

The Power of Blessing

Teach Me Words of Life: Part 2

Key Scripture:

*“Blessed be the God and Father of our Lord Jesus Christ,
Who hath blessed us with all spiritual blessings in heavenly places in Christ...”*
Ephesians 1:3 (KJV)

Portion for the Journey:

Christians frequently use the word “blessing” in an automatic manner or as a salutation. We refer to good things that happen as “blessings” and ask God to “bless” our food. If someone sneezes, we say “bless you.” The scriptures reveal blessings play a vital role in releasing God’s power to bring forth and accomplish His plans in the world. A study of the Word demonstrates the seriousness God gives to Words spoken in pronouncement of blessings and curses. God is the source of all true blessings and watches over them to bring them to pass. A blessing in the name of Jesus carries the weight of the prophetic word of the LORD combined with His covenant promise to bring it to pass. Our words of blessing have the power to invoke God’s Spirit to bless. When we bless, we declare what He intends to do in this person’s life. Blessings release the creative power of God to bring forth His plan. We have been given the power to bless or to curse. If we bless others, they will be blessed, if we curse them, they will be cursed. Like curses, oaths and vows, blessings have a binding quality that carries real and lasting effects. Heb. 11:10

God is a God of abundance and the source from whom all blessings flow. His love knows no bounds. He is infinite in His generosity. God doesn’t give us just enough; He provides deep satisfaction and leaves us with the sense that our needs are more than adequately supplied. When our hearts are full of the Lord, our words will overflow with blessings, grace and truth. He desires to put His words in our mouths that will accomplish the purpose for which He sends them. When the words of our mouth are pure and we speak words of life and blessing to others, God will bless us. See Ps. 45:1-2

A number of different words are translated “blessing” in the Old and New Testament. All of these words express different aspects of the concept of “blessing” in the Bible. We will look at the definitions of each one of these words but to truly understand blessing the word must be studied in the context of how it is used in the Word of God. The Greek words for blessing come from the Hebrew concept of blessing. There is little reference or understanding of blessing as the Bible records it in the ancient world apart from God.

1) **Makarios** (#3107) means literally “blessed one.” This is one who is acknowledged or pronounced as blessed. This is called a “grace word” because it expresses the special joys and satisfaction granted the person who experiences salvation. It describes one who possesses the

favor of God, that state that is marked by the fullness of God. One who is blessed in this way is to become a partaker of God's nature through faith in Christ. The happiness described in the concept of blessing is based on being fully satisfied no matter what the person's circumstances are like because God's kingdom is in one's heart. This is one who is in the world yet independent of the world. His satisfaction comes from God and not favorable circumstances. Makarios, comes from the root word, "mak" meaning of large and long duration, indicating these blessings are of eternal significance and magnitude. "Makarios" is the word translated "blessed" in the Beatitudes in Matthew 5.

2) **Eulogeo** (#2127) This is the word from which we get the English words for eulogy or eulogize. (Used in Luke 6:28) This word means "To bless, to speak well of, to praise, extol, bless abundantly, invoke a benediction, give thanks, to speak the intention or favor of God on someone." Blessings, like eulogies are tailor-made for that person. This word comes from two parts, "eu" good, well and "logos" speech or word. There are three different variations of this Greek word used in the New Testament related directly to the English word "blessing" that all come from the family root words:

- **Eulogeitos** (Strong's # 2128) is an adjective meaning "well-spoken of; praised"
- **Eulogew** (Strong's # 2127) is a verb: "to speak well of; to praise; to call down God's gracious power"
- **Eulogia** (Strong's # 2129) is the noun form, meaning "praise; fine speaking"

3) **Asher** (#833) This word means "to be happy and the receiver of good fortune." It also means "to be straight and is related to righteousness. To be straightened out before Him who has no crookedness. To guide right, to guide in the paths of righteousness." The original meaning of the word was "be straight." Ps. 72:17; Prov. 31:28; Ps. 33:12

4) **Barak** (#1288) This root and its derivatives occur 415 times and most times the word is translated "to bless." This word has two meanings, one to bend the knee and the other is "to bless." The knee is used in relation to submission and obedience (Isaiah 45:23), fear and weakness (Nahum 2:10 [H 11]), prayer (1 Kings 8:54), motherly care (the lap) (2 Kings 4:20), etc. There may be a relation in the idea that one would kneel down or bend the knee when giving or receiving a blessing. The root word's primary idea was of breaking or breaking down. (Dan. 6:11; 2 Chr. 6:13; Ps. 95:6) To bless in the OT means "to endue with power for success, prosperity, fecundity, longevity, etc." It also means to invoke God, to ask for a blessing, to give a benediction, to praise, celebrate, adore, bless God on bended knee. To consecrate. To speak the intention of God.

