



COMPLETE SLIDE DECK

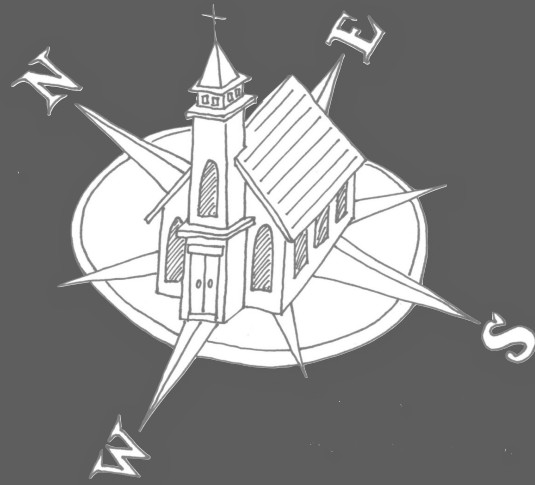
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# **CORPORATE** REPENTANCE

# CORPORATE SIN & REPENTANCE

- ▶ If an individual sins, he or she must repent
- ▶ If a corporate body sins, it must repent
- ▶ So how does a community sin?
- ▶ And how does a community repent?

# THE CHURCH ORIENTS US



**Matthew 18:15-17** “If your brother sins, go and show him his fault when the two of you are alone. If he listens to you, you have regained your brother. But if he does not listen, take one or two others with you, so that *at the testimony of two or three witnesses every matter may be established*. If he refuses to listen to them, tell it to the church. If he refuses to listen to the church, treat him like a Gentile or a tax collector.”  
—NET Bible

Orientation is also defined as one’s integrated set of attitudes and beliefs. It can be our alignment with a particular worldview or philosophy. Used in this way, orientation approximates the idea of *nous* contained in the word *metanoia*.

This idea of alignment with a worldview has even been expressed through church architecture. Traditionally, all Christian churches have been oriented. That is, the building is perfectly aligned from west to east along its longitudinal axis with the altar at the east end (toward Jerusalem). Church orientation recently helped British researchers rewrite Christian history in China. Many assumed that the Christian message reached China in the seventeenth century. However, a recent archeological discovery near Xian, China, uncovered a seventh-century Christian church site. Researchers identified the ruins as a Christian church because of its distinct east-west orientation among Chinese temples that run north-south. Christians should likewise be identified by their distinctive orientation.

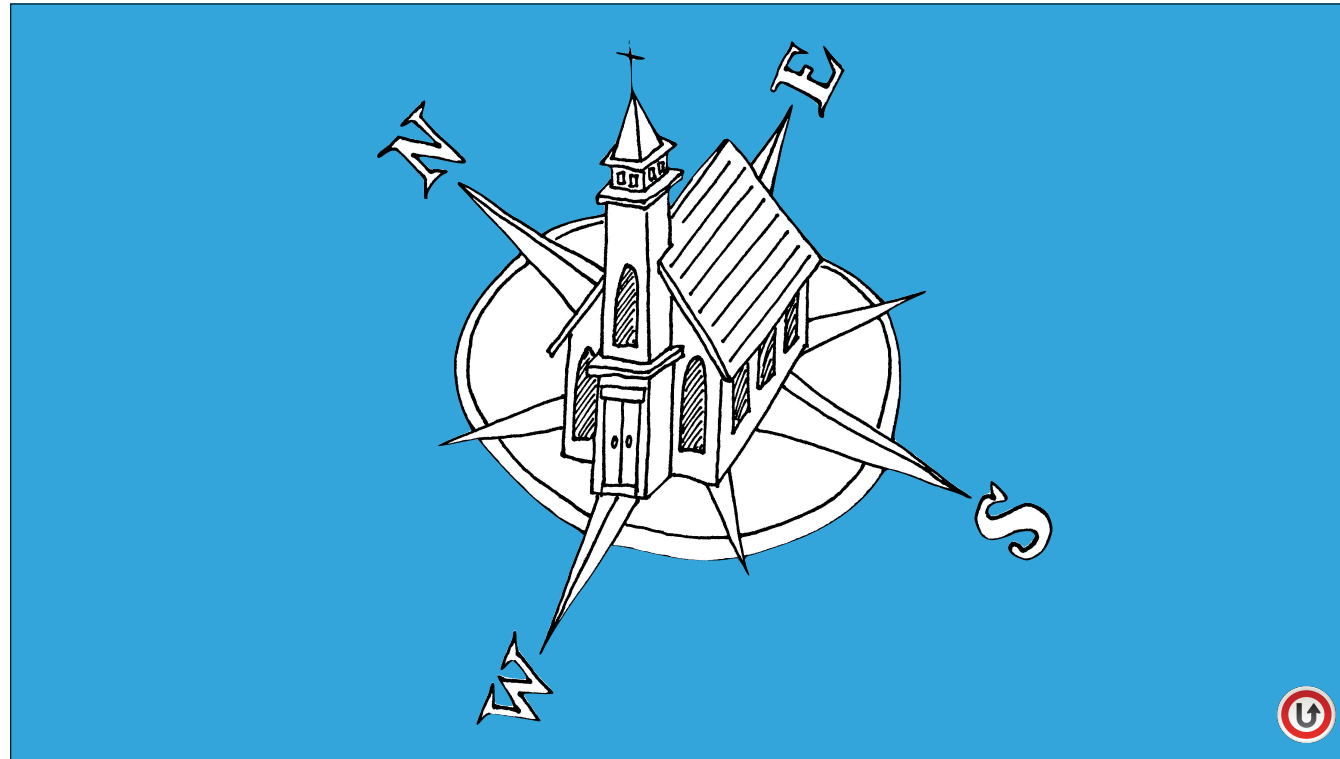
Thus, when a worshiper enters a Christian church, he enters from the west and heads toward the east; it could be said then, that the worshiper has been *re-oriented*—both physically and spiritually. And with true *metanoia*, this reorientation occurs from the inside out. It reorients our minds and hearts, so regardless of our compass setting, we are always facing our Lord.

