

Ephesians 4:1-16

WALK IN UNITY

The first section [Ephesians 1-3] has been entirely doctrinal. The Apostle has been unfolding and displaying in his own marvelous manner the great essential doctrines of the Christian faith, everything that is central and vital to an understanding of the way of salvation. There is no greater display of the doctrines of the Christian faith than that found in the first three chapters of this Epistle. But having done that, the Apostle now moves on to the practical application of his doctrine; he goes on to show how it is related to daily life and living. ...Doctrine must always come first; and we must never reverse this order. It is, I repeat, the invariable practice in the New Testament itself to speak of doctrine before the application of doctrine. This is, beyond all question, the most vital principle of all in connection with the New Testament doctrine of sanctification.

—D. Martyn Lloyd-Jones

In Ephesians 1-3, Paul has told us who we are in Christ. Now, in Ephesians 4-6, he encourages us *to be who we are*. Of first importance is walking in unity together as the body of Christ.

P _____ RELATIONAL UNITY (4:1-3)

- The Glorious Priority of Relational Unity (cf. John 17:20-23)

- The Essential Ingredients Needed for Relational Unity

1. _____ (*tapeinophrosunē*)

2. _____ (*praotēs*)

3. _____ (*makrothumia*)

- The Constant Actions Needed for Relational Unity

1. _____ with one another in love.

2. _____ to keep the unity of the Spirit in the bond of peace (cf. Col. 3:12-15).

Humility, the place of entire dependence on God, is the first duty and the highest virtue of the creature, and the root of every virtue. And so pride, or the loss of this humility, is the root of every sin and evil. ...Humility is the displacement of self by the enthronement of God.

—Andrew Murray

Humility is not thinking less of yourself, it's thinking of yourself less.

—C. S. Lewis

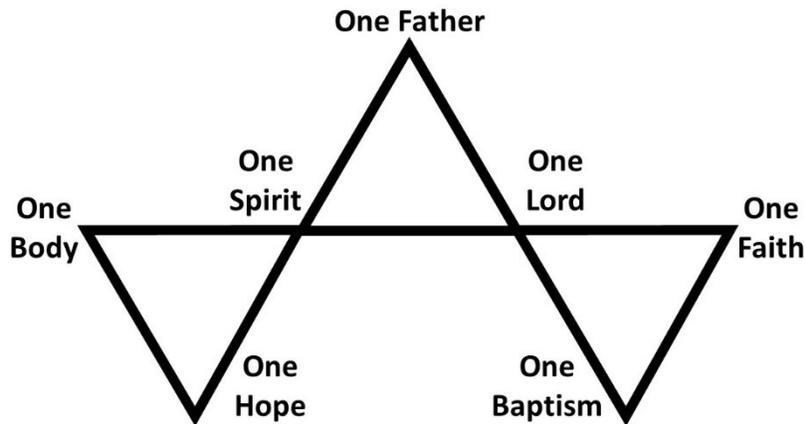
Præotes was used to describe a soothing wind, a healing medicine, and a wild horse that had been broken. It is “power under control”; the opposite of arrogance, malice, or harshness.

Makrothumia is the spirit which bears insult and injury without bitterness, without complaint. It is the spirit which can suffer unpleasant people with graciousness and fools without irritation.

—William Barclay

Endeavoring. Greek, *spoudazo*, “to be conscientious, zealous and earnest in discharging a duty; intensity of purpose followed by intensity of effort.”

P _____ DOCTRINAL UNITY (4:4-6)



P _____ FUNCTIONAL UNITY (4:7-16)

Though we are called to oneness and are one body in Christ, we are not functionally the same. As a victorious warrior, Jesus has conquered sin, death, and Satan and distributed the spoils of His victory as gifts to His church (cf. Psalm 68:18; Col. 2:15).

- The Sovereign Lord has given each of us a _____ to play, a _____ to use, and a _____ to do in the body (cf. Rom. 12:4-8; 1 Cor. 12:12-31).
- The Sovereign Lord has given gifted leaders to the church in order to establish its foundation, _____ the saints for the work of ministry, and edify the body toward growth.
- The Sovereign Lord has called all of us, individually and corporately, to _____, that we would grow to be more and more like Him (cf. Rom. 8:29; 2 Cor. 3:18).
 - S _____ being childish!
 - S _____ the truth in love!
 - S _____ the body with your gift!

Has it ever occurred to you that one hundred pianos all tuned to the same fork are automatically tuned to each other? They are of one accord by being tuned, not to each other, but to another standard to which each one must individually bow. —A.W. Tozer

As the human body is one because it is pervaded by one soul; so the body of Christ is one because it is pervaded by one and the same Spirit, who dwelling in all is a common principle of life. All sins against unity, are, therefore, sins against the Holy Spirit. —Charles Hodge

One Spirit baptism establishes one church. There are no partial Christians, no partial members of Christ's Body. —John MacArthur

Every impulse of the Spirit is toward unity. He cannot suicidally lead against Himself. —Ruth Paxson

In the primary sense we no longer have apostles and prophets. Their ministry ended when the foundation of the church was laid, and when the NT canon was completed [cf. Eph. 2:20]. —William MacDonald

A Christian who does not have a ministry is a contradiction. ...Because a hand is not doing its job, a foot is called on to do that work, and so on. If most of the congregation is inactive, the active members must do work for which they are not equipped. The only way the church can function properly is by using the Spirit's gifts in the Spirit's power as it should. —John MacArthur