

The Essential of Unity

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[0 : 00] Lord, turn you here to me in my cry, but I'm waiting to deliver me.

I need you, my Lord, and I'll burn me there, my stronghold and security.

You are my fortress on my wall, for you in sin be mine should I preserve me from the trump of state.

You are the refuge where I am. Redeemer me, Lord, your Lord, all true.

My strength, I commit to you. I need you, Lord, to trust those souls.

[1 : 41] I trust the Lord, for he is true. I will rejoice and take delight in all the blood that you have shown, for my ambition you have seen, to you my soul's distress is whole.

Let's turn now to Ephesians chapter 4. We're going to look together this evening at the first three verses of the chapter.

Ephesians chapter 4, verses 1 to 3. Let me say before we begin that while you may be fewer in number tonight through the weather than usual, singing nevertheless was very uplifting.

And coming to now begin to preach from the word of God, nothing is more encouraging to anyone coming to preach the word of God than to have people singing, not just with volume and with musicality, but especially with spirit.

And for me, that certainly came across from your own singing this evening. It's not, I'm not saying it's for the first time, of course, but it is nevertheless very encouraging and uplifting when that precedes the preaching of the word.

[3 : 30] So let's turn together to this passage. I therefore the prisoner of the Lord will urge you to walk in a manner worthy of the calling to which you have been called with all humility and gentleness, with patience, bathing with one another in love, eager to maintain the unity of the spirit in the bond of peace.

And it's verse 3 really there that summarizes in a way the whole of what's in the three verses, that we are to be eager to maintain the unity of the spirit in the bond of peace.

We're looking on our Sabbath evening studies at some of the essentials in the Bible's teaching that we've called essentials. Some of these are essential in the sense that you cannot be saved without them.

For example, we've looked at being born again. We've looked at justification, which involves our sins being forgiven by God and being accounted righteous with the righteousness of Christ.

You cannot be saved without your sin being forgiven. You cannot be saved without being born again. So there are essentials of that kind that we're covering in these essentials.

[4 : 45] But there are other essentials like this one, which is not inseparably tied to salvation as such. Because the essential that we have in this passage is the essential of unity.

The essential of the unity that God creates when he creates his people as a people that are joined together in a unity in one family and one church, one body.

And it's essential, therefore, because God requires that, because it's something that he demands of his people. It doesn't mean that where you don't find unity the way it should be.

For example, like the church in Corinth, as you read the epistles to the Corinthians, the first one especially, which emphasizes so clearly the divisions in Corinth, the lack of unity, unity, the rivalries, the way that there was dissension and all kinds of things that were interfering with their witness.

It doesn't mean that because there was lack of unity that people weren't actually saved, that they weren't really Christians in Corinth. So unity, while it is unessential, the lack of unity doesn't necessarily mean that there's an absence of salvation, an absence of people being saved.

[6 : 05] But unity is something that's required by God of those that are saved and certainly of those that comprise his church or his body in the world.

Unity is one of those things that provides a definite mark of the church of Christ. And that's one of the difficulties when you find an absence of unity, that it really takes away from what ought to be a main or one of the main characteristics of the church of God, that they are a unified people, that they are a people that live together in unity.

And one of the Psalms we sang there, Psalm 122, maybe we don't think of it in terms of unity, although the Psalm goes on in the end to pray for the peace of Jerusalem.

But of course, Jerusalem in the Old Testament, the city of Jerusalem, stands for the place where God deposited his name, where the people of God are, and especially where they come together. Like the Psalmist was saying there, to worship him. I enjoyed when it was said to me, let us go up to the house of the Lord. And then it goes on to speak about Jerusalem being so closely compacted together.

[7 : 22] Why is it saying that in a Psalm that's to do with the worship of God, with people going up to the temple to worship him? Why bother saying Jerusalem is compacted together? The houses are close together. The streets are close together.