## One Heart and Mind

Architects exercise great care in laying a church’s cornerstone in order to orient the building along an east-west axis. Just as church buildings have a distinct orientation, so does the church. But we’re not talking about points on a compass. Spiritually, Jesus orients the church, because he himself serves as its chief cornerstone (see Ephesians 2:20). Consequently, the early church reflected his orientation, his worldview, his kingdomview. It saw the world through his eyes. It thought like he thought. Its paradigm was founded on his gospel. And it became the dwelling place for the Holy Spirit (see Ephesians 2:22).

To “step into” the early church was to have one’s life reoriented. Passing through the doorway of repentance, the new believer entered the collective, likeminded body of Christ. While its members were one with each other, they were, nonetheless, diverse and distinct from a fallen world. It was a congregation without segregation, but it was not without walls. Those walls, however, served only to separate and buffer its members from the onslaught of sin.

Sin devastates all human communities. Repentance restores community, because repentance removes both sin and self. There is no church without repentance. Repentance enthrones Jesus as “the head of the body, the church” (Colossians 1:18). And repentance is the usher that escorts me from my throne to a pew. Having been put in my proper place, I join in the blissful worship of our Lord and God.



The Church is meant to “orient” us

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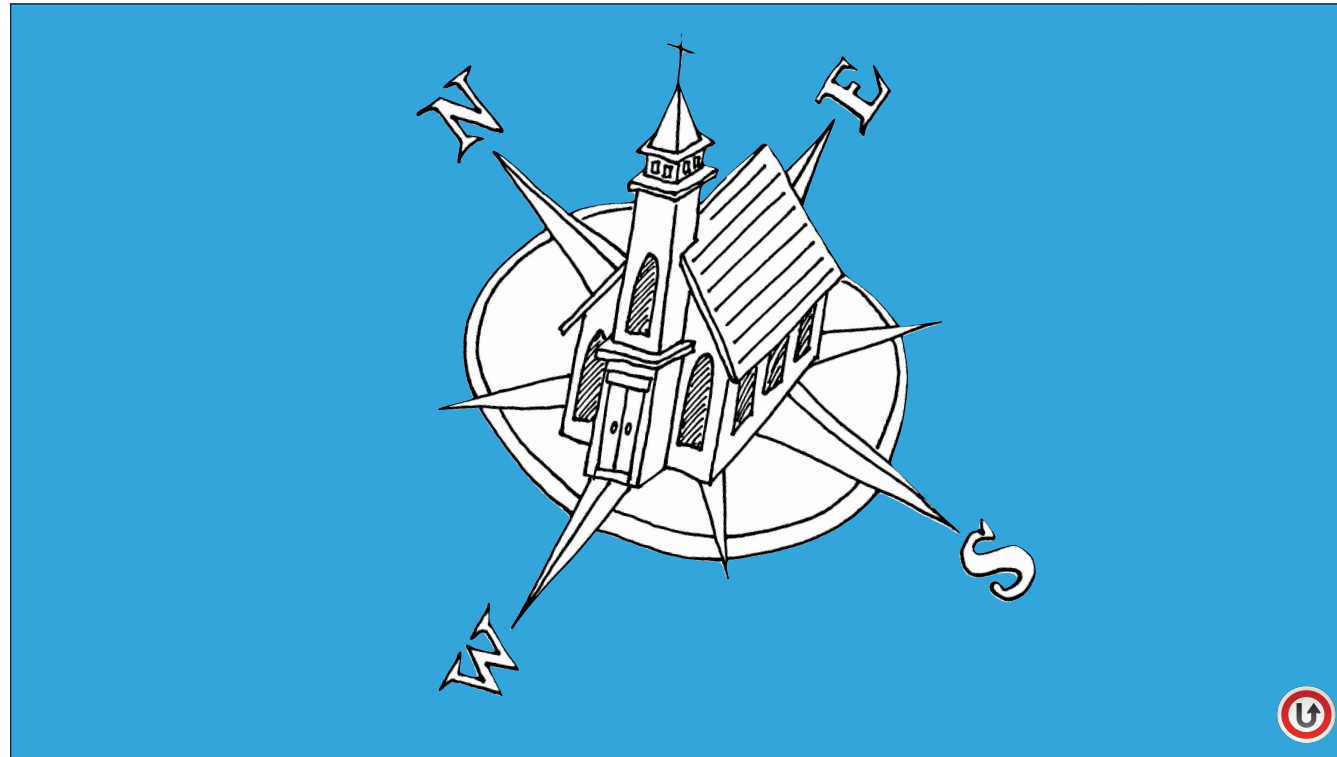
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Conversely, there is no repentance without the church. It is the destination of repentance; it's where you go after you die...to self. Moreover, the church models, protects, corrects and disciplines repentance. When a seeker encountered the early church, he saw a vivid "after picture" of *metanoia*. Look now at the church in its earliest days.

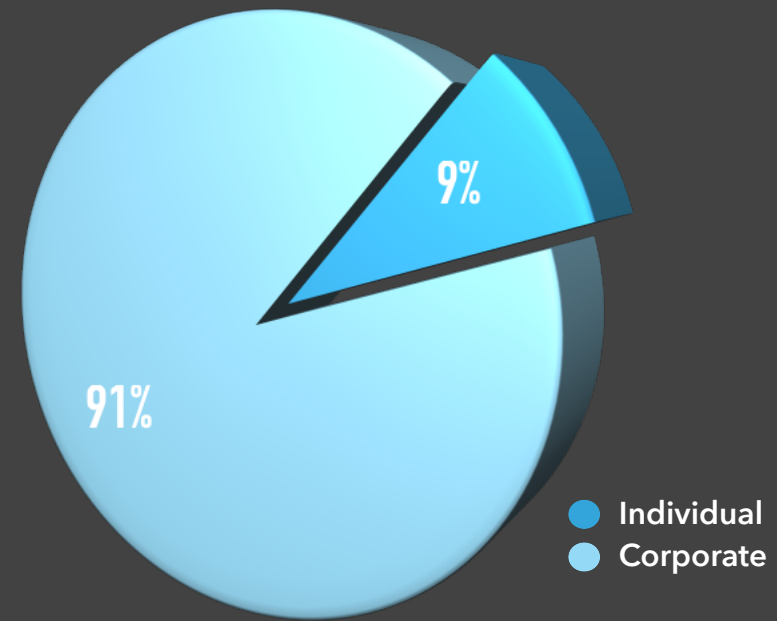
All these continued together in prayer with one mind. (Acts 1:14 NET)

They were devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Reverential awe came over everyone, and many wonders and miraculous signs came about by the apostles. All who believed were together and held everything in common, and they began selling their property and possessions and distributing the proceeds to everyone, as anyone had need. Every



Build tension to the point that people are thirsty to know HOW... HOW do I repent?

