

Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, (Eph 1:3)

This verse begins with a verbal adjective *eulogetos*. This is used only of deity in the N.T. (Luk 1:68).

The word "is *eulogetos*. Taken from the participle *eulogeo* = good or well; lego = to speak which means to praise. As an adjective *eulogetos* means "worthy of praise and glorification." It is a technical word, one of the high words of praise used only for God. This word is going to occur several times in this passage. To be ready to appreciate *eulogetos* one must have completed at least the first stage of spiritual adulthood, SSE. At SSE we have the beginning of personal love for God, the beginning of true humility, the beginning professionalism, and the beginning of sharing the happiness of God. All of these, coordinated, begin true virtue and integrity in the believer. All of these mental attitude blessings are the result of consistent inculcation of the word of God with the result that the believer understands that none of it was possible without what God had provided.

There in is an appreciation for the character and nature of God that leads to occupation with the person of Christ. The adult believer sees God and appreciates God and understands that only God is worthy of praise and glorification. We should never take life for granted. We should never take God for granted. He alone is worthy of praise and glorification. You cannot glorify God or praise God

or appreciate God or have capacity to love God apart from Bible doctrine. The call now is to appreciate God in time from your very own Equal Privilege/Equal Opportunity for spiritual growth and the recognition of the essence of God.

In heaven we will all appreciate Him because we will be minus our OSN, the KOD, and the cosmic system whether we are winner believers or loser believers.

Rev 4:10-11, the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, “Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created.”

The worship of the twenty-four elders has a particular note concerning our word *eulogetos*. They not only worship and recognize these attributes of God but support their worship by recognition of the fact that God is the sovereign Creator of the universe and, as such, is sovereign over all of it. This is in fact the meaning of the word *eulogetos*, worthy of praise and glorification. Its meaning is out all over the airwaves and it's up to us to either recognize its validity or reject it. Here the creature honors His Maker and accepts the dictum that man necessarily must be subject to his Creator.

The world today does not give such honor to the Lord God. Though men benefit from His goodness and live in a universe of His creation, they tend to neglect the worship of God. One of the important aims of the book of Revelation is to trace the divine movement of history toward the goal of universal recognition of God. This purpose of God, especially as related to the Son of God, is also spelled out in Philippians 2:9-11:

Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, that at the name of Jesus EVERY KNEE SHOULD BOW, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phi 2:9-11)

As if anticipating the ultimate consummation where all will recognize the exalted name of Jesus whether in heaven or hell, Revelation 4 reveals this intimate glimpse of heaven where all created beings join in a symphony of praise and give their honor and worship to the Almighty God. Why are a certain few given the privilege of leading the entire body of Christ in this worship? It is because they recognized this very fact before they were allowed to see Christ face to face.

The word *eulogetos* was their battle cry in time because they saw Christ face to face through His word! The worthiness of God to receive such praise is related to His sovereign right to rule as the One who sits upon the throne. The twenty-four elders bear witness

to His majesty and glory, His holiness and power, and the eternity of the One “which was, and is, and is to come.”

All creatures owe their very existence to Him as their Creator, **“for thou hast created all things, and for thy pleasure they are and were created.”** Wise is the soul who finds in the Scriptures the revelation of such a God and who bows now in this day of grace in faith and worship before the God whom he will serve in eternity. The first word in this long sentence that summarizes the plan of God for the church in Eph 1:3-14 is in fact a description of the thinking of the most mature believer who completes the plan of God. At the end of his life Paul understood this more than anyone and he instructed his young apprentice Timothy to have the same attitude. If Timothy taught doctrine without full understanding that it was God who should be glorified and not any creature including Timothy, then Timothy, like all of us in our walk, would get absorbed with the details and the problems. Of course the glorification of God is the ultimate objective.

I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; and will turn away their ears from the truth, and will turn aside to myths. But you, be sober

in all things [don't get emotional or subjective], endure hardship, do the work of an evangelist, fulfill your ministry. For I am already being poured out as a drink offering, and the time of my departure has come. [Now he uses himself as an example to Timothy and to all of us, no matter what spiritual gift you possess.] I have fought the good fight, I have finished the course, I have kept the faith; (2Ti 4:1-7)

No believer is going to do that if he doesn't recognize God's authority and His worthiness for praise and glorification.

in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing. (2Ti 4:8)

The call is to have this attitude in time through your execution of your very own plan. This is the implication of *eulogetos* to the believer in time. *Eulogetos* is the first word in the summary and it is the last word of the mature believer in time who about to be called home.

Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, (Eph 1:3)

“The God” — *ho theos*. This time we have the definite article to indicate the identity of the noun, “God.” “and Father” — we have

kai pater again, mentioned this time to indicate once again the first person of the Trinity who is invisible and unknowable apart from Bible doctrine, and the key to knowing Him is the Lord Jesus Christ. God and Father is the same person. We have no definite article with *pater* to call attention to the quality He is; the Father is the absolute authority. The first person of the Trinity is the author of the divine plan, the ultimate source of grace, the One with absolute authority, and the only One that can assure freedom in the heart of an individual to function within his own plan.

“of our Lord Jesus Christ” — *tou kuriou hemon Iesou Christou*. This phrase presents the focal point of the Father’s plan and at the same time emphasizes that the only celebrity of the Christian life is Jesus Christ. The definite article *tou* indicates the relationship of every one of these words. Every one of these words is a genitive of relationship. *Tou* is the genitive of the definite article, it gives us the key. *Tou kuriou* – the Lord (deity) – is genitive of relationship and it is a relationship between the Son and the Father. The Son has the same essence as the Father. “Lord” is deity. Then we have *Iesou* in the genitive, the humanity of Christ.

At this point, when we get to the word “Jesus,” we now see something of the uniqueness of Christ. “Jesus” – He is coequal with God the Father but He is different from the Father because He is true humanity. The *Christou*- Anointed or Appointed One – indicates that His humanity was sent through the sovereign decision and plan of the Father to be the Messiah. The humanity of Christ was sent to the world. He was sent to the world to save

mankind from the second death and to provide for mankind what he lost at the fall – a relationship with God.

So man comes into contact with Jesus Christ, and when he does he learns about the Father; first of all by receiving as his savior the living Word — phase one, Christ on the cross; then phase two, the written Word — the Bible, the canon of scripture, doctrine — and then he learns about both Christ and the Father and the whole plan. God the Father is the author of the plan — operation grace. He is the object of all worship, praise, glorification, homage, adoration, and thanksgiving. Jesus Christ is both the revelation of the Godhead and the first phase of the plan of God. As the Father of Jesus Christ the first person of the Trinity sent the Son as the grace entrance into the Father’s plan. Christ said, **“I am the door.”**

The work of the Son on the Cross not only excludes but it precludes all human works for salvation and subsequent blessing. Since Christ is the only savior the Lord is the entrance into the Father’s plan, there is no other way.

Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, (Eph 1:3)

“who” is not found in the original manuscript. Instead there is a pre-positive definite article *ho*, usually translated “the one.” It always refers to the person in context about whom everything is being said: “the one” — God the Father. “has blessed” — *ho*

eulogesas – literally, “the one [God the Father] having blessed.” This is the aorist active participle from *eulogeo*. God the Father is the subject of the participle. This is a gnomic aorist tense, which means it is the norm or standard of the universe. A gnomic aorist is one in which a doctrine is regarded as an absolute. It is to be taught as an absolute thing. This verb really means to provide benefits.

Gnomic aorist – It is an absolute in this universe of relatives that the God and Father provides mankind with benefits. This means any blessing that comes from sin does not come from God and therefore it means that that is not blessing in the absolute sense, in the grace sense. So it is important to understand the gnomic aorist. This is an absolute. The active voice: God the Father produces the action, He provides the benefits, does all the work, there is no place for human ability, human talent, human personality, human ingenuity.

Israel desired a king and they were given Saul. Saul started out his young adulthood with a relationship with God, but power got to his head and he decided to seek blessing in his own way and he disobeyed God.

But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were not willing to destroy them utterly; but everything despised and worthless, that they utterly destroyed. Then the word of the LORD came to Samuel, saying, “I regret that I have

made Saul king, for he has turned back from following Me, and has not carried out My commands.” (1Sa 15:9-11)

On the other hand, his successor David, though not a sinless man by any means, had a heart to follow God. Saul died the sin unto death with nothing and David was blessed beyond what he ever thought. God the Father is the only source of blessing and all human ability must be excluded.

to transfer the kingdom from the house of Saul, and to establish the throne of David over Israel and over Judah, from Dan even to Beersheba. (2Sa 3:10)

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The fact that “having blessed” is an aorist participle indicates something beautiful about God that is brought out by adhering to strict Greek grammar. The action of the aorist participle precedes the action of the main verb. The main verb: “he chose us,” found in verse 4.

