

Every Old Testament Connection Behind Ephesians 1:3

Main Verse

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with **all spiritual blessings in heavenly places in Christ.**"

At first glance, this sounds like a simple statement of praise.

God has blessed us. We're blessed in Christ.

That's certainly true, but Paul's words are carrying a huge amount of **Old Testament history**.

The blessing of creation is here.	The blessing promised to Abraham is here.
The blessings and curses of the covenant are here.	The priestly blessing is here.
The promised land is here.	The temple and priesthood are here.

The promises of a new heart and the Holy Spirit are here. The suffering servant is here. The promised king is here. The seed of the woman is here. Even the curse of the fall is sitting in the background.

Paul isn't inventing a new idea when he says we've been blessed with all spiritual blessings in Christ. He's announcing that the **entire Old Testament story of blessing** has reached its fulfilment in Jesus.

So in this study, we're going to focus on the Old Testament story behind Ephesians 1:3.

The First Blessing in Scripture

The story of blessing begins in Genesis.

Genesis 1:27 and 28 says:

"So God created man in his own image, in the image of God created he him; male and female created he them. And God **blessed** them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it."

The first blessing in Scripture was spoken over humanity at **creation**.

God blessed Adam and Eve with life.	He blessed them with fruitfulness.
He gave them dominion.	He placed them in a garden filled with provision.
He gave them access to His presence.	He gave them the tree of life.

This is where the biblical idea of blessing begins. **Blessing is more than getting extra possessions.** Blessing is life under the favour, presence, authority, provision, and purpose of God.

Adam and Eve were blessed because they were living in fellowship with God and functioning according to His design.

That matters when we read Ephesians 1:3. Paul says believers have been blessed **"in Christ."** Christ is the beginning of a new creation. What Adam lost through sin, Christ restores through His obedience.

The original blessing was connected to Adam. The new covenant blessing is connected to Christ.

The Curse Entered Through Unbelief

Genesis 3 introduces the opposite of blessing.

The serpent challenged God's word. Genesis 3:4 says:

"And the serpent said unto the woman, Ye shall not surely die."

God had spoken. The serpent contradicted Him. Adam and Eve chose to believe the serpent rather than God.

This wasn't merely eating the wrong piece of fruit. At its heart, it was **unbelief**. They didn't trust God's word. They didn't trust God's warning. They didn't trust that God's boundaries were good.

And the result was the **curse**. Genesis 3:17 says:

"Cursed is the ground for thy sake."

Instead of life, death entered.

Instead of open fellowship, humanity hid from God.

Instead of peace, fear entered.

Instead of harmony, blame entered.

Instead of access to the tree of life, humanity was driven from the garden.

The story of the Bible now becomes the story of how God will bring **blessing back into a cursed world**.

So when Paul says we've been blessed with all spiritual blessings in Christ, the fall is sitting behind his statement. We can't understand biblical blessing without understanding the curse.

Christ didn't come merely to make comfortable people slightly more comfortable. He came to redeem people from sin, death, condemnation, separation, and the curse.

The Seed of the Woman

Even while announcing judgment, God gave a promise. Genesis 3:15 says:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall **bruise thy head**, and thou shalt bruise his heel."

This is the **first great promise** of victory over the serpent. A descendant of the woman would come. The serpent would wound Him. But He would crush the serpent's head.

This promise begins the Old Testament expectation of a coming deliverer.

- Who will defeat the serpent?
- Who will undo Adam's failure?
- Who will overcome the curse?
- Who will restore life?

Ephesians 1:3 gives us the answer. The blessing is "**in Christ.**"

Christ is the promised seed. He enters the world through a woman. He faces temptation but doesn't fall. He obeys where Adam disobeyed. He suffers at the hands of evil men. He is wounded. He dies. But through His death and resurrection, He defeats the power of the enemy.

The blessing of Ephesians 1:3 rests on the victory promised in Genesis 3:15.

Blessing After the Flood

The theme of blessing appears again after the flood. Genesis 9:1 says:

"And God **blessed Noah** and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth."

That sounds very similar to Genesis 1:28. After judgment, God begins again with Noah. It's a kind of **new creation**. The waters recede. Noah comes out of the ark. God blesses him. God gives the command to be fruitful. God establishes a covenant. And God places the rainbow as a sign.

But Noah isn't the final answer. Sin remains. The human heart hasn't been fully changed. The curse still operates. Death still reigns.

The story moves forward because humanity needs more than a fresh start. We need a new heart. We need a new Spirit. We need a perfect representative. We need Christ.

Noah gives us a pattern - Judgment. Deliverance. Covenant. Blessing. New beginning.

That same pattern reaches its fulfilment in Jesus. Through His death and resurrection, judgment is passed through, salvation is provided, the new covenant is established, and a new creation begins.

The Blessing Promised to Abraham

The next major Old Testament foundation is God's promise to Abraham. Genesis 12:1 through 3 says:

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will **bless thee**, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall **all families of the earth be blessed**."

The word "bless" is repeated again and again. God will bless Abraham. Abraham will become a blessing. Those who bless him will be blessed. And through him, all families of the earth will be blessed.

This is one of the **central promises of the entire Bible**. God's answer to the curse will come through Abraham's family.

But notice that the promise isn't limited to Abraham's physical descendants. God says: "In thee shall all families of the earth be blessed." The purpose was always larger than one nation. God chose Abraham and formed Israel so that blessing could eventually reach the nations.

That promise is sitting directly behind Ephesians 1:3. Paul is writing to Jews and Gentiles who have been joined together in Christ. Gentiles who were once outside Israel's covenants have now been brought near. How? Through the promised seed of Abraham. The blessing has reached the nations through Christ.

Abraham Believed God

Genesis 15:6 says:

"And he **believed in the LORD**; and he counted it to him for righteousness."

Abraham received God's promise by **faith**. He didn't earn the promise through perfect performance. He believed God.

That doesn't mean Abraham never struggled. He made mistakes. He tried to help God fulfil the promise through human effort. That went about as well as human attempts to improve God's plan normally go.