## OUR LENS OF INDIVIDUALISM



Meeting a person in the western hemisphere vs. meeting someone from a communal culture - like Asia or Africa.

## C. S. LEWIS ON CORPORATE CULTURE



- ▶ Corporate Culture
- ▶ Group Dynamic
- ▶ Team Spirit
- ▶ Community Climate
- ▶ Ethos

“You know that among human beings, when they get together in a family, or a club, or a trades union, people talk about the ‘spirit’ of that family, or club, or trades union. They talk about its ‘spirit’ because the individual members, when they’re together, do really develop particular ways of talking and behaving which they wouldn’t have if they were apart (This corporate behaviour may, of course, be either better or worse than their individual behaviour). It is as if a sort of communal personality came into existence. Of course it isn’t a real person: it is only like a person.”

# THE ULTIMATE CORPORATE ENTITY: THE BODY OF CHRIST



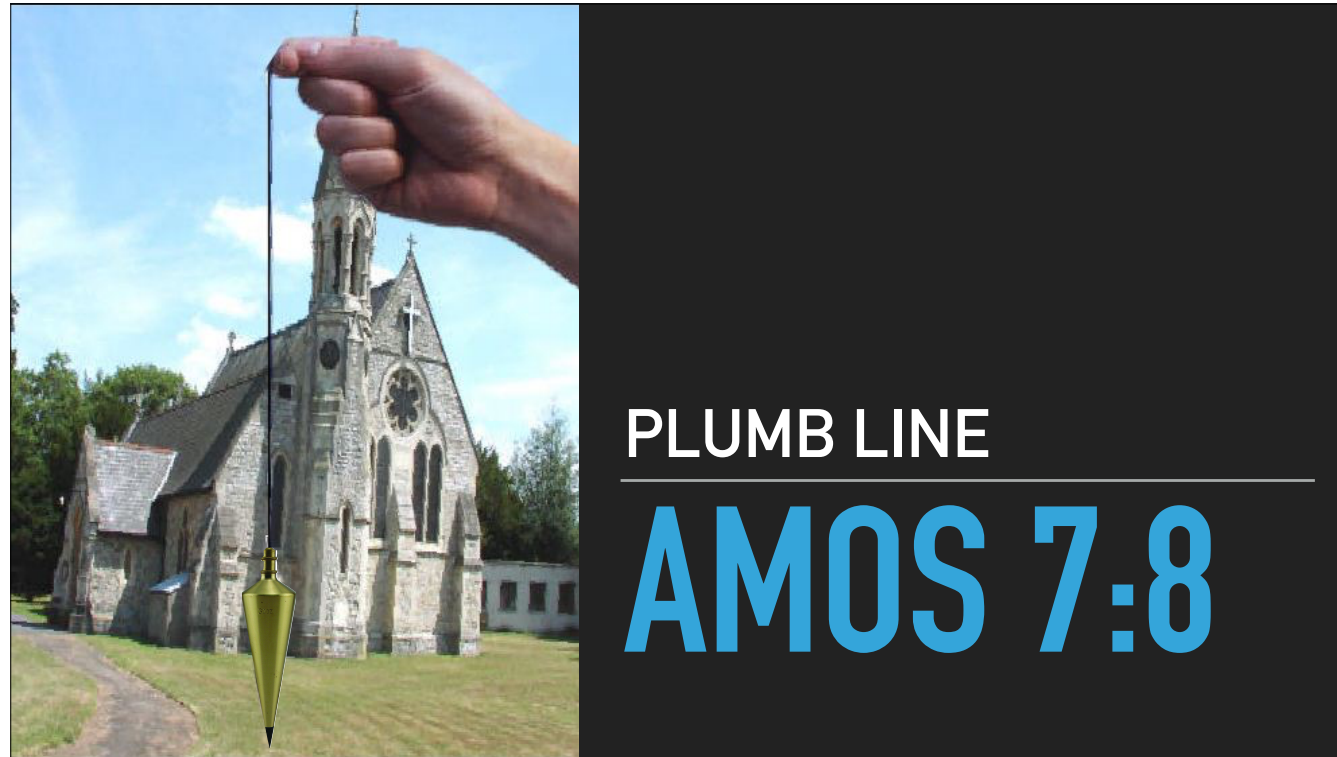
**“ALL THE BELIEVERS WERE TOGETHER AND HAD EVERYTHING IN COMMON. SELLING THEIR POSSESSIONS AND GOODS, THEY GAVE TO ANYONE AS HE HAD NEED . . . THEY BROKE BREAD IN THEIR HOMES AND ATE TOGETHER WITH GLAD AND SINCERE HEARTS, PRAISING GOD AND ENJOYING THE FAVOR OF ALL THE PEOPLE. AND THE LORD ADDED TO THEIR NUMBER DAILY THOSE WHO WERE BEING SAVED.”**

**Acts 2:44-47**

*“All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.”* (Acts 2:44-47, NIV)

*“All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all. There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles’ feet, and it was distributed to anyone as he had need.”* (Acts 4:32-35, NIV)

- ▶ Jesus earnestly prayed that they may become **perfectly one** (John 17:23, ESV).
- ▶ Acts 2:44-47
- ▶ Acts 4:32-35
- ▶ Together, they redefine “normal” as they form a societal sanctuary. What is normal?
- ▶ In the Church, it’s normal to be of the same mind, by having the **same love, being united in spirit, and having one purpose**. **Instead of being motivated by selfish ambition or vanity, each of you should, in humility, be moved to treat one another as more important than yourself. Each of you should be concerned not only about your own interests, but about the interests of others as well. You should have the same attitude toward one another that Christ Jesus had** (Philippians 2:2-5, NET).
- ▶ Normal, it seems, is to be likeminded. More specifically, it is to be Christ-minded. Thus, the Church uniformly conforms to Jesus’ mindset.



