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Forerunner Church  
Unity and Humility

Good morning. It's good to be with you this morning. If you would open up to Ephesians chapter 4, and if you would like to follow along with the teaching notes, those are available on the website. If you go to [forerunnerchurch.com](http://forerunnerchurch.com) and follow along with those if you'd like.

Ephesians 4, we're gonna look at verses 2 and 3 this morning. I'll begin back in verse 1 and we'll pray.

Paul says, "I therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you have been called with all lowliness and gentleness with longsuffering, bearing with one another in love, endeavoring to keep the unity of the spirit in the bond of peace.

Father, we love You, and we thank You for Your Word. Thank You that Your Word brings light. Your Word is a lamp unto our feet and a light unto our path. We love You. We love the presence of the Lord. We say that You are welcome here. We ask that You would release the rain of Your Spirit upon this family in a deeper way. We ask that You would move among us, that You would release Your power and the knowledge of God. We ask that Jesus would be glorified through Your Words, even this morning. Lord, that You would help me to speak well of You, that You would be glorified in all things, all things, Lord, You'd be glorified. In Jesus' name we pray, amen. Amen.

Well, this is actually session three of a series that has long breaks in between, and you can go back in our archives and see some of the previous messages that led up to this from Ephesians 3 and then Ephesians 4 verse 1. And this morning, we're gonna look at Ephesians 4 verses 2 and 3 that we just read this morning. And just to preface it, Paul the Apostle, what he does in Ephesians 4 is really notable in that he begins to move out of Christian doctrine and moves into Christian practice. So, the book of Ephesians, 6 chapters long. it's divided almost directly in half. And the first half of the Bible emphasizes Christian doctrine and the second half of the book emphasizes Christian practice. And it's important that we always keep them together.

As a matter of fact, I did a whole message just on the word "therefore" at the beginning of verse one because that word "therefore" links together our walk with the Lord and our practice also with Christian doctrine, what we understand of the Gospel and the truths of God's word. We have to always keep them together.

So, to summarize kind of the book of Ephesians, you could say it like this. I got this from David Pawson, is that the first half of the book is the Gospel worked into us, what Christ did to us through the redemptive work on the cross, and the second part of the book is the Gospel worked out of us, what comes out after this transformative power has had an effect upon us.

Paul calls us to walk worthy of the calling of the Lord, and I did a message on that that you can look up later, but just to briefly say what that's about is that walking worthy of the Lord means

that we're in a Christian walk. We're continuing on a journey. We're all on a journey. You're never to pause your walk, just so you know. You want to get a vision to keep walking and keep journeying forward in the Lord, always growing in love for Him, love for each other in our understanding in humility and so on and so forth. And that we're to walk in a manner that's worthy of Christ, and that word "worthy" is compared to kind of like a scale, and this is how I think about it. To walk worthy of the Lord means that on one side of the scale is Christ's redemptive work, what He's done for us and how God has lavished His love upon us and His mercy and His grace and then to walk worthy means to walk in a way that's commensurate with that gift, to respond in an appropriate way, to allow what God has done to have real bearing and impact and transformative power upon us.

You know, many people, when they read the word of God or they attend church, they don't have a vision for transformation. That's exactly what the Gospel does and ought to do, is transform us. We don't want to remain as we are. At least, we shouldn't. We should have a vision to be transformed into the image of Christ, to grow up into Him. Which is what Ephesians 4 talks about, to become mature in our faith, to look and act and think like Christ.

I think of the words of Jesus when He said, "I only do what the Father is doing. I say what the Father says." And in like manner, we want to have that same type of walk in our faith. That we would do what Christ is doing, that we would say what Christ is saying, and that transformative power would have its way in us.

Well, we're gonna talk about the subject of unity through humility, and Paul begins, again this transition, in chapter 4 out of, primarily emphasizing doctrine, and he begins to highlight things. And these things are very important things because as he begins to highlight them, what he's doing is he's putting emphasis on the response of the believer as they begin to relate to one another and relate towards God in light of the Gospel.

One of the very first things that he says in verse 2 is that we're to respond to one another in our walk, in our calling as we walk towards Christ and the age to come is that we're to respond with humility. And then look down at verse 3, and this is what we're gonna begin with, is that we're to endeavor to keep the unity of the Spirit in the bond of peace. To keep the unity of the spirit. He uses that key phrase, the unity of the spirit. Now, Christ's redemptive work, as a matter of fact, the whole plan of salvation that the Lord has in His heart is centered around this idea of unity. God is going to bring into union with Him everything that is in the created order. And this has far reaching and vast implications.

