

BLESSED

38 - Ephesians: Rise Up & Walk
God's Vision for His Church
Church on the Park | Sunday, 4 August 2019

Text: “And God blessed Noah and his sons and said to them, ‘Be fruitful and multiply, and fill the earth’ (Genesis 9:1).

Theme: Be utterly convinced that God's way is blessed and that every other way cannot satisfy.

Intro: Today, I want to talk to you about the blessing of the Lord and how God's people are abundantly blessed. Our whole mindset, attitude and framework should be that we are blessed and favoured by God—that God's smile is on us. Our Father and Bridegroom is looking out for us and wanting to shower blessings on us. God's heart is pained that we are so stressed out when Jesus has done everything for us to be mentally, emotionally and spiritually healthy.

1) Believe that you are blessed (Ps 112:1-4).

- This week was Anna and I's actual **twentieth year wedding anniversary**. Last month we celebrated it a bit early because we knew this would be a busy time. But on our real anniversary (31 July) we still went out to breakfast together.
- As we ate we reflected on **how blessed** it is to be God's children. And that even though we've gone through a lot of pain, God's **goodness** has **outweighed** the **suffering**. **God's way** is definitely **the best way**.
- **All throughout Scripture** God is trying to persuade us that his **way** is blessed. We can testify that his Word is true.
 - “Praise the Lord. **Blessed are those who fear the Lord**, who find great delight in his commands. Their children will be mighty in the land; the generation of the upright will be blessed. Wealth and riches are in their houses, and their righteousness endures forever. Even in darkness light dawns for the upright, for those who are gracious and compassionate and righteous” (Psalm 112:1-4, NIV).
- *Why do you need to believe you are blessed?*
 - Because in life there will be many **bumps** in the road. There will also be dynamite-like **blasts** that try to dislodge you. Believing you are blessed **keeps** you from being **moved** by these things—it keeps you **standing** with a **right mindset**.
- While studying the Bible, I noticed God is **always telling** his people how he has **blessed them** and **how blessed they are**. He especially says these things at the **beginning** of something.
 - Take for example the beginning of **Ephesians**:
 - “Blessed be the God and Father of our Lord Jesus Christ, who has **blessed us** with every **spiritual blessing** in the heavenly places in Christ...” (Eph. 1:3)
- And think about **God's first words to man**:
 - “**God blessed them**; and God said to them, ‘**Be fruitful and multiply, and fill the earth, and subdue it**; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth’ (Gen. 1:28).
 - *What does this word ‘blessed’ mean?*
 - I want to **define** this word because we use it often, but we've used it so much that we've forgotten what it means.
 - **Blessed (b'rakah)** - The **gracious and empowering favor of God** (conveyed often through the creative power of God's word) that results in **growth, prosperity and good of every kind**.
 - It refers to **God's benefits** and **gifts bestowed** (cf. Psalm 103).
 - Gesenius writes, “used for a man **favoured** of God, **extremely fortunate** and **happy**” (Gen. 12:2, Ps 21:7H, Zech. 8:13).
 - “To bless in the OT means ‘**to endue with power for success, prosperity, fecundity, longevity**, etc.’ It is frequently contrasted with qālal ‘to esteem lightly, curse’ (cf. Deut 30:1, 19).” —TWOT

- In these words we see **God's vision for his church**—be fruitful and multiply (cf. John 15).
- Remember how **Psalms begins**.
 - Psalm 1:1 - “How blessed is the man...”
 - Psalm 2:12 - “How blessed are all who take refuge in him!”
 - Psalm 119:1-2 - “How blessed are those whose way is blameless, who walk in the law of the Lord. How blessed are those who observe His testimonies, who seek Him with all their heart.”
- In these verses we find another **Hebrew** word for blessed.
 - This word for ‘**blessed**’ in the Hebrew is ‘*ash’rey*’
 - It is similar to b’rakah, but specifically means “**How happy!, How fortunate!**” It’s describing someone who has hit the **jackpot** in life. There is nothing better than this. The person who follows God’s way is the **most satisfied, joyful and happy** person there is.

2) There will be a battle for your blessing. But don’t let anyone or anything strip you of your blessing (Gen. 37:1-4, 11, 23-24).

