Crossroads International Church Singapore Dr. Rick Griffith

17 March 2019 Message 49 of 66

NLT 60 Minutes

Title

**Be United**

***Book of Ephesians***

**Topic:** Unity

**Subject:** How can our church of so many different kinds of people be united?

**Complement:** Love God, love the church as equals, and love the nations.

**Purpose:** The listeners will be united in love despite their differences.

**Attribute:** We worship the God of Oneness

**Reading:** Ephesians 4:1-6

**Song:** O How Good It Is (Getty), One Voice (Robert Gay), Bind Us Together

**Benediction:** Ephesians 6:23-24

# Introduction

Second Law

### Interest: The Second Law of Thermodynamics is a reality. Everything runs down. Things get old. That's The Second Law of Thermodynamics.

#### Order naturally moves to disorder—unity to disunity.

People

#### Diversity can divide since we try to be with others like us.

Shepherd

##### Birds of a feather flock together.

##### Friends look like each other.

##### Married couples look more alike the longer they are married.

#### We tend to do what we do because we think it is the best way to do it—this diversity can lead to disunity.

### Need: Have you ever been in a divided church?

Two Men

Announce

Divided Pews

#### Christians sometimes see their differences as a liability instead of a strength.

#### Even people in church can fight for their own way.

#### Our church has a great diversity in nationalities, ethnicities, professions, economic levels, etc. So are we united? Discuss with someone next to you what is required for unity to take place in the local church and between churches. What is unity?

### Subject: How can our church be united despite our many different kinds of people? What do we need to do so we don’t end up divided due to our diversity?

Subject

### Background: The church at Ephesus was divided between Jews and Gentiles.

Overview

#### Context: What did the author record just prior to this passage?

##### The last inspired book Paul had written was Romans about four years earlier in AD 57. It had completed the missionary epistles of Paul.

##### With Ephesians, Paul begins the first of his four Prison Epistles.

Map

#### Purpose: Why is this passage in the Bible?

##### Our natural tendency is to move towards disunity. We want to be around people who look like us, talk like us, eat like us, smell like us, and act like us.

Unity

##### God is much broader and more flexible than this. How many races are there? He did not create various races. He made only one race called the human race. He wants us to learn more about him and his open arms by being united with those who are different from us in minor ways and yet are united in the major way—the way of Jesus.

#### Background: What historical context helps us understand this passage?

Ephesus

(11 slides)

##### We also have to grasp that the key unifying factor in Ephesus was the temple of Diana. It was one of the Seven Wonders of the Ancient World that brought many ethnic groups together in pagan worship. What about the Christians in the city who knew the true and living God? What would bring them together if not Diana worship?

##### We cannot understand Ephesians without comprehending the huge divide between Jews and Gentiles—especially in the first century.

Jew-Gentile

(11 slides)

### Preview: Today we will see two ways we can be united despite our diversity.

### Text: We will survey the whole letter of Paul to the Ephesians.

Subject

(What is the first way that our church of so many different kinds of people can be united? First…)

MP &   
Eph 1

# Love God for our equality in Christ (Eph 1–3).

[Praise God that none of us is better than any other due to salvation or ethnic origin or class.]

Map 1:1

## God made each of us a “saint” in Christ (1:1-2).

MP

1:3-14

(10 slides)

## God gave us Gentiles equal status with predestined Jews (1:3-23).

### We all have every spiritual blessing in Christ (1:3-14).

### Our exalted position should help us get to know God better (1:15-23; cf. 1:17b).

Eph 2

(9 slides)

## God’s love removed our depravity and separation from Israel (Eph 2).

### God’s grace to depraved Gentiles like us gives us a new position (2:1-10).

### Salvation by grace unifies us in one body despite our former separation (2:11-21).

Eph 3

(8 slides)

## Our union despite ethnicity must lead us to love and glorify God (Eph 3).

### The Jew-Gentile union in the Church is a mystery revealed in the Church Age (3:1-13).

### We need power and insight into God's love to boost our love to glorify God (3:14-21).

Trans

(2 slides)

(What is the second way that our church of so many different kinds of people can be united? Not only must we love God for our equal standing in Christ, but we should…)

# Love the church to witness to the world (Eph 4–6).

Eph 4

(6 slides)

[Unity leads to care for each other in a way that attracts unbelievers.]