Because it's not just the individual that Christ wants unity with. Yes, that is true. Most would understand that, but He wants unity with all that there is, all that exists. Everything that's within the created order. As a matter of fact, the apostle Paul begins the book of Ephesians by talking about that plan for unity. I'll read it to you. Ephesians 1 verses 9 and 10. This is how he begins to open up, or part of how he begins to open up the book of Ephesians. He says, "He's made known to us the mystery of His will," in verse 9. The mystery of His will. He had a plan purposed in His heart to bring everything that is, which we'll see in a moment, into union with Him. Not just,

again, at the smallest micro level of just you and I, little blips on the radar of history, but to bring everything that exists into union with God.

And Paul calls that the mystery of His will. And he says that in the fullness of times, or at the end of that plan, that's what that means in verse 10. He's gonna gather together, and here's the phrase, "in one, all things in Christ." The plan of God is together together everything. And he goes on to say, things that are in heaven and on the earth as one under the leadership of Jesus, in union with God. That's what His plan and His purpose is.

So, everything that is transpiring in accordance with the will of God and the purposes of God, are ultimately unto this end. He wants the created order. He wants heaven, earth, the universe, everything that exists, people, throughout all of history, He wants them under His leadership and in agreement or in union with His heart, with His desires. And Jesus has been the One that's appointed by God to execute that plan and to rule over everything that exists. He's the only One that's able to do that.

Now, union, and if you have the handout, you can go through this more later, but it has very vast implications. In it is the whole cosmos. I mean, all of the universe and the earth and then the body of Christ, and even down to the individual, the Lord, the Spirit of the Lord is constantly working to bring unity to establish unity, which He's done through the cross to strengthen that unity, that His people would respond more and more and more to that call to unity.

Now, Paul calls it, back to Ephesians 4 verse 3, he calls it the unity of the Spirit. Okay? And that key phrase is, well, it's key. The unity of the Spirit. God has called believers in this verse to preserve the unity of the Spirit, which means that God has already set something into motion as it relates to unity. Because if you're reading the same Bible that I'm reading, Paul says, "I want you to preserve unity," not, "I want you to establish unity." Not, "I want you to go out and make unity happen." Not, "that I want you to do this in regards to unity or that in regard to unity." The onus, actually, of unity is not upon us as believers, but it's something that Christ has already done.

And when I was reading, I want to be totally honest with you. When I was reading this, and you know, throughout the week, I work in the prayer room, work on my notes, work on my handouts. I'm laying out different things, and humility, okay, I kinda of just throw a bunch of stuff into my phone or write it down or type it out or whatever, and I got to this point about endeavoring to preserve unity, and I had this epiphany type of moment. It wasn't a sweet moment. It was actually a very convicting moment that led to a bunch of repentance on my part. And it was this, it was that so many times when I've thought of unity or I've endeavored to unity, I've always imagined it as something that I was to go and do, to go and build. As if there were a gap and I was the one that was supposed to go and build a bridge across that gap to bring about unity.

And here's what really convicted me. When Christ died on the cross, and we'll look back at Ephesians 2 here in just a minute, but when Christ died on the cross, He established what is called the unity of the spirit. Through the redemptive work, our sins have been cleansed, and we all, every Christian, no matter where you're from or who you are, has been brought into the family of God, and there's unity within that family from God's perspective. He goes, "This is My body." He didn't say, "This will be My body." or "I hope that they understand that they will be

My body," or "I hope they get the family thing together." He says, "This is My body. You are My body."

There is a unity that has been given by the Spirit of the Lord that was established through the cross, and it is the ultimate sense of unity. It is the number one, the pinnacle of absolute unity has been given by God, through the cross, the filling of the Holy Spirit, and you and I and any other Christian or believe across the earth shares together in the unity. And Paul says, "I want you to preserve that unity. I want you to preserve it."

