
c. It is in sanctification

The two words used in the text speak volumes: holy and without blame. They show at once that election is not to get one to heaven, although that is surely a part of it all, but to get moral excellence. The word "holy" really means separation and therefore a difference. God expects chosen ones to be different! "Blameless" is a sacrificial word and means without blemish or defect. Many are eager to go to heaven, but few are interested in being holy. That is the big lie about salvation as it is often presented. Election is related to lifestyle and that is holiness and blameless living. God have mercy upon us if we neglect these truths.

NOTE: Some salient points on election include these: 1. It is in reference to individuals and not nations. 2. Holiness is not the reason for election, but the very purpose of it. Election did not see something good in us, but had as its goal our holiness. 3. God does everything after the counsel of His own will. All the details of His work were done before we were created. There is no possibility of failure or change of purpose. This is a strong ground for confidence and comfort. 4. Grace was given long before we were created or had done good or bad, hence the matter of works is excluded. This produces genuine humility. 5. To claim election and live in sin is a contradiction. He has called us unto a life of separation unto Himself (John 15:19; 17:16).

Conclusion Life on the highest plane is lived when one enjoys the blessings God has provided for him. One of these blessings is to know His choice unto holiness and blamelessness. May we make our election sure before men and God (2 Pet. 1:10).

THE BOOK OF EPHESIANS

"Blessings In Christ"
Ephesians 1:3, 4

Introduction

1. This is a letter to the church of Jesus Christ. Its cyclical character emphasizes the unity of the body of Christ. While it is true that the letter was directed to Ephesus, it was not limited to this one assembly.

2. Here is a personal letter from Paul to the churches. It came from his prison experience in Rome (3:1; 4:1; 6:20). From his deep trial there, he wrote this magnificent letter concerning life on its highest plane.

3. Paul does not hesitate in his introductory remarks to get down to the very core of his message: the blessings of God for those who belong to Christ. It is one long sentence which is employed to commence the letter (vv. 3-14). The KJV translators sought to unravel this complex and involved sentence and placed periods within it (vv. 6, 12, 14). These are natural breaks and help to decipher the truths presented.

4. The three sections noted give accent to the past (vv. 3-6), the present (vv. 7-12) and the future (vv. 13, 14). God’s blessings for the believer are noted throughout. How generous He has been. Take a look at the sort of blessings provided and at one in detail:

1. BLESSINGS—Described v. 3.

a. Their origin

The subject of the verb "blessed" is the "God and Father of our Lord Jesus Christ." Here the possessive pronoun "our" is linked with the Lord Jesus Christ and not with the word Father (cf. v. 2). Earlier, therefore, the fatherhood of God with the believer is noted (cf. John 1:1-3; 3:3; Gal. 3:26), but here the concern is the fatherhood of God with the Son, the Lord Jesus (John 20:17). There is a unique way in which our Lord is related to the Father (John 3:16; Heb. 11:17). The intimacies of the Godhead will never be fully grasped. We believe them because the Bible speaks of them. It is
The word "Spiritual blessings" has often been misunderstood. They are not spiritual as opposed to practical or material. Rather, they are spiritual and material at the same time. The Holy Spirit endows the Son with the whole work in Christ's name and makes Him the executor of the will of God in the sphere of the world and in the history of the world. The complete life of the Son, who lives in us, is manifested in the spirit of the world. Its sphere is the spiritual sphere that comes to us through the Son. The Son is the mediator of the divine life, and the Son is His own life. He is the representative of the Son in the world. He is the mind of the Son. He is the life of the Son. He is the life of the Church. He is the life of the world. He is the life of the Spirit.