It's really very much something that takes up a little space in that sense. It's very closely joined together. Well, it's a picture, isn't it? When you spiritualize that or you put that into it spiritual, meaning it's really saying to us the way that God works in his work of salvation, putting people together into the formation of his family or of his church.

He brings them to be closely joined together. Not at a great distance from each other, but closely bound in the bonds, as it says here, in the bond of peace.

And much is lost when we lose unity. It's not just important in itself and important as a characteristic of the church of God, but there are many things attached to it that are also very important.

In fact, when you read John's Gospel and the prayer of Jesus in John 17, you'll find remarkably there that Jesus mentions two things, at least, that are related to how they were to be united together as his people.

[8 : 53] And he was praying that they would be one, even as he and the Father were also one together. And you remember how Jesus put it there, that they may all be one, so that the world may believe that you have sent me.

Now, we want the world really to be convinced that the Father, that God sent his Son, Jesus, into the world. The more you want the world to be convinced that that is true, the more you and I have to look after the unity, as we'll see tonight, that is created by the Spirit of God when he brings us to be God's people in this world.

And again, he said later on, so that the world may know that you have loved them as you have loved me.

So many things with regard to trying to bring conviction to the world that's looking in upon the church of God, the people that are the church, that's you and I, not just those who are professing and take communion, because as far as the world is concerned, you are the church.

And indeed, that is in the wider sense how the Bible describes us. We belong to those people who regularly worship God in public. We are the church of God in Garibaldi, in Point, just as these people were the church of God in Ephesus, and others were in Corinth.

[10 : 27] And the world is looking for disunity, for something to give it an excuse to keep on rejecting the claims of the gospel and the claims of God.

And one ready excuse is found through disunity. As the old theologians used to put it, something like this, there are few things that encourage atheism as much as disunity among God's people.

That's a solemn point. And it's very true. So here is Paul saying this is essential in the sense that it's something God creates, and it's something that as we'll see we have a responsibility to look after for God.

Maintain the unity of the spirit in the bond of peace. First of all, we'll look at this unity as the unity of the spirit as it's described there. And then we'll look at something of what's involved briefly in how we maintain the unity or keep the unity of the spirit.

Why is it called the unity of the spirit? First of all, what is this about? It's called the unity of the spirit because, as you notice, the word spirit has a capital S, which means it's the Holy Spirit, it's not our spirit.

[11 : 49] It's not something that we create by a certain spirit within us that belongs to ourselves, a human spirit, a human spirit of something like compassion or regard for our fellow human beings.

It's the unity of the spirit in the sense of the spirit of God. The way that God's people are tied together in the unity that they are is a created unity.

It's something that has been created by the work of the spirit of God. You know that, as we've seen recently in Genesis, in Genesis 1, the description of the world and the heavens and the earth brought into being and then put into the form in which God had for them.

The spirit of God was hovering over the face of the deep, ready to begin that formation of the world and the heavens, in the way that they came to be formed.

In other words, it's through the energy of the Holy Spirit, God through the third person of the Godhead, that creation is brought about into its final form.

[13:02] When you come to the creation that takes place spiritually to create this unity, it's as impossible for us to create this unity as it would be for us to create the world in the first place.

It's created by the spirit of God. It's something that happens when the spirit of God sets to work in changing people's lives.

We look this morning at conversion in terms of the conversion of Ruth. And as we've seen, certain elements come across to you. When you look at people's conversions in the Bible, it tells you a lot about what conversion actually is.

And when conversion is a change in the person from the inside to affect everything they are then outwardly, then that's what you find happening when that really takes place.

And that person is changed. That person, as we saw this morning, is set in a particular place, in a particular people, to form one of a particular family.

[14:04] And they are brought to be joined, unified together with all others who have been changed. They belong to the family, to the people of God.

It's an aspect of God's grace. In other words, what you really find here, and this is interesting in the light of Ephesians, especially chapter 2, when you find such an emphasis in chapter 2 on sin and on the devastating effects and consequences of sin, where he talks there about, in a very uncompromising fashion, you were dead in your trespasses and in the sins in which you once walked.