But the foundation remained **faith in God's promise**. The blessing is received by believing God.

That connects with Ephesians because the blessings described in Ephesians 1 belong to those who have heard and believed the gospel. Ephesians 1:13 says:

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation."

The pattern begins with Abraham. God speaks. Abraham believes. God counts him righteous. The promised blessing is received through faith.

The Promised Seed

Genesis 22 gives us another major connection. After Abraham demonstrated his willingness to offer Isaac, God said in Genesis 22:17 and 18:

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; And in thy **seed shall all the nations of the earth be blessed**; because thou hast obeyed my voice."

Again, the blessing of the nations is connected with Abraham's **seed**. Isaac was part of the promise, but Isaac wasn't the final fulfilment.

The Old Testament keeps narrowing the line. The blessing will come through Abraham. Then through Isaac. Then through Jacob. Then through Judah. Then through David.

Eventually, the New Testament identifies the promised seed as **Christ**.

So when Paul says every spiritual blessing is "in Christ," he's using the language of **promise fulfilment**. Christ isn't one blessing among many. Christ is the promised seed through whom the blessing comes.

Isaac and the Son of Promise

Isaac's story gives us another pattern. Isaac wasn't born through ordinary human strength. Abraham and Sarah were past the natural age of childbearing. Genesis 18:14 asks:

"Is any thing too hard for the LORD?"

Isaac was the **son of promise**. His birth depended upon God's power and faithfulness.

Then, in Genesis 22, Abraham was commanded to offer Isaac. Isaac carried the wood for the sacrifice. Abraham said: "My son, God will provide himself a lamb for a burnt offering." God stopped Abraham and provided a ram caught in a thicket.

Isaac wasn't sacrificed, but the story points forward. A beloved son. A father willing to give his son. A journey to the place of sacrifice. Wood carried by the son. A substitute provided by God.

We shouldn't force every detail into a prophecy, but the pattern clearly prepares us for the gospel. God would ultimately provide His own Son. The blessing promised through Abraham's seed would come through **sacrifice**.

Ephesians 1:3 can't be separated from Ephesians 1:7: "In whom we have **redemption through his blood**." The blessing comes through the Son who was actually offered.

Jacob Receives the Blessing

The story of Jacob shows both the value of blessing and the failure of human attempts to seize it. Jacob wanted the blessing. That part was good. His method was terrible. He deceived his father and took Esau's blessing.

Genesis 27:28 and 29 records Isaac's words:

"Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee."

Old Testament blessing was often expressed through land, fruitfulness, protection, leadership, and family continuation.

But Jacob eventually had to learn that the blessing depended upon **God's grace**, not his cleverness. At Bethel, God confirmed the Abrahamic promise to him. Genesis 28:14 says:

"And in thee and in thy seed shall all the families of the earth be blessed."

The promise moves from Abraham to Isaac to Jacob. Then Jacob's name is changed to **Israel**. The nation of Israel grows from his twelve sons. But the blessing still points beyond the nation to the coming seed.

Judah and the Coming King

Before Jacob died, he blessed his sons. His words over Judah are especially important. Genesis 49:10 says:

"The **sceptre shall not depart from Judah**, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

The promised ruler will come from Judah. The blessing is becoming connected with **kingship**. The seed who brings blessing won't merely be a private individual. He will be a ruler. He will possess the sceptre. The people will gather to Him.

This points forward to the Messiah from the tribe of Judah.

Ephesians presents Christ as raised from the dead and seated above every principality, power, might, and dominion. The one in whom we're blessed is also the **promised king**. Our blessings are secure because Christ reigns.

Joseph and Blessing Among the Nations

Joseph's life gives us a vivid picture of blessing reaching others through one chosen man.

01

Joseph was rejected by his brothers. He was sold. He suffered unjustly. He was falsely accused. He was imprisoned.

02

Then God raised him to authority in Egypt.

03

Through Joseph, food was provided during famine. His own family was preserved. Foreign nations came to receive bread.

Genesis 41:57 says: "And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands."

Joseph isn't the fulfilment of Ephesians 1:3, but his story gives us a pattern. The **rejected brother becomes the exalted ruler**. The one who suffers becomes the means of saving others. The nations receive provision through him. His own brothers, who had rejected him, are eventually reconciled to him.

Doesn't that sound familiar? Christ was rejected by His own. He suffered unjustly. He was brought low. God raised Him up. And now Jew and Gentile receive life through Him.

Israel Delivered From Egypt

The **exodus** is one of the greatest Old Testament pictures behind salvation and blessing.

Israel was in bondage. They couldn't free themselves. God heard their cry. He remembered His covenant with Abraham, Isaac, and Jacob. He raised up Moses. He judged Egypt. He provided the blood of the Passover lamb. He brought Israel through the sea. He led them by cloud and fire. He fed them with manna. He gave them water from the rock. He brought them toward the promised land.

This pattern sits behind Paul's language of redemption. Ephesians 1:7 says:

"In whom we have **redemption through his blood.**"

Redemption means release through the payment of a price. In the exodus, Israel was delivered from slavery by God's mighty hand. In Christ, we're delivered from the dominion of sin and death.

The Passover lamb died. The blood marked the houses. Judgment passed over those sheltered by the blood. The blessing of freedom came through sacrifice.

Ephesians 1:3 declares the blessing. Ephesians 1:7 tells us the price. The blessing comes through the **blood of Christ.**

The Passover Lamb

Exodus 12 commanded each household to take a **lamb without blemish**. The lamb was slain. Its blood was placed on the doorposts. God said in Exodus 12:13:

"When I see the **blood**, I will pass over you."

The safety of the household didn't depend upon how confident everyone felt inside. It depended upon the blood. Someone inside may have been calm. Someone else may have been nervous. But the blood was the basis of deliverance.

That matters for believers. Our blessing in Christ isn't secured by how spiritual we feel on a particular day. It's secured by **His blood**.

The Passover pattern shows that blessing from judgment requires a **substitute**. Christ is the true Passover Lamb. The curse falls upon Him. The blessing comes to those sheltered in Him.

