

EPHESIANS 1:3-5

September 30, 1981

Tonight Ephesians 1, please. Verse 3. King James reads:

Ephesians 1:3

Blessed *be* the God and Father of our Lord Jesus Christ, who hath [past tense] blessed us with all spiritual blessings in heavenly *places* in Christ:

The word “blessed,” *Corps*, in the Greek is in the aorist tense. It means a one-time deal, one time. When you...people, when you were born again, He blessed you one time. He doesn't have to bless you again. It's always there—it's *always* there. It's in the aorist tense. That's why it's in the aorist tense. The reason He blessed us so that we may bless Him. He blessed us first. Like, He loved us first in Christ Jesus that we could love. He blessed us so that we could bless Him. How can John Paul bless the Wierwille family without us first blessing him by getting him born? It's so simple to me. Should be simple in your heads. So He blessed us once and for all that we in turn could bless Him by true worship—by true worship. And true worship is not an eleven o'clock meeting on Sunday morning. True worship is what Corinthians speaks of when we speak in tongues, worshipping Him. “God is spirit” that John talks about, the gospel, worshipping Him truly by way of the spirit. And whenever you and I do that, then God is blessed. You see, God blessed so that we could bless Him. That's Ephesians 1:3.

In verse 6, it says:

Ephesians 1:6

To the praise of the glory of his grace,...

God blessed to the praise of the glory, to the praise of the glory, to the praise.

Verse 12, we should be:

Ephesians 1:12

...the praise of His glory.

Praise of His glory, again.

Verse 14.

Ephesians 1:14

...earnest of our inheritance...unto the praise of his [what?] {glory}.

Three times: verses 6, 12 and 14. God blessed so that we can be to the praise—to the praise of His glory.

The Greek word is the word *eulogeō* (or something), it'd transliterated into English...in our English word “eulogize”—eulogize. Well, what is an eulogy? You always hear it at a funeral. It's praising someone for having died, or something—No it isn't. You know, usually at funerals in an eulogy you tell all the good things that you never said while they were living. That's why I like the poem, “If there's any praises due him, now's the time to

slip it to him. He cannot read his tombstone when he's dead." You know. That's right. But that's the word "blessed" here in this verse. And to bless is to speak beautifully, wonderfully, well. That's the word.

Ephesians 1:3

Blessed *be* the God... who hath blessed...with all spiritual blessings...

Three times the word "blessed" or in that form: blessed, blessed, blessings, is used in verse 3. This is like a triple conjunction, for an astronomer. Any time there's a triple conjunction an astronomer goes hay wire. He goes wild, because man, that just doesn't happen too frequently where all those planets line up with the North Star just like that. This, to me, is like a great spiritual triple conjunction. First of all, it's the figure *Polyptoton* (p-o-l-y-p-t-o-t-o-n). This figure is when the words are repeated that have the same root, like blessed, blessed, blessing—same root, but all it has is a different inflection in the part of speech.

The second figure this represents is the figure called *Benedictio* (b-e-n-e-d-i-c-t-i-o). The word *Benedictio* or that figure means blessing. And this, of course, is part of the great opening of the doctrinal section of the Book of Ephesians. A blessing.

And the third figure of these words: blessed, blessed and blessing, is the figure called *Anaphora* (a-n-a-p-h-o-r-a). This is a figure in which successive phrases, clause or sentences begin with the same word. And this figure describes and intensifies the blessing or the magnitude of the blessing.

So when you put this all together, Corps, you have the same root repeated, you have an act of blessing, and then you have the description where the figure describes and it intensifies the magnitude of the blessing. That's why I said it's like a triple conjunction for astronomers.

Blessed be the God—blessed us—spiritual blessings. Man, you know, if you get hit in the head three times pronto (boom, boom, boom), you usually land on the floor knocked out. But here when you get hit in the head three times with the greatness of God's Word that He puts the "umph" into it, that which He emphasizes, people, if you don't know that you are blessed, you are hopeless. That's right. You're just hopeless because the last one even intensifies and it describes in detail the magnitude of the blessing—the magnitude of the blessing, every spiritual blessing. You see why this verse alone can remake the average Christian prayer life if he ever believed it? Blessed with every spiritual blessing.

