

BE A BRINGER

“40 One of the two who heard John speak, and followed Him, was Andrew, Simon Peter’s brother. 41 He first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ). 42 And he brought him to Jesus....” John 1:40-42a

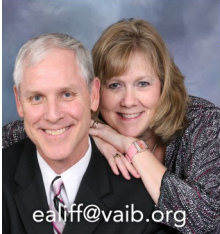
A bringer makes one touch each week by investing and inviting someone to Christ and church.

Name three people you will pray for their salvation this week:

PRAYER REQUESTS FOR THE WEEK

“Moreover, as for me, far be it from me that I should sin against the LORD in ceasing to pray for you;....” I Samuel 12:23a

MISSIONARIES OF THE WEEK



Eddy & Carol Aliff | VIRGINIA

1. PRAISE - Through COVID, many churches have utilized our resources to get vital information helping them to regather in a safe and spiritually healthy way.
2. PRAY - We have our upcoming ONE Voice for Liberties Conference that will be held in Chesterfield on September 24-25. Please pray that this conference goes well and that God’s name is glorified through all of us getting together.

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GROWTH GUIDE



Handout: 10/04/20

Study: 10/11/20

Stronger Together In Reconciliation

In one sense, the Christian church is already unified through our spiritual union with Christ. By his death, Jesus Christ was “killing the hostility” (Eph. 2:16) that existed between God and humanity since the fall of Adam and Eve into sin (Rom. 8:7). Through his crucifixion and resurrection, the Lord Jesus makes all Christians “one new man” (Eph. 2:15). You might think of the Christian family as one new ethnicity made up of people from all natural ethnicities who have been “reconciled to God through one body in the cross” (Eph. 2:16). In this reconciliation is union with Christ and union with one another (Rom. 6:3-4, 11; 12:5; 1 Cor. 12:27; etc) and a new identity that eclipses and relativizes the old (1 Cor. 9:19-23). In that spiritual union, regarding our equality before God and with one another, “there is neither Jew nor Greek” (Gal. 3:28; Col. 3:11). Jesus accomplishes our unity in his redemptive work on the cross.

In another sense, our experience of unity is not yet perfected. We see that our unity, like all of our redemption, belongs to an already-not yet tension. We are already unified in Christ through faith in him, but we have yet to experience the fullness of that unity inside the Church. So the Christian church must “do everything to maintain the unity of the Spirit in the bond of peace” (Eph. 4:3). We must help feuding sisters agree (Phil. 4:2-3). We must remind one another that our favorite teachers did not die for us and we were not baptized into them, but must “have the same mind and judgement” (1 Cor. 1:10-12). We must address the complaints of widows from differing linguistic backgrounds (Acts 6). We must, like the church of the apostolic era, wrestle with how and on what basis and to what extent unity between Jew and Gentile (or Gentile and Gentile for that matter) can be practically realized in the one body of Christ our Lord (Acts 15). Christ has begun the work, and in the end Christ will complete the work. But here in the in-between-time the Lord has left us the ministry of reconciliation—a ministry that involves proclaiming the gospel to sinners (2 Cor. 5:16-21) but also practicing reconciliation among saints as an act of worship (Matt. 5:23-24). By all these inclusive practices of love, we are meant to tie ourselves together into an unbreakable knot with Christ as the main cord.

If there is to be a fuller experience of unity the cost will include humbling ourselves beneath God’s entire Word, humbling ourselves to fellowship with brethren on all “sides” of the issue, humbling ourselves to tell the truth without varnish, humbling ourselves long enough to listen and consider before responding, humbling ourselves to say “I was wrong” or “you were right” or “please forgive me” or “I didn’t know that,” and humbling ourselves to forgive. Humility. That’s the cost of unity. Is it too high a cost? Time will tell.

Source: “The Cost of Unity” by Thabiti Anyabwile

KEY VERSE

Ephesians 2:16 (NKJV)

and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

WEEKLY READINGS

Monday: Ephesians 2:11-22

Introduction

1. People from hundreds of different cultures comprise the household of God. What are a few things that we all have in common?
2. What makes unity challenging?

Tuesday: Ephesians 2:11-12; Genesis 12:1-3; John 4:21-24

Alienation

3. What words does Paul use in Ephesians 2:11-12 to describe the status of Gentiles before they became Christians?
4. How did you experience these before you became a Christian? If you are not a Christian how do you experience them now?

Wednesday: Ephesians 2:13-18; Colossians 1:13-19

Redemption

5. According to Ephesians 2:13-18, how did Jesus end our alienation to Him?
6. How did Jesus make Jews and Gentiles one? What does this tell us about the relationship we should have with others in the church?

Thursday: Ephesians 2:19-22; Colossians 3:11-17

Unification

7. Based on today's Scripture readings, in what ways do we at Capital Baptist belong to each other?
8. List ways that Capital Baptist is unified?
9. In what ways is our unity not yet perfected?

Friday: Philippians 2:1-11; Mark 10:43-45; Micah 6:8

Humility

10. Why is humility necessary for unity?
11. The last paragraph on the cover lists acts of unity that require humility. Which is the most difficult for you?
12. What are some things that you can do personally to increase unity in our church?