PLUMB LINE

AMOS 7:8

Amos 7:8 (NIV)

8 And the Lord asked me, "What do you see, Amos?" "A plumb line," I replied. Then the Lord said, "Look, I am setting a plumb line among my people Israel; I will spare them no longer."

## HEGEL ON COMMUNITY



Georg Wilhelm Friedrich Hegel  
(1770-1831)

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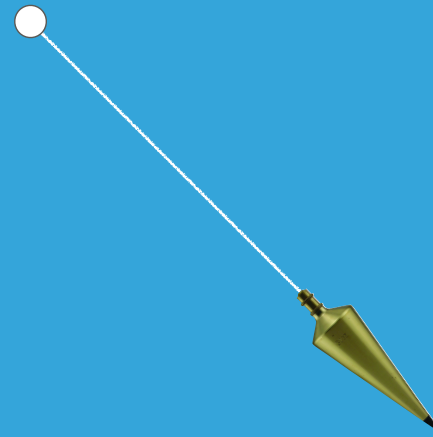
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Antithesis



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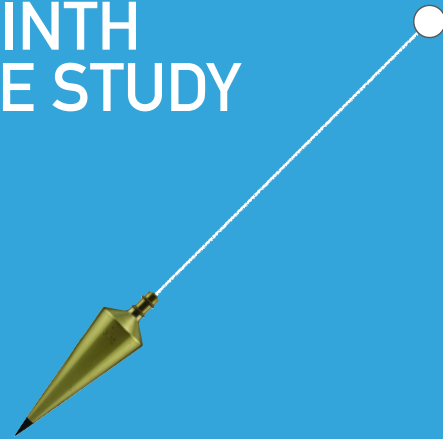
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## CORINTH CASE STUDY



1Cor 5 "and  
you are proud"



### Thesis (1 Corinthians 5)

It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife. 2 And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this? 3 Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present. 4 When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, 5 hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.

6 Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough? 7 Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed. 8 Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.

9 I have written you in my letter not to associate with sexually immoral people— 10 not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. 11 But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat.

12 What business is it of mine to judge those outside the church? Are you not to judge those inside? 13 God will judge those outside. "Expel the wicked man from among you."

### Antithesis: (2 Corinthians 2)

5 If anyone has caused grief, he has not so much grieved me as he has grieved all of you, to some extent—not to put it too severely. 6 The punishment inflicted on him by the majority is sufficient for him. 7 Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. 8 I urge you, therefore, to reaffirm your love for him.

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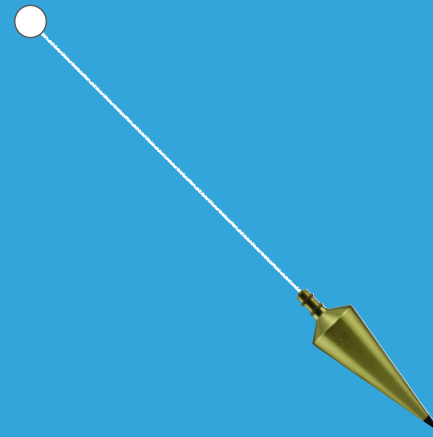
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2Cor 7:8-11 "godly sorrow"



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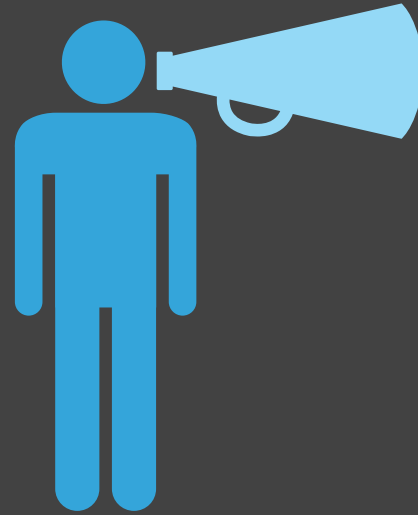
# EXAMPLES OF COMMUNAL SIN





# 4 COMMON ELEMENTS OF CORPORATE REPENTANCE

# 1. PROPHETS WHO REPROVE



Thus, we need to maintain a true unity among our churches. Through this unity, we have access to committed disciples who have not become acclimated to our particular dysfunction. Prophets were first consecrated or set apart prior to reproving their wayward brothers. Be careful here: you may think YOU are the prophet, but in fact, you need the prophet. You are the frog in the kettle.

We're all frogs in the same kettle... seek someone who hasn't become acclimated to your group dynamic

That's one reason why all prophets are either outsiders or "set apart"/consecrated

OT Prophets exposed the waywardness of the nations, especially Israel and Judah

John the Baptist was consecrated in order to reprove and prepare Israel for the Christ

Paul's letter to Corinth serves as a Corporate Reproof

Jesus' letters in Revelation are Corporate Reproofs (see Revelation 3:20), calling for Metanoia

A Few Examples of Corporate Reproofs:

"But I have this against you, that you have abandoned the love you had at first. Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent." (Revelation 2:4–5 esv)

"I know your works. You have the reputation of being alive, but you are dead. Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God. Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you." (Revelation 3:1b–3 esv)