## Serve one another under God’s gifted servants to reach Christ-likeness (4:1-16).

## Exchange your old life with a blameless walk in the Spirit before the world (4:17–5:20).

5:21–6:9

(8 slides)

6:10-20

(26 slides)

5:1-20

(7 slides)

## Submit to authority at church, home, and work to show a transformed life in Christ (5:21–6:9).

## Rely on God and his provisions to defeat Satan since we are powerless (6:10-20).

6:19

## Love one another (6:21-24).

Subject

(How can our church of so many different kinds of people be united?)

# Conclusion

MI

### Love God, love the church as equals, and love the nations (Main Idea).

### Main Points: The way we will be united is twofold:

Church

God

#### Love God for our equality in Christ (Eph 1–3).

#### Love the church to witness to the world (Eph 4–6).

#### Where does the “love the nations” come into Ephesians? Actually, the word for “Gentiles” is also translated “nations.”

Nations

#### Yet the concept of love reaching not only the church is repeated in Ephesians:

Repeated

(8 slides)

### The way to unity for believing Jews and Gentiles is to see their equality and love one another as a witness to the world.

### Do you really act like you are equal with other members of the body of Christ?

Think

• Maids?

• Former Muslims (Malays)?

• Believers in Prison?

• Poor churches of India, Myanmar, Bangladesh, etc.?

### How do you show your unity with believers different from you?

### Exhortation: Our church mission statement centers on love in three dimensions. We are stronger in the first two and weak on the third.

### Prayer

Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### The last inspired book Paul had written was Romans about four years earlier in AD 57. It had completed the missionary epistles of Paul.

### With Ephesians, Paul begins the first of his four Prison Epistles.

# Purpose: Why is this passage in the Bible?

### Our natural tendency is to move towards disunity. We want to be around people who look like us, talk like us, eat like us, smell like us, and act like us.

### God is much broader and more flexible than this. He did not create various races. He made only one race called the human race. He wants us to learn more about him and his open arms by being united with those who are different from us in minor ways and yet are united in the major way—the way of Jesus.

# Background: What historical context helps us understand this passage?

### We cannot understand Ephesians without comprehending the huge divide between Jews and Gentiles—especially in the first century.

### We also have to grasp that the key unifying factor in Ephesus was the temple of Diana. It was one of the Seven Wonders of the Ancient World that brought many ethnic groups together in pagan worship. What about those in the city who knew the true and living God?

# Questions

### What is the better translation of *pistis* (“faithful, believer”) in 1:1?

#### **“The faithful in Christ Jesus** further defines the “saints” and could be rendered “that is, the believers in Christ Jesus.” These saints were in Christ Jesus, not in Adam or the goddess Artemis of Ephesus. While believers have geographical locations (e.g., “Ephesus”), spiritually they are positioned “in Christ” (cf. “in Christ at Colosse” in Col. 1:2). Paul used “in Christ Jesus,” “in Christ,” or “in Him” quite frequently. In Ephesians 1:1-14 the phrase occurs nine times! Christians have their very life in Christ.” (Harold W. Hoehner, “Ephesians,” *BKC*, 2:615).

# Tentative Main Ideas

Text

# Illustrations That Apply

### The people in this church have many differences.

### At this church, we have moved to unity when certain people try to divide us.

### What makes United Airlines live up to its name?

SPIRITUAL WARFARE weapons that succeed in (Eph. 6:10-18)

