

Explanatory and Confirmational Study of the Spiritual Blessings of the Chosen People based on Ephesians 1:3–14


Aprianus Ledrik Moimau*, Muner Daliman, Paulus Sentot Purwoko,
and Dyulius Thomas Bilo

ABSTRACT

The study of spiritual blessings in the context of Christian theology provides profound insights into the identity and purpose of the believers, particularly as illustrated in Ephesians 1:3–14. This passage highlights the blessings that are bestowed upon the “chosen people,” which is central to the understanding of God’s grace and the believer’s life in faith. In the context of the Congregation of the Faithful Indonesian Christian Church in South Sulawesi, this study aims to explore these spiritual blessings and their implications for the faith community. The study confirms that Ephesians 1:3–14 lays a foundational understanding of the spiritual blessings bestowed upon the chosen people, offering significant implications for the life and mission of the Congregation of the Faithful Indonesian Christian Church in South Sulawesi. By recognizing and embracing these blessings, the congregation can foster unity, encourage spiritual growth, and enhance their outreach efforts within the community.

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KADESI Yogyakarta Theological College,
Indonesia.

*Corresponding Author:
e-mail: samu.safira@gmail.com

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1. INTRODUCTION

God’s blessing is a subject discussed in the Bible, both the Old and New Testaments. In the Old Testament, God’s blessings are more physical, for example in Deuteronomy 28:1–14, which explains that if the Israelites listened and obeyed the voice of God’s commands then God would bless them with physical blessings in the form of: crops, livestock and so forth (Clarke, 1983). The blessing that the Israelites would receive was God’s promise to Abraham. God promised physical blessings before the Israelites entered and occupied the land of Canaan, namely the land that God promised to the Israelites. The land of Canaan was a place of idolatry. In such a situation, if the Israelites were not influenced by the beliefs and practices of the nations inhabiting the land of Canaan who lived in idolatry, then God would bless them. According to Christopher Wright (2011), the obedience of the Israelites by listening to God’s voice or God’s commands made them not only blessed physically but also spread God’s name (Intan, 2022). There is a connection between physical blessings and the mission aspect, namely spreading God’s name to other nations and ethnic group (Helm, 2020). Obedience to the Living God who brought the Israelites out of the land of Egypt by not deviating by following foreign gods is the key to blessing (Brand, 1999). God’s material blessings in the Old Testament can also be found in Deuteronomy 11:26, which emphasizes that if the Israelites continued to obey God’s commands conveyed by Moses, then God would give them the strength to enter and occupy the land promised to Abraham, a land that produces fruit. wheat, wine, oil, domestic animals. So, the blessings of God and the Old Testament are more emphasized on the physical, although there are also spiritual blessings discussed in the Old Testament, for example the promise of the coming of a savior stated in Genesis 3:15 which contains the promise of the coming of a woman’s offspring which refers to Jesus Christ who will bruise her head. The snake is a symbol of Satan (Middlemas, 2015).



