

Every Spiritual Blessing is Found in Christ

This morning, our text is Ephesians 1:3-4, which is a bold pronouncement of blessing and praise to the God and Father of our Lord Jesus Christ, for His saving work, revealing that every spiritual blessing comes to us through and in Christ Jesus.

This passage beautifully traces our great salvation from eternity past to eternity future. Our salvation was chosen by the Father, accomplished by the Son, applied and secured by the Holy Spirit. Our great salvation unfolds according to God's sovereign grace and His eternal purpose, so that all of it results in the praise of His glorious grace. This passage begins, not with commands or instruction, but with praise and adoration. Paul lifts up our eyes to the goodness of the Lord God and to the abundance of His marvelous and matchless grace. This passage reminds us that God is not sparing in His grace. He is an abundantly generous and giving God who pours out His blessings on His people, not merely earthly or temporary blessings, but spiritual and eternal, rooted in His saving purpose and plan.

At the center of this passage is this one reality: every blessing the Lord God gives is found in the Lord Jesus Christ. Beloved, there is nothing of lasting spiritual good that comes to us apart from Him. Every blessing we receive flows through our union with the Lord Jesus Christ, so that He Himself is the source and substance of every blessing. However, these blessings also point to something greater than themselves. These blessings reveal to us God's unchanging character. His generosity shows His goodness. His saving purpose shows His wisdom. His pursuit of sinners shows His love, mercy, and grace. These are not just blessings for us to enjoy, but windows into the very character of God.

So as we begin this passage, we are being invited not only to consider what the Lord God gives, but also to behold the kind of God He is, a God who is abundantly good, abounding in grace, and worthy of all praise, glory, and honor. Let's look at the text together.

Ephesians 1:3-14 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, 4 even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love 5 he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, 6 to the praise of his glorious grace, with which he has blessed us in the Beloved. 7 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, 8 which he lavished upon us, in all wisdom and insight 9 making known to us the mystery of his will, according to his purpose, which he set forth in Christ 10 as a plan for the fullness of time, to unite all things in Christ, things in heaven and things on earth in him. 11 In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, 12 so that we who were the first to hope in Christ might be to the praise of his glory. 13 In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, 14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

In the original Greek, this is one long sentence in which Paul describes six ways the Lord God reveals His character to those who belong to Him.

1. God is the One Who Blesses (v. 3)
2. God is the One Who Chooses (v.4)

3. God is the One Who Adopts (vv. 5-6)
4. God is the One Who Redeems (vv. 7-10)
5. God is the One Who Ordains (vv. 11-12)
6. God is the One Who Seals (vv. 13-14)

Over the next few weeks, we're going to be unpacking each manifestation of the Lord God's character. This morning, our focus will be on Ephesians 1:3-4. God is the One who blesses and God is the One who chooses. Let's look at each one of these in detail.

Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places,

The Greek word translated “blessed” is *eulogētos*, which carries the idea of being praised or spoken well of. It is from this word that we get the English word “eulogy,” meaning to speak well of someone or to honor them with words. So, the opening verse of this passage is doxological: it is centered on praising God, it directs our attention to His glory, it leads us, the hearers, not just to think, but to worship. God is declared worthy of praise for His great goodness and the abundance of His grace toward His people. “Blessed be the God and Father of our Lord Jesus Christ,” because He “has blessed us in Christ with every spiritual blessing in the heavenly places.” God is the one who gives blessing, and He is the one who rightly deserves to be blessed, to be praised, to be spoken well of. God is the source of every blessing, and therefore He is the one who is to be rightly adored and exalted by His people. This connects naturally with the same truth we see elsewhere in the Scriptures. As James reminds us,

James 1:17 Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.

Every good and perfect gift comes down from God, the Father of lights. Every blessing, every mercy, every true good in our lives flows from His gracious hand. Our heavenly Father is the source of all that is good, and He continually pours out His kindness upon His people. There is no good thing we receive that does not come to us from Him. Alexander Maclaren was a Scottish Baptist preacher in the 19th century, well known for his expositional sermons. He wrote:

God blesses us by gifts; we bless Him by words. The aim of His act of blessing is to evoke in our hearts the love that praises. We receive first, and then, moved by His mercies, we give. Our highest response to His most precious gifts is that we shall ‘take the cup of salvation, and call upon the name of the Lord,’ and in the depth of thankful and recipient hearts shall say, ‘Blessed be God who hath blessed us.’

