



**OASIS: TRUE CHURCH**  
**DONE IN SYNC WITH**  
**THE “TRUE” SERMON JOURNEY**  
The Passage – Ephesians 4:1-6

***Preface:*** *These LC studies will complement the sermons, often using the same biblical texts, and will help your LC go deeper in personal understanding and application. These italicized portions are meant to resource and help you in leading and not to be distributed to the entire group (it limits conversation). Please also note that not all these questions are to be asked in a single night. It’s best to consider this a head-start and customize these studies to best fit your LC.*

**Study’s BIG Idea: A vital part of being faithful to the Christian calling is to embody the virtues of Jesus and to pursue unity in order to bring glory to God.**

**Ephesians 4:1-6**

<sup>1</sup> As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. <sup>2</sup> Be completely humble and gentle; be patient, bearing with one another in love. <sup>3</sup> Make every effort to keep the unity of the Spirit through the bond of peace. <sup>4</sup> There is one body and one Spirit, just as you were called to one hope when you were called; <sup>5</sup> one Lord, one faith, one baptism; <sup>6</sup> one God and Father of all, who is over all and through all and in all.

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**O** – What is Paul urging his readers to do?

**I** – Of all the things he could have urged, why begin with humility, gentleness, patience, and forbearance? Seems like proclamation of the Gospel, practicing generosity, feeding the hungry would be more important and arguably more consistent with Jesus’ Great Commission. Why does Paul urge these other virtues?

*(A theme in Paul’s writing is to begin with the right heart so we can embody the right virtues. This is consistent with Jesus’ teaching in Mark 7 regarding what makes a person clean and unclean.)*

**A** – When do we urge each other in humility, gentleness, patience and forbearance?  
*(We tend to urge each other to be more humble and patient only when we are annoyed with each other.)*

**I** – The Greek for “humility” is a derogatory term suggesting low-mindedness and groveling. Why do you think Paul would use this odd word here?

*(One, it’s consistent with the prisoner idea. Two, It seems Paul is being counter-cultural in trying to redeem it with the servant-hearted model of Jesus to represent a Christian virtue.)*

**A** – What practical actions accompany virtues like humility, gentleness, patience, tolerance and bearing with one another and how can they help shape a young and growing faith community? How can these virtues shape our community?

**O** – What comes to your mind when you hear the term “one another”?

**I** – Paul uses the term “one another” about forty times in his letters. As one commentator put it, “Christians are part of each other and are to receive one another, think about one another, serve one another ...” How do you think the Christian faith became so individualized despite Paul’s (& Jesus’) emphasis on living with “one another”?

**A** – Paul’s teaching of being for another tells us that Christianity is a God-directed, Christ-defined, other-oriented religion. We discover that Christianity does not revolve around the individual but about individuals committed to God first, others second, in the name of Christ. Only with such direction away from self do we find ourselves. What difference should this make in our personal lives and in our Church community?

**O** – “Make every effort” to keep the unity translates to “be very zealous or eager” to keep the unity. What insights can we draw from that in Paul’s context and in ours?

**I** – Paul tell us to keep the unity, as opposed to building it. Which begs the question – where does Christian unity come from? Any other scenes in the New Testament come to mind?  
*(It comes from God; this is part of the work of the Holy Spirit. Two classic scenes come to mind—Jesus promising the Holy Spirit in John 14, and the Holy Spirit descending upon the disciples on the Day of Pentecost in Acts 2.)*

**O** – How many times is the word “one” used?

**I** – All seven express the truth of Christianity having one gospel, one confession, one Savior, etc. and this unites all who believe in Christ. What dangers present themselves if we believers fail to understand the “oneness” of the Christian faith?

**A** – What individual practices can we do to keep our Christian unity? What collective practices can we do?

**Key: O – Observation. I – Interpretation. A – Application**

- a. **Please note that not all these questions are to be asked in a single night.** Take some time and select and reword the questions that best fit your voice and your LIFE Community group. Certain questions work better for certain groups. You are encouraged to prayerfully discern what will serve your LC the best.
- b. Complement OIA questions with “process questions” (what else? what more? what do others think?).
- c. When you ask questions, give people ample time to think and respond. Wait. Take your time; don’t rush people but encourage their participation. And avoid answering your own questions!
- d. Timing/pacing: allocate your time and move forward gently, with a steady pace.
- e. Application: Pace the study to conclude with “difference making” application.
- f. Secondary texts—use other texts sparingly, even if they are relevant. Such texts will push you into “teaching,” rather than facilitating. It can cause people to feel distracted or de-powered.