First of all He provided benefits and then He chose or elected us. Notice what comes first. The blessing comes before the person. Before He chose us in eternity past He provided the blessing first because God’s essence is to bless and give. “us” is the accusative plural of the personal pronoun *hemas* refers to believers of the

Church-age. Therefore the phrase reads. **“Worthy of praise and glorification, the God and Father of our Lord Jesus Christ, the [only] one having provided us [true] benefits”**

People in time can be a blessing, but only God could be a blessing to us in eternity past, before we existed. Since the blessings from the Father came first, before your election and therefore before you, you can have nothing to do to earn or establish them. God the Father as the grantor in eternity past provided blessing for you despite your fallen state and your personal sins.

The plan of God is perfect and therefore it cannot depend on mankind. It can only depend on God in grace to bless and elect through redemption. Here is the perfection of the divine plan compatible with God’s character. He provided us the benefits and then He provided us. Therefore under the aorist active participle of *eulogew* God blesses or provides benefit on the basis of who and what He is, never who and what we are.

When we get away from grace we get away from blessing. Religious living or living for self in the cosmic system cuts off all divine blessings except for logistical grace. All believers, winning or losing, are recipients of logistic grace blessings – food, water, shelter, clothing, etc. Losing believers cut themselves off from greater grace.

It must always be remembered that God provided all blessings in eternity past. By submitting to doctrine, the F/HS, and the plan of

God in humility increases capacity to receive that which God has already designed.

Eph 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, (Eph 1:3)

“with every spiritual blessing” – *en pase eulogia pneumatike* = by means of every spiritual benefit. “spiritual” does not exclude material blessings but emphasizes the source of all blessings. God is spirit and therefore the source of all blessings is spiritual. You may receive a wonderful financial blessing, right man or right woman, a tremendous promotion on your job, etc. all of which are physical in nature but spiritual in source. The key to appreciating all blessings is to appreciate the Giver over and above the gift.

As soon as you even begin to think that you received something because of your own doing, even spiritual growth, puts you in the category of the subject of giving. Spiritual growth simply provides capacity to receive what God has already graciously and freely bestowed. So get off your high spiritual horse!

Materialistic blessings are always secondary to spiritual blessings – the blessings of mental attitude. Without spiritual growth there will be no ability to enjoy materialistic blessings properly. This means faith rest, doctrinal orientation, grace orientation, a personal sense of destiny, and impersonal unconditional love, which all together provide the very happiness of God in the believer’s heart. No

material blessing can even come close to matching that in value. But the overall point here in the word *pneumatike* is that: If God is the source then that blessing is spiritual.

Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, (Eph 1:3)

“in the heavenly places” preposition *en* plus the definite article *tois* and the locative plural of the noun *epouraniois* = in the heavenlies. Since God the Father blessed you in eternity past, before the foundation of the world then it stands to reason that the location of blessings to the believer are in the abode of God – the heavenlies. Right now, this is where Christ is seated. This is the arena of angelic majesties and it is the location of the Supreme Court of Heaven. Our very life is hid with Christ in the heavenlies and so are our blessings.

If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. (Col 3:1)

There is a grace pipeline extending from the Justice of God right down to the righteousness of God in the believer. Since God the Father is the grantor, Jesus Christ is the escrow officer, or the one who holds the blessings until capacity is achieved. That’s why we have the next prepositional phrase: “in Christ” – *en* plus the locative of *Christos*. We are in union with the very One who holds

our super-grace blessings, which is positional truth. The absence of the definite article emphasizes the quality of Christ. The quality of Christ is perfect. The quality is resurrected, ascended, and seated Jesus Christ at the right hand of the Father. His humanity is in the place of highest glorification. His deity always possesses glorification. As the God-Man seated at the right hand of the Father in Hypostatic-union He is absolutely unique.

Translation: “Worthy of praise and glorification the God and Father of our Lord Jesus Christ, the [only] one having provided us [true] benefits by every spiritual blessing in the heavenlies in Christ.”