God the Father is always worthy of our praise and our blessing. In every season of life, we are called to speak well of Him. Even in pain, suffering, difficulty, and opposition, He remains worthy to be blessed, because His goodness and worth never change. The Lord our God is immutably, eternally, and infinitely good. This truth is not only something we affirm doctrinally, but it is something the people of God have long confessed in song. One of the clearest expressions of this is found in Psalm 103, where David calls his own soul to remember and bless the Lord for His mercy, His forgiveness, and His steadfast love.

Psalm 103:1-8 Bless the Lord, O my soul, and all that is within me, bless his holy name! 2 Bless the Lord, O my soul, and forget not all his benefits, 3 who forgives all your iniquity, who heals all your diseases, 4 who redeems your life from the pit, who crowns you with steadfast love and mercy, 5 who satisfies you with good so that your youth is renewed like the eagle's. 6 The Lord works righteousness and justice for all who are oppressed. 7 He made known his ways to Moses, his acts to the people of Israel. 8 The Lord is merciful and gracious, slow to anger and abounding in steadfast

love.

In this psalm, David was not merely reflecting; he was preaching to his own soul. He commanded himself to remember the benefits of the Lord: forgiveness, healing, redemption, steadfast love, and compassion. And then he anchored all of it in the unchanging character of God: The Lord is merciful, gracious, slow to anger, and abounding in steadfast love. In other words, God is the source of every blessing, and His people are called to respond in praise. John Eadie, in his commentary on the book of Ephesians, remarked,

God blesses us and we bless God, but his blessing of us is one of deed, our blessing of him is only in word. He makes us blessed, we pronounce him blessed. He confers on us well-being, we ascribe to him well being.

This same truth is repeated all throughout the New Testament. The Lord God has not given His people partial or limited grace, but every spiritual blessing in Christ. Those who belong to Christ Jesus are united to Him by faith, brought into the family of God, and made joint heirs with Him. As Peter writes,

2 Peter 1:3-4 His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, 4 by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.

Every needed spiritual blessing is given to us the moment we repent and place our faith in the Lord Jesus Christ. All of our blessings are found in Him. At the moment of salvation, we are brought into a marvelous union with Him. We become children of God, heirs of God, and joint heirs with Christ Jesus. And because we are in Christ Jesus, His position is our position, His privilege is our privilege, and His possessions are our possessions. Everything that pertains to life and godliness is abundantly provided for us in Him.

What are some of the specific blessings that we've been blessed with?

Ephesians 1:4 even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

The first spiritual blessing the Lord God gives to us is election. He chose us in Him before the foundation of the world. The Greek word translated “chose” or “elect” is *eklektos*, which means “to be picked out” or “to be selected.” It refers to the work of God the Father in choosing His people for salvation before the foundation of the world, through the Lord Jesus Christ. Robert L. Raymond, in his new systematic theology, defines election as:

An act of God before creation in which he chooses people to be saved, not on account of any foreseen merit in them, but only because of his sovereign grace.

The London Baptist Confession of 1689, which is our confession of faith, defines election in Article 3: Paragraph 5:

Those of mankind who are predestinated to life, God chose before the foundation of the world was laid, in accordance with His eternal and immutable (unchanging) purpose and the secret counsel and good pleasure of His will. God chose them in Christ for everlasting glory, solely out of His free grace and love, without anything in the creature as a condition or cause moving Him to choose.

In other words, God's election, or God's choice of man to salvation, was not in any way conditioned on man himself. It was nothing in man, nothing of man, nor was the merit of man taken into consideration. Rather God's election, His choosing, of man was unconditional. It is based upon His love, His grace, and His eternal will.

The doctrine of election is seen all throughout the Scriptures. There is overwhelming biblical evidence that supports it, yet many within the church still reject it. Often, this rejection does not come from a lack of Scripture, but from a misunderstanding of what the doctrine actually teaches. There are several common errors and misconceptions surrounding this great truth.

One common misconception is that election removes man's responsibility in salvation, that man does not truly choose to receive or reject the gospel, and that salvation is therefore reduced to a kind of divine coercion. In this view, election turns man into a robotic machine or puppet, with God simply pulling the strings. Their reasoning goes like this: if God chose His people before the foundation of the world, and if God always accomplishes His will, then human faith cannot be a real or meaningful response, but only an inevitable outcome. Now, I understand why this conclusion feels compelling. However, Scripture never portrays man as a puppet or a robot. Rather, it consistently presents human beings as real persons who make real choices, and who are accountable for those choices before the Lord God. But rather than human speculation, listen to how the Scriptures speak. The Lord God does not treat sinners as robotic machines or puppets. He addresses them personally and calls them to Himself with real and sincere invitations. Listen to these invitations given by the Lord God to mankind:

Matthew 11:28 Come to me, all who labor and are heavy laden, and I will give you rest.