[A Manual for Revolution](http://pulseresearch.us2.list-manage.com/track/click?u=181c69bf3d2275e6dc9157a34&id=4635bd49a3&e=aa849ca33b) Contributor: [Illustration Exchange](http://pulseresearch.us2.list-manage.com/track/click?u=181c69bf3d2275e6dc9157a34&id=a3d6a710c8&e=aa849ca33b) Tags: [Spiritual Warfare](http://pulseresearch.us2.list-manage.com/track/click?u=181c69bf3d2275e6dc9157a34&id=1fb702775a&e=aa849ca33b), [Witness](http://pulseresearch.us2.list-manage2.com/track/click?u=181c69bf3d2275e6dc9157a34&id=f55b99436b&e=aa849ca33b), [Gospel](http://pulseresearch.us2.list-manage.com/track/click?u=181c69bf3d2275e6dc9157a34&id=4e0e8ba4d0&e=aa849ca33b)

Today you can't turn on the TV or radio or open a newspaper without being bombarded with news of revolution.  Until recently ripples of revolution in the Arab world were few and far between, quickly squelched under the heavy hands of despotic rulers and regimes.  But today that has all changed.  Fueled in part by the availability of communication and resource made possible by the Internet, revolutionaries are now coaching each other in the art of uprising.  When Egyptian revolutionaries wanted to prepare for victory, they turned to their Tunisian predecessors, among others, for guidance and advice.  Facebook and Twitter posted endless streams of information on effective strategies for waging revolt.  Once such posting came in the form of a 26 page pamphlet called HOW TO PROTEST INTELLIGENTLY, covering an array of topics from where best to assemble, what slogans to chant, and what clothing to wear.  Like something out of a fashion magazine, it boasted an illustrated apparel page detailing how to dress for deposing a dictator.  Among the articles necessary to be "best dressed":

1. A hoodie to protect the face from tear gas;
2. A pan lid to be used as a shield against police batons and rubber bullets;
3. Leather gloves to protect the hands from the heat of tear-gas bombs;
4. Sports shoes for ease of movement;
5. Spray paint to desecrate police and military vehicles;
6. A scarf to protect the nose and mouth from inhaling noxious gas and smoke;
7. Protective eyewear;
8. And, of course, a rose to demonstrate peaceful intent.

Application:

As followers of the King of Kings, we too have been called to a revolution.  But ours is not to overthrow worldly governments and rulers.  Ours is a battle against the spiritual powers and principalities that threaten to oppress the hearts of men and keep them from finding true freedom in the Kingdom of Christ.  The battle rages first in hearts as we systematically seek to depose the power of sin in our own lives.  Secondly, the battle rages in our daily efforts to bring the liberating message of God’s grace to a world in bondage to spiritual darkness.  We too have been given a manifesto.  We too have been told how best to clothe ourselves for spiritual revolution.

“Finally, be strong in the Lord and in his mighty power. Put on the full armor of God, so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.  Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place,  and with your feet fitted with the readiness that comes from the gospel of peace.  In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one.  Take the helmet of salvation and the sword of the Spirit, which is the word of God.” Ephesians 6:10-18

And remember, when all is said and done, to carry a rose!  We come in peace to love the world, not to slay it!

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# New Testament Survey Notes

**Ephesians**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Jew-Gentile Unity Shown in Love** | | | | | | | | |
| **Unity as Equals** | | | | **Love as Testimony** | | | | |
| **Chapters 1–3** | | | | **Chapters 4–6** | | | | |
| **Doctrine** | | | | **Application** | | | | |
| **Position** | | | | **Practice** | | | | |
| **Belief** | | | | **Behaviour** | | | | |
| **Privileges** | | | | **Responsibilities** | | | | |
| **Salutation**  **1:1-2** | **Position**  **1:3-23** | **Reconciliation**  **2** | **Uniqueness**  **3** | **Unity**  **4:1-16** | **Holiness**  **4:17–5:20** | **Submission**  **5:21–6:9** | **Reliance**  **6:10-20** | **Love**  **6:21-24** |
| **Rome** | | | | | | | | | |
| **Fall AD 60 (first Roman imprisonment)** | | | | | | | | | |

**Key Word: Unity**

**Key Verses: “As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace” (4:1-3).**

**Summary Statement: The way to *unity for believing Jews and Gentiles* is to see their equality and love one another as a witness to the world.**