Characteristics of Blessings:

- It is God's desire to bless mankind. The abundant life we are promised in Jesus rests directly upon the loving and faithful nature of God. His name El Shaddai (God Almighty) actually means "many breasted one", and especially describes Him as the pourer forth of blessings. Blessing is not just something God does; it is an attribute His very personality and character. His desire is to bless. Nor does God have to be cajoled to give his blessing. He wishes to give it to all who will trust him (Genesis 12:3).
- The major function of a blessing is confer abundant and effective life upon something (Genesis 2:3; 1 Samuel 9:13; Isaiah 66:3) or someone (Genesis 27:27f.; Genesis 49). Blessing turns a situation or person to righteousness and goodness, while cursing causes darkness to flourish.

- Heb. 11:10 God is the architect and builder of all blessings. Every blessing flows out of the goodness of God as from a fountain. God desires to be lavish in His blessing. His generosity knows no limits. Rom. 5:5; Eph. 3:16-19; Ezek. 34:26
- A blessing is an act of faith. Blessing goes hand in hand with faith when we speak and call forth, not the things that are seen, but the things that are unseen. To bless is to speak the intention of God. A blessing appropriates the covenant promises that God has given us through the Word. It is God's will that we receive all that He has given us through Jesus Christ. A blessing calls us to possess all of our possessions in Christ Jesus. Obadiah 17.
- Blessings are futuristic and release the creative power of God to bring forth His plans and purposes for the person's life. He brings forth His blessing through His grace, sanctification and restorative power.
- Blessings declare what God intends to do. In blessing, God is setting His plan into operation to fulfill His purpose. Blessings are also descriptive, an acknowledgment that the person addressed was evidently possessed of this power for abundant and effective living. Example: Gideon was living in a cave, hiding from the Midianites. He came out after dark to do his farming, yet when the Angel of the LORD appeared to him, he called him a "fearless warrior," This hardly described Gideon at that time, but God knew he would come forth as a fearless warrior if he obeyed God. (Genesis 14:19; 1 Samuel 26:25, etc.).
- Blessing speaks truth regarding the person as God sees them and intends them to be because it is in alignment with the truth of God's Word. Blessing carries prophetic insight that pronounces God's plans and purposes for this person, not as they appear to be now. When we bless, we ask that God's full expectation and intention will be fulfilled in the person's life.
- God has given us full authority to bless. As God's children, we are called to bless others. The word "called" used in 1 Peter 3:8-9 is "kaleo." This is a strong word that carries the same significance as choosing a person's name. This "call" comes from authoritative power, to call forth or summon. This word is used specifically as the call of God to salvation and receive blessings. 1 Peter 3:8-18
- We do not bless only those who appear "good" or "deserving" of the blessing. God's desire to bless is not contingent on one's good standing with Him. His blessing transforms us. For this reason, we are commanded to bless even those who are evil. When we bless those who curse us, we move in the opposite spirit and take a powerful stance in spiritual warfare on that person's behalf. When we bless those who curse us, we are blessed, not cursed!! Luke 6:27-28; Rom. 12:14; Matt. 5:38-48; Prov. 25:21; Rom. 12:20-21
- As a result, those who are wrongly related to God can neither bless (Malachi 2:2) nor be blessed (Deut. 28) and no efficacious word can alter this. Those who are blessed manifest God's *hesed* and *'emet* (Deut. 15:14; 1 Samuel 23:21; 1 Kings 10:9; etc.). To rely upon the existence of the covenant between oneself and God without manifesting his nature is to bless oneself and to court disaster (Deut. 29:18f.).
- Blessings are fulfilled when the person responds to God's intervention in their life by honoring and hallowing His name. He blesses us and His grace saves us which brings forth a response in our heart to His love. Prov. 11:25

Examples of blessings in the Word:

1. Father to son (Genesis 49)

2. brothers to sister (Genesis 24:60)
3. king to subjects (1 Kings 8:14).
4. The blessing might be conveyed at departures on special occasions (2 Chron. 6:3) or upon introduction (Genesis 47:7, 10).
5. Michal, despising her husband's blessing, was afflicted with barrenness, 2 Samuel 6:20-23).
6. We must be careful not to allow our "blessing" to become merely a form. This was especially true of the greeting (1 Samuel 13:10; 1 Samuel 25:14; Psalm 118:26).
7. This address becomes a formalized means of expressing thanks and praise to this person because he has given out of the abundance of his life. Very commonly, the Lord is addressed in this way. It is significant that *hesed* "kindness" and *'emet* "faithfulness" are very frequently those attributes for which God is praised (e.g. Psalm 31:21 [H 22]; Psalm 106:48).