Acts 3:19-21 Repent therefore, and turn back, that your sins may be blotted out, 20 that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, 21 whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.

Revelation 22:17 The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take the water of life without price.

These are real invitations to salvation, addressed to real people and calling for a real response –faith and repentance. Scripture consistently presents mankind as responsible before the Lord God; truly accountable for how they respond to His call in faith or rejection. This has long been the historic understanding of Baptist churches. The 1833 New Hampshire Confession of Faith, under the section "Of the Freeness of Salvation," states:

We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

This is a significant statement and it guards a very important balance. God's sovereign grace stands behind every true and genuine conversion (the doctrine of election). In contrast, man's own inherent depravity and his own willful refusal of the gospel stands behind every rejection (the doctrine of reprobation). In other words, the doctrine of election does not cancel out the universal call of the gospel, quite the contrary, it establishes it. Salvation is entirely of the Lord, yet the rejection of it lies entirely with man, for which he alone is responsible.

John 3:36 Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see

life, but the wrath of God remains on him.

John 5:39-40 You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, 40 yet you refuse to come to me that you may have life.

The Bible consistently portrays man as a responsible creature who makes real choices, and those choices carry real and eternal consequences. A person's response to Christ Jesus is decisive, it results in either life or judgment. Human responsibility in Scripture is real; it is not an illusion. The Bible never treats these two truths as competing ideas. God's sovereign grace and man's responsibility stand together in perfect harmony. The gospel call is sincere, and every person who hears it and does not respond is truly accountable before God.

Another common misconception regarding election is that it is unfair. If God, in eternity past, chose some to be saved and others to be passed over, how can that be just? So the question is often asked: Is God unfair? Is God unjust? Does He deal unjustly with sinners?

Deuteronomy 32:3-4 For I will proclaim the name of the Lord; ascribe greatness to our God! 4 "The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he.

Psalms 9:4 For you have maintained my just cause; you have sat on the throne, giving righteous judgment.

Psalms 97:2 Clouds and thick darkness are all around him; righteousness and justice are the foundation of his throne.

The Lord God is just. The Lord God is perfectly just. In Him there is no injustice at all. The Lord God always does what is right and fair. He never acts wrongly nor deviates from perfect judgment. The Lord God deals justly with sinners. The real problem arises when we begin to measure the character of the Lord God by our own standard of fairness. The problem is not with God's justice, but with our understanding of it. Sin has distorted our perception of what is right, fair, and just. We are not the standard, the Lord God is. Are we so foolish as to think that fallen, finite, and sinful people possess a higher standard of justice than the infinite, holy, and righteous God? We must remember this: God would be perfectly just to save none of us. He is under no obligation to rescue sinners from their rebellion. If He were to leave all mankind in their sin, He would still be perfectly holy, just, and righteous.

But someone may still object: that still does not seem fair. It feels unjust for God to create people whom He knew would sin, whom He knew would rightly face condemnation, and yet not show mercy to all. This is often how the human heart tends to reason when confronted with God's sovereignty. This is not a new objection. In fact, it is the very objection Paul raised in Romans 9. After declaring that God "has mercy on whom He wills, and He hardens whom He wills," Paul anticipates the response: "Why does He still find fault? For who can resist His will?" In other words, how can God still hold people accountable? Who can actually stand against what He has already decided? Do you remember Paul's answer?

Romans 9:20-24 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" 21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— 24 even us whom he has called, not from the Jews only but also from the Gentiles?

I have always found it interesting that Paul did not answer by appealing to human reasoning or by defending God's actions on human terms. What did he do instead? Paul redirected the conversation to the Lord God's authority as Creator. Paul did not respond with a detailed explanation, or with human reasoning, but reminded them of their place before the Lord God. God is the Creator, and He is never to be placed under the creatures scrutiny; rather, we are placed under His. Paul's answer was meant to humble the questioner, not by shutting down their questions, but by re-establishing the proper starting point: God Himself; His holiness, His authority, and His right to do what is just and right. God is the Creator, and we are His creatures. There is a point at which we must not answer back to God. The creature has no standing to challenge the infinite wisdom or infinite justice of the One who made him.