**Application:**

**Do you *really* act like you are equal with other members of the body of Christ?**

**• Maids?**

**• Former Muslims (Malays)?**

**• Believers in Prison?**

**• Poor churches of India, Myanmar, Bangladesh, etc.?**

**How do you show your unity with believers different from you?**

**Ephesians**

**Introduction**

**I. Title** The title (Pro.j vEfesi,ouj *To the Ephesians*) is found on *all* Greek manuscripts (cf. Metzger, *The Text of the New Testament*, 37), including the oldest extant manuscript, *p*46 (*ca.* AD 200). However, Marcion (AD 140) entitled the letter *To the Laodiceans* which led some scholars to believe the letter was intended to be a circular epistle to various churches of which Ephesus was chief (Metzger, *A Textual Commentary on the Greek New Testament*, 601).

**II. Authorship**

A. External Evidence: All of the early church fathers believed that Paul wrote Ephesians. However, most modern scholars have nearly the opposite response.

1. Ephesians had wide circulation early in the second century as it appeared in the heretic Marcion's canon (*ca.* AD 140), which only considered Paul's writings authoritative. It also was included among the Pauline writings in the Muratorian canon (*ca.* AD 180) and the Latin and Syriac versions of the fourth century (Guthrie, 480).

2. Contrary to the overwhelming patristic evidence, in recent centuries Ephesians has probably been the most disputed Pauline epistle, beginning with Erasmus (16th century) and especially the 19th century radical German schools (Guthrie, 482f.; Kümmel, 357f.; Hiebert, 2:257f.).

B. Internal Evidence: The epistle itself strongly supports Pauline authorship, as it makes this direct claim (1:1; 3:1), has affinities to Colossians in content and vocabulary (Guthrie, 481, 491-92), is consistent with Pauline doctrine, and has Paul's normal structure of greeting, thanksgiving, doctrinal portion, ethical exhortations, closing greeting, and benediction.

Despite the internal evidence for Pauline authorship, many scholars see Ephesians as only written in his name by someone else for several reasons: linguistic and stylistic differences compared to other Pauline writings, the belief that people in Paul’s day often wrote in another’s name, the impersonal form (e.g., no terms of endearment, lack of greetings to specific individuals) that does not address any concrete situation, the allusions to the author not knowing the recipients (1:15; 3:2; 4:21), lack of the words “in Ephesus” (1:1) in the oldest manuscripts, the first-person references which “appear forced,” and supposed theological differences with Pauline doctrine (M. Barth, 38, 41-44; Kümmel, 358f. answered by Guthrie, 482f.). However, a closer look at each of these arguments renders them often speculative and certainly inadequate to overthrow the unanimous external evidence and weighty internal factors.

**III. Circumstances**

A. Date: Acceptance of Pauline authorship and close affinities to Colossians and Philippians suggest that he wrote Ephesians during the same house arrest from AD 60-62 (cf. Acts 28:30-31). Hoehner dates it in the fall AD 60. Since Philemon was also written during the same confinement, these four letters (Ephesians, Colossians, Philippians, and Philemon) are known as the “prison epistles.” The liberal dating (AD 80-100) assumes non-Pauline authorship for the reasons mentioned above.

B. Origin/Recipients: Paul wrote to the Ephesian church while in bondage in Rome, seen in two direct references (3:1; 4:1) and mention of his chains (6:20). Church tradition as well as the text (1:1) and the early title support an Ephesian destination. A textual problem in which some manuscripts (e.g., *p*46 a\* B\* 424c 1739) lack the phrase “in Ephesus” (1:1) is not problematic since all manuscripts contain the title and several good manuscripts do contain the phrase (A ac B3 D F G *Byz* Latin Syriac Coptic). However, it may be that this letter was written as a circular letter for all of Asia originally sent to Ephesus as the capital city, which could explain the lack of greetings to specific individuals.