He doesn't mince his words. He says, that's what marked you. That's what characterized you. And being dead and being, in that way, in yourselves, knowing the effects of sin.

What did that mean? It meant that you were separated from God. You see, it's not closeness that you're left with when sin takes effect. It's the opposite. Sin breaks up things.

Sin separates. Sin alienates. And not only were they separated from God, they were actually separated from other human beings. They were separated from the Jewish people.

[15:23] Jews and Gentiles and the hostility between them. Where did that come from? It came from sin. It came from the fallenness of man. It came from the wickedness, the sin of men's hearts.

How is it cured? How can you overcome that? Well, that's what chapter 2 is really dealing with, isn't it? Where he says, remember that at one time, this is what you were like.

You were separated from Christ. You were alienated from the commonwealth of Israel and stranger to the covenants of promise, having no hope and without God or separate from God in the world.

But now, in Jesus Christ, you who were once far off, have been brought near. You can go on through the passage there yourselves and that really is what we're talking about.

That's what unity really is. It's something created by the Spirit of God through his work of grace in individual lives. Mending what sin broke.

[16:26] Putting together what sin dissipated and shattered. And mending, not just by putting together as you put together a vase or a jug or something that's been broken and you stick it together with glue.

And even in your best attempts, very often you still see the cracks and you still see the bits of glue popping out here and there. God doesn't mend by piecing together what's broken.

He mends by making things new. He gives you a new heart. And from your new heart, you then have a new way of life.

And that new person, that new creation that you are, God joins on with other new creations so that you form the unity of the Spirit.

So that those people who belong to him are in fact aware that they are joined together by the work of the Spirit. So that you can speak of the unity of God's people as the unity of the Spirit.

[17 : 35] It begins with God's work and the death of Christ, the blood of Christ. The Holy Spirit takes that and applies it to us. He works faith in us. He calls us.

He joins us to Christ. He changes us from within. He says, So you see, unity in a Christian sense is not the kind of thing that you'll find people talking about nowadays.

And even some Christians really are mistaken about this. Unity is not really putting together people that are still different in their heart, but have a concern to work together as much as possible and as peacefully as possible.

It's not teamwork. It's not just friendship. It's not something like a human club that's set up whatever it promises to pull together for the sake of the club.

You can have all of that and there's nothing wrong with it in itself. But it's not the unity of the Spirit. Unity of the Spirit begins when people are changed inwardly.

[18 : 40] When the same change takes place in everyone. That doesn't mean they think the same about everything. That they agree about every single point. Absolutely.

They don't. But it does mean that when God puts them together, they're bound together with one heart.

With one concern to serve and to glorify Christ. To be his people. Think about the government coalition at the moment.

Where you have one party and another party where there isn't enough of a majority for the likes of conservatives as it happened in the last general election.

To actually rule by majority. So they set up a coalition with the Lib Dems. I'm not talking about this of course from a political point of view. You know that very well by now. What I'm saying is there's a coalition.

[19 : 39] There's people from these different parties make up the cabinet. The ruling group that oversee the government of the country. Is that a unity?

It can't be a unity. It can't be a unity. Because they have different philosophies. Different political outlooks. At the heart of things. A Tory is still a Tory.

And a Lib Dem is a Lib Dem. It's a coalition. It's a coalition. But it's not a unity. But when you come to God's people.

You don't have different types of hearts joined together. Different kinds of philosophies and how they see life and how they see eternity.

You don't have people put together. Some that don't really think that Christ is the only saviour. Others that do. Unity is unity in the truth. As God has revealed it.

[20 : 38] And unity especially is a unity of the spirit. Where the spirit of God has changed people from within. So that essentially at the depth of their hearts.

They have the same outlook. The same concerns. Even if on the fringes of things. They have differences also. So it's the unity of the spirit.