In the New Testament, God's blessing is more spiritual. Spiritual blessings are blessings that are invisible but can be felt and enjoyed. An example of spiritual blessings in the New Testament is in 1 Corinthians 1:5–7 which says that God's church in the city of Corinth was rich in all things: in all kinds of words and all kinds of knowledge about Jesus Christ. In 1 Corinthians 1:4–9, which contains verses 5–7, this is the part that contains thanksgiving. The Apostle Paul thanked God because God had and was giving spiritual blessings to the church in Corinth (Helm, 2020). In addition, the section that explains the spiritual blessings in the New Testament is found in Paul's letter to the Church in Ephesus, namely Ephesians 1:3–14. This section explains the spiritual blessings of the elect. The spiritual blessings for the elect described in this section consist of (1) the election of God the Father, (2) redemption by Jesus Christ, and (3) the assurance of salvation by the Holy Spirit. The spiritual blessings of the elect are a matter of debate among Christians. The spiritual blessings for believers are much debate (Goroncy, 2017). There was a debate between John Calvin and Bolsec. Like Augustine's view that emphasized the salvation of mankind is God's gift, Calvin emphasized the salvation of mankind because of God's sovereign election, while Bolsec emphasized the salvation of mankind because of human free will (Helm, 2020). The teaching about human salvation through God's election has caused debate because the teaching of election is often associated with unpleasant connotations, namely fatalism (Ren et al., 2024). Humans are considered as puppets and God is seen as a cruel person who can act arbitrarily in human life. The teaching of salvation through God's election is also rejected on the grounds that humans can live as they please and be lazy (Harti et al., 2023). In addition, the understanding of divine election for human salvation is also considered to weaken the spirit of evangelism. If human salvation is due to God's free and unconditional election, is evangelism still necessary? The results of the pre-research show that the GKSI Sulawesi congregation understands about the election of the Father: 16.7% understand very well, 50% understand, 8.3% are unsure, and 25% do not understand. There is also debate about the redemption of the Son. There is a view that says that the redemption of Jesus Christ is universal, while there is a view that says that the redemption is limited, only for the elect (Salurante & Lawalata, 2024). The results of the pre-research show that the members of the GKSI South Sulawesi congregation understand the atonement of Jesus Christ: 25% answered that they understand very well, 66.7% understand, 8.3% do not understand. The understanding of the assurance of salvation by the Holy Spirit is a matter of debate. Some emphasize that the assurance of salvation is certain, but others say that the assurance of salvation can make Christians feel satisfied and have an impact on moral laxity. If believers have the assurance of salvation guaranteed by God, it will make believers careless in their way of life and will stop fighting sin (Andrian, 2020). From the results of the pre-research, it was found that the congregation's understanding of the guarantee of salvation by the Holy Spirit showed that 33.3% understood very well, 41.7% understood, and 25% did not understand. Based on the answers given in the pre-research, it indicates that the GKSI South Sulawesi congregation has not fully understood the spiritual blessings of the chosen people discussed by the apostle Paul in Ephesians 1:3–14. This indicates that research is needed in the GKSI South Sulawesi congregation to determine the level of confirmation of the spiritual blessings of the chosen people. Which dimension is the most dominant in determining the spiritual blessings of the chosen people? And which background is the most dominant in determining the spiritual blessings of the chosen people based on Ephesians 1:3–14 in the GKSI South Sulawesi Congregation.

2. METHOD

In conducting this research, the thing that cannot be separated is the method. According to Prof. Dr. Sugiyono, the research method is basically a scientific way to obtain data with certain goals and uses (Sugiyono, 2018). The method used or applied in conducting this research is the quantitative method. Quantitative research method is a way used to obtain knowledge carefully and systematically, the data collected is in the form of a series of numbers (Sugiyono, 2018).

3. THEORETICAL BASIS

The spiritual blessings of the elect according to Ephesians 1:3–14 explain the work of the Triune God in the lives of the elect that God has done, is doing and will do. These spiritual blessings are the election by God the Father, the redemption of Jesus Christ and the assurance of salvation by the Holy Spirit. The spiritual blessings for believers from these three parts can be explained below.

3.1. The Election of God the Father

It can be understood that human salvation is the continuous work of the Triune God, who is one in His consideration and His will. However, in the application of salvation to humans as stated in the

Bible, the implementer of election is God the Father (Nazara, 2021; John 17:6,9; Rom. 8:29; Eph. 1:4; 1 Pet. 1:2). Thus, it can be understood that the election of man to be saved is the work of God the Father. This does not mean that the Son (Jesus Christ) and the Holy Spirit are passive and do not work, but in the implementation of salvation, election is the work of God the Father. God's election can be defined as God's act before creation in which He chooses some people to be saved, not because of any merit done in themselves, but only because of His sovereign pleasure (Jeffrey, 1987). In discussing God's election, the Westminster Confession of Faith says,

By God's decree for the manifestation of His glory, some men and angels are predestined to eternal life, and others to eternal death. Angels and men are predestined and predestined, specifically designated and unchangeable. Their number is so definite and definite that it cannot be added to or taken away from (Helm, 2020).

