

Next in Eph 4, Paul lists 7 areas of unity for the saints, which we will read through for context, but will not focus on at this time:

Eph 4:4-6 There is
 and
 even as ye are called in
 5
 6
 who is above all, and through all, and in you all.

- one body,
- one Spirit,
- one hope of your calling;
- One Lord,
- one faith,
- one baptism,
- One God and Father of all,

God's gift to all who believe is everlasting life:

Rom 6:23 For the wages of sin is death; but **the gift of God is eternal life** through Jesus Christ our Lord.

'Being saved' is a gift of God's grace:

Eph 2:8 For **by grace** are ye **saved** through faith; and that not of yourselves: **it is the gift of God:**

Each saint had received grace:

Eph 4:7 But unto **every one of us is given grace** according to the **measure of the gift** of Christ.

When Jesus went back to heaven, as recorded in Acts 1:9-11,

He was given gifts to give to men on earth:

Psa 68:18 Thou hast ascended on high, thou hast led captivity captive: thou hast **received gifts for** men; yea, for the rebellious also, that the LORD God might dwell among them.

Christ 'received' gifts 'for' men that He might 'give' gifts 'to' men ...

and that's just what He did:

Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and **gave gifts unto** men.

Jesus prophesied of the giving of the Holy Spirit Who would come after He was glorified:

John 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of **the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.**)

Jesus sent His apostles to be witnesses with Holy Ghost power:

John 20:21-22 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even **so send I you.**

22 And when he had said this, he breathed on them, and saith unto them, **Receive ye the Holy Ghost:**

Just before Jesus ascended, He promised them again:

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

At Pentecost, the Holy Ghost gift enabled them with the supernatural ability to speak with tongues:

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were **all filled with the Holy Ghost, and began to speak with other tongues**, as the Spirit gave them utterance.

The tongues were for all nationalities to hear of God's wonderful works:

Acts 2:11 Cretes and Arabians, we do hear them **speak in our tongues the wonderful works of God.**

Peter promised the gift of the Holy Ghost

to those who by salvation 'joined' the church:

Acts 2:38 and 47 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall **receive the gift of the Holy Ghost.**

47 Praising God, and having favour with all the people. And the Lord added to **the church** daily such as should be saved.

The gift was received by the 'laying on' of hands:

Acts 8:14-20 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that **through laying on of the apostles' hands the Holy Ghost was given**, he offered them money,

19 Saying, Give me also this power, that **on whomsoever I lay hands, he may receive the Holy Ghost.**

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that **the gift of God** may be purchased with money.

The Jews realized that God gave the Gentiles the gift, as well as them:

Acts 10:44-46 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that **on the Gentiles also was poured out the gift of the Holy Ghost.**

46 **For they heard them speak with tongues**, and magnify God. Then answered Peter,

Each man was given a gift from God:

1 Cor 7:7 For I would that all men were even as I myself. But **every man hath his proper gift of God**, one after this manner, and another after that.

Peter also witnessed the fact that each man had a gift for ministry

in the program of God's grace:

1 Peter 4:10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

God was the source of the gifts:

James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning.

Paul told us which gift he had. Paul was a prophet:

1 Cor 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Paul also had authority at that time to give spiritual gifts to men:

Rom 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

Timothy had a gift he received through the 'laying on' of hands:

1 Tim 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Timothy's gift came particularly through Paul's hands laid on him:

2 Tim 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Maybe Timothy's gift for the ministry was an evangelist:

2 Tim 4:5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Paul want the saints to have knowledge of the issue of spiritual gifts:

1 Cor 12:1-11 Now concerning **spiritual gifts**, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now **there are diversities of gifts**, but **the same Spirit**. (That is the **one Spirit** of Eph 4:4.)

5 And **there are differences of administrations**, but **the same Lord**. (That is the **one Lord** of Eph 4:5.)

6 And **there are diversities of operations**, but it is **the same God** which worketh all in all. (That is the **one God** of Eph 4:6.)

7 But **the manifestation of the Spirit is given to every man** to profit withal.

8 For to one is given by the Spirit the word of wisdom;
to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit;
to another the gifts of healing by the same Spirit;

10 To another the working of miracles;
to another prophecy;
to another discerning of spirits;
to another divers kinds of tongues;
to another the interpretation of tongues:

11 But all these worketh **that one and the selfsame Spirit**,
dividing to every man severally as he will.

Hold your place here in 1 Cor 12:11 while we make a reference

and come right back here.

God supernaturally proved His work among men:

Heb 2:3,4 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was **confirmed** unto us by them that heard him;

4 **God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?**

Back in 1 Cor 12, we again see the 'unity' presented in Eph 4:4-6:

1 Cor 12:12 For as the **body is one**, and hath many members, and all the members of that **one body**, being many, are **one body**: so also is Christ.