God to Man: God is the source of all blessing which originate from His love for mankind. Blessing and cursing come alongside promises related to life and death in Deut. 30:19 and elsewhere reaches the heart of the OT concept of blessing. God gives life. From this base the understanding of God as the life giver is expanded to its ultimate expression in John 3:16f.; John 10:10; God controls blessing and cursing (Numbers 22). His presence confers blessing (2 Samuel 6:11-20), and it is only in his name that others can confer blessing (Deut. 10:8, etc.). Indeed, God's name, the manifestation of his personal, redemptive, covenant-keeping nature, is at the heart of all blessing. In the Old Testament, blessings were often felt to be equated with material success and prosperity. The New Testament takes blessing to a higher level of spiritual and eternal blessing. God opposes any who seek to curse those whom He has blessed. Gen. 26:12; 24:35; Num. 22; Ps. 45:1-2

Man to God: We bless God by speaking well of the LORD, verbalizing how much He means to us, we bless God as a heartfelt response to His blessing us. Ps. 103:1-2; Ps. 145; Deut. 16:16-17

Man to Man: The Bride of Christ is commissioned to bless. When God blesses us, He expects us to bless others. As His children, we are to be a blessing to all people. God instructed the High Priest to bless the people, and in the New Covenant we are members of the royal priesthood called to bless others. The Word gives specific instructions regarding those we are to bless: Fathers are called to bless their children and grandchildren. We are to bless those who persecute, revile and curse us. Song 4:3,11

Digging Deeper in the Word:

1. Genesis is called the book of beginnings or the "seed plot" of the Bible. Genesis contains in seed form all of the great doctrines of the Bible. The concept of blessing is introduced in Genesis and shows a wide scope of application. Study the following blessings and meditate on how these blessings apply to His children today.

- Genesis 1:22 when God first blessed His creation to multiply and be fruitful
- Genesis 1:26-28 God blessed Adam and Eve.
- Gen. 2:3 God blessed the Sabbath Day and sanctified it (set it apart)

2. **God's blessing of Abraham:** Gen. 12:2-3 (see Amp)

God establishes Abraham as the one through whom He would bring Jesus, the source of all true blessing. This blessing was not only prophetic, but it set in motion all that would take place through the generations and was realized in the birth of Jesus. Gal. 3:8; Ps. 72.

3. **Melchizedek's blessing of Abraham:** Gen. 14:18-20; Ps. 110:4; Heb. 7:3-15

There is little information provided about Melchizedek and what is provided is shrouded in mystery. Melchizedek represents God's revelation and salvation to all mankind. It is said that he was without father or mother, meaning he had no lineage or genealogy. He existed beyond all national and familial relationships. We know he was a Canaanite and the rightful holder of the title rights to all the land that God had blessed Abraham to possess. There are some who believe he may have been pre-incarnate Christ but the Word says he was not. Gen. 14:18 describes him as a priest and worshipper of the Most High God. El Elyon is the only name of God that describes His supreme place over all creation. Christ's priesthood was said to be of the same type as Melchizedek. He holds both the offices of priest and king. Heb. 7:21 Jesus is said to have a never-ending ministry of blessing as a priest after the order of Melchizedek. Melchizedek means "King of Righteousness." He is the King of Salem. Salem means "peace" and his territory covered the future Jerusalem, which means, "pointing the way of peace." He had the power of an endless life. Note the order first righteousness and then peace. Only upon the foundation of righteousness can peace be established. Along with the blessing, he offers Abraham bread and wine, symbolic of the covenant of Jesus Christ, Savior, not only of the Jews but for all mankind. See Ps. 85:10; Isa 32:17; Rom. 3:21-26; Col. 1:20; Rom. 5:1; Rom. 14:17; Jer. 23:5-6; Zech. 6:13; Isa. 9:6,7.

4. **God's blessing of Isaac:** Gen. 26:23-24 In this blessing, we see God's hand working through the generations. He blessed Abraham and his offspring, but now He renews this blessing in Isaac. We see the LORD drawing Isaac into relationship with Himself, so that He was not just the God of his father, Abraham, but his God as well. This pattern is continued as Isaac blesses his sons, Jacob and Esau and then Jacob blesses his sons.