- Think about **Joseph**. He was so **favoured by his father** Jacob (and God) and was given a **rich and highly ornate robe**. It’s traditionally known as a **coat of many colours**.
 - “Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a **varicolored tunic [multicolored, richly ornate and long coat]**” (Gen. 37:3).
 - The **multicoloured rainbow** causes us to remember Joseph and **his multicoloured coat**.
- When Joseph **walked** around in **this robe** he knew he was someone **special**, someone **favoured** by his father.
- We also have a **coat** like this. **Our coat’s name is Jesus**. We are called in the New Testament to be **clothed with Christ (Rom. 13:14; Eph. 4:20-24; Col. 1:7-14)**.
 - This means **we are favoured and blessed by the Father**.
 - We **walk** under **the Father’s rainbow of covenant grace, favour and blessing**. That’s good news!
- However, this favour and blessing causes some to be **jealous and envious**.
 - **They will try to strip you of your blessing**.
- This is how Jesus says it in **Revelation 3:11**: “I am coming soon. Hold on to what you have, so that **no one will take your crown**.”
- **Joseph’s** brothers tried to **strip** it from him. **They only did it outwardly**.
 - Through the beating and stripping, **Joseph** still kept a view that he was **blessed**. God was still with him.
 - Later, he becomes one of the most important people in the world: **Pharoah’s right hand man**.
- **Genesis 39:1-5 - Potiphar’s Wife**
- Then, **Potiphar’s wife** tried to **rip his garment** from him (Gen. 39:6-10).
 - But **Joseph ran**. And though she had his garment, she did not have his blessing.
 - Here is a great example to us to **run from temptation**.
 - She may have had his **outward garment**, but his **inward garment of righteousness** was still intact.
- **Stay clothed with Christ** (Rom. 13:14; Eph. 4:20-24; Col. 1:7-14).

3) The blessing of the Lord makes you buoyant (Gen. 39:19-23; 38-49).

- Yes, his family and the world tried to **drown Joseph**, but because **God was with him**, he kept **rising** to the top.
 - That’s what the **blessing** of the Lord does: it makes you **buoyant** and enables you to **bounce** back.
- “For it is you who **blesses** the righteous man, O Lord, you **surround** him with favor as with a shield” (Ps. 5:12).
- “The **blessed** soul thrives; refresh others and you’ll be watered” (Proverbs 11:25, my translation).
- “It is **the blessing of the Lord** that makes **rich**, and he adds no sorrow to it” (Prov. 10:22).

- The details of what it means to be blessed: **Deuteronomy 7:9**, that is 12-15; Also, Deut. 28:2-12
- The **key** to these blessing **manifesting** in your life is **abiding**—staying steadfast and remaining in Christ through **the ups and downs of life**.
- Life changes continually, but there is one thing that should be constant: your devotion to Jesus.
- “For you make him most blessed forever; You make him joyful with gladness in your presence” (Ps. 21:6)
- Though the world and the devil try to drown you, you will rise up—and even be better than before.

Conclusion: First, believe that you are blessed. Second, Don’t let anyone or anything strip you of your blessing. Lastly, though the world, your flesh and the devil will try to drown you, God’s blessings makes you buoyant. Be faithful and you will rise.

ENDNOTES

Two Hebrew Words for Bless/Blessed: 1) ashar/ashrey and 2) barak/b'rakah

183 אָשַׁר ('āšar) *to go (straight), walk.*

Derivatives

183a אֶשֶׁר ('ešer), אֲשֶׁר ('āšār) *happiness, blessedness.*

183b אֲשֶׁר ('ōšer) *happiness.*

183c אֲשׁוּר ('āšûr), אֲשׁוּר ('āšûr) *step, going.*

183d אֲשׁוּר ('āšûr) *step, going.*

183e אֲשֶׁר ('āšēr) *Asher.*

183f אֲשׁוּרִים ('āšūrîm) *boxwood.*

183g אֲשׁוּרִי (tē'āššûr) *boxtree.*

183h אֲשֶׁרָה ('āšērâ), אֲשֶׁרָה ('āšērâ) *Ashera.*

The verb occurs in the Qal only in Prov 9:6, “go / walk in the way of understanding.” In the Piel it is used eleven times with several nuances of which the most prominent is “to bless, called blessed”: Gen 30:13; Mal 3:12, 15; Job 29:11; Ps 72:17; Prov 31:28; Song 6:9; similarly in two cases in the Pual, Ps 41:2 [H 3]; Prov 3:18. The relationship, if any, between Qal “to go” and Piel “to bless” is not apparent. Two derivatives each come from the meaning “bless,” and “to walk.”