The Red Sea and a New Beginning

After Passover, Israel crossed the Red Sea. Egypt's army pursued them. The sea opened. Israel passed through. The waters returned over their enemies.

Exodus 14:30 says:

"Thus the LORD **saved Israel** that day out of the hand of the Egyptians."

This was a national deliverance. The people who had been slaves now stood on the other side of the sea as a **redeemed people**. Their old master was defeated. A new life had begun.

This points toward the believer's transfer from one dominion to another. We were under sin. We were under death. We were under the prince of the power of the air. But through Christ, we've been delivered and brought into a new position.

The blessing of Ephesians 1:3 belongs to people who have been **redeemed from bondage**.

Mount Sinai and the Covenant

At Sinai, God formed Israel into a **covenant nation**. Exodus 19:5 and 6 says:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a **peculiar treasure** unto me above all people: And ye shall be unto me a **kingdom of priests**, and an holy nation."

Israel was called to be God's treasured possession. A kingdom of priests. A holy nation. Their calling was a blessing, but it carried responsibility. They were to live differently from the nations. They were to reveal God's character. They were to preserve His word. They were to become the nation through whom Messiah would come.

But the old covenant also exposed the problem of sin. The law was holy. The people were not. The commandment was good. The flesh was weak. The covenant could identify sin, but it couldn't permanently change the human heart.

This creates the need for the **new covenant blessings** described by the prophets and fulfilled in Christ.

Blessing and Curse in Deuteronomy

Deuteronomy 28 gives one of the clearest Old Testament descriptions of **covenant blessing and curse**. Deuteronomy 28:1 and 2 says:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And **all these blessings shall come on thee, and overtake thee.**"

The chapter then describes blessings in the city and field. Blessing in children. Blessing in crops. Blessing in livestock. Blessing in provision. Blessing in victory. Blessing in national life.

But the chapter also warns that disobedience will bring curse. Israel's history shows what happened. They broke the covenant. They turned to idols. They rejected God's word. They came under judgment. They were eventually driven from the land.

Here's the problem. How can sinners receive blessing when the covenant demands obedience? The answer is **Christ**. Jesus obeyed perfectly. He fulfilled the law. Then He bore the covenant curse on behalf of sinners. The blessings of Ephesians 1:3 belong to us because we're in the **obedient Son**.

The Priestly Blessing

Numbers 6:22 through 27 records the blessing the priests were commanded to place upon Israel.

"The LORD **bless thee**, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee **peace**."

This blessing includes protection. Grace. God's favourable presence. Peace.

And notice who speaks it - the priests. Numbers 6:27 says: "And they shall put my name upon the children of Israel; and I will bless them." The priests spoke the blessing, but **God gave it**.

This is a major background to Ephesians 1:3. Under the old covenant, blessing was connected with priestly ministry. Under the new covenant, **Jesus is our great High Priest**. He doesn't merely speak a temporary blessing. He brings us permanently into God's favour through His own sacrifice.

The old priests blessed Israel in the name of the Lord. Christ brings us into the name, family, and presence of God.

The Tabernacle and God Dwelling Among His People

Exodus 25:8 says:

"And let them make me a sanctuary; that I may **dwell among them.**"

The tabernacle represented God dwelling in the midst of His people. This was an enormous blessing. The Creator of heaven and earth chose to dwell among Israel.

But access was restricted. The people couldn't casually walk into the holy of holies. The priests ministered in the sanctuary. The high priest entered the most holy place once a year, and never without blood.

The tabernacle showed two truths at once. **God desired to dwell with His people. Sin prevented unrestricted access.**

That tension is resolved in Christ. Through His blood, believers are brought near. The blessings in heavenly places include **access to God**. We're no longer standing outside the veil. We're accepted in the beloved.

The Ark of the Covenant and the Mercy Seat

Inside the most holy place stood the **ark of the covenant**. Above the ark was the **mercy seat**. On the Day of Atonement, the high priest sprinkled blood upon it.

Leviticus 16 explains that atonement was made because of the sins of the people. The law testified against Israel. The blood was placed upon the mercy seat. **Judgment and mercy met.**

This prepares us for the gospel. We've broken God's law. We deserve judgment. But Christ presents His own blood. Mercy doesn't come by ignoring righteousness. Mercy comes because **atonement has been made.**

That's why Ephesians can speak of forgiveness: "According to the **riches of his grace.**" The blessing of forgiveness rests upon the sacrifice of Christ.

The Sacrificial System

The Old Testament sacrifices form another major background.

Burnt offerings

Sin offerings

Trespass offerings

Peace offerings

Grain offerings

Daily and festival sacrifices

Blood was repeatedly shed. Why? Because sin brings death. A substitute dies. Atonement is made. Fellowship is restored.

But animal blood couldn't finally remove sin. The repeated sacrifices showed that the work wasn't finished. The Old Testament system created expectation. A final sacrifice was needed. A perfect sacrifice. A willing sacrifice. A human representative without sin.

The spiritual blessings of Ephesians 1:3 are possible because Jesus fulfilled what the sacrifices pictured. Without His sacrifice, there's no redemption. No forgiveness. No access. No acceptance. No inheritance. **The blessings are free to us, but they weren't cheap.**

The Day of Atonement

Leviticus 16 describes the **Day of Atonement**. Two goats were presented. One was slain. The high priest carried blood into the most holy place. The other goat had the sins of the people confessed over it and was sent away into the wilderness.

The two goats present two sides of atonement. **Sin is judged through death. Sin is carried away.**

Psalm 103:12 says:

"As far as the east is from the west, so far hath he **removed our transgressions** from us."

In Christ, guilt isn't merely covered temporarily. Sin is forgiven. The record is cancelled. The believer is accepted.

When Paul says we've been blessed in Christ, **forgiveness** is one of the chief blessings he names.

The Promised Land as Inheritance

The promised land is another major connection. God promised Abraham a land. Israel was delivered from Egypt to inherit it. Deuteronomy 6:10 and 11 describes:

"Great and goodly cities, which thou buildedst not, And houses full of all good things, which thou filledst not."