C. Occasion: Paul had invested over two years teaching at Ephesus on his third missionary journey (Sep. 53-early spring 56; Acts 19). Within four years he was imprisoned in Rome. While there he wrote his epistle to the Colossian church which Tychicus probably carried with the letter to Philemon since Onesimus accompanied him (Col. 4:7-9). It makes sense that since Tychicus would pass through Ephesus en route to Colosse that he could also deliver a letter to the Ephesians (Eph. 6:21-22) unless the Ephesian letter was written one year earlier as proposed by Hoehner. As to why Paul felt the need to write the Ephesian church, different opinions exist below.

**IV. Characteristics**

A. The purpose of the epistle has been explained in many ways:

1. “Ephesians is a manifesto of the love and mission of God to the world of which God's people are to be exponents” (Markus Barth, 1:56).

2. Markus Barth gives other less acceptable purposes that assume non-Pauline authorship (1:57f.): a cover letter for the rest of the Pauline epistles (E. Goodspeed), a letter countering the competition in Asia Minor by John’s and Peter’s writings (K. H. von Weizsäcker), a discourse on baptism for new converts (N. A. Dahl), a defense against second century Gnosticism (F. C. Baur), etc.

3. Believers living in a spiritually beggarly existence must appropriate their wealth in Christ (*TTTB*, 399). Paul's purpose is “to make Christians more aware of their position in Christ and to motivate them to draw upon their spiritual source in daily living: 'walk worthy of the calling with which you were called' (4:1; see 2:10)” (*TTTB*, 402).

4. His aim is to encourage Jews and Gentiles to love one another since they are one in Christ (Hoehner, *BKC*, 2:614). This is supported by the eventual loss of their first love for Christ (Rev. 2:4) and the 19 occurrences of the noun or verb for “love” (avga,ph avgapa,w) out of only 107 in all of Paul's writings.

B. Ephesians contains the most complete description of demonology (2:2; 6:11-16) in all of Paul's writings. Even more significant is his emphasis on the person and work of the Holy Spirit (1:13-14; 2:18; 3:5, 16; 4:3-4, 30; 5:18; 6:17-18).

C. This letter contains more doctrinal and exhortative material in the form of prayers than any other New Testament writing (M. Barth, 1:58-59).

D. Ephesians has the longest sentences of any NT writing with eight lengthy sentences (1:3-14, 15-23; 2:1-7; 3:1-13, 14-19; 4:1-7, 11-16; 6:14-20), the first of which scholars have thought to be the most cumbersome sentence in the Greek language (Hoehner, *BKC*, 2:616)!

E. Ephesians gives the fullest explanation of the unity between Jews and Gentiles of any NT writing. This joint-body in Christ is the “mystery” hidden since OT times (3:1-13).

**Argument**

A key to the argument of Paul's letter to the Ephesians can be found in the distinction between the many references to two groups designated as “we” (1:11) and “you” (1:13; 2:1). Since the “you” clearly refers to Gentiles (2:11; 3:1) who were far away from God (2:13), by “we” Paul has in mind Jews like himself who are part of the people of Israel and possess the covenants of promise.

This Jew-Gentile distinction is important since the original readers of the letter were mostly Ephesian Gentiles, as they are the only group addressed (1:13; 3:1). Paul, in effect, wrote this epistle to encourage these Gentile believers of their new standing in Christ as equal heirs with Jewish Christians. His passion was that both groups would work together for the Lord as a testimony to the world. The manner in which this purpose is accomplished is to first lay the doctrinal foundation of the Jew-Gentile unity (Eph 1–3), then the practical implications for this new entity of both Jews and Gentiles called the Church (Eph 4–6).