There are two verbs in Hebrew meaning “to bless.” One is *bārak* and the other *’āšar*. Can any differences between them be tabulated? For one thing *bārak* is used by God when he “blesses” somebody. But there is no instance where *’āšar* is ever on God’s lips. When one “blesses” God the verb is *bārak*, never *’āšar*. One suggestion to explain this sharp distinction, i.e., that *’āšar* is reserved for man, is that *’āšar* is a word of envious desire, “to be envied with desire is the man who trusts in the Lord.” God is not man and therefore there are no grounds for aspiring to his state even in a wishful way. Similarly God does not envy man, never desires something man is or has, which he does not have, but would like to have. Therefore God never pronounces man “blessed” (*’āšrê*) (Janzen). It should also be pointed out that when *bārak* is used the initiative comes from God. God can bestow his blessing even when man doesn’t deserve it. On the other hand, to be blessed (*’āšrê*), man has to do something. Finally, *bārak* is a benediction, *’āšar* more of a congratulation. The former is rendered by *eulogētos* in the LXX and the latter by *makarios*.

To be “blessed” (*’āšrê*), man has to do something. Usually this is something positive. A “blessed” man, for example, is one who trusts in God without equivocation: Ps 2:12; 34:8 [H 9]; 40:4 [H 5]; 84:5 [H 6]; 84:12 [H 13]; 146:5; Prov 16:20. A “blessed” man is one who comes under the authority of God’s revelation: his Torah, Ps 119:1; 1:2; Prov 29:18; his word, Prov 16:20; his commandment, Ps 112:1; his testimony, Ps 119:2; his way, Ps 128:1; Prov 8:32. The man who is beneficent to the poor is blessed (Ps 41:1 [H 2]); Prov 14:21). Note the negative approach of Ps 1, “blessed is the man who does not.” He isolates himself and shuns the company of certain people, the ungodly. The psalm ends by noting that it is precisely these ungodly who will in the end be isolated. They will not stand in the judgment. They will be conspicuous by their absence for they will perish.

אֶשֶׁר ('ešer). *Happiness, bliss.* Always occurs as *’āšrê*, usually defined as the masculine plural construct of the noun *’ešer* (which form is nonexistent in the Hebrew Bible), “O the

happiness(es) of.” **Perhaps “bliss” would be a better translation.** It is used forty-four times in the OT, twenty-six of which are in the Psalter and eight in Prov. It appears in the Pentateuch only in Deut 33:29, in the historical books only in I Kgs 10:8 (= II Chr 9:7), and in the prophets in Isa 30:18; 32:20; 56:2.

אוֹשֶׁר (’ōšer). **Happiness**, a *hapax legomenon*, used in Gen 30:13, “What happiness is mine.”

אָשׁוּר (’āšûr), אָשְׁשׁוּר (’āššūr). **Step, going, feet**, the latter form occurring in Job 31:7 and Ps 17:11.

Both words are confined to Ps (six times), Job (two times), and Prov (once). Dahood (see bibliography) has argued for the existence of the word in Eccl 7:26, “The feet of her are dragnets” (’āšer > ’āšûrē).

It should be observed that in the six Ps passages the noun is often used in parallel with a part of the body. In Ps 17:5 it is parallel with *pa’am* “foot”; in Ps 37:31 with *lēb* “heart”; in Ps 40:2 [H 3] with *regel* “foot” and again in 73:2; and finally in Job 31:7, here in conjunction with both *lēb* “heart” and *’ayin* “eye.” All this lends credence to the possibility that ’āšûr also refers to some part of the body, feet, or legs.

In Scripture the word is used metaphorically, meaning something like “lifestyle.” It may emphasize the believer’s fidelity to God’s way: Ps 17:5; 44:18 [H 19]; 73:2; Job 31:7; Prov 14:15. The word may also be used in a context affirming God’s faithfulness in helping one to keep in his way: Ps 40:2 [H 3]; 37:31.