Israel was entering an **inheritance they hadn't created**. They would receive wells they hadn't dug. Vineyards they hadn't planted. Cities they hadn't built. That's grace. They entered into the fruit of another's work.

This helps us understand our inheritance in Christ. We don't create the blessing. We receive what Christ has accomplished. He obeyed. He died. He rose. He ascended. He conquered. We enter into His victory.

The promised land was real, but it also points beyond itself. Israel's earthly inheritance could be invaded, corrupted, or lost through covenant unfaithfulness. Our inheritance in Christ is **heavenly and incorruptible**.

Israel Failed to Enter Because of Unbelief

The wilderness generation gives us a warning. God had promised them the land. He delivered them from Egypt. He showed them signs. He fed them. He led them.

But when they saw the giants, they refused to believe God. Numbers 14:11 says:

"And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they **believe me?**"

Their great failure was **unbelief**. They saw the obstacles as greater than God's promise. As a result, they didn't enter the inheritance.

This gives weight to the call to faith. The blessings are found in Christ. They're received by faith. Unbelief turns away from God's promise.

The wilderness generation had the promise spoken to them, but they didn't mix it with faith. Ephesians 1 presents believers as those who heard the gospel and **trusted in Christ**.

Joshua and Rest

Joshua brought Israel into the promised land. Joshua 21:44 says:

"And the LORD gave them **rest** round about."

The land represented rest after bondage and wandering. But it wasn't final rest. Enemies remained. Sin remained. Death remained. The people later turned away from God.

Joshua's rest pointed forward to something greater. Jesus gives rest from the guilt and dominion of sin. He brings us into peace with God. He secures an eternal inheritance.

Joshua brought people into Canaan. **Jesus brings people into union with Himself.**

The Year of Jubilee

Leviticus 25 describes the year of **Jubilee**. Debts were released. Slaves were freed. Property returned to its original family. The trumpet sounded. Liberty was proclaimed throughout the land.

Leviticus 25:10 says:

"And ye shall hallow the fiftieth year, and proclaim **liberty throughout all the land** unto all the inhabitants thereof."

Jubilee pictured restoration. What had been lost was returned. Those in bondage were released.

Jesus later used Isaiah's language of liberty and release to describe His own ministry. The spiritual blessings in Christ include redemption, forgiveness, freedom, and restored inheritance.

Jubilee was a shadow. **Christ brings the true release.**

Ruth and the Kinsman Redeemer

The book of Ruth gives us another picture. Ruth was a Moabite widow. She had no natural claim to Israel's covenant privileges. She was poor. She was vulnerable. But she came under the wings of the God of Israel.

Boaz acted as a kinsman redeemer. He had the right relationship. He had the resources. He had the willingness. He redeemed the inheritance and took Ruth as his wife.

This becomes a beautiful picture of redemption. We were outsiders. We had no ability to redeem ourselves. Christ took our nature. He became our kinsman. He possessed the power and willingness to redeem. Through Him, the outsider is brought into the family and the inheritance.

Ruth also becomes part of the family line leading to David and eventually to **Christ**.

David and the Promise of a Son

Second Samuel 7 records God's covenant with David. God promised that David's seed would establish an everlasting kingdom. Second Samuel 7:12 and 13 says:

"I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the **throne of his kingdom for ever.**"

Solomon partially fulfilled the promise. He built the temple. He sat on David's throne. But Solomon's kingdom wasn't everlasting. The promise looked beyond him.

A greater Son of David would come. He would build God's true house. He would reign forever.

Ephesians presents Christ as the exalted ruler. The blessings we receive aren't disconnected gifts. They come from the **reigning Son of David.**



Psalm 2 and the Inheritance of the Nations

Psalm 2 speaks of God's anointed king. Psalm 2:7 and 8 says:

"Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the **heathen for thine inheritance.**"

The nations become the inheritance of God's Son. Ephesians speaks about God gathering together all things in Christ. The blessing promised to Abraham reaches the nations under the reign of the Messiah.

Christ receives the nations. Those from every nation who believe are joined to Him. We become heirs because we belong to the **Son who possesses the inheritance.**

Psalm 24 and the King of Glory

Psalm 24 asks:

"Who shall ascend into the hill of the LORD? or who shall stand in his holy place?"

The answer requires **clean hands and a pure heart**. That creates a problem for sinners. Who among us qualifies?

Then the Psalm announces:

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the **King of glory** shall come in."

Christ is the truly righteous man. He possesses clean hands and a pure heart. He ascends. He enters heavenly glory.

And because believers are in Him, our blessing is located in the **heavenly realm** where He now reigns.

Psalm 68 and the Ascended Victor

Psalm 68:18 says:

"Thou hast **ascended on high**, thou hast led captivity captive: thou hast received gifts for men."

Paul later uses this Psalm in Ephesians 4 when speaking about Christ's ascension and His gifts to the church.

The Old Testament picture is of a victorious king ascending after conquest. He leads captives. He distributes the spoils of victory.

That connects directly with Ephesians 1:3. Christ has ascended. He has conquered. He has been exalted. And from His heavenly position, **blessings are given to His people**.

The blessings are the **spoils of His victory**.

Psalm 110 and the Heavenly Priest-King

Psalm 110 is one of the most important Messianic Psalms. Psalm 110:1 says:

"The LORD said unto my Lord, **Sit thou at my right hand**, until I make thine enemies thy footstool."

Then verse 4 says:

"Thou art a **priest for ever** after the order of Melchizedek."

The coming Messiah is both **king and priest**. He sits at God's right hand. He rules over His enemies. He serves as an eternal priest.

This is the Old Testament foundation for Christ's heavenly position and priesthood. Ephesians 1 says Christ has been raised and seated at God's right hand in heavenly places.

Our blessings are heavenly because our king and priest is there. He reigns for us. He intercedes for us. He represents us.

Solomon and the Temple

Solomon built the temple. At its dedication, the glory of God filled the house. Second Chronicles 7:1 says:

"The **glory of the LORD** filled the house."