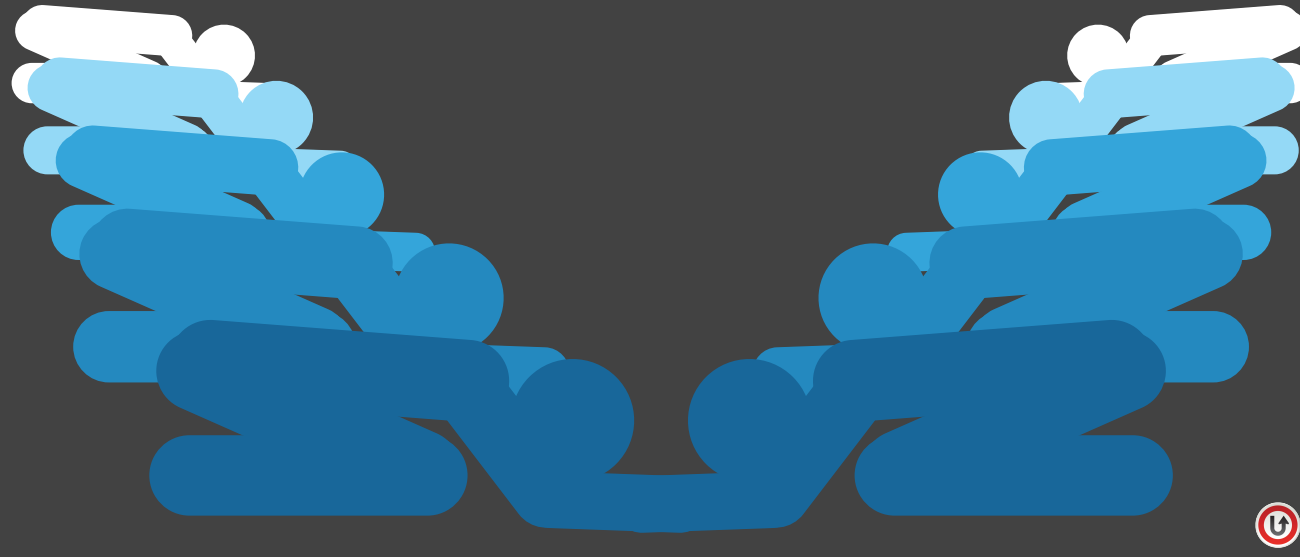
"I know your works; you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth....Those whom I love, I reprove and discipline, so be zealous and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me." (Revelation 3:15–16, 19–20 esv)

## 2. LEADERS WHO MODEL GODLY SORROW



- David (2 Samuel 6-7 via Nathan)
- Asa (2 Chronicles 14-16 via Azariah)
- Jehoshaphat (2 Chronicles 17-20)
- Hezekiah (2 Chronicles 29-32)
- Manasseh (2 Chronicles 33)
- Josiah (2 Chronicles 34-35)
- Nehemiah (Nehemiah 1-13)
- Ezra (Ezra 7-10)
- King of Nineveh (Jonah 3)

# 3. SOLEMN ASSEMBLY



- These Solemn Assemblies Permitted a Corporate Response to God's Reproof...
  - Leviticus 26 (the prescription & prophecy)
  - 2 Chronicles 15:9-15(Asa), 20:3-13(Jehoshaphat), 29-30(Hezekiah), 34:29-33(Josiah)
  - Ezra 9:3-10; Nehemiah 8-10
  - Joel 1:13, 2:12-17ff
  - Each assembly involved Godly Sorrow, Confession, and Rededication.
  - We, as a church, gather in a solemn assembly to
  - express our communal godly sorrow,
  - confess our personal responsibility for corporate sin, and
  - prepare to rededicate ourselves collectively to Jesus.
- 
- The Sacred Assembly
  - Have you ever been summoned by a boss to a “mandatory meeting”? Employees typically enter these meetings on the defensive because most corporations fail to foster a gracious culture in which conviction produces repentance. God also calls his people to mandatory meetings, which the Bible describes as “solemn assemblies.” They are the means by which God—with abundant grace—calls believers back to corporate repentance. And they are occasions for the Holy Spirit’s great work of conviction.
  - 
  - After they had assembled at Mizpah, they drew water and poured it out before the Lord. They fasted on that day, and they confessed there, “We have sinned against the Lord.” (1 Samuel 7:6 NET)
  - 
  - While Ezra prayed and made confession, weeping and casting himself down before the house of God, a very great assembly of men, women, and children, gathered to him out of Israel, for the people wept bitterly. And Shecaniah the son of Jehiel, of the sons of Elam, addressed Ezra: “We have broken faith with our God and have married foreign women from the peoples of the land, but even now there is

# 4. COVENANT RENEWAL



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The Solemn Assembly Concludes with Covenant Renewal:

Each member prays and commits themselves to communion in this new direction

Ratify the communion via Communion by breaking bread (proclaiming our communion with one another and with Christ – 1 Cor 10:14-17, Phil 2!!!!).

Punctuate the entire assembly with grace... through the Cup as our sinful past is washed away by Jesus' blood (1Cor 11:25, 1 John 1:6-10)!!!

Celebrate repentance with a feast!!!

...That Times of Refreshing may come from the presence of the Lord!!!