5. **Isaac's blessing of Jacob and Esau:** Genesis 27 This chapter about blessing offers incredible insight into the power and significance of the father's blessing. Note that this blessing, once given, could not be rescinded and could not be duplicated. Jacob was changed and his name changed after receiving the blessing. Jacob, whose name means "deceiver" actually cheated and stole this blessing. He demonstrates the concept that we do not receive God's blessing because we are worthy. Jacob found acceptance with his father and received his blessing because he hid behind the name of the father's first-born son, whom he loved dearly. Jacob clothed himself with his older brother's garments which were diffused to Isaac his excellent aroma. In like manner, we, as sinners find acceptance with God and receive His blessing as we shelter ourselves behind the name of Jesus, His first-born Son and cloth ourselves in His robes of righteousness which we received from Him. We come before the Father on the merits of His Son, who has given Himself for us as an offering and a sacrifice to God, referred to as a sweet-smelling savor to the Father. Jacob was not content with his father's blessing, he sought God's blessing with his whole heart. While God could not approve of Jacob's deception, He does love the heart that desperately seeks His blessing. When Jacob wrestled with God, he refused to let go of God unless God blessed him. This tenacity is a lesson to us all. Heb. 11:20 tells us that "by faith, Isaac blessed Jacob and Esau concerning things to come." Eph. 5:2

6. **Jacob blesses Pharaoh:** Gen. 47:7,10 A.W. Pink, in his book, "Gleanings in Genesis," beautifully described this encounter: "Arrived in Egypt, restored to Joseph the aged patriarch is brought before Pharaoh ... 'and Jacob blessed Pharaoh.' The aged and feeble patriarch stands before the monarch of the mightiest empire of the world. And what dignity now marks Jacob. What a contrast from the day

when he bowed seven times before Esau! There is no cringing and fawning here. Jacob carries himself as a child of God. He was a son of the King of Kings, and ambassador of the Most High God. Brief is the record, yet how much the words suggest when we remember that the "less is blessed by the greater." (Heb. 7:7)

6. Israel's blesses his offspring: Gen. 48, 49. Jacob has been transformed. He is true worshipper of the Most High God. He looks no longer to the land and possessions of this earth, but sees himself as a pilgrim and sojourner whose true home is in heaven. He has been renamed "Israel." He now blesses his grandsons in the name of God Almighty (El Shaddai). God intends that His blessing would flow from generation to generation. Note the characteristics of this blessing and what he spoke over his grandsons and his sons. He blessed each one with a blessing that was appropriate to him. Gen. 49:28; Heb. 11:21

7. Aaron's High Priestly Blessing: Numbers 6:22-27

God instructed Aaron, the first high priest, to bless the people by using this model. As a part of God's royal priesthood, we are given his blessing as a model by which to bless others with God's divine favor. The Aaronic benediction was primarily a prayer for the Lord's presence, grace, and keeping power. Note the LORD instructs that this blessing is to be spoken. This is an eternal blessing. Jesus is our High Priest. John 17 is often called the High Priestly prayer of the Lord. It is the last prayer that He prayed prior to going to Gethsemane. Heb. 7:4-5 It was summed up in the expression "they shall put my name upon the children of Israel," i.e. God himself would be their God.

8. Moses blessing upon the 12 tribes of Israel: Deut. 33:1

The Bible is full of blessings with which we can bless others. Look for benedictions! Examples of verses that can be used in blessing: 1 Thes. 5:23-24; 2 Thes. 3:16; Ps. 20:4; Phil 4:19; 2 Cor. 9:8; Phil. 4:7; Col. 2:1-4, Col. 1:9; Ps. 100; Rom. 1:7; 15:33; Rom. 16:24; Eph. 1:17; 6:23-24; 1 Tim. 1:2; 2 Tim. 4:22; Heb. 13:20-21; 1 Peter. 5:14; 2 Peter 1:2; Rev. 1:4-5

Conclusion: Blessings open the way for God's intentions to be released in a person's life. As we bless others, we are also blessed. We are given the scriptural authority and privilege to ask for blessings for ourselves, for our children and families. We are also called to pray for and bless the Church, our cities and nation (Jer. 29:7,11; Prov. 11:11), as well as those who are evil and who persecute us. As we bless those who would curse us, we not only take a powerful stance in warfare, God also releases His love and forgiveness in our hearts for that person who we are blessing!

Scriptural Blessings: The Bible is full of blessings we can speak over others. Look for benedictions! Examples of blessings:

1 Thes. 5:23-24	Rom. 1:7; 15:33; 16:24	2 Thes. 3:16	1 Peter 5:14
Ps.20:4	2 Peter 1:2	Phil. 4:7,19-20	Heb. 13:20-21
2 Cor. 9:8	Rev. 1:4-5	Col. 2:1-4	Ps. 100
Col. 1:9	1 Tim. 1:2	Eph. 1:17; 6:23-24	2 Tim. 4:22