

Ephesians Lesson 01

Ephesians Chapter 1

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Memory verses for this week: *2 Pet 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

Introduction: We begin a new study this week on the book of Ephesians. This book was written by Paul with the purpose to make us understand that the church is the body of Christ. God planned the church from the beginning of time. The Son, Jesus Christ paid the price for the church when He died on Calvary. The Holy Spirit protects the church, and we have the promise that the gates of Hell will not prevail against the true Church of the Living God.

The formal title of the book is “The Epistle of Paul the Apostle to the Ephesians,” making clear its authorship. It is commonly accepted that Paul wrote this epistle during his first imprisonment at Rome, perhaps in about A.D. 64. It likely was the first of his prison epistles. Many believe that Paul sent this epistle with Tychicus along with his epistle to the Colossians and Philemon. Though Paul had founded the church at Ephesus, the epistle is less personal than most of his letters. However, it is charged with major doctrine. The first half has particular doctrinal focus with the key subject being ‘in Christ.’ The final three chapters are more practical with the emphasis upon the Christian walk.

I. The Apostolic Salutation

Eph 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

Eph 1:2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

In most of his greetings, Paul first announces his authority, being an apostle of the Lord Jesus Christ, and that he is doing such by the will of God. The word apostle is seen quite often, and it signifies a messenger sent on some particular business. This letter was sent to the saints there in Ephesus and more broadly to all faithful members of the Lord Jesus' churches throughout the ages.

The author begins immediately by identifying himself. As was the custom of that era, the author ‘signed’ his name at the beginning rather than at the end. He identifies himself as “an apostle of Jesus Christ.” That apostleship was “by the will of God” and quite evidently not Paul’s choosing. The epistle was addressed to “the saints which are at Ephesus” and “the faithful in Christ Jesus.”

Paul expresses his fervent desire that these Ephesians receive the glorious blessings offered to all in the gospel. And the first of those is Grace and peace from God. The world knows nothing of the peace that the child of God has when he or she lays down at night with the knowledge that if our eyes never open again in this life, we will go on to be with the Lord.

2 Cor 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

2 Cor 5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

The salutation is simple and typical of most of Paul's epistles. He invoked grace and peace to his readers from God our Father, and from the Lord Jesus Christ. Though we indeed have been saved by grace as will be noted later in the epistle, the grace of God is a continuing blessing which is available throughout the Christian life. The word translated as grace (cariv charis), in its narrowest sense, has the idea of 'unmerited favor.' In its broader scope, it has the panorama of thought ranging from strength to mercy to help. See Hebrews 4:16.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

To be uninterested in God's imparted grace along the path of the Christian life is a sure sign of spiritual immaturity. His grace can cover and assist every need we have. Likewise, the matter of peace is of profound consequence. In this context it is a reference to the peace of God. Having the peace of God in our heart is a rich blessing indeed.

Peace is the antithesis of anxiety, fear, discouragement, depression and other unwanted emotions. It is the precursor of happiness and co-exists with joy. Paul invokes these two precious and profound spiritual qualities to his readers then and today. They come as we draw near to Christ.

II. Seven Elements of the Believers Position in Christ

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

The Apostle immediately launches into his first major doctrinal truth. He begins by praising "the God and Father of our Lord Jesus Christ." The word translated as blessed (eulogtov eulogetos) essentially means to 'praise.' He invokes that praise to God. For it is He "who hath blessed us with all spiritual blessings in

heavenly places in Christ.” As the chapter will soon unfold, the Apostle will rehearse a treasury of spiritual blessings that are available in Christ.

Though some lay an emphasis on the “heavenly places,” the greater contextual emphasis is “in Christ.” The origin of those blessings is in heaven where the Father resides. As the following text will show, our manifold spiritual blessings are all rooted “in Christ.” Moreover, the apostle will clearly refer to our spiritual position as “in Christ.”