אָשֶׁר (’āšēr). **Asher**, Jacob’s second son by Zilpah, the handmaid of Leah. Chronologically he is Jacob’s eighth-born son. The name is to be related to the verb *’āšar* in the Piel meaning of “to bless,” the “happy, fortunate one,” akin to the name Felix in the New Testament.

The specific etymology is found in Gen 30:13: “And Leah said, what fortune (*bě’ōšrî*, ‘happy am I’ in KJV) for the daughters will call me blessed (*’iššērûnî*), and she called his name Asher (’āšēr).” Albright has discovered a related word, albeit feminine, analogous to Asher in a list of Egyptian slaves from the eighteenth century B.C. It appears there as *’š-ra*. Further Pentateuchal references to Asher may be found in the blessing of Jacob (Gen 49:20) and in the blessing of Moses (Deut 33:24–26). The former passage underscores the fertility of the land as does the latter.

In the land partition section of Joshua the territory assigned to the tribe Asher comes third from the end (Josh 19:24–31) followed only by Naphtali and Dan. It was allotted territory in northwest Palestine, not far from the Phoenician cities of Tyre and Sidon. Biblical Israel does not appear to be homogeneous. Its systems of twelve tribes embraced populations with contrasting ways of life. Asher, along with Zebulun and Dan, were navigational. As such, they had more in common with the Phoenicians and the Philistines than they did with the inland Hebrews who were landlubbers. Their likenesses to each other would be akin to those of a man from Kansas and a man from Maine.

The Asher tribe never produced any religious or political leader throughout her history, not even during the days of the frequent appearances of the charismatic judges. Deborah even has to reprimand them for their unwillingness to participate in the fight against the Canaanites. They preferred to stay in more familiar surroundings, the seacoast, rather than to commit themselves to battling the enemy and making themselves vulnerable (and not only have the Asherites been guilty of this!).

אֲשֶׁרָה (’āšērâ). **Asherah**. Both a Canaanite goddess and a wooden cult object in the OT. The word is translated “groves” in the KJV presumably on the basis of the LXX *alsos* and *nemus* in the Vulgate. Before examining the OT itself we turn to the famous Ugaritic texts

from Ras Shamra. It is they which tell us who Asherah was. Her name is a feminine participle of the Ugaritic verb *ʿtr* (Heb *ʿāšar* “to go”). One of her titles is *rabbatu atiratu yammī*, “Lady Atirat of the Sea,” or “the lady who treads on the sea.” She is the consort or wife of the divine El, and as such enjoys the title *qaniyatu elima*, “progenitress/creatress of the gods.” Her most famous son was Baal. A characteristic of all mythological literatures is “in the beginning there were two.” In the Bible, however, we meet “in the beginning there was one.” The issue is not simply arithmetic. The fact that one does not read about Mrs. God in Gen 1 and 2 may be one of the Bible’s ways of stating that only God finds fulfillment in himself.

In one of the famous mythological texts from Ugarit, the Kret epic, it is predicted to Kret of his bride that “she will bear you seven sons/and an eighth (daughter) ‘Octavia’/she will bear you the lad Yasib/who will suck the milk of Asherah.” Hence, (divine) life is guaranteed and bequeathed.

To turn to the ot, there is no actual description of an Asherah there. Was it a tree, a pole, some kind of tree symbol, an image? It apparently was not a natural object but one that was constructed by man, an artifact. It was “made”: I Kgs 16:33; II Kgs 17:16; 21:3; it was “set up”: II Kgs 17:10; II Chr 33:19; Isa 27:9; it was “built”: I Kgs 14:23. Only once is the verb “to plant” used, Deut 16:21, and here the meaning is “implant.” The conclusion then is that in the ot Asherah stands for the Canaanite goddess represented by a carved wooden image implanted into the ground, usually adjacent to an altar dedicated to the god Baal and located on a hilltop under a leafy tree (Patai).