The temple represented God's dwelling place. It was the centre of sacrifice, priesthood, worship, and covenant life.

But Solomon understood that no building could contain God. First Kings 8:27 says:

"Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"

The earthly temple pointed beyond itself. God's ultimate purpose wasn't to live inside a stone building. He would dwell among His people by His Spirit.

In Ephesians, the church becomes a **holy temple in the Lord**. Believers are built together for a habitation of God through the Spirit. The spiritual blessings of Ephesians 1 lead into the new temple reality of Ephesians 2.

The Wisdom and Riches of Solomon

Solomon was given wisdom, wealth, honour, and peace. The Queen of Sheba came from a distant land and marvelled at his kingdom. But Jesus said **one greater than Solomon** had come.

Solomon's wisdom was a gift. Christ is the **wisdom of God**. Solomon possessed great riches. Ephesians speaks about:

"The **riches of his grace**."

And:

"The **riches of the glory of his inheritance**."

The riches of Christ aren't mainly gold, silver, cedar, or horses. They're forgiveness, grace, life, wisdom, righteousness, the Spirit, resurrection, and eternal inheritance.

Elijah, Elisha, and the Spirit's Power

The ministries of Elijah and Elisha demonstrate the **power of God's Spirit**. The Spirit empowered prophets. The dead were raised. Food was multiplied. Lepers were healed. The word of the Lord came with authority.

But under the old covenant, the Spirit's empowering presence was usually connected with particular people and tasks. The prophets looked forward to a day when God would pour out His Spirit more widely.

Ephesians 1:3 speaks of **spiritual blessings** because the promised Spirit has now been given to the people of Christ. The Spirit isn't merely helping a king, judge, or prophet complete a temporary assignment. He **indwells and seals every believer**.



Isaiah and the Holy One Who Brings Blessing

Isaiah contains many promises that stand behind Ephesians 1:3. Isaiah announces a coming child. A servant. A king. A branch. A redeemer. A covenant. A light to the Gentiles. A suffering sacrifice. A Spirit-anointed deliverer.

Isaiah 9:6 says:

"For unto us a **child is born**, unto us a son is given."

Isaiah 11:1 and 2 says:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the **spirit of the LORD shall rest upon him.**"

The Messiah will come from David's line. The Spirit of God will rest upon Him. He will rule in righteousness. The blessing of the Spirit comes through the **Spirit-anointed Messiah.**

The Servant as a Covenant and Light

Isaiah 42:6 says:

"I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a **covenant of the people**, for a **light of the Gentiles**."

The servant isn't merely someone who announces the covenant. He is given "**for a covenant**." The blessings of the covenant are embodied and secured in a person.

That fits perfectly with Ephesians 1:3. The blessings are "**in Christ**." God's saving purposes aren't found apart from Him. The covenant is established through Him. The Gentiles receive light through Him. The nations are blessed through Him.



The Suffering Servant Bears Sin

Isaiah 53 is essential. Isaiah 53:5 says:

"But he was **wounded for our transgressions**, he was bruised for our iniquities."

Verse 6 says:

"The LORD hath laid on him the **iniquity of us all**."

Verse 11 says:

"By his knowledge shall my righteous servant **justify many**; for he shall bear their iniquities."

→ How can sinners
be blessed?
Because the
servant bears their
sin.

→ How can the guilty
be accepted?
Because the
righteous servant
stands in their
place.

→ How can
forgiveness be
given? Because He
is wounded for our
transgressions.

Ephesians 1:3 announces the blessing. Isaiah 53 shows the **suffering that purchases it**.



Isaiah's Invitation to the Thirsty

Isaiah 55:1 says:

"Ho, every one that thirsteth, come ye to the waters,
and he that hath no money; come ye, buy, and eat."

God invites the thirsty to receive **without money**. That's grace. The blessing can't be purchased by human wealth. It can't be earned. It can't be negotiated. God provides what we can't afford.

Ephesians says our blessings are according to the **riches of His grace** - not according to the riches of our performance.