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

We see that God has chosen us in Him. Only those in Jesus Christ are the chosen of God. When we accept Christ as our Savior, we become new creatures. The new inner spiritual man is born to walk in newness of life.

2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

We can not be born again until we first hear the gospel, repent of our sins, and by faith believe in the Lord Jesus Christ for salvation. Many teach that God chose those who would be saved in eternity past. But if you look deeper into the scriptures and let God's word be in total harmony like we should, I believe you'll find that Paul is teaching that before the foundation of the world, God fixed the plan of redemption which included Christ coming to pay the sin debt by His sacrificial death there on Calvary. He chose all that would believe in Jesus Christ as His children, and then and there predestinated them unto the adoption of children to the praise of the glory of His grace. In doing so, God made every one of them accepted in the Beloved. There is no acceptance of any man or woman outside of Jesus Christ.

2 Thessalonians 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

Here Paul was not speaking of 'beginning' as before the foundation of the world, but speaks of how they believed when they heard the gospel preached unto them and they were sanctified (meaning set apart) by the Holy Spirit to hear the gospel and believe the truth. Think about what it would mean if election took place in eternity past. That would lend us to have to believe that sanctification of the Spirit and belief of the truth would also have to have happened in eternity.

It follows logically that the elect would have been convicted of their sins by the Holy Spirit and believed the truth before they existed. I know that election and predestination are two difficult topics to understand, but we need to know that the gospel has to be preached for a lost sinner to become saved. If it was all preset in

eternity, why ever preach the Gospel. Everyone that would be saved would be whether we were involved or not. But God did not do things this way. He chose by the foolishness of preaching to reach the lost with the gospel of our Lord Jesus Christ.

1 Cor 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Paul then adds, “Having predestinated us unto the adoption of children by Jesus Christ to himself.” This additional statement may not be so much a new thought as a completion of the former. The thought is that God in ages past adopted us unto Himself “by Christ Jesus.” The word translated as by (dia dia) may also be rendered as ‘through.’ Hence, our adoption is through Jesus Christ.

We touch upon the broader scope how that Jesus is God’s only begotten Son. We are His numerous adopted sons. Though the basis of our relationship is different, an adopted son is as permanent and a binding proposition as a begotten son. Both enjoy full privileges of son ship.

This whole matter of son ship, election, and even predestination has been according to the good pleasure of his will. The thought is that all of this is through the goodness and kindness of His will. The wonderful character of our heavenly Father is in view. All of these blessings in Christ and more are predicated upon the kind and gracious purposes of His will.

I loved what J. Vernon McGee had to say about being predestinated, but for sake of space I'll just include a brief comment.

God has done three things for us, however, in planning the church. First of all, we’ve seen that *He* chose us-and that’s a pretty hard pill for us to swallow. Secondly, the Father predestinated us to the place of Sonship. Thirdly, the Father made us accepted in the Beloved.

I cannot repeat often enough that election is God’s choosing us in Christ. I emphasize again that men are not lost because they have not been elected. They are lost because they are sinners and that is the way they want it and that is the way they have chosen. The free will of man is never violated because of the election of God. The lost man makes his own choice. Augustine expressed it like this: “If there be not free will grace in God, how can He save the world? And if there be not free will in man, how can the world by God be judged?” Here again is Paul’s strong statement, “What shall we say then? Is there unrighteousness with God? God forbid” (Rom. 9:14). Now if you think that there is some unrighteousness with God, you had better change your mind.

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

The bible says here that we are adopted by Jesus Christ to himself and then we are accepted in the beloved.

The even greater motive in all of this is that we should be to the praise of the glory of his grace. His wonderful kindness and good pleasure toward us redounds to praise the glory of His grace. The latter thought, in this context, alludes to His graciousness, love, kindness, and goodness to us. Indeed, it demands praise. It indeed is glorious.