**Synthesis**

**Jew-Gentile unity shown in love**

**1–3 Unity as equals**

1:1-2 Salutation

1:3-23 Position

1:3-14 Praise for blessings

1:15-23 Prayer for understanding

2 Reconciliation

2:1-10 Individually

2:11-21 Corporately

3 Uniqueness

3:1-13 Mystery

3:14-21 Prayer for unity in love

**4–6 Love as testimony**

4:1-16 Unity

4:17–5:20 Holiness

5:21–6:9 Submission/headship in…

5:21 All of life

5:22–6:4 Home

5:22-24 Wives

5:25-33 Husbands

6:1-3 Children

6:4 Fathers

6:5-9 Workplace

6:5-8 Subordinates

6:9 Bosses

6:10-20 Reliance upon God

6:21-24 Love

**Outline**

**Summary Statement for the Book**

**The way to *unity for believing Jews and Gentiles* is to see their equality and love one another as a witness to the world.**

# God is glorified by removing Jew-Gentile barriers to have equal standing in the Church (Eph 1–3).

## Jesus called Paul as an apostle so Paul greets the Ephesian church with God’s blessing to affirm the divine authority of the letter (1:1-2).

## God gave Gentile believers have equal status with predestined Jews so Paul prays that they might grasp this to get to know God better (1:3-23).

### Paul praises God that Christ gives Jews and Gentiles every spiritual blessing so his Gentile readers grasp their equality to predestined Jews (1:3-14).

### Paul prays that his Gentile readers would comprehend their exalted position in Christ for them to get to know God better (1:15-23; cf. v. 17b).

## God’s love removed the depraved state and separation from Israel by Gentile believers and reconciled both groups in the Church (Eph 2).

### God's work of grace for depraved Gentiles gave them a new position and openness to God by his love, mercy, and grace (2:1-10).

### All being saved by grace reconciled Jews and Gentiles together in one body despite their former separation (2:11-21).

## The Jew-Gentile union was first revealed in this age so Paul prays that their love and unity might glorify God (Eph 3).

### The Jew-Gentile union in the Church is a mystery revealed in the Church Age and a unique privilege by God's grace (3:1-13).

### Paul prays that his readers would have power and insight into God's great love to strengthen their love to glorify God (3:14-21).

# Practical Christian love shows Jew-Gentile unity as a testimony to the world (Eph 4–6).

## The church must serve one another under God’s gifted servants to reach its full potential in Christ-likeness (4:1-16).

## Believers must exchange their old lifestyles with a righteous walk in the power of the Holy Spirit to shine before a depraved world (4:17–5:20).

## Believers must submit to authority at church, home, and work to show that their new life in Christ transforms every relationship (5:21–6:9).

## Believers must rely on God and his provisions to defeat Satan since they cannot proclaim Christ in their own power (6:10-20).

## Closing remarks encourage the church to request further information from Tychicus and to love one another (6:21-24).

**Be United**

***Ephesians***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*:

**The way to *unity for believing Jews and Gentiles* is to see their equality and love one another as a witness to the world.**

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## Believers must rely on God and his provisions to defeat Satan since they cannot proclaim Christ in their own power (6:10-20).

## Closing remarks encourage the church to request further information from Tychicus and to love one another (6:21-24).

**Purpose or Desired Listener Response (Step 4)**

The listeners will be united in love despite their differences.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: The Second Law of Thermodynamics is a reality.

### Need: Have you ever been in a divided church?

### Subject: How can our church be united despite our many different kinds of people?

### Background: The church at Ephesus was divided between Jews and Gentiles.

### Preview: Today we will see two ways we can be united despite our diversity.

### Text: We will survey the whole letter of Paul to the Ephesians.

(What is the first way that our church of so many different kinds of people can be united? First…)

# Love God for our equality in Christ (Eph 1–3).

## God made each of us a “saint” in Christ (1:1-2).

## God gave us Gentiles equal status with predestined Jews (1:3-23).

### We all have every spiritual blessing in Christ (1:3-14).

### Our exalted position should help us get to know God better (1:15-23; cf. 1:17b).

## God’s love removed our depravity and separation from Israel (Eph 2).

### God’s grace to depraved Gentiles like us gives us a new position (2:1-10).

### Salvation by grace unifies us in one body despite our former separation (2:11-21).

## Our union despite ethnicity must lead us to love and glorify God (Eph 3).

### The Jew-Gentile union in the Church is a mystery revealed in the Church Age (3:1-13).

### We need power and insight into God's love to boost our love to glorify God (3:14-21).

(What is the second way that our church of so many different kinds of people can be united? Not only must we love God for our equal standing in Christ, but we should…)

# Love the church to witness to the world (Eph 4–6).

## Serve one another under God’s gifted servants to reach Christ-likeness (4:1-16).

## Exchange your old life with a blameless walk in the Spirit before the world (4:17–5:20).

## Submit to authority at church, home, and work to show a transformed life in Christ (5:21–6:9).

## Rely on God and his provisions to defeat Satan since we are powerless (6:10-20).

## Love one another (6:21-24).

(How can our church of so many different kinds of people be united?)