Then comes the word "in heavenlies" or "in the heavenlies." And the Research Department did a fantastic piece of work in this word "heavenly" of Ephesians 1:3 in a background study that they submitted to me that I want to share with you because it's got real dynamite in it.

The Greek word for "heavenly" is spelled e-p-o-u-r-a-n-i-o-s, *epouranios*, and this word is formed from the adjective *eouranos* (e-o-u-r-a-n-o-s) meaning heaven, and *epi* (e-p-i). And *epi* is used in an...in an emphatic sense, which would render the definition: *thoroughly* heavenly. *Thoroughly* heavenly which sets it in opposition to anything that's earthly. Boy, that's just terrific kids. Well, I'll hit it again or we'll get back to it.

Also, here in Ephesians 1:3 the word that's translated "in" in the Greek is the word—the Greek word *en* (e-n). It can be translated "by," and that's how it has to be translated.

Because if you've got all the blessings in the heavenlies and you haven't got any down here, you're in the soup. Translating it "by" indicates means, indicates the means whereby. If you translated "in" it's location. In the heavenlies is the location, but if it's "by" then it's by means. That's why the phrase, in heavenly places, would be better translated by heavenly things, because that would indicate the means or the instrument by which God blessed us rather than its location as to where He blessed us. Who hath blessed us with all spiritual blessings by heavenly things, by heavenly things. And that fits, Corps, consistently with the immediate context, which deals entirely with how (h-o-w)—how God blessed us. And it does not deal with the location of the believer but how He blessed us.

The next occurrence of this word "heavenly" with...is in Ephesians 1:20 where you read in the record:

Ephesians 1:20

Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand [by heavenly things],

By or by that which is throu...throughly (t-h-r-o-u)—throughly heavenly, or by heavenly things. And there again the heavenly things are set in contrast to principalities, powers, might and dominion of verse 21 which are earthly being of the god of this world.

Likewise in chapter 2 of Ephesians 2:6.

Ephesians 2:6

And hath raised *us* up together, and made *us* [what?] sit together [by] heavenly [things]...

By heavenly...or throughly heavenly things.

And verses 2 and 3 of chapter 6...of, of, of, of...chapter 2 describe the Adversary's use of earthly power to disrupt our lives. And that's why verses 4-6 discuss God's view of heavenly power to deliver us. Through heavenly things or through that which is throughly heavenly, not earthly at all.

The next occurrence in chapter 3 verse 10.

Ephesians 3:10

[So that it might] now [be known to] principalities and powers [by] heavenly [things]...[through] the church the [multifarious] wisdom of God,

You see, the church is the agent which is to make known the variegated, the multi-various wisdom of God to the principalities and powers which again sets the heavenly things as opposed to the earthly. And the church uses the heavenly things to carry out its tasks, and not the earthly.

Then finally in chapter 6 verse 12.

Ephesians 6:12

For we wrestle not against [what?] flesh and blood, but against [the] principalities, against powers, against the rulers of the darkness of this [what?] {world}, against spiritual wickedness [by heavenly things].

By, that which is throughly heavenly. It sets that throughly heavenly in contrast with the earth. And verse 12 here in Ephesians 6 clarifies verse 11 where we have to put on the

whole what? {armour of God}. For we wrestle not by but by heavenly what? There's nothing earthly, sensual or devilish about our armour.

The Aramaic has the word "heaven" the noun instead of the Greek word for "heavenly" adjective.

In all five of the verses discussed that I have just given you, this is true of the Aramaic. In the first four, 1:3; 1:20; 2:6; 3:10, the text reads "in heaven," which can also be translated "by heaven" (Aramaic). This could very well be a usage of the figure of speech *Antimereia*, where a noun is put for an adjective. The true reading would then be "by heavenly things." I think that's right. This it...fits the context of the Aramaic and it also fits with the Greek rendering.