It is in the period of the divided monarchy that the Asherah cult flourished both in Israel and Judah, though its existence before is documented by the command in Ex 34:13, the prohibition of Deut 16:21, and the incident at the threshold of Gideon’s life of service to God, Jud 6:25ff. Rehoboam’s career marks the beginning of this in Judah (I Kgs 14:23). In the north the cult received its greatest momentum from the incentive of Jezebel who was responsible for the presence of “four hundred prophets of Asherah” (I Kgs 18:19). Even a reform-minded king such as Asa (I Kgs 15:13) or later Hezekiah (II Kgs 18:4) was unable to liquidate the movement. It was knocked down, but not knocked out. There was an almost inevitable resurrection even in the wake of reform. Compare son Manasseh’s policy (II Kgs 21:7, even to the point of placing the image in the temple) on the heels of father Hezekiah’s reform (II Kgs 18:4). Apostasy and idolatry just behind revival! What one generation attempts to get rid of a subsequent generation may trot back in, however reprehensible it may be. All too frequently this has been the pattern in the human race.

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אַשְׁרֵי: pl. cs. of **אַשְׁרֵי** happiness: MHB., **אשר** Sir 48¹¹ (error, → Sept., Pesh.); etym. → Nöldeke *Beitr.* 56⁴; sffx. (BL 581) **אַשְׁרֵיוֹ, אֲשֶׁרֵּהוּ** Pr 29¹⁸, **אַשְׁרֵיךְ** (Sam.^{M62} *’āšārak*), **אַשְׁרֵיךְ :: אֲשֶׁרֵּיכֶם/רֵיכֶם** Qoh 10¹⁷ BL 253u :: Janzen HTR 58:215ff, the formal introduction of a blessing (Zimmerli ZAW 51:185¹) **happy, blessed is he who**; — 1. **’א** followed by a noun 1K 10⁸ Is cj. 3¹⁰ 30¹⁸ 56² Ps 1¹ 2¹² 32^{1f} 33¹² 34⁹ 40⁵ 41² 65⁵ 84^{5f.13} 89¹⁶ 94¹² 106³ 112¹ 119^{1f} 127⁵ 128¹ 144¹⁵ cj. 91¹ (for **אֲמָרוֹ**) Jb 5¹⁷ Pr 3¹³ 8³⁴ 20⁷ 28¹⁴ Da 12¹² 2C 9⁷ Sir 14^{1f} 48¹¹; — 2. with sffx. (v.s.): Dt 33²⁹ Is 32²⁰ Ps 128² Qoh 10¹⁷, following the noun (he is happy) Pr 14²¹ 16²⁰ and 29¹⁸; — 3. **אֲשֶׁר** Ps 137^{8f} 146⁵; — 4. with relative clause without **אֲשֶׁר** Pr 8³². †

Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000). *The Hebrew and Aramaic lexicon of the Old Testament* (electronic ed., p. 100). Leiden: E.J. Brill.

285 בָּרַךְ (*bārak*) **to kneel, bless, praise, salute, curse** (used euphemistically). (ASV and RSV similar.)

Derivatives

285a בִּרְכָּה (*berek*) **knee**.

285b בְּרָכָה (*bērākā*) **blessing**.

285c בְּרִיכָה (*bērēkā*) **pool, pond**.

This root and its derivatives occur 415 times. The majority are in the Piel stem (214) which is translated “to bless.” The Qal passive participle “blessed” occurs sixty-one times. The meaning “to kneel” appears only three times, twice in the Qal (II Chr 6:13; Ps 95:6) and once in Hiphil (Gen 24:11). On this basis some argue that *bārak* “to kneel” is a denominative verb from *berek* “knee” and is unrelated to *bārak*; “to bless.” However, there may have been a felt association between kneeling and the receiving of a blessing (cf. II Chr 6:13, also Arabic *baraka*, which shows the same range of meaning). **To bless in the ot means “to endue with power for success, prosperity, fecundity, longevity, etc.” It is frequently contrasted with *qālal* “to esteem lightly, curse” (cf. Deut 30:1, 19).**

בִּרְכָּה (*berek*). **Knee**. Used in relation to submission and obedience (Isa 45:23), fear and weakness (Nah 2:10 [H 11]), prayer (I Kgs 8:54), motherly care (the lap) (II Kgs 4:20), etc.

The great formula of blessing, the Aaronic benediction still used on some occasions in churches today, was primarily a prayer for the Lord’s presence, grace, and keeping power. 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 (Num 6:23–27).