It is in his grace wherein he hath made us accepted in the beloved. The thought blossoms as a fragrant rose. It is God's grace toward us which has so blessed us in Christ. To make us accepted, the Father gave His only begotten Son who shed His blood and took upon Himself our sins. The beloved here undoubtedly is Christ. Hence, all of the profound spiritual blessings being defined derive from God's grace are in Christ.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
Eph 1:8 Wherein he hath abounded toward us in all wisdom and prudence;

We are not redeemed by the blood of bulls and goats, but by the precious blood of Christ. All those sacrifices made of animals in the old testament could never take away one sin, but they pointed to the one who could, and that was the true Messiah of Israel, Jesus Christ.

Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Heb 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

Heb 9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Heb 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Heb 9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Heb 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Heb 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

The next blessing in Christ is noted via “in whom.” That is “redemption through his blood.” The ransom of our redemption was the precious blood of Christ.

Redemption, of course, alludes to how that God through Jesus’ blood has purchased us back from the bondage of sin. To that degree, He became our kinsman redeemer. Moreover, through His shed blood, we have “forgiveness of sins.” As per Hebrews 9:22, the shedding of blood is the necessary requisite for forgiveness.

Christ’s blood is the foundation upon which God’s forgiveness rests. Once again, this all stems from “the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence.” From His grace has emanated not only forgiveness, but also wisdom and prudence.

Eph 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

Eph 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

The believer has knowledge and wisdom through our Lord Jesus Christ. We also have an inheritance in Him. Truly all great and wonderful gifts come from God above.

From His wisdom and prudence, God has made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. The thought is how the mystery of His will has been made known to us through His goodness which He Himself has determined.

The mystery of His will is that in the “dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” A specific dispensation is noted, “the fulness of times.” Exactly what or when this dispensation might be is not noted. In Galatians 4:4, Paul referred to the fulness of time in regard to Christ’s birth.

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Gal 4:5 To redeem them that were under the law, that we might receive the

adoption of sons.

It may also refer to the millennial reign of Christ which certainly will be the fulness of times. Ephesians 3:4-6 makes clear, the mystery Paul is expounding is that the gentiles would be one with the Jew in Christ. That thought also is made clear in Ephesians 2:12-18.

Eph 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Eph 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Eph 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

Eph 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Eph 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

Eph 2:18 For through him we both have access by one Spirit unto the Father.

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.

In Christ, we also have obtained an inheritance. As Paul makes clear in Romans 8:17, we are in fact "joint-heirs with Christ." That inheritance will be received in full when we get to glory. Paul again mentions that we have been predestinated according to the purpose of him who worketh all things after the counsel of his own will.

Our predestination in this context is related to our awaiting inheritance. In the counsel or purpose of His will, He has predestinated us to receive an inheritance in Christ. In verse 12, this all is toward the end that we should be to the praise of

his glory. All that He has done for us, both now and in the future, ultimately is to bring praise to His glory and Himself. This, of course, is all set apart for those who first trusted in Christ. That is the entrance to all these blessings.

Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Believers are blessed with an inheritance in Christ, and because of Christ, we are sealed with the Holy Spirit. We have promise that God will not leave us nor forsake us, but God is the "earnest" of our inheritance. Praise God it isn't up to us.. We couldn't keep ourselves for a day if your struggles match mine on a daily basis.

But it is not the flesh being perfected. It is the soul that is secure when we come to know Jesus as Lord and Savior. When we are saved, the property sealed is the 'purchase possession'. The saved soul is sealed until the body is redeemed in the resurrection.

Paul briefly rehearses that in Him we trusted after we heard the truth, the gospel of our salvation. In Him we believed and were "sealed with that holy Spirit of promise." Paul had mentioned the sealing of the Holy Spirit in II Corinthians 1:22. Now for the second of three times, he mentions the sealing of the Spirit again. The third is in Ephesians 4:30. The thought is that after being saved, God has placed upon us a seal by His Holy Spirit. In the Roman world, the seal of Rome carried the weight and authority of Rome. Woe be to any who tampered with that seal. The wrath of the Roman government would fall upon him.

