prayed for them that they would abound even more in love. We are commanded to put on love, because love is the perfect bond of unity.

(Phil 2:2) make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

(Col 3:14 Beyond all these things put on love, which is the perfect bond of unity.)

When we flesh out 1 Corinthians 13, we can maintain love. When we are patient and kind to one another, it is easy to maintain love. When we do not seek our own, it is easy to maintain love. When we are not provoked and do not take into account a wrong suffered, it is easy to maintain love. When we bear all things and endure all things, it is easy to maintain love.

(1 Cor 13:4-7) Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, {5} does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, {6} does not rejoice in unrighteousness, but rejoices with the truth; {7} bears all things, believes all things, hopes all things, endures all things.

### C. United in spirit

**The third characteristic of unity is being united in spirit.** In Ephesians 4, Paul tells them to walk in a manner worthy of the calling. This is the same message he has shared with the Philippians. Then, he tells them to be diligent to preserve the unity of the Spirit. We have unity in the Spirit. Our job is to maintain that unity of the Spirit. There is one body and one Spirit. There is one hope of our calling. There is one Lord, one faith, and one baptism, one God and Father of all. There is unity in the Spirit. We fail to maintain the unity of the spirit when we begin to set our mind on our selfish desires. We fail to maintain the unity of the spirit when we have selfish ambition and jealousy. We fail to maintain the unity of the spirit when we are unwilling to work out our differences and be of one mind.

(Eph 4:1-6) Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, {2} with all humility and gentleness, with patience, showing tolerance for one another in love, {3} being diligent to preserve the unity of the Spirit in the bond of peace. {4} There is one body and one Spirit, just as also you were called in one hope of your calling; {5} one Lord, one faith, one baptism, {6} one God and Father of all who is over all and through all and in all.

### D. Intent on one purpose

**The fourth characteristic of unity that Paul gives is being intent on one purpose.** Paul has already told us what that one purpose is – the gospel. We are to strive and contend for the faith of the gospel. We are to live our lives in a worthy manner of the gospel. We are to be proclaimers or preachers of the gospel. We are to be intent on one purpose.

(Phil 2:2) make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

In Acts 1, the disciples asked Jesus if he was restoring the kingdom to Israel. He tells them not to worry about the times or epochs. Then, He tells them to be His witnesses in Jerusalem, Judea, Samaria, and the remotest part of the earth. He tells them that they have a purpose, and it is to preach the gospel to all the earth. They were not to worry about times and epochs; instead, they were to be intent on one purpose – preaching the gospel.

(Acts 1:6-8) So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" {7} He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; {8} but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

## 3. Practical Applications of unity



After sharing with us why we need to have unity, and what this unity looks like, Paul gets down to the bottom line. **We must have the same humble attitude that Christ had.** He tells us in verse five that we are to have the same attitude in ourselves which was also in Christ. Christ did not grasp for position. Instead, He emptied Himself, taking the form of a bond-servant. Christ did nothing from selfishness or empty conceit. He came to earth to die for our sins. There was nothing selfish about that. There was no empty conceit; instead, He humbled Himself. He regarded us as more important than Himself. He was not looking out for His interests, but our interests. This was the attitude that Christ had. For us to dwell in unity, we must have the humble attitude of Christ, and **we must do nothing from selfishness or empty conceit.**

(Phil 2:3-7) Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; {4} do not merely look out for your own personal interests, but also for the interests of others. {5} Have this attitude in yourselves which was also in Christ Jesus, {6} who, although He existed in the form of God, did not regard equality with God a thing to be grasped, {7} but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

Over the years, I have done a fair amount of marriage counseling. One of the things that I have seen in bad marriages is selfishness. When we do things from selfishness or empty conceit, it separates people. It pulls apart, rather than drawing together. Two selfish people are like two magnets that are turned the wrong way. Their magnetic forces push them further apart. However, if you turn the magnets around, they attract each other. If you want to have unity in a marriage or a church, you have to die to self. You have to do nothing from selfishness or empty conceit.

Paul also tells us that **we must have humility of mind and to regard one another as more important than ourselves.** We are not to merely look out for our own interests, but also for the interests of others.

How do we know if we are selfish? How can we tell if we consider others more important than ourselves? When we are in a conversation with someone, do we ask them questions, or do we want to tell them about ourselves? When we are with people, do we do what they want to do, or do we insist on doing what we want to do? Do we take an interest in the things that others are interested in? Do we take an interest in their family? Do we take an interest in their job? Do we take an interest in their hobbies?

Do we serve others, or do we expect others to serve us? Mark tells us that Jesus did not come to be served, but to serve and give His life as a ransom for many. At the last supper, it was Jesus that stripped down, picked up a towel, and washed the disciples feet. Jesus was continually pouring into other people. Do we continually pour ourselves into other people?