# Conclusion

### Love God, love the church as equals, and love the nations (Main Idea).

### The way to unity for believing Jews and Gentiles is to see their equality and love one another as a witness to the world.

### Main Points: The way we will be united is twofold:

#### Love God for our equality in Christ (Eph 1–3).

#### Love the church to witness to the world (Eph 4–6).

### Do you really act like you are equal with other members of the body of Christ?

• Maids?

• Former Muslims (Malays)?

• Believers in Prison?

• Poor churches of India, Myanmar, Bangladesh, etc.?

### How do you show your unity with believers different from you?

### Exhortation: Our church mission statement centers on love in three dimensions. We are stronger in the first two and weak on the third.

### Prayer



**Rick Griffith**

17 March 2019

Message 49 of 66

**Be United**

***Ephesians***

# Introduction

### How can our church be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ despite our many different kinds of people?

### The church at Ephesus was divided between Jews and Gentiles.

# Love \_\_\_\_\_\_\_\_\_\_ for our equality in Christ (Eph 1–3).

## God made each of us a “saint” in Christ (1:1-2).

## God gave us Gentiles equal status with predestined Jews (1:3-23).

## God’s love removed our depravity and separation from Israel (Eph 2).

## Our union despite ethnicity must lead us to love and glorify God (Eph 3).

# Love the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to witness to the world (Eph 4–6).

## Serve one another under God’s gifted servants to reach Christ-likeness (4:1-16).

## Exchange your old life with a blameless walk in the Spirit before the world (4:17–5:20).

## Submit to authority at church, home, and work to show a transformed life in Christ (5:21–6:9).

## Rely on God and his provisions to defeat Satan since we are powerless (6:10-20).

## Love one another (6:21-24).

# Conclusion

### Love God, love the church as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and love the nations (Main Idea).

### Do you really act like you are equal with other members of the body of Christ?

• Maids?

• Former Muslims (Malays)?

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• Poor churches of India, Myanmar, Bangladesh, etc.?

### How do you show your unity with believers different from you?

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**Ephesians**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Jew-Gentile Unity Shown in Love** | | | | | | | | |
| **Unity as Equals** | | | | **Love as Testimony** | | | | |
| **Chapters 1–3** | | | | **Chapters 4–6** | | | | |
| **Doctrine** | | | | **Application** | | | | |
| **Position** | | | | **Practice** | | | | |
| **Belief** | | | | **Behaviour** | | | | |
| **Privileges** | | | | **Responsibilities** | | | | |
| **Salutation**  **1:1-2** | **Position**  **1:3-23** | **Reconciliation**  **2** | **Uniqueness**  **3** | **Unity**  **4:1-16** | **Holiness**  **4:17–5:20** | **Submission**  **5:21–6:9** | **Reliance**  **6:10-20** | **Love**  **6:21-24** |
| **Rome** | | | | | | | | | |
| **Fall AD 60 (first Roman imprisonment)** | | | | | | | | | |

**Key Word: Unity**

**Key Verses: “As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace” (4:1-3).**

**Summary Statement: The way to *unity for believing Jews and Gentiles* is to see their equality and love one another as a witness to the world.**

**Application:**

**Do you *really* act like you are equal with other members of the body of Christ?**

**• Maids?**

**• Former Muslims (Malays)?**

**• Believers in Prison?**

**• Poor churches of India, Myanmar, Bangladesh, etc.?**

**How do you show your unity with believers different from you?**