The seal of the Holy Spirit refers to the security of our salvation. It is sure. Woe be to Satan or anyone else who would seek to take away our redemption. The final comment concerning "the Holy Spirit of promise," no doubt, alludes to the promise of the Spirit our Lord made prior to His ascension. See John 14:16-17, 16:7-13.

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Joh 16:9 Of sin, because they believe not on me;

Joh 16:10 Of righteousness, because I go to my Father, and ye see me no more;

Joh 16:11 Of judgment, because the prince of this world is judged.

Joh 16:12 I have yet many things to say unto you, but ye cannot bear them now.

Joh 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

In verse 14, the Apostle continues to describe that the seal of the Holy Spirit “is the earnest of our inheritance.” The word translated as earnest (arrabwn arrhabon) refers to a down payment. The down payment of our promised inheritance is the seal of the Holy Spirit upon us. No one can take our salvation or its promised inheritance from us. It has been sealed by God.

The full redemption of that “purchased possession,” our salvation and its promised inheritance, is still to come. We have already received its down payment. It all adds up for “the praise of his glory.”

III. The Prayer for Knowledge and Power

Eph 1:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

Because of all of the blessings we have received in Christ (as detailed in the preceding twelve verses), what is presented next follows. The next major paragraph of the chapter begins with a wherefore. The Greek text says ‘because of this.’ The logical progression is thus. Paul proceeds. Upon hearing of their “faith in the Lord Jesus” and their “love unto all the saints,” it became the basis of thanks.

Two major spiritual virtues are noted. (1) The Ephesian church had placed their faith in the Lord Jesus and (2) they had manifested an evident love for all other believers.

As Jesus noted in John 13:35, “By this shall all men know that ye are my disciples, if ye have love one to another.” That evident love was a clear testimony of their relationship to Christ.

Paul speaks of knowing about their faith in Christ. It is a huge blessing to hear good things about fellow Christians who are really working and accomplishing things for the Lord. I read this week in a magazine that all of us will be remembered for either the problems we helped to solve or the problems we caused. I don't know about you, but I want to be known as being a positive worker in God's vineyard, not one that tears down and destroys.

Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

The whole eleventh chapter of Hebrews is about people with faith doing great things for God. And without faith, it is impossible to please the Lord.

Hebrews 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Eph 1:16 Cease not to give thanks for you, making mention of you in my prayers;

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Paul therefore on that basis ceased not to give thanks for them, making mention of them in his prayers. Insight into Paul's prayer life is gained. One thing is for sure. He prayed often with much thanks for other believers. That is evidence of spiritual maturity.

In verse 17, the Apostle continued giving further insight of his prayer for the Ephesian church. Specifically, he prayed regarding "the God of our Lord Jesus Christ, the Father of glory." Of interest is Paul's reference to God as being the God of the Lord Jesus Christ and also the Father of glory. What a beautiful description of our heavenly Father. Of further note is the purposeful title, the "Lord Jesus Christ." Though any one of those three words might adequately describe God's Son, the three together form a completed title.

He is Lord. He is Savior as the name Jesus denotes. And, He is King as the title Christ implies. His request for his Ephesian brethren was that God "may give unto you the spirit of wisdom and revelation in the knowledge of him." The thought is simple. Paul prayed that God would give them not only a spirit of wisdom, but also a spirit of understanding in the knowledge of Him. That need remains for God's people to this hour.

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Paul was a man who believed in prayer. I doubt if any of us realize the great power we have available if we would but ask. Paul said he prayed to the God of our Lord Jesus Christ and asks that they be given unto a spirit of wisdom and revelation in the knowledge of God. All of us need that enlightenment that only God can give us. Paul wanted these Ephesians to know the hope of His calling and understand the great riches of the glory of his inheritance. God gives us greatness in Christ, and gives us power to accomplish His will in our lives.