13 For by **one Spirit** are **we all baptized** (That is the **one baptism of Eph 4:5.**) into **one body**, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

In this same chapter, we see the **gifts** operating in the **church**:

1 Cor 12:28-31 And God hath set some **in the church**, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly **the best gifts**: and yet shew I unto you a more excellent way.

This next verse will be a companion to Eph 4:12:

1 Cor 14:12 Even so ye, forasmuch as ye are zealous of **spiritual gifts**, seek that ye may excel to the **edifying of the church**.

Paul also detailed the spiritual gifts to the saints at Rome:

Rom 12:4-8 For as we have many members in **one body**, and all members have not the same office:

5 So we, being many, are **one body** in Christ, and every one members one of another.

6 Having then **gifts differing according to the grace that is given to us**, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Now let's go back to Ephesians chapter 4.

We will read the next 2 verses together since they are in parenthesis:

Eph 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Paul wrote that Christ **ascended** that is, He went back up to heaven, as He informed Mary Magdalene when she saw Him standing at the sepulchre after He had risen from the dead:

John 20:17 Jesus saith unto her, Touch me not; for **I am not yet ascended to my Father:** but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Paul wrote that Christ **descended** that is, that He went down to the center of the earth when He died:

Rom 10:6,7 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall **ascend into heaven?** (that is, to bring Christ down from above:)

7 Or, Who shall **descend into the deep?** (that is, to bring up Christ again from the dead.)

Jesus spoke to certain of the scribes and of the Pharisees prophesying of His spiritual journey down to the earth's core:

Matt 12:40 For as Jonas was three days and three nights in the whale's belly; so shall **the Son of man be three days and three nights in the heart of the earth.**

When we go back to Jonah, we see the reference to 'the deep':

Jonah 1:17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Jonah 2:1-3 Then Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; **out of the belly of hell cried I**, and thou heardest my voice.

3 For thou hadst cast me **into the deep**, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

When Jesus died, as He told the thief on the cross beside Him

He went to Paradise, which, then, was located in the deep

the heart of the earth:

Luke 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Jesus told Nicodemus, a ruler of the Jews, about ascending:

John 3:13 And no man hath **ascended up to heaven**, but he that came down from heaven, even **the Son of man** which is in heaven.

Before Eph 4, Paul wrote about Jesus' ascension:

Eph 1:20,21 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand **in the heavenly places**,
21 **Far above** all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Even long ago, men had awareness that God would both

go up and go down:

Prov 30:4 Who hath **ascended up into heaven**,
or **descended?**

who hath gathered the wind in his fists?

who hath bound the waters in a garment?

who hath established all the ends of the earth?

(It is interesting even as long ago as the Proverbs were written, God's people were aware that the Lord God had a Son):

what is his name,

and what is his son's name,

if thou canst tell?

Let's go back to Eph 4:8, and then read verse 11

without the parenthesis in verses 9 and 10 since we just studied them:

Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and **gave gifts unto** men.

(Here are those gifts He gave to some men):

Eph 4:11 And he gave some, apostles;
and some, prophets;
and some, evangelists;
and some, pastors and teachers;

Some facts to notice:

- 1) All the men that had those super-natural gifts have died.
- 2) The verse says that Jesus gave those gifts at the point in time 'when' He ascended up on high.

Therefore, we understand that Jesus is not currently, still giving those gifts to men today. Men are no longer super-naturally gifted by God today.

.... So who is supposed to 'lead' the church today?

The answer is quite plain --- we simply need to use it --- and not change it!

Paul specifically addressed 3 types of believers in the church today

when he wrote the epistle to the believers, living in the city of Philippi:

Phil 1:1 Paul and Timotheus, the servants of Jesus Christ,
to all the **saints** in Christ Jesus which are at Philippi,
with the **bishops**
and **deacons**:

There you have it in a nutshell the congregation are the **saints**, the **bishops** are the preachers, and the **deacons** serve the church in ministry.

It is logical that Paul would write to 'bishops' (plural) since his letter was addressed to folks in an entire city.

It is equally logical that, when Paul wrote to both Timothy and Titus, he wrote of 'a bishop' (singular), indicating, I believe, that normally 1 man holds the office of a bishop in each local community church assembly.

As we read through 1 Timothy chapter 3 notice that there are 2 offices named here in the scriptures a bishop and a deacon.

You should be aware that The Living Bible substitutes the word 'pastor' for 'bishop' every time. We should follow the KJV not The Living Bible.

Also, today, rather than being super-naturally gifted from on high a man **wants** the responsibility of leading a church:

1 Tim 3:1-7 This is a true saying,

If a man **desire** the **office** of a **bishop**, he desireth a **good work**.