William J Larkin said, the Author is "the God and Father of our Lord Jesus Christ" (Larkin, 2009). Thus, election is an Act of grace from God the Father. God chooses some people to be saved while others are left in their sins. The election made by God is the election of humans. The word we in verse 4 refers to people of Jewish and Gentile background in the city of Ephesus. The word we refers to Paul's efforts to unite believers from Jewish and Gentile backgrounds. Paul was trying to deal with the tension between believers of Jewish background and believers of Gentile background in Ephesus. God does not choose every human being, but God chooses the chosen people because God's will has also believed in Jesus Christ. William J Larkin said:

The Object is "us," not everybody. This pronoun "us" must be explained in the light of its context. Paul is writing to "saints and believers" (verse 1). He says that the Father has blessed "us" that is, "all saints and believers" (here with special reference to those at Ephesus including Paul (verse 3). Therefore, when the apostle now continues, "just as He elected us," this "us" cannot suddenly have reference to all men whatever, but must necessarily refer to all those who are (or who at one time or another in the history of the world are destined to become) "saints and believers"; to all those who, have already set apart by the Lord for the purpose of glorifying Him, embrace Him by means of a living faith. (Larkin, 2009, p. 1)

So, according to Larkin, as in the quote above, the word believers which is the object of the Father's election must be understood in context, namely to whom the purpose of writing this letter is, namely the believers in Ephesus. The word believers refers to humans, namely believers, namely the saints in Ephesus. God chose humans or believers in Ephesus before the world was created. God chose a number of people to be saved before the world was created as stated in verse 4. God's election was not carried out looking at the condition or good deeds of humans, but God's election was carried out without looking at the condition of humans. Indeed, in verse 4 it says the purpose of election ... so that we are holy and blameless before Him ... it must be understood that the determination of election is after the determination of creation and the determination of giving freedom to humans, which in the determination of giving freedom results in humans sinning, so the determination of election is carried out after the determination of giving freedom which causes humans to sin. The purpose of God's election is so that a number of people chosen by God become holy. Humans are chosen by God not because humans are holy and blameless, but God's election aims for humans to become holy and blameless. J Douglas said:

A temple is called holy because it is different from other buildings; a priest is called holy because he is different from other people; a sacrificial animal is holy because it is different from other animals; God is Most Holy, because He is different from humans; the Sabbath is holy because it is different from other days. So Christians are chosen by God so that they may be different from other people. (Douglas, 2011, p. 10)

The word *hagios* in the New Testament has the same meaning as the word *kados* in the Old Testament, which emphasizes that humans are chosen not because they are holy, but humans are chosen to be holy and blameless. Another purpose of election is so that the chosen people become blameless before God. William Barclay comments on the word blameless by saying that it concerns every aspect of human life such as pleasure, household sports and so on. The lives of the elect are blameless, but the sacrifices are pleasing to God. The purpose of God's election is also for the glory of God. William W. Klein *et al.* said that another purpose of predestination is for the glory of God. God's decision to choose a number of humans to be saved is based on God's willing will. According to Stott, God's chosen people are based on God's will. It is further stated that in what way do the chosen people become

the people of God? The Apostle Paul answered firmly that the thing that makes God's chosen people become the people of God is because of the decision of God's will. The words that refer to the basis of God's election are God's thelema (His will), God's eudokia (willingness), and God's prothesis (His intention). So it is clear that God's election of the elect to be saved has a basis and that basis lies in the decision of God's will.

3.2. *The Redemption of Jesus Christ*

Ephesians 1:7 reads: For in Him and through His blood believers have redemption, namely the forgiveness of sins, according to the riches of His grace. The phrase 'in Him', refers to Jesus Christ. Wallace says, 'the ἐν ᾧ "in whom" relates back to the immediately preceding words referring to Christ, the beloved one' (Wallace, 1996). Redemption means deliverance from evil by paying a price. It means more than just deliverance. Thus prisoners of war could be freed by paying a price called ransom (Greek Lutron). With the word Lutron a special group of words was formed to express the idea of deliverance by paying a ransom. In this circle of ideas, Christ's death can be seen as 'a ransom for many' (Mark 10:45).