And that's what really in the rest of the chapter you go on to. The way that Paul is developing that. And the imagery of the body. Just like the body has different members.

Hands, feet, other things as well that are physically necessary for a body to. A body to be a body. But it's just one body. Yet each part of it.

Does its own work. Its own share. Of the way the body functions. And Paul uses that so often. And yet you notice that.

[21 : 40] Here he says. Quite categorically. There is one body. There is one body. And one spirit. One hope that belongs to your calling. One Lord.

One faith. One baptism. One God and father of all. Who is over all and through all and in all. And what's. Which word really strikes your day.

That's. That's just thrown out repetitively. To make the emphasis absolutely clear. It's the word.

One. Isn't it. It's about seven times used. In the space of that one or two verses.

One. One body. One Lord. One faith. One baptism. It's the unity. Of the spirit. There's only one spirit.

And the spirit creates one unity. The one body of Christ. Well how do we. Maintain that unity then. What does it mean.

[22 : 36] That he says to us here. That you are. To be eager. To maintain the unity of the spirit. In the bond of peace. If it's created by the spirit of God.

As we've said. As we know from the Bible's teaching. From the Bible's teaching. What does he mean. That we have to maintain it. That we have. Charged. We are charged. To keep it. To look after it.

Well it is. That's how it is. God has created it for us. God has brought us. To be part of it. Then God hands over the responsibility. To us. And says.

I've created it for you. I've brought you into this unity. You now form part of it. But it's your responsibility. To look after it. That. There's a kind of. Connection there. If you like.

With. What happened in the beginning. When God created Adam. Remember we saw there. Um. Recently. That. When he had created Adam. That God placed him. In the garden of Eden.

[23 : 34] Creation. That being. Prepared. To receive. This pinnacle of creation. This. This man. This human being. That God made in his image. And was appropriate.

And fitting. That. God would have a special place. Out of the whole creation. In which to place. This special part of his creation. This man. And he placed him.

In the garden of Eden. God created that for him. But then you read. It was. So that Adam would dress it. And keep it. That he would look after it. For God.

And in a sense. That's really what Paul is saying here. Of this unity. Unity. God is saying. I've created it for you. It's the unity of my spirit. I'm placing you within it.

But I'm giving you the responsibility. To look after it. To maintain it. To keep it. How do we do that then? Well. We do that. Basically. By.

[24 : 29] What's involved. In this first. Few verses there. Up to verses one and two. Especially. Before we look at the detail of that. It's. Important to look at. The words that he uses here.

Eager. To maintain. The unity of the spirit. These words. Eager. And maintain. The word eager. Is in a sense better than the.

Translation in the authorized version. In this instance. Which is. Endeavoring to keep. Which is really making an attempt at. Which isn't necessarily wrong.

But it doesn't really give the strength of the word. That's used by Paul. Paul. Which really has. In it. The idea of. Making haste about something. Really attending to it.

Urgently. And in fact. It extends in its meaning to. Giving all due diligence to something. So that. Here is something that we are really to apply ourselves to.

[25 : 27] With urgency. With commitment. With all the diligence. We can muster. We are to. Give all diligence. To maintain the unity of the spirit.

And the word maintain. It's actually the other way about this time. I think it's better the way it is in the AV there. Which is the word keep. And as you know.

Keep. Is an old word for protecting. Or for guarding. That idea comes into. What Paul has here. Here. But the word maintain. Does not necessarily carry.

That emphasis. Whereas the word keep does. So giving all diligence. To keep the unity of the spirit. In other words. Paul is looking. Saying to us.

God is saying to us through this. I've given you. I've created this unity for you. It's your privilege. To be part of it. But I'm actually. Placing it on your shoulders. It's your responsibility. You have to give all diligence.

[26 : 25] To look after it for me. To guard it. To keep it. How important that is. God has given into our possession.