Job is a clear example of this truth. In Job 40, the Lord God responded to Job, He confronted him out of the whirlwind and humbled him by questioning his right to challenge or judge His governance of the world. "Shall a faultfinder contend with the Almighty? He who argues with God, let him answer it. Will you even put Me in the wrong? Will you condemn Me that you may be in the right?" God's ways are far higher than our ways, and His thoughts far higher than our thoughts. Our understanding of an infinite and holy God is limited by our finite and sinful minds. God's majesty is far beyond human comprehension, so any human claim to fully explain or judge Him is foolish. The Creator has the right to do with His creation as He wills. God is perfectly just and righteous in both His election and His judgment.

Another very common misconception regarding election is that it is based on God's foreknowledge of our faith. In this view, God predestines, or chooses, some to be saved, but He does so by looking down the corridor of time to see who will believe and who will not believe. Then, based on that foreseen faith, God makes His decision to save. So, if a person chooses God, then God chooses them. If a person does not choose God, then God will not choose them. This is a very common view within the evangelical church. However, Scripture presents a different grounding for God's electing purpose. There are several problems with this understanding of foreknowledge.

The first is that it places man in the wrong position. It places the decisive cause of salvation in man rather than in God. This is contrary to the Scriptures.

John 15:16 You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.

1 John 4:19 We love because he first loved us.

Romans 9:16 So then it depends not on human will or exertion, but on God, who has mercy.

God's foreknowledge in Scripture is not merely foresight of human decisions, but a sovereign, relational foreknowing rooted in His own purpose. God does all things according to the counsel of His own will, and His own will cannot be frustrated or thwarted by the actions of man. God is sovereign, and it is He who first initiated love, not man. It is He who chose man, not man choosing God.

Isaiah 46:9-11 remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, 10 declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose,' 11 calling a bird of prey from the east, the man of my counsel from a far country. I have spoken, and I will bring it to pass; I have purposed, and I will do it.

There is only one God and there is none like God. His counsels, decrees and purposes are not

dependent upon any man or any created thing. He is the living God and He reigns in absolute authority. His wisdom is perfect, His power is infinite, and His purposes will stand forever. What the Lord God has purposed in eternity past, the Lord God will most assuredly accomplish.

Another problem with this view of foreknowledge is that, if it were true, if God's decision to save were ultimately based on what I would choose, then it would leave room for boasting. I could say that the decisive reason I am a Christian is because of me, because of my choice. I chose God when others did not. They could have, but they didn't, and I did. Again, the Scriptures directly rules this out.

Ephesians 2:8-9 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast.

1 Corinthians 1:28-31 God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, 29 so that no human being might boast in the presence of God. 30 And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, 31 so that, as it is written, "Let the one who boasts, boast in the Lord."

The idea that God's election is based on foreseen faith ultimately does not stand up to the Scriptures. It shifts salvation back onto man and opens up the door to boasting, which the Bible clearly excludes. Salvation, from beginning to end, is by grace alone, through faith alone, because of Christ Jesus alone, so that all glory belongs to the Lord God alone.

There is one more compelling reason to reject this view of foreknowledge: it does not take seriously the radical corruption and utter sinfulness of man. Think about it for a moment. What would actually happen if, in eternity past, God looked down the corridor of time? What would He see? He would see:

Genesis 6:5 The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.

Jeremiah 17:9 The heart is deceitful above all things, and desperately sick; who can understand it?

Romans 3:10-18 as it is written: "None is righteous, no, not one; 11 no one understands; no one seeks for God. 12 All have turned aside; together they have become worthless; no one does good, not even one." 13 "Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips." 14 "Their mouth is full of curses and bitterness." 15 "Their feet are swift to shed blood; 16 in their paths are ruin and misery, 17 and the way of peace they have not known." 18 "There is no fear of God before their eyes."

If, in eternity past, the Lord God looked down the corridor of time, He would see that all mankind would most certainly reject Him, hate Him, and remain in their sins, rather than submit to Him, because all men are hardened and enslaved to their sins and unable to respond to the Lord God apart from His grace. Spiritually dead men do not seek the Lord God. Spiritually dead men do not pursue Him. In fact, it is quite the opposite: they run from Him, hide from Him, reject and rebel against Him.

