



Ephesians 1:3

The Blessing

Identity

1. Paul opens his letter to the Ephesian church by reminding them of their identity in Christ. Those who are indwelt by the Holy Spirit, having believed in Jesus' name, are children to the Father and share in the inheritance of the Only Begotten - Jesus the Son of God.
2. Prepositions. Paul uses a couple different prepositions to help us understand our position in Jesus.

- “ἐν” - Translated “in” and used with a few objects of the preposition - *Jesus, Christ, Him, and the One He loves*. Paul uses the position “in” 8 times in the first 23 verses of his letter. It should be noted that Paul will continue to use this “in Christ” position throughout his letter to reemphasize our identity.
- “ἐν” - Translated “in” is also used for our empowerment and position with the objects of the preposition *Heavenly Realms and Love* in this opening section.
- “διὰ” - Translated “through” also highlights our position *through* the person of Jesus.

The Trinity

1. Paul opens the identity description by highlighting each of the 3 Persons of the Trinity and their role in the redemption & salvation of Adam’s race.
2. This Trinitarian passage is one of several in our New Testament which highlight a Trinitarian redemption.
3. Other passages for further study of the Trinity can be found in:
 - Matthew 3:16-17
 - Matthew 28:18-20
 - John 14:16-17
 - Luke 1:35

- Luke 3:21-22
- 1 Peter 1:1-2
- Romans 14:17-18
- 2 Corinthians 1:21-22
- 2 Corinthians 13:14
- Ephesians 4:4-6
- Revelation 4-5
- Note: There are many passages referring to the Father Son, and Holy Spirit individually, highlighting their ministry to mankind, but the above are Trinitarian passages in that they reference all members in one statement.

The Father

“Blessed *be the God and Father* of our Lord Jesus Christ, who has blessed us...” Ephesians 1:3a (NASB95)

1. There are a few elements of translation we need to address as we consider God the Father’s role in our redemption.
2. ***The First Translation Clarification*** - The NASB seems to present the best translation of Ephesians 1:3a, not only because of its wording, but also because of the

utilization of *italics* to help identify which words do not appear in the original transcripts.

3. We notice in the above translation the *be* in italics. This highlight informs us that the term *be* does not appear in the original text. The proper translation would be:

“Blessed the God and Father of our Lord Jesus Christ, who has blessed us...” Ephesians 1:3a NASB95

4. This translation seems a little awkward, which is why the NASB95 chooses to place in the translation *be* and then highlight it with italics to clarify its addition.
5. ***The Second Translation Clarification*** - The awkwardness of the translation stems from the misplacement of *Blessed* in the sentence. The term *Blessed* in our verse is an adjective and describes the nouns *God* and *Father*. In English, unlike Greek, this necessitates a reordering of the sentence to clarify each words function.
6. The correct translation should read:

“***The blessed*** God and Father of our Lord Jesus Christ, ***has blessed us...***” Ephesians 1:3a NASB95

7. This correction of the translation of Ephesians 1:3a clarifies the ministry role of the Father to us by highlighting how the adjective in which describes God

the Father in turn describes us. ***God the Father takes what describes Him and bestows it upon us.***

8. This blessing, which has been decreed from God the Father to mankind before the foundation of the world radically alters the life of those whom God favors throughout the Old Covenant season.
9. Illustrated in the blessing of Jacob, Jacob becomes the recipient not of *Physical* blessings but of a *Spiritual* blessing that includes him in the redemptive plan of God to redeem a spotless Bride for His coming Messiah.
10. Paul highlights this redemptive role of God the Father, His decreeing of what describes Himself upon those physically created in His image and likeness, as a central aspect of our identity in Christ.

The Son

“The blessed God and Father of our ***Lord Jesus Christ***, has blessed us in the Heavenly Realm with every spiritual blessing ***in Christ***.” Ephesians 1:3a NASB95

1. As we have already discovered, Paul’s “in Christ” language helps us understand that our identity as children of God firmly resides in our position in Jesus.

2. It is "in Christ" that we are able to receive the blessings of God the Father. All that God shares with Jesus has been made available to us "in Christ."
3. As we will find throughout his letter, Paul's language is not unique among the Apostolic writers of our New Testament. John's Gospel, for example, recalls for us Jesus' bold declarations that He was the event where His world witnessed the activity of the Father. "In Him" was demonstrated the blessing of the Father. Note the following passages.

"I have much to say in judgment of you. But he who sent me is reliable, and what I have heard from him I tell the world." When you have lifted up the Son of Man, then you will know that I am the one I claim to be and that I do nothing on my own but speak just what the Father has taught me. The one who sent me is with me; he has not left me alone, for I always do what pleases him."
John 8:26, 28-29 NIV84

"Jesus gave them this answer: 'I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these.'" John 5:19-20 NIV84

"I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be

condemned; he has crossed over from death to life.”

John 5:24 NIV84

4. Jesus contributes in our redemption by becoming the *Physical* category by which God the Father may deposit His blessings upon mankind. We were created in Jesus image. Jesus is the Only Begotten Son and we were created for that sonship relationship with the Father. When we believe “in Him,” we step *into the place* where God the Father can bless us.

The Holy Spirit

1. The last person of our Triune Godhead is the Holy Spirit.
 - **πνευματικός** - Translated “Spiritual” and is the content of the blessing which both describes God the Father and is bestowed upon us.
 - **πνευματικός** - Translated “Spiritual Forces” in Ephesians 6:12 refers to actual spiritual beings.
 - **πνευματικός** - Translated “Spiritual Gifts” in 1 Corinthians 12:1, this term refers to that which extends from the person of the Holy Spirit and becomes manifest in the life of a child of God.
2. As seen in our passage below, the term “Spiritual” identifies the Person of our Godhead. We typically refer to Him as Holy Spirit.

“The blessed God and Father of our Lord Jesus Christ, has blessed us in the Heavenly Realm with every *Spiritual* blessing in Christ.” Ephesians 1:3a NASB95

3. The Holy Spirit is the tangible adjectives of God the Father. He is the blessing that describes Him.