He says this, "and I not only want you to preserve it, but you're to do so in the bond of peace." And he uses that phrase, "the bond of peace" right there in verse 3. Now, what is he referencing when he talks about the bond of peace? Well, if you go back just two chapters in Ephesians, Ephesians chapter 2. I'll read it to you. Ephesians 2:14, it says this, "He, Himself," meaning Christ, "Christ, is our peace who made both groups into one." Now, he's speaking of Jews and Gentiles specifically. Paul is. And he's saying, "Christ is peace. He brought peace. He's a peace-maker, and He brought peace between Jew and Gentile. And He broke down the barrier of the dividing wall that was between them." And the wall that he's talking about wasn't just a wall within the heart, though there are walls that exist in our heart. The wall that he's talking about is that there was an actual barrier, a wall, in the temple that kept Jews and Gentiles separated in worship to God. And the Gentiles were not allowed to go into the place where the Jews were able to worship and fellowship with God in a more deep and intimate way.

And Paul is telling us, and this is what happened through the cross. When Christ died, He broke down that barrier, that racial wall that existed. And now, no matter who you are, male or female, black or white, free or slave, Jew, Gentile, whatever it is, you have been given access, granted access to come and to fellowship with God, with all the saints and the family of heaven. It's glorious. It's a glorious reality.

And so, what he's emphasizing right here is, Paul's going, "You're to endeavor to keep that unity in the bond of peace." And again, he's saying, there's unity that has been granted by God with believers, and you are to preserve that unity. You're supposed to uphold that unity.

Let me say it like this, the Lord, Christ came and He built a bridge. And He built a bridge from humanity over to himself into the holiness of God, into that divine mysterious transcendent, "Who is like the Lord? Who can know Him? His ways are unsearchable and past finding out." He built this bridge across, and He goes, "that bridge is the bridge of unity because all of the tribes, the tongues, the nations, for people throughout all of history, they cross that bridge and where do they come? They come into My family. They come into My house."

And so, when we think of unity, we think of, we need another bridge to be built. But in the ultimate sense, in the ultimate sense of what Paul is saying here. He's going, Christ is the One that has made and brought people into union and built that bridge. And He goes, "I don't want you to actually go build another bridge." He goes, "I want you to preserve the bridge that has been made through the Gospel of Jesus Christ."

Now, this is really important to us because there are so many initiatives and endeavors to bring unity across all sorts of different things. People are trying to get into unity so they can grow tomatoes. I mean, there's just so many ways that were after a greater sense of unity. And this is what I became convicted about. I kept imagining that it was up to me to go and bring unity, but Paul is going, "Unity has been made by Christ, and I want you to go preserve that which I've done. I want you to come and strengthen it. I want you to come around it. I want you to guard that bridge," which is the good news, the Gospel of Jesus Christ, that has reconciled us to God, that's reconciled us with one another, brother to brother, sister to sister. Every race, every denomination. He goes, "I want you to recognize the unity that comes by the Spirit of God alone, and I want you to endeavor to preserve it. I want you to keep it. I want you to count it as sacred and Holy. And anything that rises up that would damage or malign or undermine the Gospel of Christ and brotherly love and brotherly affection," He goes, "I want you to resist that. I want you to be a preserving agent in the midst of what I've established through the cross."

When we attempt to build something that the Lord has already built, sometimes we end up actually doing something that would be considered false religion. If Christ says "You come into My family, if you come into unity through Me and through the cross," anything else that we would build or endeavor to build in the midst of that is like building a bridge next to Jesus'. The last time that humanity got together and tried to build something together that was not of God, it was called the tower of babel. It was a bunch of people trying to get together, and they're going, "We're gonna get to God. We're gonna ascent to the heavens. We're gonna make a name for our self. We don't need God. All we need is unity. All we need to do is just agree with a common goal and a common purpose." And that's the thing. If the common goal and the common purpose is not the glorification of Christ and upholding of the truths of Gospel, it's not actually unity.

And much is made of unity. And we talk in lots of different ways in unity. But there's only one unity that's actually going to endure the ages and endure the day of the Lord. It's the Gospel of Christ. It's that His blood has been poured out. It's broken down a wall of racism. It's broken down a barrier that divided us from God and us from the family of God. It's broken it down by His blood. And we are to cross over into the glorious reality as sons and daughters of God. And the Lord calls us into this. And He wants it. He wants us to take ownership of it. And He's not just looking to the leader or the person in influence or whatever to preserve this unity. He calls every Christian into it. Are you doing your part to preserve what is of God? Are you doing your part to preserve the sanctity and the glory and the joy of the Gospel of our salvation, Jesus Christ? And can we relate to one another on that basis?

