

NOTES ON TODAY'S TOPIC.

Ephesians 4:17-5:2

I'm glad I'm a Christian because I know God's radical kindness

Christian radicalisation not just a philosophy or a protest against the culturally accepted norm but is all about a radically different relationship. 'A Christian is radical because they have a supernaturally changed heart rather than a morally restrained heart.' (Tim Keller)

The process of radicalisation:

- Taught the truth that is in Christ
- Made new by the truth working in you
- Put on truth in action from you to others

The forces of de-radicalisation: 4:17 futile thinking (relativism) ; 4:18 cut off from God (pluralism); 4:19 sensuality seeking (narcissism); 4:19 lust for more (materialism)

So how do we get radical? Know the life of the radical:

Past = spiritual resurrection (2:5-6)

Present = personal transformation(4:22-24)

Future = total redemption (4:30)

So what does radical life look like? = compassionate kindness

Starts with kind emotions (bitterness and rage to forgiving and compassionate) which leads to kind actions (falsehood and stealing to truthful and helpful)

How remain radical?

Therefore as dearly loved children imitate God (5:1)

Titus 3:3 Ultimate kindness transforms

Radical transforming is ongoing process: be filled (5:18)

Notes for discussion this week

1. Do you agree that supernatural transformation makes Christians radicals? Why?

2. Review the notes above - can you give examples of the process of Christian radicalisation and the forces of de-radicalisation that you've seen in others or yourself? What helped bring radical transformation?

3. Study Eph 4:25-32. What instructions does Paul give about the new self? Why do these all matter? What makes them radical in practice? Where are you not putting on these? How can you help one another put on these clothes?

4. What difference does it make encountering Jesus (4:21) and knowing you're dearly loved (5:1-2)? How does Eph 2:19-22 help and challenge?

5. Discuss this quote from *The Weight of Glory*, by C.S. Lewis:

There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations--these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit--immortal horrors or everlasting splendours. This does not mean that we are to be perpetually solemn. We must play. But our merriment must be of the kind (and it is, in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously--no flippancy, no superiority, no presumption. And our charity must be real and costly love, with deep feeling for the sins in spite of which we love the sinners--no mere tolerance, or indulgence which parodies love as flippancy parodies merriment. Next to the Blessed Sacrament itself, your neighbour is the holiest object presented to your senses. If he is your Christian neighbour, he is holy in almost the same way, for in him also Christ the glorifier and the glorified, Glory Himself, is truly hidden.

6. What steps are you going to take to help you live as a radical disciple this week?