Continuing, the Apostle requested that the “eyes of their understanding might be enlightened.” The word translated as understanding (dianoia dianoia) in its most frequent usage refers to the mind. Thus, he used an eloquent metaphor of the eyes of our mind being brightened. The idea is of having light on our minds regarding understanding the things of God.

Specifically, he prayed that they might have enlightened understanding of “the hope of his calling.” This refers to the great hope we have as Christians. “His calling” refers to being born again and growing into maturity. He prayed that they (and we) might have full understanding of the great hope included therein. He also prayed that they might understand “the riches of the glory of his inheritance in the saints.”

Similar in nature to the previous matter, he here requests that they and we might understand the wealth and glory of our coming inheritance. Finally, he prayed that they might understand “what is the exceeding greatness of his power to usward who believe.” Hence, he concluded his threefold request that they might understand the overwhelming greatness of His power which is available on the behalf of all who believe. That power is “according to the working of his mighty power.”

There are two words translated as power in verse 19. The first is (dunamiv) dunamis’ which has the general sense of ‘unleashed energy’ or ‘power.’ The latter is (kratov) kratos which has more to do with ‘great strength.’ In short, the spiritual power available to us derives from the infinite strength of our Savior.

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

Eph 1:21 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:

Paul speaks of the power and strength was which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly

places. Implied is that the same power is available to us in our Christian lives. It is the same power and strength which raised Jesus and set Him at the right hand of God.

In verse 21, that same power also exalted Jesus Christ 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. The Lordship and even Deity of Christ are clearly implied.

Noted are four words for both human as well as spiritual authority—principality, power, might, dominion. Implied is not only human government but also Satan's evil empire. Yet, Jesus Christ has been exalted far above all power and authority in the universe. This is true "in this world"—the latter being translated from (aiwn) aion, which among other things has the sense of 'age,' thus this age. But it is also true in the ages to come. He is over all. The reason is simple. Jesus, as God, is part of the Godhead and thus over all.

Paul declares these verses that God raised our Lord Jesus from the dead and set Him at His own right hand. We know that it speaks of Christ sitting down at the right hand of God after he offered His perfect offering of blood. But one time we have record of Him standing to meet one of the saints who was coming home.

Acts 7:56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Hebrews 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

IV. Christ Is The Head of the Church

Eph 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,

Eph 1:23 Which is his body, the fulness of him that filleth all in all.

As I mentioned in the introduction, the church is Christ's body. God made Christ head over ALL things to the church.

Christ should be the head of our Sunday School, and our Song Service, as well as the head over the preaching and missions programs. If Christ is not the head, then we are not doing things biblically. And using physical man as an example, if we cut off our head, we die. If Christ is cut off from His rightful place in the church, God will not bless.

God has "put all things under his feet." This likely is quoted from Psalm 8:6 and is referenced in I Corinthians 15:27. This also encompasses Genesis 3:15 where Jesus Christ would someday crush Satan's head with his heel. In addition, God "gave him to be the head over all things to the church." The obvious is stated.

Jesus is the head over all aspects of the church. The simple truth is that Jesus Christ is the head of the church.

The word church is translated from (ekklhsia) ecclesia and literally means, 'a called-out assembly.' The term derives from the ancient Greek city/states which were pure democracies. Each adult citizen was a voting member. When city business was to be done, the 'ecclesia' was called together which then voted upon whatever. This term, initially political, was the word the Holy Spirit chose to apply to what we today call the church.

Historically it always referred to a local visible assembly. Accordingly, in the New Testament, the usage of the word church is always a reference to visible local assemblies. A vast, universal, mysterious, invisible church is not found in the New Testament. The impossibility of any such entity is revealed here and throughout the scriptures.

The church "is his body." Reference is not to his physical body to be sure. Rather, it is the body of believers in each local church. The local church is "the fulness of him" in any given community or neighborhood. It is the "fulness of him that filleth all in all." Thus, in the local church is the potential fulness of Him who can and at His discretion may fill all believers in all places. Again, Jesus is the head thereof.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.