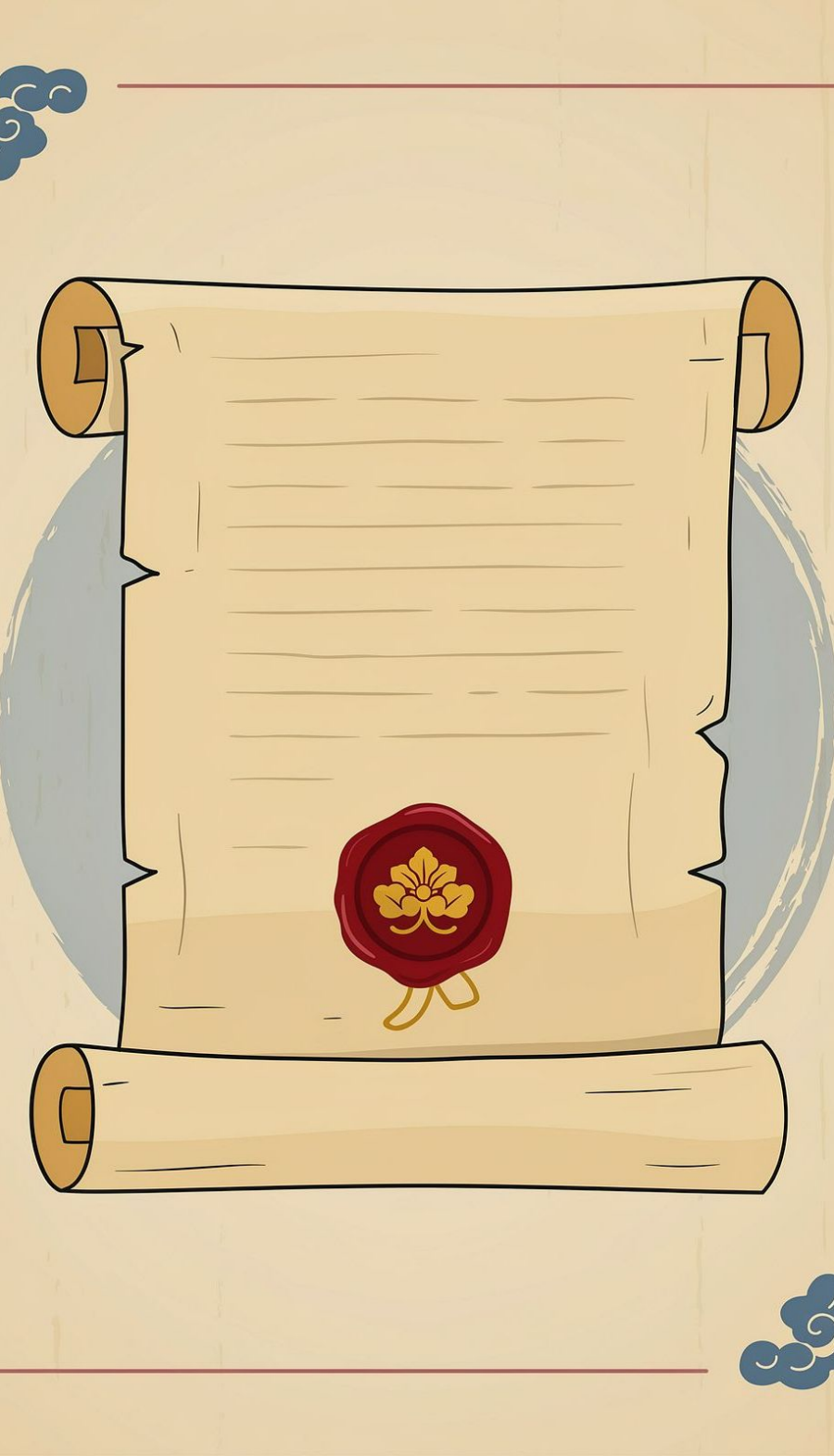
Isaiah and the Everlasting Covenant

Isaiah 55:3 says:

"I will make an **everlasting covenant** with you, even the sure mercies of David."

The blessings promised to David become part of an everlasting covenant. The resurrection of Christ guarantees these promises.

David died. His earthly throne eventually fell. But the **Son of David rose from the dead and reigns forever**. Our blessings are secure because the covenant king can't die again.



Isaiah 61 and the Anointed Deliverer

Isaiah 61:1 says:

"The **Spirit of the Lord GOD is upon me**; because the LORD hath anointed me to preach good tidings unto the meek."

The passage speaks about liberty. Healing. Comfort. Restoration. The rebuilding of ruined places. The Lord's favour.

Jesus later read this passage and declared that it was **fulfilled in Him**.

Christ is the Spirit-anointed servant who brings good news. The spiritual blessings in Ephesians 1 flow from His **anointed mission**.

Jeremiah and the New Covenant

Jeremiah 31:31 says:

"Behold, the days come, saith the LORD, that I will make a **new covenant**."

The old covenant had been broken. Jeremiah 31:32 says: "Which my covenant they brake." The problem wasn't God's law. The problem was the **human heart**. So God promised something new.

Jeremiah 31:33 says:

"I will put my law in their **inward parts**, and write it in their hearts."

Verse 34 says:

"I will **forgive their iniquity**, and I will remember their sin no more."

These are spiritual blessings. An inward work. A changed heart. Personal knowledge of God. Forgiveness. The removal of guilt.

Ephesians 1:3 declares that these promised blessings have **arrived in Christ**.

Jeremiah and the Righteous Branch

Jeremiah 23:5 says:

"I will raise unto David a **righteous Branch**, and a King shall reign and prosper."

Verse 6 gives Him the name:

"THE LORD OUR RIGHTEOUSNESS."

This is a remarkable promise. The coming king doesn't merely teach righteousness. He is called **our righteousness**.

That connects with being blessed "in Christ." Our standing before God isn't based upon presenting our own record. Our righteousness is found in the **righteous king**.

Ezekiel and the New Heart

Ezekiel 36:26 says:

"A **new heart** also will I give you, and a new spirit will I put within you."

Verse 27 says:

"And I will put my **spirit within you**, and cause you to walk in my statutes."

This is one of the clearest promises behind the phrase "**spiritual blessings**." God promised more than external instruction. He promised inward transformation. A new heart. A new spirit. His own Spirit within His people.

The old covenant revealed what righteousness looked like. The new covenant provides the **Spirit who works within us**.

Ezekiel and Cleansing Water

Ezekiel 36:25 says:

"Then will I **sprinkle clean water** upon you, and ye shall be clean."

The promise includes cleansing from filthiness and idols. This points to forgiveness and spiritual purification.

Ephesians speaks of redemption and forgiveness through Christ's blood. Later, Ephesians speaks about Christ sanctifying and cleansing the church.

The blessing includes both **pardon and cleansing**. God doesn't merely excuse us and leave us unchanged. He forgives and begins renewing us.

Ezekiel's Valley of Dry Bones

Ezekiel 37 describes a valley full of **dry bones**. The bones were very dry. There was no human possibility of life. But God commanded Ezekiel to prophesy. Breath entered them. They lived. They stood as a great army.

The vision represented Israel's restoration, but it also establishes the biblical pattern of **resurrection by the Spirit**.