The fifth verse, 6:12 of Ephesians, has a different reading in Aramaic. It reads "under heaven," but that reading in no way contradicts any of the above stated principle. It simply sta...strengthens the truth that the Devil and his hosts are not heavenly in influence but indeed earthly, under heaven—under heaven. [Coughs and pauses.]

Dealing with the word "blessed" and "blessing" in this verse, perhaps I ought to give you the benefit of again of the background study that the Research Department gave to me where they say there are three usages of the word "will" in this section of Ephesians—Ephesians 1:3-14. But really there are four because verse 1 has the word "will" in it, which I gave you last week or the week before, I forget when. But verse 5 has it, according to the good pleasure of his what? {will} Right. And the word "will" again is *thelēma* meaning what Corps? intense desire, you got it. Verse 9 has the...another usage.

Ephesians 1:9

...the mystery of his will, according to his good pleasure which he... purposed in [his self]:

According to his good pleasure. And verse 11.

Ephesians 1:11

...according to the purpose of him who worketh all things after the counsel of his own will.

So you have pleasure of his will, mystery of his will, counsel of his own will. And all the wills are *thelēma*, intense desire.

And here in Ephesians 1:3-14, there are four usages of the pattern where it sets the blessing first, the standard second and the purpose third. And of these four, three of them, three of the usages of "will" tie into these patterns of blessing, standard, purpose, except the first where it's implied, where it's understood, and that's in verse 3 and 4.

Verse 3 blessed us with every spiritual blessing. See it? That's the blessing. The standard is verse 4, according as he hath chosen us. The purpose is that we should be holy and without blame. See the will of God is carried over from verse 1, and it's implied and understood. It was the will of God who blessed us with what? All spiritual what? {blessings} Right. Standard, according as he hath, what? The purpose, that we should be holy and without what? Got it?

Now we go to verse 5. Having predestinated us, that's the blessing. The standard, according to the good pleasure of his will. That's the standard. The purpose, to the praise

of the glory of his grace. And that's the accusative case there, to the end of, or to the praise of the glory of his grace. That's the purpose, Corps. Verse 9.

Ephesians 1:9

Having made known unto us the mystery of his will,...

That's the blessing. He made it known to us, that's the blessing. Talking about will now, remember? The standard is:

Ephesians 1:9

...according with his good pleasure which he...purposed in himself.

The purpose being verse 10.

Ephesians 1:10

That in the [administration] of the fulness of times he might gather....

That's the purpose. And the final ones are in verses 11 and 12. The blessing is:

Ephesians 1:11a

In whom we have obtained [what?] an inheritance...

That's the blessing. The standard is:

Ephesians 1:11b

...according to the purpose of him who worketh all things after the counsel of his own [*thelēma*] will:

Purpose is in verse 12.

Ephesians 1:12

That we should be to the praise of his glory...

You see how tremendous the Book of Ephesians truly is? The literal translation of verse 3 of Ephesians 1 is:

Ephesians 1:3a Literal translation according to usage

God the Father of our Lord Jesus Christ is blessed....

(May I have some coffee please.)

Ephesians 1:3a Literal translation according to usage

God the Father of our Lord Jesus Christ is blessed....

That's the literal.

Ephesians 1:3b Literal translation according to usage

...He blessed us with every spiritual blessing throughly heavenly by Christ.

(Thank you.) The literal according to usage of verse 3 is:

Ephesians 1:3 Literal translation according to usage

God the Father of our Lord Jesus Christ is blessed. [Then] God blessed us with every spiritual blessing by heavenly things by Christ.

Verse 4. King James.

Ephesians 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:

Again to reiterate the “according as” sets the standard for God’s blessing. The standard is that He chose us. He chose us before the foundation or before the overthrow. And it’s His choosing that implies His will from verse 1. He chose us. He didn’t have to. He did it. That implies His will. And God’s ability to choose us is latent within His foreknowledge.

And this “chosen” here...“chosen us” is in the middle voice in Greek, which means He chose us for Himself, like an earthly family chooses that son or that daughter for themselves. If you don’t like it, you’ve got it anyway. You better like it because you made the decision to have the baby.