Something very precious. If you think about the most precious things. In your lives tonight. Apart from people. Of course. But even people.

That extends to that as well. Well. Your concern is to protect them. To guard that. Whatever is precious to you. You set about guarding it. You have a concern.

To protect it. To look after it. That's the kind of emphasis. That is the emphasis. That Paul. Is using in these words. Giving all diligence.

To look after. To keep the unity of the spirit. In the bond of peace. And what does that entail in practice. Well. It entails. These words.

[27 : 22] What's in these words. Where he says. I urge you to walk in a manner worthy of the calling. To which you have been called with all humility. And gentleness. And patience. Bearing with one another.

In love. Love. Now it's important. We take all of that. Because unity. As the unity of the spirit. Is a unity of different gifts.

And different personalities. As they are bound together. By the grace of God. It's not a unity. To have people. That are exactly the same. In every way.

That's not a unity. That's a uniformity. Uniformity. And God's spirit. Does not create a uniformity. He creates unity. He leaves diversity.

In the sense. In which. Although everybody. Is changed inwardly. And they're the same. From that point of view. They're not the same. Kind of personalities. They don't even have the same.

[28 : 20] Way of. Working in the church. They don't have the same gifts. Nobody. People can. Can say that. Others have different gifts. To them. And what he's saying here.

Is that. You. I urge you. To walk. In a manner. Worthy. Of the calling. To which you have been called. In other words. God has given us. Different callings.

In the church. We're not all called. To preach. We're not all called. To be elders. But we are called. To something. We are called. To be servants.

Of Christ. And it's up to us. To. Between ourselves. And God. Has fitted us for. And you see. That's when you begin. To think of the potential.

For. Divisions. For dissensions. For. For strife. For people falling out. Because when there are. Different gifts. And when some are more prominent.

[29 : 16] Than others. Then because of the sin. That's still within us. You'll still find things. Like jealousies. Things like. Well I wish I was. Doing what they're doing. And.

Why was I left out. Of this sort of thing. All of these come up. In all our hearts. And all our minds. And Paul is saying. I want you to walk. I'm urging you. To walk a worthy. A manner worthy. Of the calling. With which you have been called. In other words. You walk. You live your life. You live within that unity. In a way that befits. And accepts.

And accepts. The place that God has given you. In it. However that develops. Whatever God will take you. Into next. But what he's saying is.

You have to maintain. The unity of the spirit. As you work out. As you live out. What God has given you. To do. In his service.

[30 : 11] And it's interesting that. Paul begins. By speaking about himself. I therefore. A prisoner. For the Lord.

Urge you. Why is that interesting. And why is it significant. Well I think it's because. When the apostle is calling. On each of them. To live worthy.

Of whatever God has called them. To do. And to be at this time. What he's saying is. For the moment. I am a prisoner. And I have to accept.

That I'm the prisoner. Of the Lord. The Lord. That's not necessarily. How I would have planned it myself. I would rather. In some senses. Be open. And free. To go from place.

To place. To preach the gospel. To encourage the churches. To visit people like you. In Ephesus. So that I can encourage. And build you up. In the faith. But this is how it is. I'm a prisoner.

[31 : 06] Of the Lord. Lord. And it's as a prisoner. Of the Lord. I'm urging you. To accept. Whatever God has for you. At this moment. Live that out.

Do it to the maximum. Don't be jealous. About what others have. Don't want to be somebody else. Be yourself. And be yourself.

As God. Has equipped you. To be. In his service. In other words. We could say that. And especially. As you go on.

To the following. Words. Maintaining. Or keeping. The unity. Of the spirit. In the bond. Of peace. Really involves. Living. The Christ.

Like life. Because it is interesting. That many of the words. That follow. Humility. Gentleness. Patience. Bearing with one another. In love. Actually used.

[32 : 03] Of Jesus. In the Bible. For example. You find these words. Lowliness. And meekness. Humility. And gentleness. Or.