2 A bishop then must be blameless, the husband of one wife (this eliminates the possibility of a woman being a bishop one reason 'pastor' has been substituted), vigilant, sober, of good behaviour, given to hospitality, **apt to teach**; (now, rather than a super-naturally gifted 'teacher' the bishop has that obligation)

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that **ruleth** well his own house (a bishop is to have practice with **ruling** others, which is also the duty of **elders**), having his children in subjection with all gravity;

5 (For if a man know not how to **rule** his own house (again, a bishop is to be in charge of his own family), how shall he **take care** (obviously a similar responsibility like ruling) of the church of God?)

6 Not a novice (a bishop should be 'seasoned' that is, mature in the faith like an elder), lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

We continue in the passage to see the office of a deacon. No one seems to have any trouble using this office title wonder why they change bishop to pastor -- when the verses clearly say it's bishop?

Also, notice that, although Paul writes of the office of a deacon (singular) he refers to 'the deacons' (plural) twice indicating, I believe, more than one deacon per local community church.

1 Tim 3:8-13 Likewise must the **deacons** be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the **office of a deacon**, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the **deacons** be the husbands of one wife, **ruling** their children and their own houses well.

13 For they that have used the **office of a deacon** well purchase to themselves **a good degree**, and great boldness in the faith which is in Christ Jesus.

As we read this next verse, it should be clear that

- 'elders' are the group of men that 'rule' the church

and that • some of the 'elders' rule well -- who deserve twice the honor

and that • some of those well-ruling 'elders' -- who desire to teach and

preach the scriptures -- are called the bishops:

1 Tim 5:17 Let the **elders that rule well** be counted worthy of double honour, **especially they who labour in the word and doctrine.**

Paul's epistle to Titus seems to follow this same pattern that from among the elders that rule in the church, a man desires to be their bishop.

Notice the progression as from among the elders emerges a bishop:

Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and **ordain elders** (men, plural, a group of men to rule) **in every city**, as I had appointed thee: (Still about **elders**, Paul continues):

6 If any (**elders**) be blameless, the husband of one wife, having faithful children not accused of riot or unruly. (Next, Paul switches to **a** (singular) **bishop** and says **of a bishop**, that he **also** must be blameless):

7 For **a bishop** must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; (A bishop has been taught, and he needs to teach others):

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Next in Eph 4, we see why were the gifts given, as we read the 1st phrase:

Eph 4:12 For the perfecting of the saints,
for the work of the ministry,
for the edifying of the body of Christ:

People who believed in the true God who believed God

have been called 'saints' ever since Moses' time:

Deut 33:1-3 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of **saints**: from his right hand went a fiery law for them.

3 Yea, he loved the people; all his **saints** are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

During the times of the Psalms, David also wrote of God's saints:

Psa 145:10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

When Paul gave his testimony to King Agrippa, he confessed that he had persecuted lots of **saints** before he had faith in Christ:

Acts 26:9-11 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and **many of the saints** did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Paul wrote to the **saints** at Rome, both times to Corinth, Ephesus, Philippi, and Colosse. He frequently referred to believers as the saints:

Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the **saints** in light:

Hebrews also talks about God's saints:

Heb 6:10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the **saints**, and do minister.

John's revelation tells about the saints' blood in Babylon, when Christ destroys that great city:

Rev 18:24 And in her was found the blood of prophets, and of **saints**, and of all that were slain upon the earth.

Saints will also be on earth after a thousand-year reign of Christ:

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the **saints** about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Yes, believers have been called 'saints' through-out all the ages.

Let's go back to Eph 4:12, to see the next phrase, why were the gifts given:

Next, back in Eph 4, let's see why were the gifts given:

Eph 4:12 For the perfecting of the saints,
for the work of the ministry,
for the edifying of the body of Christ:

Aaron was the 1st priest, who did the work of the ministry:

Num 4:12 And they shall take all the instruments of **ministry, where-with they minister in the sanctuary**, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar:

The prophets did the work of the ministry:

Hosea 12:10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, **by the ministry of the prophets.**

Jesus ministered when He lived on earth:

Matt 20:28 Even as the Son of man came not to be ministered unto, but **to minister**, and to give his life a ransom for many.

Rom 15:8 Now I say that **Jesus Christ was a minister** of the circumcision for the truth of God, to confirm the promises made unto the fathers:

After His death, by the new covenant, Jesus even had a better ministry:

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

The 12 apostles did the work of the ministry:

Acts 6:4 But we will give ourselves continually to prayer, and **to the ministry of the word.**

Paul did the work of the ministry:

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and **the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.**

During the kingdom age, Israel will be doing the work of God's ministry:

Isa 61:6 But ye shall be named the Priests of the LORD: **men shall call you the Ministers of our God:** ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

The work of the ministry has also been going on through-out all the ages.