When we think of each other, do we look at our differences or can you see the gift of God in your brother? Can you see the gift of God in your sister? When you think of different parts of the body of Christ or of different denomination or of something that gets a different view that looks differently than you or acts differently than you or dresses differently than you, can you fight to see the gift of God, the Spirit of God in them that brings us into unity and can you share that commonality with them in joy?

Or is it all the differences that come up and then we want to talk and argue and debate about all the differences? Paul goes, you have to preserve this? Why do you have to preserve it? You have

to preserve things that are prone to decay. You have to preserve things that are quick to spoil. We put our food into the refrigerator because it will spoil if it is left out. So, our preservation method is to put it into the refrigerator. We preserve things with chemicals and salt, and there are all of these ways in which we preserve things because we don't want them to spoil. And that's exactly what Paul calls us to. He goes, "You're going to be prone to spoil and to see each other's differences and highlight those rather than celebrating and enjoying the similarities that we are in the family of God all together." Black and white, free and slave, right and poor, it doesn't matter where you're from, what you sound like, what you look like, we are brought into the family of heaven, into the body of Christ.

It's a very different perspective to begin from a place of unity than attempting to attain a place of unity. And the same truth is evident in the Gospel of Jesus Christ. If your life and your faith in Christ is about trying to become righteous rather than realizing, "I am righteous." It changes the game. It changes the race that we're running. It changes the way that we relate to one another. And I would think that the Lord would emphasize to us, this spiritual family, even more that we are to see what God sees and say what God says, and from a place of victory, that we would move forward and with understanding and love and good works towards one another."

Well, some might say, "I don't feel unified. You're talking about unity, and you're saying that the cross has brought unity, but I don't feel unity." Let me ask you this. Who woke up this morning, who in this room, woke up this morning and felt as righteous as God? Two? This morning there were two at the first service as well. So, there's 4 in our whole congregation that hallelujah, woke up and felt as righteous as God. Now, if God says in His Word, "Through Christ, you've become the righteousness of God," then why don't we believe that? Through Christ's work. Who's work is it that brings about the righteousness of your own soul, your spirit inside of you? Who is it? Is it you or is it Him? It's Him. The work of the cross is what creates and imputes. It means to be credited inside of us, the righteousness of God. And Paul is telling the church.

That's why the Gospel is so offensive! Because no one really believes the Good News. We still labor, and we're trying to work. We're trying to do all this stuff to get God's favor and get righteous. And we wake up and, "Man, I don't feel the righteousness of God." And in the same way, when it comes to unity and the unity of the Spirit. He goes, "I've brought you into unity through the cross. I actually have. I've brought you into unity,"

But many, you know, resist that. And it's natural to. "I don't feel in unity. It feels like there's disunity. I don't like that person. I don't like that person. They don't like me. They're vocal about it on social media." You know? We don't like each other. But just because we feel something, since when did that become the absolute basis of truth? When did our feelings become the basis of truth? With an adopted family, when you bring a child in, you adopt a family into your home, whether they feel it or not, they're apart of the family of God. Whether they believe it or not, they're apart of the family. Why? Legally, you go down to the courthouse and their name is there. Their name has been changed. Your name has been changed. The body of Christ has been brought into oneness and unity with God, and we're to preserve that which exists rather than trying to constantly build something we perceive is nonexistent. Do you follow?

How to preserve unity. Look back up at verse 2. Paul says, "I want you to," back in verse one he says, "I want you to walk worthy." Why? Because there's a preservation that must be had and must be done. And in verse 2, he begins to highlight various attributes that cause us to preserve that which God holds as sacred and true. He begins to highlight above all, the very first thing he emphasizes is humility. That you would with all lowliness, gentleness, and longsuffering, bear long with one another. There's nothing that we hate more than humility because we want everyone else around us to be humble. The problem with humility is that it opens up your heart for pain and mistreatment. Have you ever been in an argument or a fight or a business deal or some sort of conflict, and you're choosing humility but the other person isn't? What happens? You get hurt. You get bruised. Pain strikes your heart. You get cheated. You get lied to. You get manipulated. You get used. All of those things happen when we choose humility, and guess what? Guess who chose all those things? Christ.