Lowliness. And. And meekness. And that brings you. In your mind. To think about. Christ's famous words. In Matthew 11. Come unto me.

All you who labor. And are heavy laden. Take my yoke. Yoke upon you. In other words. Become my disciple. Put the burden.

Of being. My servant. Upon you. For my yoke. Is easy. And my burden. Is light. For I am meek. And lowly.

In heart. Wonderful words. But. Have them repeated. In the way. That Christ's people. Are to be. In relation. To each other. Especially.

[32 : 59] As they follow. The pattern. Of his example. How are they. To maintain. The unity. Of the spirit. They will not. Maintain. The unity. Of the spirit.

If they are anything. Other than. Living with all. Humility. And gentleness. Holiness. And meekness. It's when you begin.

To think. I wish I was. In somebody else's shoes. I wish I had. A more prominent. Place. In the church. Or maybe. If you are. More prominent.

Sometimes. You may wish. Well I wish. I didn't have that. There's too much. Hassle involved. In it. It's difficult. And attracts. So many problems. It doesn't matter.

That's your calling. That's where God. Has placed you. That's how God. Has equipped you. What he's saying is. With all diligence.

[33 : 55] Use the gifts. That I've given you. But use them in a way. That keeps. The unity. Of the spirit. In other words. Use them with all.

Lowliness. With all humility. And gentleness. You remember the psalm. The psalm 84. In the words. We sang. A psalm. That. In many ways.

Is precious. To God's people. But he says. In verse 10. I would rather. Be a doorkeeper. In the house. Of the Lord. Than dwell. In the tents.

Of wickedness. Now yes. He's comparing. Being in the house. Of the Lord. With being steeped. In the world. And he's saying. I'd far. Far. Rather.

Be where I am. In the church. Of God. Steeped in the world. But the way. He's putting it is. He doesn't just say. I'd rather. Belong to the church. I'd rather. Be a doorkeeper.

[34 : 49] I'd rather have. The least place. And the least position. And the least important work. Even if it's thought about. In those terms. Of anybody else. In the church. I'd rather have that.

I'll accept that. If it means. I belong to God's people. If I do something. For the Lord. For the Lord. After all. It was.

Our Lord himself. Who said. The kings of the Gentiles. Exercise authority. And they are happy. To be served. But I am among you. As one who serves. And when the son of God.

When God himself. And the person of his son. Came into this world. And went so far. As to wash the feet. Of disciples. We shouldn't complain. Whatever he's given us.

[35 : 49] To do. And whatever position. We have. In his church. Accept it. Make the most of it. Use it for his glory. Use it within the unity.

Of the spirit. Because in God's full picture. Everybody counts. And everybody counts. As he sees it. The smallest cog. In the machine. Is just as vital. As the big flywheel. It doesn't work properly.

Without it. Not so it is for the church.

As well. The unity. That the spirit creates. And he goes on. These. Other. Elements. There. That also remind us. Of. Christ himself.

Humility. Gentleness. Patience. That's used in. James. Chapter 5. Verse 7. Where. The person who. Is a farmer. Or somebody who works the ground.

[36 : 46] You have to wait with patience. He says. For the seed. Or whatever he's sown. To actually come up. And produce the crop. It doesn't come at once. And he can't rush it. You know what it's like. When you've.

Planted something. Um. It's. Almost inevitable. You're going to have a peak. As to see how the potatoes are coming on. You're going to maybe. Just feel in. And dig up one of them.

And see. What. How it's doing. Even if you know they're not quite ready. The temptation to do that. Is there. It's the same spiritually. Instead of. Being patient.

With people. Instead of putting up with them. Which is frankly. What we sometimes have to do.

That's difficult. But it's required of us. Because the Lord. Himself.

Did it for us. Do you think he found it easy. To live amongst the people he lived with. Do you think he found it easy. Even to. Have his disciples around him all the time.