The reason God is able to predestinate or predetermine is because of God’s foreknowledge. God is omniscient, all wise; He’s omnipotent, all powerful; He is omnipresent, everywhere present.

And the word “before the foundation” or before the overthrow is true of Jesus Christ only and the Church of the Body to which you and I belong. Everything else is from. But Jesus Christ was before and the Church of the Body is before the overthrow. Chosen before the foundation. And the word “foundation” means casting down, overthrow. The Greek is *katabolē*, meaning overthrow, throwing down.

And that “of the world,” the *kosmos*...That’s used of the order of the world, and so *katabolē* is the overthrow or the disruption of the orderliness of the order of the world. When God originally formed, made and created there was no disorder.

“...that we should be” expresses the purpose, and this purpose clause indicates that it’s future. Future from the time of God’s choosing us. Very simple. You couldn’t believe until after you got born. Right? Got old enough to hear the Word and believe the Word, for believing comes by hearing and hearing by what? That’s why it has to be future. You talk about the integrity and accuracy of God’s Word. Kids, you just got to stand in utter amazement of the greatness of the Word, that this purpose clause indicates future from the time of God’s choosing before the foundation of the world. Had to be future. If it was any other tense than what it is future, the Bible would fall to pieces.

“...before him” in love—There are two Greek words translated “before.” One is the Greek word *katenanti* (k-a-t-e-n-a-n-t-i). This word means before in the essence of down in front of or directly across from. It denotes locality. Like this clock that’s telling me it’s twenty-four minutes after nine Ohio time. That clock is directly in front of me. It, it, it...it indicates its locality. It’s sitting there. That’s where it’s located. That’s this word *katenanti* that I gave you translated “before” in the Word. It’s used twice in the gospel of Mark and Luke, twice it’s used of a village directly in front of the people. Like you drive into New Knoxville, when you get to Hoge Lumber, New Knoxville is directly in front of you. Once it is used of being directly in front of the treasury; once directly in front of the temple, and of Abraham it’s used in the Book of Romans as being directly in front of God. All the occurrences put emphasis on the locality. Do you understand? On the locality, the location of it, the location. Directly in front of me is that clock.

The other Greek word is the word *katenopion* (k-a-t-e-n-o-p-i-o-n). This word means down within eyesight. Now if this clock was back where Mrs. Wierwille is, way at the back of the auditorium, it still would be down in front of me, the location. The only thing is I couldn’t read the top hand. It wouldn’t be staring me right in the face. Do you understand? That’s why this word means in the sight of. It’s used of the presence; the emphasis is on the presence, its visibility, rather than its location. *Katenopion* is down in

the sight of, directly in the face of, directly in the sight of. It denotes eyesight, presence—it denotes presence not locality but presence in eyesight. So presence in locality and presence in eyesight could be—go together. But on the other hand, they could be separated. [Example of clock.] Get your...get the clock back there and read me the time. Put it up here, it's directly in my presence. It's not only the locality of it, but it's also directly in my eye sight.

This Greek word is used 5 times. Twice it speaks of Christ directly in the sight of or presence of God. Three times without blame directly in the sight of God. Ephesians 1:4 is one of them.

And now, Corps, hold your seats. You've been thinking this will be electrifying. All these usages, all five, deal with directly in the presence of God as simply opposed to being in the vicinity of God. Abraham was in the vicinity of; you are directly in the face of God. That's what Ephesians says: directly in the presence of God. I didn't write the book. We are holy and without blame directly in the face, in the presence of God. That's why we can come boldly to the throne of grace that Colossians talks about. People, what did Abraham do for Lot in that city? You know, he finally got it down to ten people didn't he? God said if there are ten righteous I won't destroy it. He wheeled and dealt with God. Hey, you're directly in the presence of God. Do you think maybe you could wheel and deal? Oh people, we've lived so below par. Well, that's its usage. And both the Aramaic and the Greek substantiate what I have just said.