If this is true, then who can be saved? That's a great question, and it's the very question addressed in Luke 18, in the account of the rich young ruler. The rich ruler asked Jesus what he must do to inherit eternal life. He was told to sell all his possessions and give to the poor. But when he heard this, he became very sad, because he was extremely rich.

Luke 18:24-27 Jesus, seeing that he had become sad, said, "How difficult it is for those who have wealth to enter the kingdom of God! 25 For it is easier for a camel to go through the eye of a needle

than for a rich person to enter the kingdom of God.” 26 Those who heard it said, “Then who can be saved?” 27 But he said, “What is impossible with man is possible with God.”

What is impossible with men is possible with God. God can seek out the rich man whose heart is filled with greed, pride, and selfishness, the man who has exchanged the glory of the incorruptible God for a lie. God can draw him by His Spirit, remove his heart of stone and give him a heart of flesh. God can regenerate him and breathe new life into him, enabling him to respond to the free gift of the gospel and be reconciled to Him.

Ezekiel 36:26-27 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

From the very beginning, this has always been the case: the Lord God is the seeker of men. As early as the Garden of Eden, after the fall, it was not Adam and Eve who sought out God; it was God who sought them. Man naturally runs and hides, but the Lord God comes seeking.

Genesis 3:8-9 And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. 9 But the Lord God called to the man and said to him, “Where are you?”

What we see in the Garden is not an isolated moment, it is the pattern of God’s saving work. The God who sought Adam and Eve is the same God who later declares that He Himself will search for His sheep and seek them out.

Ezekiel 34 For thus says the Lord God: Behold, I, I myself will search for my sheep and will seek them out. As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice.

Throughout the Scriptures the Lord God is often portrayed as a loving shepherd, whom having lost one sheep, will leave the rest of his flock behind and go out and search for the one that is lost, rejoicing greatly when the lost one is found. God is a seeker and pursuer of man. This is why God became flesh and entered into time and history.

Luke 19:10 For the Son of Man came to seek and to save the lost.

Our election is not based on the foreknowledge of our faith, but on the foreknowledge of God the Father, who knew us, and who chose us in Christ Jesus, before the foundation of the world. The doctrine of election is a difficult doctrine. It raises many questions and challenges our understanding, but it is nonetheless a glorious truth. And when we struggle to fully grasp it, we must, like Paul, ultimately bow in worship and say:

Romans 11:33-36 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! For who has known the mind of the Lord, or who has been his counselor? Or who has given a gift to him that he might be repaid? For from him and through him and to him are all things. To him be glory forever. Amen.

But Scripture does not leave us only in awe and silence. It also speaks with clarity about the purpose of God's saving work.

Ephesians 1:4 even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

The reason we have been chosen is not only to be saved from something, but to be transformed into something. God's electing grace carries with it a sanctifying purpose. "Holy" means to be set apart to God. It means to belong to Him in identity and increasingly in life. "Blameless" means to be without defect or accusation before Him, like an acceptable sacrifice. God chose us in Christ not because we were holy and blameless, but to make us holy and blameless in Him. Our privileged position in Christ should therefore compel us to pursue these ends. It should move us to walk in a manner worthy of our calling and to live as those set apart from the world to God. Being chosen in Christ was never meant to produce spiritual passivity, pride, or presumption, but active obedience. It leads us into holiness, conformity to the image of Christ, and a life that reflects the grace we have so generously received. We have been chosen by God the Father and set apart by God the Spirit so that we would walk in obedience and submission to God the Son.

Ephesians 2:10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

What the Lord God has purposed in eternity, He also works out in time, He not only calls us to holiness, but actively shapes us for it.

Ephesians 5:26-27 that he might sanctify her, having cleansed her by the washing of water with the word, 27 so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

Our daily walk should be marked by obedience and submission to the Lord God. He chose us in Christ before the foundation of the world so that we would be holy and blameless before Him. Therefore, we are to pursue holiness, blamelessness, and live in a manner worthy of this calling.

One of the greatest encouragements and manifestations of the goodness of God is that, in eternity past, God knew you, He chose you, and He set His love upon you. In Christ Jesus, the Lord God has blessed you with every spiritual blessing and has granted to you all things that pertains to life and godliness. And His purpose from eternity past is that you would walk before Him in holiness and blamelessness, following the footsteps of His Beloved Son. God is good and He does good. And this is seen supremely in His sovereign grace toward His people in Christ: where the Father's saving purpose stands unshakable, every blessing is secured, and His covenant love rests fully upon those united to His Son. Therefore, to Him be glory forever.