From the background of the Greek atonement, it can be understood that the Blood of Jesus Christ which refers to His death is the ransom price for the chosen people so that they are freed. Grudem (1988) states that the atonement is the work Christ did in His life and death to earn our salvation. Berkhof (2015) said that Christ's most important and greatest priestly work was his sacrifice for humanity. Christ's redemptive work provides forgiveness of sins for humans. Ephesians 1:7 says: In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. Jesus' work resulted in the forgiveness of sins for humans. According to Prianto, redemption in classical literature has the meaning of freeing prisoners and canceling or freeing from legal demands. If associated with the forgiveness of sins in the context of verse 7, then it can be said that the Forgiveness of sins for the elect is the result or direct impact of the release from the bondage of sin by the payment of Christ's sacrificial death (Prianto et al., 2021). The basis of the redemption that Jesus worked is according to the riches of His grace.

3.3. *Assurance of Salvation by the Holy Spirit*

The third spiritual blessing of the elect is the assurance of salvation by the Holy Spirit. Ephesians 1:13 reads: In Him you also -because you have heard the word of truth, which is the gospel of your salvation- in Him you also, when you believed, were sealed with the Holy Spirit of whom He promised. The phrase 'you too' once again refers to the Gentiles in Ephesus who were the recipients of Paul's letter. It is by the Father's grace and by His favor that the Gentiles may hear the Gospel and become heirs of His Kingdom. Barclay said that after Paul spoke about Christians from Jewish backgrounds who were determined by God to receive the portion promised by God in verses 11–12, then in verse 13 Paul spoke about Christians from Gentile backgrounds who were in Ephesus that they were also appointed by God because they had heard the preaching of the Gospel which was good news (Hoklotubbe, 2017). The phrase 'having heard the word of truth, the gospel of salvation ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν', has two meanings. First, the word is the word of truth. By it the Gentiles were introduced to the truth of the living God who has all blessings. Second, the word of truth is the good news, namely the news of God's grace. By the news of the gospel of truth, namely the good news of salvation in Jesus, the church of God in Ephesus was allowed to become heirs of the kingdom of God. The gospel message is very important in revealing all the blessings of God. Without the gospel message, all the blessings of God that Paul has described would still be must useless, if God's will is still a mystery then it does not give joy to the congregation of God and humans still live in a world that is divided because of the divisions of sin. Stott said that it is not right to contrast the teachings of election and adoption as children of God based on the sovereign will and grace of God with the significance of the proclamation of the gospel or belief. On the contrary, the proclamation of the gospel can expect good results, and the emergence of faith becomes a link in God's plan of salvation. Stott further said that the preaching of the Gospel is a way ordained by God to bring the chosen people to faith in Jesus Christ. Through the preaching of the Gospel, the chosen people are released from blindness and led to faith. Believers are bound to the means determined and appointed by God to bring people to salvation and the means appointed by God to bring elect people to faith in Jesus Christ is the preaching or delivery of the Gospel (Wright, 2011). Through the preaching of the gospel, faith grows, and the faith that grows in the elect, the will of the Father is accomplished. The gospel news which is the good news for the people of God or the elect who come to the congregation of God in Ephesus in particular and the elect throughout the world comes through the preaching of the gospel, which is also called the gospel call.

Through the preaching of the Gospel, God's effective call reveals itself or becomes real with the faith of the chosen people in God. Thus, there is a relationship between the election and appointment

of chosen people to become God's children and the effective calling carried out by God through proclamation or preaching of the Gospel by God's people. Kho defines the call of the Gospel as the offer of salvation in Christ to people, accompanied by an invitation to accept Christ in repentance and faith, so that they may receive the forgiveness of sins of eternal life (Kho, 2022). Meanwhile, Berkhof (2015) calls this call an external call and defines it as an offer of salvation in Christ to sinners, together with a sincere call to receive Christ through faith, with the aim of receiving forgiveness of sins and eternal life (Andrian, 2020). In explaining the gospel call, which is a means set by God to bring the chosen people to faith in Jesus, Hoekema emphasizes several things: First, the gospel call or the proclamation of the gospel must be delivered to all people, this is in accordance with the Great Commission of the Lord Jesus in Matthew 28:19–20, although the Bible states that there are people who are chosen by God and there are also people who are not chosen by God. Second, in the proclamation of the gospel, all listeners are invited to believe in Jesus Christ. The characteristics of the gospel call are general or universal, so in the proclamation of the gospel, all listeners are invited to believe in Jesus. Third, God's call through the proclamation of the gospel is intended seriously by God. The proclamation of the gospel can be a scent of life for God's chosen people, but at the same time the call of the gospel is a scent of death for those who do not want to accept and believe in Jesus Christ. Fourth, avoid rationalistic solutions. Perhaps some emphasize that humans are saved by the factor of God's election and determination from the beginning as described in Ephesians 1:4 so that the emphasis on the significance of the proclamation of the gospel is reduced; On the other hand, there are those who emphasize human salvation only through the preaching of the Gospel, so that the teaching about God's election and appointment as an important aspect in salvation is de-emphasized. This discussion shows the connection between the era of God's call and appointment based on grace and favor with the effective preaching of the Gospel in calling the chosen people to saving faith. The elect are not only called to hear the Gospel in God's appointed time and manner, but they also receive the gift to believe in the Gospel of Jesus Christ and come to faith in Jesus Christ. John Calvin institute, when discussing saving faith, says:

The gift of faith, by which the elect are able to believe for the salvation of their souls, is the work of the Holy Spirit in their hearts and is usually accomplished through the ministry of the word. By him and by the ministry of the sacraments and prayer, faith also increases and strengthens. (Helm, 2020)

The elect who believe in Jesus Christ (Acts 18:10) are sealed with the Holy Spirit. In Ephesians 1:13c Paul said: sealed with the Holy Spirit, whom He promised. Paul explained to the church in the city of Ephesus in particular and the elect in general that the gift of the Holy Spirit to the elect had been promised. The word 'sealed, evsfragi, sqhtein verse 13c is the verb in the passive indicative form of the second person plural of *fragō*, which means it has been sealed or has been sealed. What Paul means is that God's chosen people who have heard the Gospel and believe in the Gospel of truth, which is the good news, they are sealed with the Holy Spirit. The elect have been sealed as God's property. If the elect have been sealed by God, then they also have eternal life.

4. RESULTS AND DISCUSSION

After the questionnaire was collected, data analysis was carried out consisting of statistical description, analysis requirement test (normality test, linearity test, homogeneity test). Then, a hypothesis test was carried out. We explain the results of the hypothesis test below.

4.1. Test of the First Hypothesis

First, the first hypothesis proposed: It is suspected that the level of Confirmation of spiritual blessings for the chosen people based on Ephesians 1:3–14 in the GKSI South Sulawesi congregation is in the moderate category.

For testing the first hypothesis of the researcher in this case applying 3 categories of Confirmation Level of spiritual blessings for the chosen people based on Ephesians 1:3–14 in the GKSI congregation of South Sulawesi (Y) are (a) low, (b) sufficient/moderate, and (c) high. Data analysis was carried out with Confidence Interval at a significance level of 5% and the results are shown in Table I.

Table I shows that the lower bound and upper bound values are 264.5496 and 266.7011, respectively. So, the calculation of the variable level is as follows:

$$i = \frac{r}{k}$$

TABLE I: DESCRIPTIVES WITH CONFIDENCE INTERVALS

			Statistics	Std. error
Confirmation of spiritual blessings for the elect based on Ephesians 1:3–14	Mean		265.1254	0.80099
	95% Confidence interval for mean	Lower bound	264.5496	
		Upper bound	266.7011	
	5% Trimmed mean		265.8953	
	Median		269.0000	
	Variance		209.797	
	Std. Deviation		14.48437	
	Minimum		230.00	
	Maximum		280.00	
	Range		50.00	
	Interquartile range		27.00	
	Skewness		−0.549	0.135
	Kurtosis		−1.032	0.269

TABLE II: INTERVAL CATEGORIES

Interval	Category	Lower and upper bound values of variable Y
230–246	Low	
247–263	Currently	
264–280	Tall	264.5496–266.7011 (High)

TABLE III: RECAPITULATION OF THE RESULTS OF THE FIRST HYPOTHESIS TEST

No.	Variables	Research result
1	Confirmation level of spiritual blessings for the chosen people based on ephesians 1:3-14 in the GKSI south sulawesi congregation	Level in the “High” category
2	Father selection level (D1)	Level in the “High” category
3	Child redemption level (D2)	Level in the “High” category
4	Level of assurance of salvation by the holy spirit (D3)	Level in the “High” category

where:

i: class interval,

K: many categories,

r: range (maximum score–minimum score).

