

PRAISE BE TO GOD

Ephesians 1:3

Blessed *be* (eulogeetos) = is a verbal adjective meaning “worthy of praise” or “praise be to.”

- Eulogeetos is only applied to God in the New Testament
- Paul is ascribing to God the Father the honor due Him for all the spiritual blessings He bestowed upon His people.
 - Past blessings (election) – 1:4-6
 - Present blessings (redemption) – 1:7-8
 - Future blessings (inheritance) – 1:11-14
- The exact phrase “blessed be the God and Father of our Lord Jesus Christ” is used in 1Peter 1:3, where Peter is praising God for the same blessings given to the church (1Pet. 1:3-5)
- Ephesians 1:3-14 is a hymn of praise to God for our eternal salvation He freely gave to all whom He chose.
 - The Father, Son, and Holy Spirit are all active in our salvation.
 - The Father – 1:4-6
 - The Son – 1:7-12
 - The Holy Spirit – 1:13-14

Blessed be the God and Father

- The Father is the fountainhead of what follows.
- “Who has blessed us” referring back to “the God and Father.”
- Blessed (eulogeo) = can mean to speak well of another, even praise as is often done at a funeral eulogy, or can mean to bestow favor or benefits to someone. The latter applies here.
- “Has blessed us” = **not will bless**, but has blessed. The work of God in the mind of God is complete. – Rom. 8:28-31

With every spiritual blessing = not physical, see 2Peter 1:1-3

- Every spiritual blessing = not some, or a few, or even a lot.

In the heavenly *places* = literally “in the heavenlies.”

- Points to the origin of the spiritual blessings, namely heaven, which is the entire realm of God.
 - The same phrase used in Ephesians 1:20, 2:6, 3:10, & 6:12
 - Compare with Phil. 3:20 & Col. 3:1-4

In Christ = It is through Christ the spiritual blessings come. They are the fruit of His redemptive work. Jesus Christ is the agent of the blessings given to the church.

- To be in Christ is to be saved. – Rom. 3:24-25, 6:23, 8:1, 16:3, 7, 9, 11-13
- If any man is in Christ *he is* a new creation – 2Cor. 5:17