Christ chose all of those things. He said, "I'm gonna open up My heart over the earth and any shot that humanity wants to take at God, they can take that shot." No god does that. There's no other god enthroned in power and glory. You go look at other religions. There's no other god enthroned in power and glory, majesty that would come down, open up His heart and say, "Have at Me, enemies. Do your worst. Treat Me however you want to treat God. Handle Me. Lie about Me. Strike Me. Pierce Me. Pour out My blood upon the earth. There's no other god but our God that did that.

And Jesus goes, "I want you to do the same thing in preserving this unity between one another." He goes, "I want you to walk in that same humility before Me." Look at this. Philippians 2, verses 5-8. Paul says this, "Let this mind be in you. Jesus Christ, verse 7, He made Himself of no reputation." What was the last time that you endeavored to make yourself of no reputation? But you sought to not receive the accolades, to not receive the praise, to direct it towards another person, to find someone else to celebrate rather than constantly needing to be celebrated?

He says, "He made Himself intentionally of no reputation." What kind of God does that? What kind of God purposes in His heart, "You know what, today, I'm gonna choose to send My Son to the earth, and He is going to have no reputation. He's not gonna be wealthy. He's not gonna be known as wise. He's not gonna be known as this powerful King who's gonna snap His fingers and destroy the earth. He's not gonna be known of any of that. I'm gonna bring Him low. He's gonna be a poor carpenter." Christ manifest God as a poor carpenter. He goes, "I've made Myself of no reputation."

It was an intentional choice. It was something in the heart of God that broke out. What kind of God humbles Himself and comes mostly unknown onto the scene of history. He goes, "I took on the form of a bondservant and came in the likeness of men." Look at verse 8, Philippians 2:8, "Being found in the appearance as a man, He humbled Himself, and He became obedient to the point of death, even death upon a cross." True humility humbles itself to the point where you're open to pain. You're open. You're vulnerable. You're going, opening up your heart, and you're going, "I'm gonna allow you to strike at Me if it's in your heart to strike me." This is the heart of Christ. This is why all of us want everyone else to do this for us. But we don't want to be the ones that are struck.

I mean, I can't think of a more challenging topic to American, you know, society, American culture, than this issue of humility. Because you're taught, as an American, if you were raised here, you know what I'm talking about, and if not, well, just get ready. You're raised as a little boy and a little girl that the dream of your heart, whatever that is, is the most sacred thing that is worth removing every hinderance to accomplish. It's what 98% of kids movies sing songs about. If your parents are standing in your way, get them out of the way. And if you're trying to rise into who you are and you're being misunderstood, well just wait because once you arrive, everyone will understand how glorious and awesome you are.

You're trained not to be humble, not to go low, but to be strong, to win every argument, to win every business deal, to win every conversation and every social media debate. You're trained to win. You're never supposed to show weakness. You're never supposed to admit your pain. You're never supposed to communicate your dependence upon someone. No, that's shameful. That's wrong to do that. You're supposed to be self-reliant, self-strong, self-willed, self-motivated, self, self, self, self, self, self. That is what you're trained to do as a young boy or girl being raised within this culture. And I'm sure many other cultures are the same way. And what it does is, it produces a mindset and a heart that is a complete opposite of the Gospel. It's the complete opposite with the life of Christ. It doesn't agree with God at all. It resists Him. It resists Him at every step of the way. And so, Christianity, when it's introduced into that type of culture, it just becomes something that we add on to our lives.

We treat it like insurance. I have insurance for my car, and I have insurance for my home, and life insurance, and health insurance, and I have insurance on my expensive possessions, and renters insurance, and you know, I have insurance on my dog, and what my dog eats. One time an insurance agent told me, "You know, if you want to enjoy your food," he's like, "We can do that." I was like, "What do you mean?" He's just like, "You know, the power goes out, your strawberries rot," He was like, "You can insure that." What? You can insure everything.

So, the Gospel becomes this other form of insurance. I'm insuring myself against hell. And so, it's just something that's added into our life. But the Lord, He wants humility in the heart of His people. He insists upon it. His humility forces us to be ground down to nothing and go, "If You don't deliver me, who else will? If You don't save me, if You don't come to me, if You don't meet my needs and my desires, if You don't help me, where else can I go? What else can I possibly do?" The Lord insists on humility being established in the heart of His leaders. It's one of the first things that Paul mentions in this walk as we endeavor to live the Christian life, humility.