[37 : 43] Of course he didn't. In the end. At times they were a very frustrating bunch. They would sometimes drive you around the bend.

They were so slow to learn. So quick to be bickering. And arguing. Who was the most important. What did the Lord do? He put up with it. And if the Lord put up with people.

That's what he's calling upon us. How do you maintain. The unity of the spirit. You don't maintain the unity of the spirit. Without patience. Without long suffering. Without bearing with one another. Without sometimes frankly. People that you cannot really get on with. And you just have to put up with them. And you have to put up with them. For the Lord's sake. And if we're not prepared to go that far.

Then we're not giving all diligence. To maintain the unity of the spirit. And of course. He says in love.

[38 : 41] Bearing with one another. In love. In love. And that is so challenging. I can bear with people.

I can put up with people. But it's a different thing to do it in love. It's a different thing to do it from love.

From love to them. And from love to God. And from love to God's cause. And God's church. But that's what it requires. Bearing with one another.

In love. In love. In love. And love is really what binds. All the others together. It's from where. Patience. And. Gentleness.

And humility. Where it gets its strength. Where they get their strength. If you like. It's from love. And one other thing before we finish. There's the unity of the spirit. There's the responsibility for us.

[39 : 42] To look after it. To maintain it. To guard it. To keep it. To develop it. And there is. Some of the detail. As to how we're. To go about that. In these first two verses.

But there is. Close similarity. Between this. And a passage. In Ephesians. Sorry. In Galatians. And. It's that well-known passage. In Galatians 5.

That we normally. Speak of us. The fruit. Of the spirit. Verse 22. There. The fruit of the spirit. Is love. Joy. Peace. Patience.

Kindness. Faithfulness. Gentleness. Self-control. Against these things. Such things. There is no law. You see how similar. These terms are. Some of them are exactly the same.

As what you've called. Here. The calling to which you've been called. With all humility. And gentleness. And patience. Bearing with one another. In love. What's the connection between. The fruit.

[40 : 39] Of the spirit. And our maintaining. The unity of the spirit. Well it's something like this. This. Because in Galatians 5. We are being called. To walk.

By the spirit. To let our lives. Be directed. By the spirit. Or as Jim Packer put it. In one of his great books. To keep in step.

With the spirit. Keep in step. With the spirit. Let the spirit. And the spirit's direction. Through the word of God. Not. Not through your own feelings.

Or through. Dreams and visions. And stuff. That people speak about. But through the word of God. Let your life. Be directed. By the spirit. Walk. By the spirit. And you will not.

Gratify the desires. Of the flesh. And again. He puts it. If we live. By the spirit. Let us walk. By the spirit. Let us not become conceited. Provoking one another.

[41 : 35] Envy one another. In other words. The more you and I. Walk. By the spirit. The more. We will actually. Maintain the unity.

Of the spirit. The two things. Fit together. As you walk. By the spirit. So that's the way. By which. You keep the unity.

Of the spirit. It stands to reason. Doesn't it? That the fruit. Of the spirit. And the unity. Of the spirit. Should be so closely. Joined together. And therefore.

That. Walking by the spirit. Following the spirit. Direction. Letting the spirit. Be the driving force. Of your life. Stands to reason. That. Is so closely.

Connected. With maintaining. The unity. Of the spirit. In the bond. Of peace. Let's pray. Lord. We thank you.

[42 : 31] For that. Creation. Of unity. Which we know. You have brought about. Through the energy. Of your spirit. We give thanks. To you. For the privilege. Of being required.

To look after it. To maintain. And keep it. And to do so. In a way. That would seek. To emulate. Our Lord. And Lord. We confess.

That we can only. Do this. By the grace. Of your spirit. And by walking. By that spirit. Help us. We pray. To do so.

Daily. And to commit. Ourselves. And to recommit. Ourselves. To that walk. Bless us. Now we pray.
And accept. Our worship. For we ask all.
For Jesus sake. Amen.