Ephesians 2 says we were **dead in trespasses and sins**. Then God made us alive with Christ. The blessing begins with spiritual resurrection. Dead people don't improve themselves. **God gives life.**



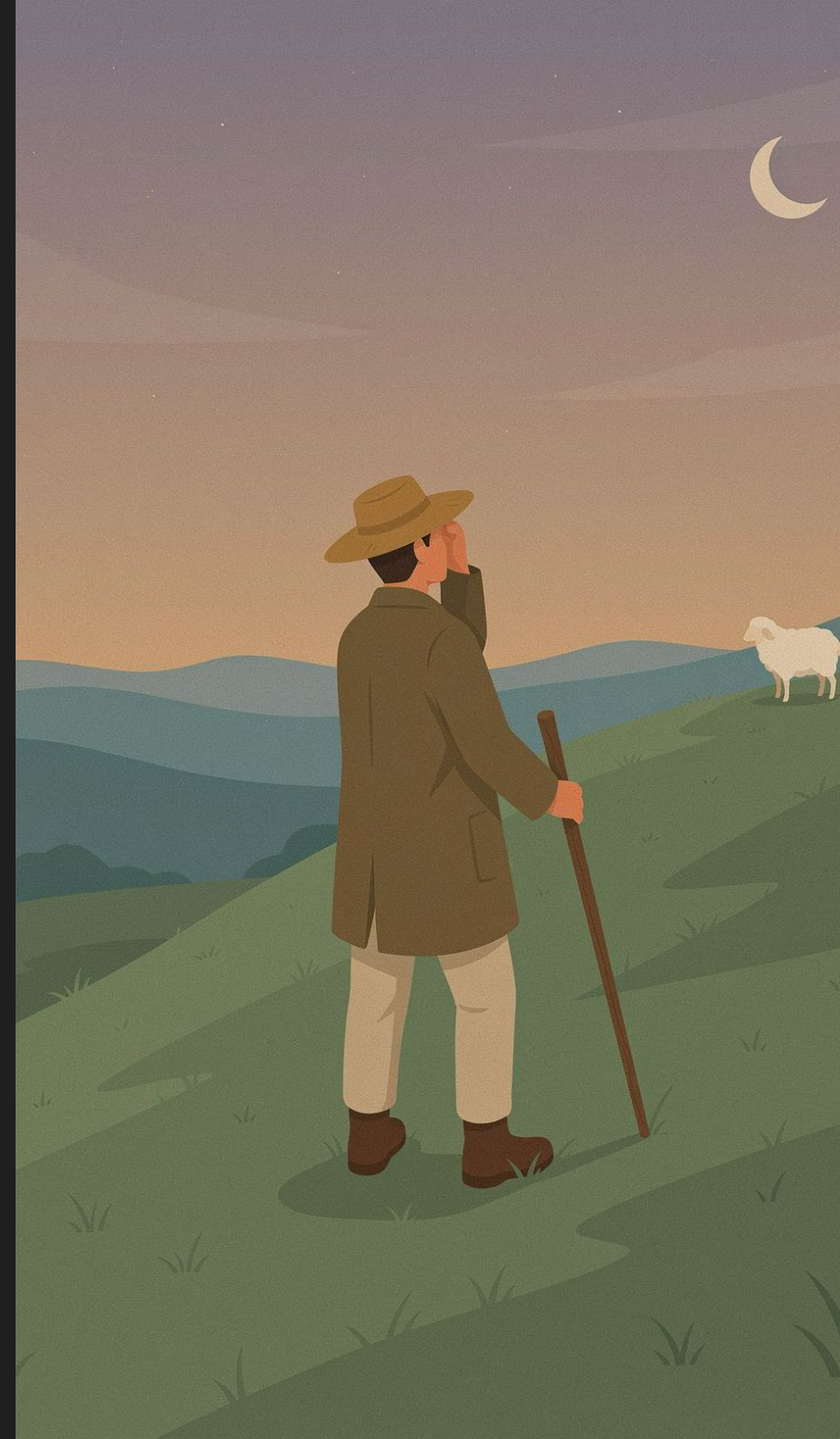
Ezekiel and One Shepherd

Ezekiel 34 condemns Israel's unfaithful shepherds. Then God promises to search for His sheep Himself. Ezekiel 34:23 says:

"And I will set up **one shepherd** over them, and he shall feed them, even my servant David."

David had been dead for generations. The promise pointed to the coming **Son of David**.

Jesus is that shepherd. The blessing of God comes through the true shepherd who seeks, saves, feeds, protects, and **lays down His life for the sheep**.





Ezekiel's New Temple and Living Water

Ezekiel 40 through 48 describes a restored temple. In Ezekiel 47, **water flows from the temple**. The river becomes deeper. It brings life wherever it goes. Trees grow along its banks. Their fruit provides food. Their leaves bring healing.

This recalls Eden and points forward to new creation. God's presence becomes the source of life for the world. The book ends with the city being called: "**The LORD is there.**"

The final blessing is **God dwelling with His people**. Ephesians develops the same truth. Believers are built together as God's dwelling place through the Spirit.

Daniel and the Son of Man

Daniel 7:13 and 14 says:

"One like the **Son of man** came with the clouds of heaven." "And there was given him dominion, and glory, and a kingdom."

His dominion is everlasting. His kingdom won't be destroyed.

This gives us another foundation for "**heavenly places in Christ.**" Christ is the Son of Man who receives heavenly authority. He reigns over nations and kingdoms.

Believers are blessed in union with the **everlasting king.**

Joel and the Outpouring of the Spirit

Joel 2:28 says:

"And it shall come to pass afterward, that I will **pour out my spirit upon all flesh.**"

Under the old covenant, the Spirit came upon selected people for particular purposes. Joel promised a **wider outpouring**. Sons and daughters would prophesy. Old and young would receive. Servants and handmaids would be included. The promise crossed age, gender, and social standing.

This is a major background to spiritual blessing in Christ. The Spirit isn't reserved for a small religious elite. **God pours out His Spirit upon His people.**



Hosea and Those Who Were Not God's People

Hosea's family life became a prophetic picture of Israel's unfaithfulness. Because of sin, judgment was announced. One child was called Lo-ammi, meaning "**not my people.**"

But restoration was promised. Hosea 1:10 says:

"It shall be said unto them, **Ye are the sons of the living God.**"

This pattern of rejection followed by restoration helps explain the blessing of **adoption**. Those who were far away are brought near. Those who weren't God's people are called His children.

Ephesians speaks of **adoption through Jesus Christ**.

Amos and the Restored House of David

Amos 9:11 says:

"In that day will I raise up the **tabernacle of David that is fallen.**"

The promise speaks of restoration after judgment. David's ruined kingdom would be raised. The nations would be included.

The early church recognised this as connected with Gentiles being received into God's people. Ephesians announces the same great mystery. **Jew and Gentile are gathered together in Christ.**

The blessing promised through Abraham and David reaches the nations.