Back in Eph 4, we come to the final phrase, about why were the gifts given:

Eph 4:12 For the perfecting of the saints,
for the work of the ministry,
for the edifying of the body of Christ:

The phrase 'the body of Christ' is unique to Paul's writings:

1 Cor 12:27 Now **ye are the body of Christ**, and members in particular.

As in Paul's epistle to the Ephesians, so it was also in his letter to the saints at Rome: **It was in the context of super-natural spiritual gifts** that Paul used **this new terminology**, calling believers one body in Christ.

We already read a list of spiritual gifts in 1 Cor 12:8-10. It is clear that spiritual gifts were given to the body of Christ. Here is another list:

Rom 12:4-8 For as we have many members in one body, and all members have not the same office:

5 So we, being many, are **one body in Christ**, and every one members one of another.

6 **Having then gifts differing according to the grace that is given to us,**

- whether prophecy, let us prophesy according to the proportion of faith;
- 7 • Or ministry, let us wait on our ministering;
- or he that teacheth, on teaching;
- 8 • Or he that exhorteth, on exhortation:
- he that giveth, let him do it with simplicity;
- he that ruleth, with diligence;
- he that sheweth mercy, with cheerfulness.

In the context of communion, just after recounting Israel's history

Paul joined us all together in Christ as we all partake of Christ:

1 Cor 10:17 For we being many are **one bread**, and **one body**: for we are **all partakers** of that one bread.

Jesus told His disciples that He was that bread:

John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and **the bread that I will give is my flesh**, which I will give for the life of the world.

Jesus promised to dwell in them that partook of His body:

John 6:53-56 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, **dwelleth** in me, and **I in him**.

To the saints at Corinth God also promised to dwell in them:

2 Cor 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, **I will dwell in them**, and walk in them; and I will be their God, and they shall be my people.

As we are one bread and one body Paul explained 'how' we all get into the body of Christ by spiritual baptism:

1 Cor 12:12,13 For as **the body is one**, and hath many members, and all the members of that **one body**, being many, are **one body**: so also is Christ.

13 For by one Spirit are **we all baptized into one body**, whether we be **Jews or Gentiles**, whether we be bond or free; and have been all made to drink into one Spirit.

Though being called 'one body' is particular to Paul being 'one' is not:

Jesus prayed for His disciples to be 'one':

John 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, **that they may be one**, as we are.

Then Jesus expanded His prayer to include everyone else who became a saint through their witness for all them to be 'one':

John 17:20-23 Neither pray I for these alone, but **for them also which shall believe on me through their word;**

21 **That they all may be one;** as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; **that they may be one**, even as we are one:

23 **I in them**, and thou in me, **that they may be made perfect in one;** and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Now that Christ has ascended far above all heavens, as we already read in Eph 4:10 we understand that the church is now called His body:

Eph 1:20-23 Which he wrought in Christ, when he raised him from the dead, and **set him at his own right hand in the heavenly places,**

21 **Far above all** principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and **gave him to be the head over all things to the church,**

23 **Which is his body**, the fulness of him that filleth all in all.

As in 1 Corinthians, also in Ephesians Paul merges us in with the saints:

Eph 2:19-20 Now therefore ye are no more strangers and foreigners, but fellowcitizens **with the saints**, (we saw that all along believers were called 'saints' we are no longer apart from them --- but now, we are one WITH them) and of the household of God; (now we are part of God's family)

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the **chief corner stone;**

Peter spoke to the rulers of the people and the elders of Israel

that Jesus Christ was the **head** of the corner:

Acts 4:11,12 This is the stone which was set at nought of you builders, which is become **the head** of the corner.

12 Neither is there salvation in any other: for **there is none other name under heaven given among men, whereby we must be saved.**

Back in Eph 4, the supernatural gifts were to function in the church -- until:

Eph 4:13 Till

- we all come in the unity of the faith,
- and of the knowledge of the Son of God,
- unto a perfect man,
- unto the measure of the stature of the fulness of Christ:

Earlier in this epistle, speaking to the saints at Ephesus on the subject of **unity**, Paul told them there is just 'one faith':

Eph 4:3-5 Endeavouring to **keep the unity** of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, **one faith**, one baptism,

Paul himself had joined that 'one faith' movement:

Gal 1:23 But they had heard only, That he which persecuted us **in times past now preacheth the faith which once he destroyed.**

'The knowledge of the Son of God' has to do with knowing Christ, His love, and His fulness.

With the complete canon of scriptures, we have everything God wants us to know about Christ, available to us. We have His full revelation:

Eph 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

'Unto a perfect man' is about becoming mature:

2 Cor 13:11 Finally, brethren, farewell. **Be perfect**, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

God designed for us to know to appreciate to understand

what He has done for us hopeless Gentiles: Us in Christ, and Christ in us:

Col 1:27,28 To whom God would **make known** what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; **that we may present every man perfect in Christ Jesus:**

This is David Dowell, saying, "Think about it!"

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