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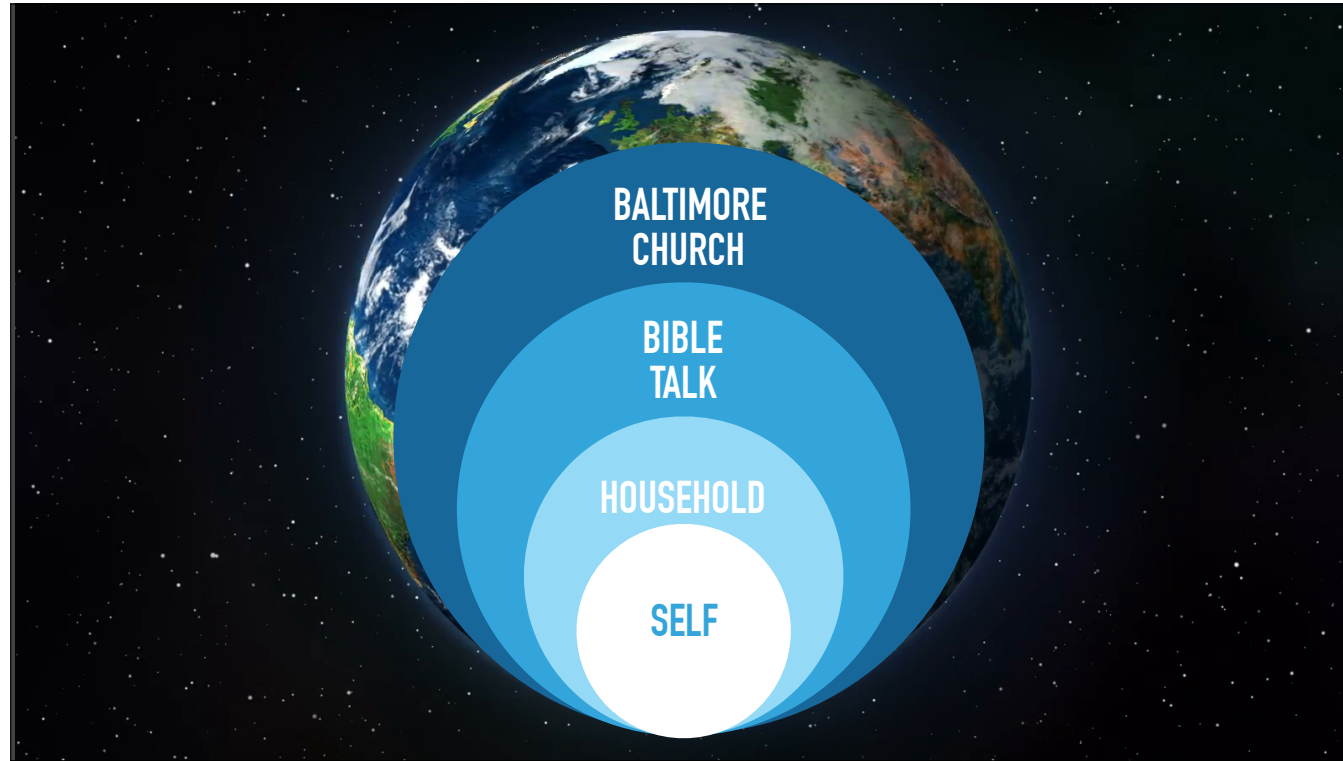
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## PREPARATION FOR A SOLEMN ASSEMBLY

- ▶ Four Weeks Out
  - ▶ Prepare Via Bible Study:
    - ▶ Joel 1-2, Ezra 9-10, Nehemiah 8-10, 2 Chronicles 15, 34, Psalm 51
    - ▶ Take Note of Jesus' Reproofs of Communal Sins in Revelation 2-3
    - ▶ Identify "Turning Toward" Repentance for Covenant Renewal
  - ▶ Schedule "Mandatory" Meetings: Home, Bible Talk, and Church





EXTRA SLIDES

---

# **CORPORATE** REPENTANCE

# PREPARATION (2 WEEKS OUT)

- Two weeks prior to the Solemn Assembly, prepare via Bible Study:

–Joel 1:13-15, 2:12-27, Ezra 9-10, Nehemiah 8-10, 2nd Chronicles (Asa' revival), 2nd Chronicles 34, Psalm 51

–Take note of Jesus' reproofs of communal sin in Revelation 2-3 ("you have forsaken the love you had at first," "hold to false teaching," "you tolerate [sin]," "you have a reputation for being alive but are dead," "you are lukewarm - neither hot nor cold.")

- Plus, schedule the time and place of the solemn assembly with



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The Welsh Revival of 1904 began as Christians decided to

Confess all sin,  
Reject and remove all "doubtful" practices from their lives,  
Immediately obey the Spirit and his word,  
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Many seek revival for their society and repentance for their church. Few are willing to surrender to its selfless demands. The Spirit will use those who do...to revive fellowships, reform societies and rewrite

# SO HOW DOES A CHURCH REPENT?

- ▶ Recent Misguided efforts:
  - ▶ “Line-in-the-Sand Reconstructions”
  - ▶ “Call for Rebellion”
  - ▶ “Establish a Rival Church”
- ▶ Method Most often employed by us Evangelists:
  - ▶ “Optimism” coupled with calls for personal repentance

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## Corporate Repentance

- Individualism saturates contemporary Christian thought. It creeps in unnoticed. Here’s a statistic, therefore, that might surprise you. The noun *metanoia* and the verb *metanoeo* appear fifty-two times in the New Testament. How many of those fifty-two appearances center on the idea of a plural or corporate repentance? Forty-one; only eleven address the repentance of individuals. And in the Old Testament, the corporate aspect dominates repentance. Corporate entities—families, dating couples, church cell groups, companies, the Cubs, nations, schools and entire churches—are capable of sin. God, in turn, demands their repentance.
- Repentance, as it happens most often in the Bible, is a group project—like a lackluster football team who needs to turn things around at halftime (bear with this analogy; it will haunt you a few more times). But when was the last time you repented as a group? I’m not talking about a public confession of private sin (the quarterback confesses that he broke curfew last night to go out drinking). That happens from time to time in most churches. Nor am I talking about the public confession of the church leader’s personal sin (the team complains about the poor play selection by the coach). Nor am I talking about the minister’s reproof of the church’s sin (the coach brings the fire in a classic halftime speech with plenty of volume). Instead, I’m talking about a corporate conviction/confession of sin with a collective response of godly sorrow that produces repentance (the coach provides the wake-up call, but the team likewise voices indignation at its mediocrity and challenges one another to go all out in the second half).
- During these “solemn assemblies,” the Holy Spirit works both individually and collectively to forever change the group’s future.

# PREPARATION (1 WEEK OUT)

- ▶ One week prior to the Solemn Assembly, prepare via prayer and fasting:
  - ▶ "Rend your heart and not your garment"
  - ▶ "Cry out to the Lord"
  - ▶ "Consecrate a fast" (perhaps one that starts 24 hours prior the solemn assembly and ends with a refreshing feast of repentance)
  - ▶ Reconfirm the time and place of the solemn assembly with each member
  - ▶ Since the solemn assembly ends in joyous celebration, arrange for food and drinks



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# PREPARATION (DURING!)