Micah and the Ruler From Bethlehem

Micah 5:2 says:

"But thou, **Bethlehem Ephratah**, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

The promised ruler comes from Bethlehem. His origins are described as being from ancient days. The one in whom all blessings are found entered the world in **humility**. The heavenly king came through a small town.

God often works that way. Human beings look for impressive appearances. **God brings salvation through what seems weak.**



Zechariah and the Branch

Zechariah 6:12 says:

"Behold the man whose name is **The BRANCH**."

Verse 13 says:

"He shall be a **priest upon his throne**."

Once again, king and priest come together. Under the law, kings came from Judah and priests came from Levi. But the Messiah joins both offices. He rules from the throne. He ministers as priest.

The blessings of Ephesians 1 are secured by the one who possesses **royal authority and priestly access**.

Zechariah and the Pierced One

Zechariah 12:10 says:

"They shall look upon me **whom they have pierced.**"

The promised king would be rejected and pierced. Zechariah 13:1 then says:

"In that day there shall be a **fountain opened** to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

The pierced one and the fountain for cleansing belong together. The **blessing of forgiveness flows from the suffering of the Messiah.**

Malachi and the Sun of Righteousness

Malachi 4:2 says:

"But unto you that fear my name shall the **Sun of righteousness arise with healing in his wings.**"

The Old Testament closes with expectation. Judgment is coming. But healing is also coming. The Lord will come. A messenger will prepare the way. The righteous one will arise. The story is waiting for fulfilment.

Then Christ comes - the promised seed. The son of Abraham. The son of David. The suffering servant. The branch. The shepherd. The priest. The king. The covenant. The sacrifice. The source of the Spirit. The giver of the inheritance.



Every Old Testament Blessing Meets in Christ

Now we can see why Paul ends Ephesians 1:3 with the words: "**In Christ.**"

The blessing of creation is restored in Christ.

The curse of Adam is answered in Christ.

The serpent is defeated by Christ.

The nations are blessed through Abraham's seed, who is Christ.

The sacrifice foreshadowed in Isaac is fulfilled in Christ.

The Passover lamb points to Christ.

The exodus finds its greater fulfilment in Christ. The covenant blessings are secured by Christ. The covenant curse is borne by Christ. The priestly blessing comes through Christ. The sacrifices point to Christ. The Day of Atonement points to Christ. The promised land points to the inheritance in Christ. The Jubilee points to freedom in Christ. The kinsman redeemer points to Christ. The Davidic king is Christ. The suffering servant is Christ. The righteous branch is Christ. The new covenant is established through Christ. The new heart and Spirit are given through Christ. The good shepherd is Christ. The Son of Man is Christ. The heavenly priest-king is Christ.

Every stream of Old Testament promise runs toward Him.

Why the Blessings Are Spiritual

Paul calls them: "**All spiritual blessings.**"

The Old Testament prepared us for physical blessings in creation, land, harvest, family, national peace, and material provision. Those blessings were real. But they pointed toward greater realities.

The deeper problem wasn't a lack of crops. It was sin.

The deeper bondage wasn't Egypt. It was death.

The deeper exile wasn't Babylon. It was separation from God.

The deeper famine wasn't a lack of bread. It was a lack of the word and presence of God.

The deeper inheritance wasn't Canaan. It was eternal life with God.

The deeper temple wasn't a building. It was God dwelling in His people.

The deeper blessing wasn't wealth. **It was Christ Himself.**

Why the Blessings Are in Heavenly Places

The tabernacle and temple were **earthly copies of heavenly realities**. The priests served on earth. The sacrifices were offered on earth. The ark stood in an earthly sanctuary. But all of it pointed upward and forward.

The true High Priest has entered heaven.

The true sacrifice has been offered.

The true king sits at God's right hand.

Our inheritance is preserved there.

Our life is hidden with Christ there.

Our representative is there.

That's why the blessings are described as being in **heavenly places**. Their source is the risen and ascended Christ.

What This Means for Us

Ephesians 1:3 means we don't have to search outside Christ for something God has supposedly forgotten to provide. **Everything necessary for salvation is in Him.**

Forgiveness is in Him.

Acceptance is in Him.

Adoption is in Him.

Redemption is in Him.

The Spirit is given through Him.

The inheritance is received in Him.

Access to God is through Him. Resurrection hope is in Him.

That doesn't mean every Christian lives in constant comfort. Abraham lived in tents. Joseph suffered. Israel walked through the wilderness. David was hunted. The prophets were rejected. Paul wrote Ephesians from prison.

Spiritual blessing doesn't mean the absence of suffering. It means suffering can't remove what God has given us in Christ.

Conclusion

Let's return to Ephesians 1:3:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with **all spiritual blessings in heavenly places in Christ.**"

Behind that one verse stands the whole Old Testament story.

Creation and the fall.	Blessing and curse.
Promise and fulfilment.	Slavery and redemption.
Sacrifice and forgiveness.	Priesthood and access.

Land and inheritance. Temple and presence. Exile and restoration. Death and resurrection. The Spirit promised and the Spirit given. The seed promised to the woman. The seed promised to Abraham. The king promised to Judah. The son promised to David. The servant promised through Isaiah. The new covenant promised through Jeremiah. The new heart promised through Ezekiel. The outpouring promised through Joel.

Every promise finds its answer in Jesus Christ.

God hasn't merely given us a collection of disconnected gifts. He has given us His Son. And because we're in Christ, everything Christ accomplished, everything Christ inherited, and everything Christ secured becomes the foundation of our blessing.

That's why Paul begins with worship: **"Blessed be the God and Father of our Lord Jesus Christ."**

The blessing that was lost in Adam has been restored in Christ. The blessing promised to Abraham has reached the nations through Christ. The curse demanded by the law has been borne by Christ. The inheritance pictured by the land has been secured by Christ. The presence pictured by the temple has been given through the Spirit of Christ. And the eternal kingdom promised to David belongs to Christ.

We are blessed because we are in Him.