

SPIRITUAL BLESSINGS

We begin a new series of five lessons entitled, “In the Heavenlies (en tois epouranios / 1.pl.m [compound word] (epi + ouranios).” This phrase is used by Paul five times in the Book of Ephesians (Eph.1:3, 20; 2:6; 3:10; and 6:12). Our five lessons in this Series will come from the context of these five verses.

In the first four of these references, this phrase is used to identify the throne room of the third heaven where Jesus Christ is seated at the right hand of God (2 Cor.12:2-4; Acts 2:33-36; 5:30-31; 7:55-56; Rom.8:34; Col.3:1).

(Eph.1:20-23) “Which He brought about **in Christ**, when He raised Him from the dead, and seated Him at His right hand **in the heavenlies**, far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. And he put all things in subjection under His feet, and gave Him as head over all things to the church.” (Preview of next week)

Today’s lesson text is the longest Greek sentence in the NT. It is filled with important church age doctrines.

Today’s lesson will study four aspects of the SPIRITUAL BLESSINGS that every church age believer has in union with Jesus Christ who is seated at the right hand of God IN THE HEAVENLIES.

1. Many theologians approach our lesson text as a Christian doxology.

They divide this lesson text into the following three parts characterized by each of the three members of the Godhead.

God, the Father (Eph.1:3-6a) “**Blessed** be the God and Father of our Lord Jesus Christ.”
God, the Son (Eph.1:6b-12) “**Beloved**, in Him we have redemption through His blood.”
God, the Holy Spirit (Eph.1:13-14) “**Believed**, you were sealed in Him with the Holy Spirit of promise.”

2. The phrase, **IN THE HEAVENLIES**, teaches that every church age believer’s union with Jesus Christ places him in a superior status on earth and in heaven (Heb.1:3-4, 13; Ps.110:1).

In Christian theology, this is the result of positional sanctification – “For all of you who were baptized into Christ have clothed yourselves with Christ.” (Gal.3:27; 1 Cor.12:13; 2 Cor.5:17).

“If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things of the earth.” (Col.3:1-2)

- “Or do you not know that the saints will judge the world?” (1 Cor.6:2)
- “Do you not know that we shall judge angels?” (1 Cor.6:3)
- “Greater is He who is in you than he who is in the world.” (1 John 4:4)

“These things I have spoken to you, that **in Me** you may have peace. **In the world** you have tribulation, but take courage; I have overcome the world.” (John 16:33)

3. **Because of our union with Christ (positional sanctification), God is free to bestow upon every church age believer His spiritual blessings on the basis of “the riches of His grace.”**

“To the praise of the glory of **His grace**, which **He freely bestowed** on us in the Beloved, in Him we have redemption through His blood, the forgiveness of our trespasses, **according to the riches of His grace.**” (Eph.1:6-7)

“**Blessed** (eulogetos / nsm) be the God and Father of our Lord Jesus Christ, **who has blessed** (ho eulogeo / a.a.ptc. nsm) us with every **spiritual blessing** (pneumatikos eulogia) in the heavenlies in Christ.” (Eph.1:3)

- Note that there are three different forms and meanings to the Greek word for **blessing**.

Eulogetos literally refers to a spiritual mature believer speaking well of or praising the members of the Godhead. There is a special phrase that is used three times in our lesson text to support this idea – “**to the praise of His glory** (Eph.1:6, 12, and 14). Note that they are in of the three sections of the doxology.

The second form of the Greek word is ho eulogeo. Ho eulogeo is a reference to the God and Father of our Lord Jesus Christ who decreed in eternity past to bless every believer in union with His Son (Eph.1:3-4).

The third form of the Greek word is pneumatikos eulogia - “Who has blessed us with every spiritual blessing in the heavenlies in Christ.” (Eph.1:3) The suffice (ikos) of pneuma means that divine blessings have been decreed to belong to the work of the Holy Spirit and not to the religious or human good works of the believer.

4. **Twenty-three of these Spiritual Blessings will be listed from our lesson text as the “riches of His grace” (Eph.1:7)**

Positional truth (in Him / 12x) (1:3)	Election (1:4)	Eternal life conference (1:4)
Holy (positional sanctification) (1:4)	Blameless (pardoned)	Predestination (1:5)
Adoption (1:5)	Plan of God (1:5,9,11)	Grace (1:6-7)
Redemption (1:7)	Blood of Christ (1:7)	Forgiveness (1:7)
Trespasses (1:7/ AOS)	Mystery (1:9)	Rulership of Christ (1:10)
Summation of messianic history (1:10)	Inheritance (1:11)	Counsel of His will (1:11)
Historical gospel (1:13)	Sealing of Holy Spirit (1:13)	Indwelling of Spirit (1:13)
Pledge of Spirit (1:14)	Resurrected body (1:14; 4:30)	

Paul taught that the riches of God’s grace were lavished upon every church age believer:

(Eph.1:7-8) “In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, **which he lavished upon us.**”

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The Greek word **lavished** is perisseuo (a.a.ind.3ps). Perisseuo means to extend God’s grace to the maximum. This is a reference to the inexhaustibility of the divine operating assets available to every church age believer on the basis of God’s amazing grace.

Grace is unmerited favor functioning from the essence of God and extending spiritual blessings to every person in union with the resurrected Lord Jesus Christ because he believes the gospel of Jesus Christ (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).