During the Solemn Assembly with both your household and house church:

- ▶ Lead in Humility! (Take ownership of the “state of the union”)
- ▶ Express (via 2 Cor 7:10-11) earnestness, eagerness, indignation, alarm, longing, zeal, readiness for justice about your personal responsibility for the communal dysfunction (sin)



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# PREPARATION (DURING!)

Share Joel 1:13-14, 2:12-17 or Nehemiah 9:1-3, 33-38, 10:28-29 with the group and explain that each member - starting with you will:

- ▶ Confess (via prayer if preferable) how one has hurt God and the group
- ▶ Ask God for forgiveness
- ▶ Ask the group for forgiveness
- ▶ Recommit to God and group via prayer (Phil 1:27-2:5 is a great start for leaders' sharing about recommitment)
- ▶ Since nothing happens in general (it only happens in specific), discuss exactly how the group will bear the fruit of repentance (Luke 3:7-14)
- ▶ Conclude with times of refreshing, song, celebration, and a feast! drinks

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# REPENTANCE – TURNING FROM INDIVIDUALISM TO COMMUNITY

*“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 **likeminded**, having the **same purpose**. Do nothing out of **selfish ambition** or **vain conceit**, but in **humility consider others** better than yourselves. Each of you should look not only to your **own interests**, but also to the **interests of others**. Your attitude (**mindset**) should be the same as that of **Christ Jesus**.” — Philippians 2:1-4*

See Also: Acts 2:42-47, 4:32-37

Ro 12:15-16. 14:19-22. 15:1, 2. 1 Co 8:9-13. 10:24, 32, 33. 12:22-26. 13:4, 5. 2 Co 6:3. 11:29. Ja 2:8, 15, 16. 1 J 3:14-18. Ga 6:2. Ja 2:15, 16. 1 J 3:14-18.  
Ac 1:14. 2:1, 46. 5:12. Ro 12:10. 1 Co 15:9. Ep 4:2g. \*5:21. 1 P 5:5

# REPENTANCE OVERCOMING A WESTERN WORLDVIEW

Alexis de Tocqueville, in *Democracy in America* (1835), described Americans as

- ▶ highly individualistic and believed that this individualism was inseparable from the new American concept of egalitarian democracy
- ▶ "Selfishness originates in blind instinct; individualism proceeds from erroneous judgment more than from depraved feelings; it originates as much in deficiencies of mind as in perversity of heart. Selfishness blights the germ of all virtue; individualism, at first, only

We still have some "high places" that we have not yet torn down... these include:

- Faithlessness
- Individualism
- Entitlement
- Relativism
- Et Cetera

- But how?

# METANOIA IS A CALL TO EMBRACE A NEW CITIZENSHIP

- Philippians 1:27-30
- “Not of this world”
  - John 8:23
  - John 15:18-19
  - John 18:36-37
- Hebrews 11:13-16

Philippians 1:27-30 (ESV)

27Only let your manner of life be worthy (conduct yourselves as citizens) of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, 28and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from God. 29For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, 30engaged in the same conflict that you saw I had and now hear that I still have.

John 8:23 (ESV)

23He said to them, “You are from below; I am from above. You are of this world; I am not of this world.

John 15:18-19 (ESV)

18“If the world hates you, know that it has hated me before it hated you. 19If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

John 18:36-37 (ESV)

36Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” 37Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world— to bear witness to the truth. Everyone who is of the truth listens to my voice.”

Hebrews 11:13-16 (ESV)

13These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. 14For people who speak thus make it clear that they are seeking a homeland. 15If they had been thinking of that land from which they had gone out, they would have had opportunity to return. 16But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

# REPENTANCE TURNING FROM SELF TO CHRIST

–Confident  
–Congratulation

Self –Righteous

Self –Important

Self –Focused

Self –Justified

Self –Determined

Self –Serving

Self –Anointed

Self –Satisfied

*For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.*

–Centered

– 2 Co 5:14-15 NIV

# THE ULTIMATE CORPORATE ENTITY

- Jesus earnestly prayed *that they may become perfectly one* (John 17:23. ESV).
- One in mind, heart, and purpose
- Together, they redefine "normal" as they form a societal sanctuary. What is normal?
- In the Church, it's normal to be *of the same mind, by having the same love, being united in spirit, and having one purpose. Instead of being motivated by selfish ambition or vanity, each of you should, in humility, be moved to treat one another as more important than yourself. Each of you should be concerned not only about your own interests, but about the interests of others as well. You should have the same attitude toward one another that Christ Jesus had* (Philippians 2:2-5, NET).
- Normal, it seems, is to be likeminded. More specifically, it is to be Christ-minded. Thus, the Church uniformly conforms to Jesus' mindset.





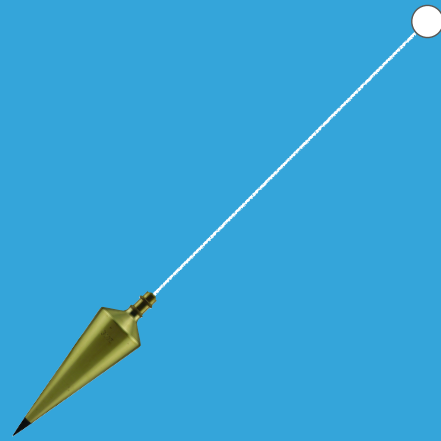
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Amos 7:8 (NIV)