In general, the blessing is transmitted from the greater to the lesser. This might involve father to son (Gen 49), brothers to sister (Gen 24:60), king to subjects (I Kgs 8:14). The blessing might be conveyed at departures on special occasions (II Chr 6:3) or upon introduction (Gen 47:7, 10). Its major function seems to have been to confer abundant and effective life upon something (Gen 2:3; I Sam 9:13; Isa 66:3) or someone (Gen 27:27f.; Gen 49). (In this respect, notice that Michal, despising her husband’s blessing, was afflicted with barrenness, II Sam 6:20–23). It could, however, become merely a form. This was especially true of the greeting (I Sam 13:10; 25:14; Ps 118:26).

The verbal blessing, as just discussed, was normally futuristic. However, it could be descriptive, an acknowledgement that the person addressed was evidently possessed of this power for abundant and effective living (Gen 14:19; I Sam 26:25, etc.). 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. Ps 31:21 [H 22]; 106:48). It is clear that for the OT the abundant life rests directly upon the loving and faithful nature of God.

Whatever may have been the ancient near eastern conception of the source of blessing, the OT sees God as the only source. As such he controls blessing and cursing (Num 22f.). His presence confers blessing (II Sam 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.

As a result, those who are wrongly related to God can neither bless (Mal 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; I Sam 23:21; I Kgs 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.).

The transposition of blessing and cursing with life and death in Deut 30:19 and elsewhere reaches the heart of the OT concept of blessing. From Adam mankind has been under the curse of death, in all his works, in all his relationships. The power to beget life was understood by even the pagan to be a supernatural blessing (cf. Ug. 128:III:17; II Aq I: 35; etc.). God demonstrates from Gen 12 onward that he alone has power to bestow this blessing. In the patriarchal narratives, blessing is linked very specifically to reproductive powers. The lesson is clear. God gives life. Neither god, nor man, nor rite can do so. Nor does God have to be cajoled to give his blessing. He wishes to give it to all who will trust him (Gen 12:3). From this base the understanding of God as the lifegiver is expanded to its ultimate expression in Jn 3:16f.; 10:10; etc.

בְּרָכָה (*bērākā*). **Blessing**. Either the verbal enduement with good things or a collective expression for the good things themselves (Ezk 34:26; Mal 3:10, etc.). Sixty-seven occurrences.

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Misc Personal Notes

All throughout Scripture God teaches us that his way is the best way and that any other way leads to destruction. It's not enough to say that we are Christian; instead, we must choose God's way above every other way.

Esau let Jacob steal his birthright and blessing.

Delilah cut Samson's blessing from him.

Don't let sin steal your identity.

Jesus turns the curse to a blessing. We don't expect the things Jesus says are blessed to be a blessing.

Believe that you are blessed.

All throughout Scripture God teaches us that his way is the best way and that any other way leads to destruction. It's not enough to say that we are Christian; instead, we must choose God's way above every other way.

When you feel blasted remember that you are blessed.

When we are bombarded we need to go back to the beginning.

For example, Ephesians begins with: "Blessed be the God and Father of our Lord Jesus Christ who has blessed us in the heavenly realms with every spiritual blessings in Christ" (Eph. 1:3).

The first words to man are a blessing. God blessed them and said, "Be fruitful and multiply, fill the earth and subdue it..."

Last week we talked about Noah. God's favour was on Noah and because of that he saved the world. After he came off the Ark, "God blessed Noah and his sons and said to them, 'Be fruitful and multiply, and fill the earth...As for you, be fruitful and multiply; populate the earth abundantly and multiply in it' (Gen. 9:1).

God gave Noah the sign of his rainbow to show that his favour was on him and the whole world. Even though the world was full of sin, God's mercy would always triumph.

Satan stripped Adam and Eve of their clothing when they sinned. They were now naked—not merely physically naked, but spiritually. Before they were clothed with God.

Even though they clothed themselves, God has better clothing for them—his covering.

Think about Joseph. Though, they stripped him of his coat, he kept rising to the top. Again, the blessing of the Lord makes you buoyant.

Living under God's smile and favour.

Hebrews 11:6-7 - Noah in the 'hall of faith'

Abraham is blessed to be a blessing (Genesis 12).

Examples of Blessed

Two major words for blessed in Hebrew

Genesis 1:28, 5:2, 9:1, 12:2-3, 22:17-18, 24:1