(Mark 10:45) "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Jesus did not grasp for position. Even though He existed in the form of God, He laid it down. He emptied Himself and took the form of a bond-servant. Many times I have seen people serve because they have selfish ambition. They know that by serving, they can get promoted. Jesus did not have selfish ambition. He emptied Himself, and then took the form of a bond-servant. People with selfish

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ambition are full of themselves, and they regard leadership as something to be grasped. God is looking for a church full of people who will empty themselves and become bond-servants. A church full of people like that will have great unity. A church like that will have great power. God will use a church like this.

(Phil 2:5-7) Have this attitude in yourselves which was also in Christ Jesus, {6} who, although He existed in the form of God, did not regard equality with God a thing to be grasped, {7} but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

### Conclusion

Paul goes on to say that because Jesus humbled Himself, God highly exalted Him, and bestowed on Him the name which is above every name. At the name of Jesus, every knee will bow, of those who are in heaven and on earth and under the earth, and every tongue will confess that Jesus Christ is Lord.

(Phil 2:9-11) For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, {10} so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, {11} and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

This is a spiritual principle. James tells us to humble ourselves so that God can exalt us. Peter tells us to humble ourselves so that God may exalt us at the proper time. Jesus humbled Himself to the point of obedience on the cross. Therefore, God exalted Him. If we want to see a church exalted, all we have to do is humble ourselves. When we have a church full of people who take on the attitude of Christ and humble themselves, becoming servants, and looking out for the interests of others, we will see God exalt the body. **When we humble ourselves, God exalts us. It is a spiritual principle.**

(James 4:10) Humble yourselves in the presence of the Lord, and He will exalt you.

(1 Peter 5:6) Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time,

**Introduction** (Mark 1:1, 1 John 2:2, Phil 1:27, 1 Pet 2:11-12, Phil 2:1-11.)

### 1. Reasons to Dwell in Unity.

- We are to strive together and \_\_\_\_\_ for the faith of the gospel. (Phil 1:27, Jude 1:3)
- Paul gives four motivational reasons to focus on \_\_\_\_\_. (Phil 2:1)
- Paul's joy would be made complete by their \_\_\_\_\_. (Phil 2:2, 3 John 1:4, Heb 13:17, Phil 4:2-3)

### 2. Characteristics of Unity

- The first characteristic of unity is being of \_\_\_\_\_ . (Phil 2:2)
- \_\_\_\_\_ is one of the things that brings one-mindedness. (Acts 1:14, Acts 2:42-47)
- Meeting one another's \_\_\_\_\_ also brings one-mindedness. (Acts 2:44-47)
- Working through \_\_\_\_\_ can bring one-mindedness. (Acts 15:6-7, 24-25)
- The second characteristic of unity is maintaining the same \_\_\_\_\_. (Phil 2:2, Col 3:14, 1 Cor 13:4-7)
- The third characteristic of unity is being united in \_\_\_\_\_. (Eph 4:1-6)
- The fourth characteristic of unity that Paul gives is being intent on one \_\_\_\_\_. (Phil 2:2, Acts 1:6-8)

### 3. Practical Applications of Unity

- We must have the same humble \_\_\_\_\_ that Christ had. (Phil 2:3-7, Mk 10:45)
- We must do nothing from \_\_\_\_\_ or \_\_\_\_\_ .
- We must have humility of \_\_\_\_\_, and regard one another as more \_\_\_\_\_ than ourselves.

**Conclusion** (Phil 2:9-11)

- When we \_\_\_\_\_ ourselves, God \_\_\_\_\_ us. It is a spiritual principle. (James 4:10, 1 Pet 5:6)

**Introduction** (Mark 1:1, 1 John 2:2, Phil 1:27, 1 Pet 2:11-12, Phil 2:1-11.)

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- The first characteristic of unity is being of \_\_\_\_\_ . (Phil 2:2)
- \_\_\_\_\_ is one of the things that brings one-mindedness. (Acts 1:14, Acts 2:42-47)
- Meeting one another's \_\_\_\_\_ also brings one-mindedness. (Acts 2:44-47)
- Working through \_\_\_\_\_ can bring one-mindedness. (Acts 15:6-7, 24-25)
- The second characteristic of unity is maintaining the same \_\_\_\_\_. (Phil 2:2, Col 3:14, 1 Cor 13:4-7)
- The third characteristic of unity is being united in \_\_\_\_\_. (Eph 4:1-6)
- The fourth characteristic of unity that Paul gives is being intent on one \_\_\_\_\_. (Phil 2:2, Acts 1:6-8)

### 3. Practical Applications of Unity

- We must have the same humble \_\_\_\_\_ that Christ had. (Phil 2:3-7, Mk 10:45)
- We must do nothing from \_\_\_\_\_ or \_\_\_\_\_ .
- We must have humility of \_\_\_\_\_, and regard one another as more \_\_\_\_\_ than ourselves.

**Conclusion** (Phil 2:9-11)

- When we \_\_\_\_\_ ourselves, God \_\_\_\_\_ us. It is a spiritual principle. (James 4:10, 1 Pet 5:6)