This "holy and without blame" is also a figure of speech, the figure is *Pleonasm* (p...p-l-e-o-n-a-s-m). *Pleonasm*—I don't know how to pronounce it (a-s-m) ...asm, I guess ...asm. The word means redundant phrases or clauses are used. If you're holy, you're going to be without, what? blame, so it's that figure. He puts the double emphasis on it so to speak. You're holy, holy, holy, without blame. That's the figure. You see, holy is all that's needed. If you're holy, you're without what? That's why without blame is redundant. That's why it's a figure. Like bless and curse not. Well if you bless you won't what? Redundant. The word...same figure.

The words "in love" don't belong here; they belong at the beginning of the next verse. And I'll give you the literal translation, if I can find it here; here it is...of verse 4. "According as He chose us in Himself before the overthrow of the world,...". (I hope that's right, let's do it again. Okay.)

Ephesians 1:4 Literal translation according to usage

According as He chose us in Himself before the overthrow of the world, that we should be the sanctified ones, unblemished in His presence.

Right...Now the expanded one. I like this; it's sort of cool.

Ephesians 1:4a Expanded translation

In this manner is how God did it [colon]:...

You see, the literal was "according as," right? Well "according as" is the manner. That's why in the literal³ according to usage I translated it: In this manner is how God did it (colon). Now He's going to tell us how He did it.

³ Dr. Wierwille misspoke. This is the expanded translation instead of the literal according to usage.

Ephesians 1:4b Expanded translation

...He chose us for Himself before the overthrow of the order of the world, that we absolutely would be the sanctified ones, scarless...

If your body is scarless, you have never been what? blemished. Scarless—not even a birthmark or a mole. Scarless...

Ephesians 1:4c Expanded translation

...directly in the sight and presence of God.

Think it through. Look at it again.

Ephesians 1:4a Expanded translation

In this manner is how God did it: He chose us [repeats: He chose us] for Himself before the overthrow of the order of the world,...

That's why you could say "from before the foundation" but the word "overthrow" is the word that's in the text and we love to use it.

Ephesians 1:4b Expanded translation

...before the overthrow of the order of the world, that we absolutely would be...

I told you it was future, remember, when I worked it a while ago—there it is: absolutely would be, future. Absolutely—no ifs, ands or buts about it.

Ephesians 1:4c Expanded translation

...absolutely would be the sanctified ones, scarless directly in the sight...

Directly in the sight—not location but in the sight. The emphasis is on the sight, not the location. The location is there too but as I told you: if this clock was way back there were Dotsy is seated or outside of the BRC still I could see the clock through the window but I couldn't tell the time. It wouldn't be right in my face. You and I are directly—

Ephesians 1:4d Expanded translation

...directly in the sight and presence of God.

Oh people, what a revelation! Yeah. Well [laughter].

I think the next verse is too long for me to handle tonight, and I got to have something to do next week anyways so we don't run out. But I got to read you the literal according to usage of verse 5 before I close. I'll build it for you next week and show you why. I just read you the great literal of verse 4. And he goes on in verse 5, and in love.

Ephesians 1:5 Literal translation according to usage

And in love He, God, marked us, branded us, unto Himself, even placed us as His adopted sons by Christ Jesus [or in Christ Jesus] according to that which pleased His [God's] intense desire.

He set us in the Body. Remember that? This will all come up next week when we get to it. But we'll have to handle adoption, we'll have to handle three figures of speech in this verse. That's why it'd take me another half hour and I'm tired, see so we are going to quit. But kids, this revelation that God gave to the Church, the Body, how we've all been talked out of it, and how even the best of us when we started getting talked into it find it difficult to really align ourselves up with it. But when you're honest, we are what the Word of God

says we are; we have what the Word of God says we, what? {have}—directly in His presence.

[Prayer] *Well Father I sure thank you for the privilege of the greatness of your Word that lives in our hearts and lives for sharing it with your Corps. Thank you Father for blessing the Corps so beautifully and wonderfully. And for allowing us all to be a part of the greatness of the outreach of your Word in this day and time and hour through Christ Jesus our lord. Amen.*

Good night. God bless. I love you Corps. And remember this is the 39th Anniversary week with the celebration of the 39th Anniversary this coming Sunday, opening the 40th year of biblical research and teaching of our ministry.

God bless. I love you. You're the best. Thank you.