When we calculate the variable level, we found 16.60:

$$i = \frac{r}{k} = \frac{50}{3} = 16.60$$

The data in Table I shows that the minimum value is 230 and the maximum value is 280 and the interval is 16. So, the calculation of the interval category obtained is as follows:

$$230 + 16 = 246 \text{ (First interval)}$$

$$247 + 16 = 263 \text{ (Second interval)}$$

$$264 + 16 = 280 \text{ (Third interval)}$$

With these three intervals, a position can be made of the Confirmation Level of spiritual blessings for the chosen people based on Ephesians 1:3–14 (Y), as in Table II.

From Table II, it can be seen that the position of the Confirmation Level of spiritual blessings for the chosen people based on Ephesians 1:3–14 (Y) is in the high category. Thus, the first hypothesis stating that the position of the Confirmation Level of spiritual blessings for the chosen people based on Ephesians 1:3–14 (Y) is Medium is declared rejected.

Table III presents an overview of the results of the test of the first hypothesis.

4.2. Test of the Second Hypothesis

The second hypothesis proposed: It is suspected that the most dominant dimension determining the level of confirmation of spiritual blessings for the chosen people based on Ephesians 1:3–14 in the GKSI South Sulawesi congregation is the redemption of children (D2).

From the calculation of the contribution of each exogenous dimension to the endogenous variable, it can be summarized as in Tables IV and V.

TABLE IV: SUMMARY OF LINEAR REGRESSION RESULTS

No	Dimensions	R	R-squared	Contribution
1	Father election (D1)	0.949	0.901	90.1%
2	Child redemption (D2)	0.425	0.205	20.5%
3	Assurance of salvation by the Holy Spirit (D3)	0.901	0.812	81.2%

TABLE V: INDEPENDENT VARIABLE IMPORTANCE VALUES

Independent variable	Importance	Normalized importance
Election of the father	190.257	100.0%
Assurance of salvation by the holy spirit	176.186	92.6%
Redemption of the child	53.429	28.1%

Growing method: CRT

Dependent variable: Confirmation of spiritual blessings for the elect based on Ephesians 1:3–14

Dimensions of Father Selection (D1) becoming the root node or root node which is at the top of the regression tree, this shows the most dominant dimension forming the Confirmation of spiritual blessings for the chosen people based on Ephesians 1:3–14 in the GKSI congregation of South Sulawesi (Y). From Table IV, it is known that the dimension of the Selection of the Father (D1) is able to improve by 156.767 points from the condition of the Level of Confirmation of spiritual blessings for the chosen people based on Ephesians 1:3–14 in the GKSI South Sulawesi congregation (Y). From Table V, it is known that the Selection of the Father (D1) has an importance value of 190.257 in the distribution of 100% of respondents. Or in other words, the dimension of the Selection of the Father (D1) is recognized by all in the GKSI South Sulawesi congregation as the dimension that contributes the most to confirmation of spiritual blessings for the elect based on Ephesians 1:3–14. Thus, from the 2 tests, it can be concluded that the second hypothesis proposed, the most dominant dimension determining the confirmation of spiritual blessings for the chosen people based on Ephesians 1:3–14 in the GKSI congregation in South Sulawesi, the redemption of children (D2) was declared rejected because the most dominant dimension was Father Election (D1).

4.3. Test of the Third Hypothesis

The third hypothesis proposed that the dominant respondent background category in determining the confirmation of spiritual blessings for the chosen people based on Ephesians 1:3–14 in the GKSI South Sulawesi congregation is thought to be the length of time they have been a member of the GKSI South Sulawesi congregation.

The third hypothesis testing was conducted using Classification and regression trees (CRT) at a significance level of 0.05 with maximum trees depth = 2, minimum cases in parent node = 2, and minimum cases in child node = 1. To test which background category most influences variable Y, a one-way variance test (One-way ANOVA) will be conducted at a significance level of 0.05. However, before the hypothesis testing is carried out, each background category must first be known whether each background category has a difference in variance or is in a homogeneous condition, which is shown in Table VI.