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**Man Centered  
Saved by Works  
Uniformity  
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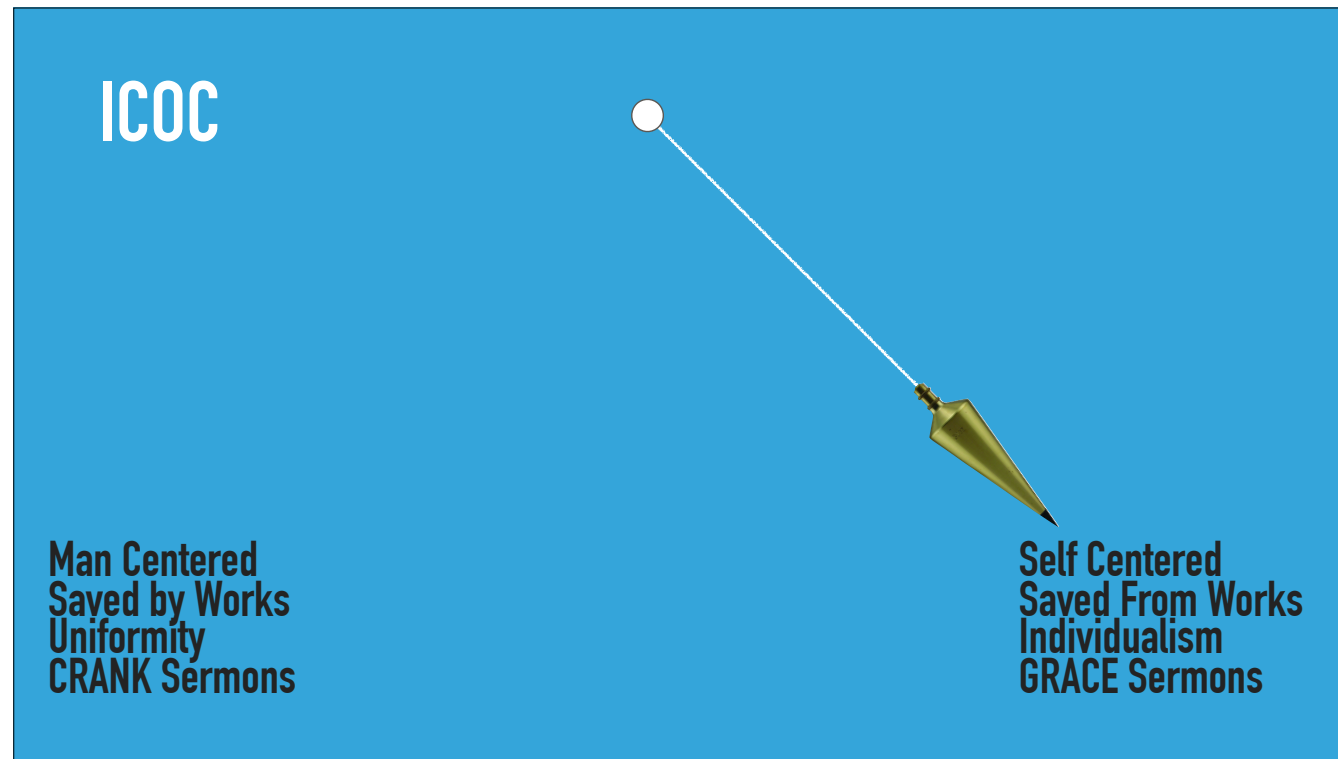
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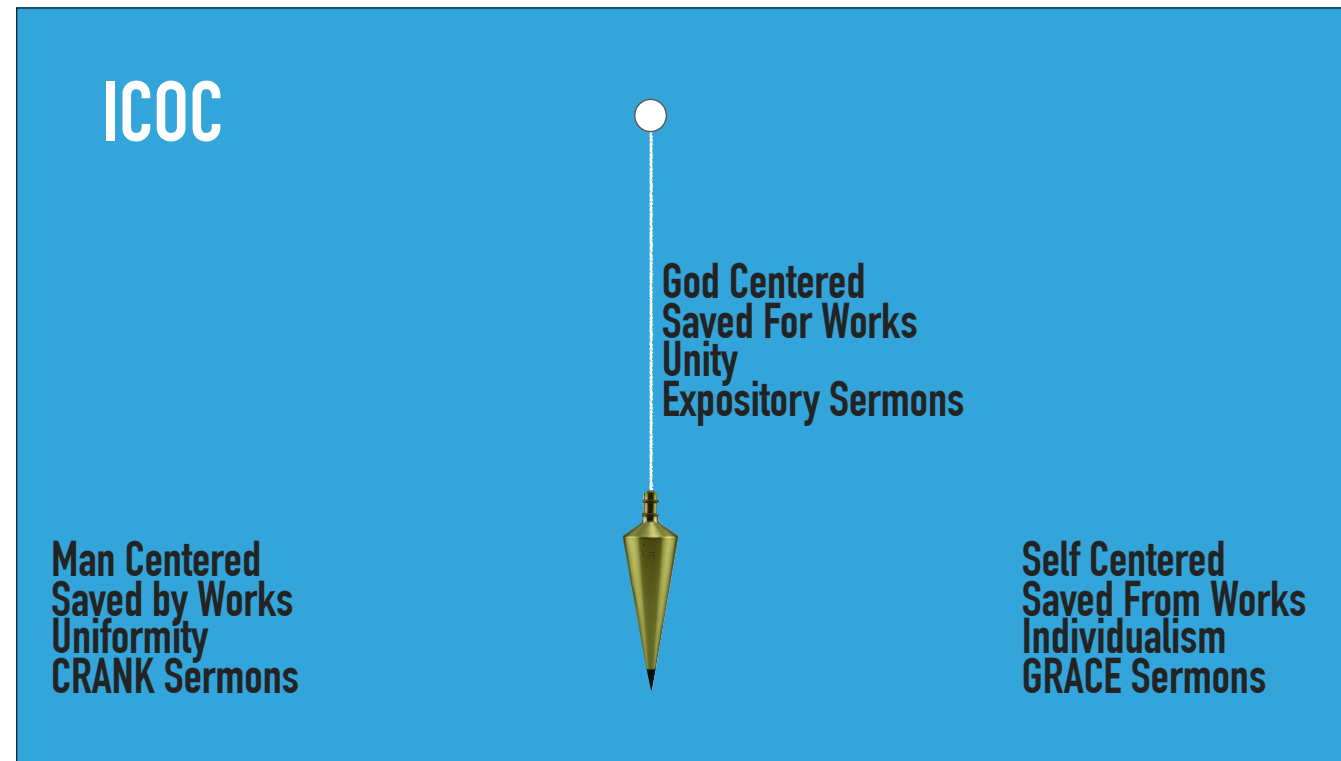
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