He goes, "Let this be your leading step. This isn't like step 8. It's not like get some providence, get some finances. You know, kinda be nice, be kind. Humility's important too." No, He goes, "Be humble. Walk in humility towards each other." This verse in James where he talks about this has been just messing me up. James 4:6. He says, "God resists the proud, but gives grace to the humble." God resists the proud. Here's what stood out to me from that. If the devil comes and resist you, you have a power and a source to resist him back. Hello. If a demon were to come and show up in your room at night, you have a power to resist him, the blood of Jesus. If sickness comes, if infirmity comes, if trial, tribulation, persecution, if that comes, if you're opposed by

your manager, you have a power to resist that. If you're opposed by a neighbor or a spouse or a child or whatever, whatever opposition comes, you have a power to resist.

Let me ask you, if God resists you, if the holy One resists you, who can possibly come to your aid? Who can possibly deliver you? When the human heart begins to step into that arrogance, that comparison, that high, flouting heart, that self-serving, that greedy, envious heart begins to take root inside the heart of a man or a woman, God begins to actively resist them. Who can deliver you from God? Who's gonna come to your aid? What litigation team can you hire? What lawyer can you hire? There's no one. No one can deliver you from the hands of the Almighty God. Once you're in His hands, you cannot escape.

And therefore God, He says, "I want you to embrace humility. I want you to choose humility. I want you to ask Me for humility. I'm gonna help you." He's gonna give grace to those that choose to be humble. He goes, "I will release the empowerment of My spirit so that you walk with Me in a deeper way, as you walk in love towards one another." Humility matters to God. He insists upon it.

He insists upon it because if the heart is not humble, that means the heart is an idol. There's only two options. It's humility or idolatry. And we have to wrestle with, who is it that we're actually worshipping? Are we worshipping our self or are we worshipping God within our heart?

Humility is not natural to mankind. A person might be soft-spoken and quiet, but it doesn't mean that he's humble. A person may be differential and restrain, but that doesn't mean that they are humble. Humility, true humility is something that is given by God. It's an attribute of God, Himself, that He imparts. And then that fruit begins to manifest. It begins to grow within our life. It's not natural to us, which means that we can assume that many of the things that our culture decided or whatever, deem as humble, they're not truly humble things. Because wherever you find humility, you find submission. To be humble before God is to submit to Him. To say, "Whatever You say, God, is right, and what I say is wrong, and so I'm gonna fill my mind with what You say so that I can be pleasing to You and be fully submitted to You." To actually submit to the ways of God. To say, "You know what? I'm not gonna do money the way I want. I'm gonna do money the way God wants. I'm not gonna do sexuality the way that I want. I'm gonna do sexuality the way God wants."

What does God want? We're in His hands. He's the creator. He's the sustainer. It's all about Him. We do it His way. I'm not gonna do power the way I want. I'm not gonna lead the way I want. I'm not gonna parent the way I want. I'm not gonna do marriage the way I want. See, I, I, I, I, I. And humility says, you, you, you, you. Well, what do You want me to do, God? I'm gonna come under Your authority. I'm gonna say yes to You. I'm gonna humble myself before You. I'm not gonna assume I'm right. I'm gonna assume I'm wrong. Can you imagine beginning to tell people to assume that they were wrong? Because everyone is doing what's right in their own eyes. What's right for you is not right for me, and it's not right for you, and it's not right for you.

What is right? What is true? And that's the humble heart that comes underneath the authority of God and says, "All things belong to You. I will do it Your way."

The commands of the Lord are not burdensome. One of my favorite verses. The commands of the Lord are not burdensome. It's not that we try Christianity and it's been too hard and we've given up. It's that we haven't actually tried it. Many haven't. We haven't actually come under full submission and subjection. They're like, many people are like, "I don't like the Christian view of marriage because it's so oppressive." But they've never actually done it. They've never actually tried it. They don't know what it's really like.

God goes, "I'm laying out for you these opportunities. Come under Me. Come in humility before Me."

I'm gonna invite the worship team to come out.

The apostle in this passage is calling us to walk in humility so that unity is preserved, that we would preserve unity, that we would really care about it, that we would see the gift of God in one another. And it's through humility, and it's through meekness, and it's through longsuffering, and it's through love. That's the way that unity is preserved. It's not events driven. It's not about excitement and energy and rallying together a big group of people. It's not about starting the new thing and do the da da da da da. Many of those things are good. I'm not saying that they're bad. But in the ultimate sense, unity is something that God begins and that we're called to preserve in one another. Do we do that? Do we do that? Let's stand.