Table VI provides information on the following matters:

1. First, from the results of the data analysis for the homogeneity test between the Y variable and the background of the length of time in the congregation, it can be seen that the data taken from respondents is distributed homogeneously because the $p\text{-value} = 0.685 > 0.05$.
2. Second, from the results of the data analysis for the homogeneity test between variable Y and work background, it can be seen that the data taken from respondents is distributed homogeneously because the $p\text{-value} = 0.849 > 0.05$.
3. Third, from the results of the data analysis for the homogeneity test between variable Y and the background of the involvement of the assembly, it can be seen that the data taken from respondents is distributed homogeneously because the $p\text{-value} = 0.406 > 0.05$.

After it is known that the characteristics of the respondents consist of the same variants as the endogenous variables, a hypothesis test can be carried out using Classification and Regression Trees (CRT).

TABLE VI: BACKGROUND HOMOGENEITY TEST WITH ENDOGENOUS

		Levene statistics	df1	df2	Sig.
Long time in congregation	Based on mean	3.224	39	281	<0.001
	Based on median	0.872	39	281	0.689
	Based on Median and with adjusted df	0.872	39	160.707	0.685
	Based on trimmed mean	2.669	39	281	<0.001
Work	Based on mean	2.165	39	281	<0.001
	Based on median	0.753	39	281	0.857
	Based on Median and with adjusted df	0.753	39	158.463	0.849
	Based on trimmed mean	1.794	39	281	0.004
Assembly involvement	Based on mean	4.347	39	281	<0.001
	Based on median	1.047	39	281	0.401
	Based on median and with adjusted df	1.047	39	189.055	0.406
	Based on trimmed mean	3.487	39	281	<0.001

TABLE VII: SURROGATES

Parent node	Independent variable		Improvement	Association
0	Primary Surrogate	Assembly involvement	21.691	
		Work	14.271	0.225
		Long time in congregation	0.624	0.011
1	Primary	Work	7.609	
3	Primary	Long time in congregation	5.406	
4	Primary	Long time in congregation	1.422	
2	Primary	Work	1.988	
5	Primary	Assembly involvement	1.515	
	Surrogate	Long time in congregation	0.000	0.053
6	Primary	Assembly involvement	0.703	

Growing method: CRT

Dependent variable: Confirmation of spiritual blessings for the elect based on Ephesians 1:3–14

Table VII shows that the job variable becomes the root node or root node which is at the top of the regression tree. This shows that the background of involvement in the assembly is the most dominant background category in forming the Confirmation of spiritual blessings for the chosen people based on Ephesians 1:3–14 in the GKSI congregation in South Sulawesi (Y). It is known that the background of the involvement of the assembly is able to improve by 21.691 points from the condition of Confirmation of spiritual blessings for the chosen people based on Ephesians 1:3–14 in the GKSI congregation of South Sulawesi (Y). Lastly, it is known that the background of the involvement of the assembly is affirmed by 100% of respondents with a score of 23.909 points.

Thus, from the hypothesis testing carried out, it can be concluded that the third hypothesis proposed. It is suspected that the dominant background category that determines the confirmation of spiritual blessings for the chosen people based on Ephesians 1:3–14 in the GKSI South Sulawesi congregation is the length of time they have been a member of the congregation declared rejected. Because the dominant background is the involvement of the assembly.

5. RESEARCH DEVELOPMENT RECOMMENDATIONS

The researcher hopes that this research can be developed by users of the Indonesian Faithful Christian Church (BPS-GKSI), especially the South Sulawesi BPW, to improve the understanding of

the congregation in the South Sulawesi region. This research can be developed in other parts according to needs.

6. CONCLUSION AND SUGGESTIONS

The understanding of the GKSI South Sulawesi congregation regarding spiritual blessings based on Ephesians 1:3–14 is at a high level based on research findings, therefore it is maintained and improved by conducting seminars, coaching both directly and online.

Seminars and coaching are not only for God's servants and the congregation, but for the entire congregation so that the level of understanding of spiritual blessings is maintained.

The administrators of the South Sulawesi region can carry out Bible study as jointly determined.

CONFLICT OF INTEREST

The authors declare that they do not have any conflict of interest.

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