

Position, Union, and Identification With Christ (Defining the Terms)

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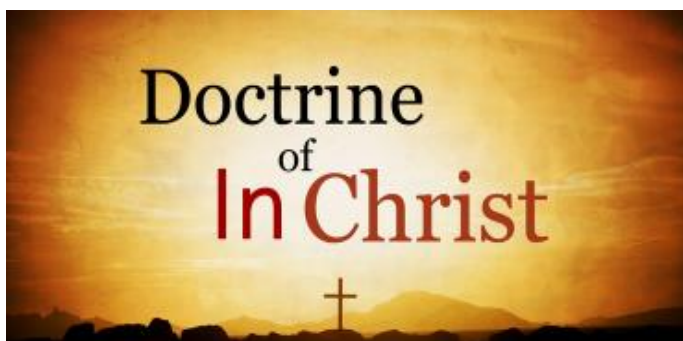
A sinner who comes to simple faith in Christ alone for salvation and the promise of eternal life (John 6:47) has no idea of the deeper, spiritual, and theological transaction that occurs the moment he believes in Christ. Only after one grows in their understanding of this “so-great salvation” (Heb. 2:3) can they come to appreciate, in even a greater way, what God has done for them. Behind our salvation experience is the truths regarding our position, union, and identification with Christ. I want to give a summary of these wonderful union and positional truths in this study.

Everything begins with the work of the Holy Spirit. When through faith in Christ (Gal. 3:26) a believer is placed “in Christ” by the baptizing work of the Holy Spirit (1 Cor. 12:13; Gal. 3:27), a spiritual baptism (immersion) occurs. In this saving, spiritual baptism, the believer is completely identified (fully submersed) with Christ’s saving and sanctifying work. This spiritual baptism (“there is one baptism” - Eph. 4:5) occurs “through faith in the operation of God” (Col. 2:12). This means that when a believing sinner places faith in Christ, they pass through a spiritual operation that brings them out of the realm of spiritual death into spiritual life (John 5:24) with all of the accompanied blessings being communicated to them by the Spirit (John 3:8; 7:37-38; Acts 1:5, 8; Eph. 1:13; Titus 3:5-7; 2 Thess. 2:13; 1 Peter 1:2). There are two specific results that come about through this spiritual operation and saving transaction of the Holy Spirit.

**The baptizing
work of the
Holy Spirit**

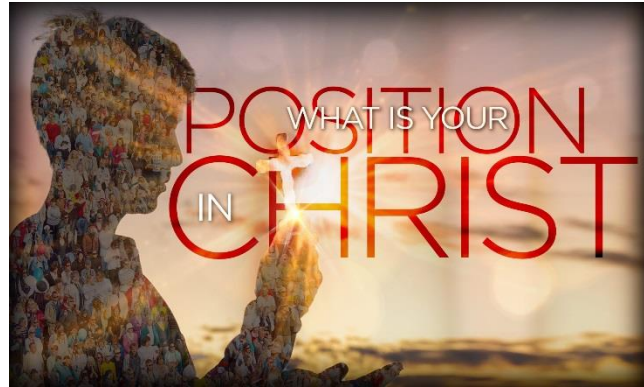
First, the believer is brought into a living, spiritual *union* with Christ and therefore shares all the spiritual blessing that flows out of this union and relationship with Christ within the heavenlies, which is God's throne room (Eph. 1:3; 2:5). Second, the believer also receives a new *position* of access and acceptance, which consists of a legal declaration of acquittal or forgiveness (Eph. 1:7; Col. 2:13-14), justification, and righteousness (Phil. 3:9; Rom. 3:24) before God's presence because of their risen union with Christ and His priestly ministry and advocacy work (Rom. 4:25; 5:9-10; 8:33-34; Heb. 7:25; 1 John 2:1-2). Therefore, the meaning of being "in Christ" speaks of the believer's union with Christ and position he shares with Christ in the heavenlies (God's throne room).

But a Christian friend once asked: "What good is a position if we don't practice it?" This is certainly true. We must remember that the union and position in Christ that God's children possess in the heavenlies within God's throne room (Eph. 1:3; 2:5) is also to be experienced on earth as we share Christ's life on a daily basis (Eph. 3:17). We not only share Christ's life in Heaven but also on earth (Col. 1:27; Gal. 2:20). All the spiritual riches we have in Christ in the "heavenlies" is to translate to the "earthlies" since we share a living, vital, and life-transforming union with Christ during our earthly journey.



The oft-repeated preposition phrase attributed to God's New Testament saints is that they are "in Christ" (1 Cor. 1:2; Eph. 1:1; Phil. 1:1; Col. 1:2; 1 Pet. 5:14) which in a general way refers to a place of position, perfection, preservation, possession, privilege, power, and provision. This very important and all-encompassing phrase points to the three, primary, Biblical teachings of the believer's POSITION, UNION, and therefore IDENTIFICATION with Christ. It's these three Biblical truths that work together and give us an understanding of what it means to be in Christ.

We begin with the believer's **POSITION** in Christ. Position specifically means that we have a place of access, acceptance, and authority within the heavenlies, the throne room of God, which is the place where God has "made us accepted in the beloved" (Eph. 1:6)



– God's beloved Son. This means that we have a position of acceptance in the presence of the Heavenly Father through our standing in Christ. For this reason, we must never again fear God's condemnation or wrath (Rom. 8:1).

Since the Father is satisfied with His Son's death (1 John 2:2; 4:10), He is also satisfied with us. This is because we are united to Christ, sharing in His saving benefits through our union with His death and resurrection. Our union with Christ results in the believer having legal and positional forgiveness ("in whom we have redemption through his blood, the forgiveness of sins..." (Eph. 1:7). It results in the Gospel believer possessing judicial acceptance and nearness to God (Eph. 2:3), instead of separation, wrath, and condemnation. Since we have full acceptance in the throne room of God's impeccable light, holiness and righteousness (1 Tim. 6:16; Ps. 104:2), through our position in Christ, the Heavenly Father is no longer angry with us. Instead, He fully and forever accepts us and in His reckoning, we are as close to Him as His own Son.

"Nearer, nearer, nearer to God I cannot be;
For in the person of His Son, I am as near as He.
Dearer, dearer, dearer to God I cannot be;
For in the person of His Son, I am as dear as He."

Because of this positional nearness to the Father, which pertains to our full and final acceptance in God's presence, we can "draw near with a true heart in full assurance of faith" (Heb. 10:22). This means we can approach God through prayer and intimacy, knowing that the Father has accepted us, loves us, and wants to fellowship

with us. In other words, the new awareness of our positional nearness and acceptance before God (Eph. 6:15) should result in a practical nearness and fellowship with God (James 4:8), where we “come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:16).



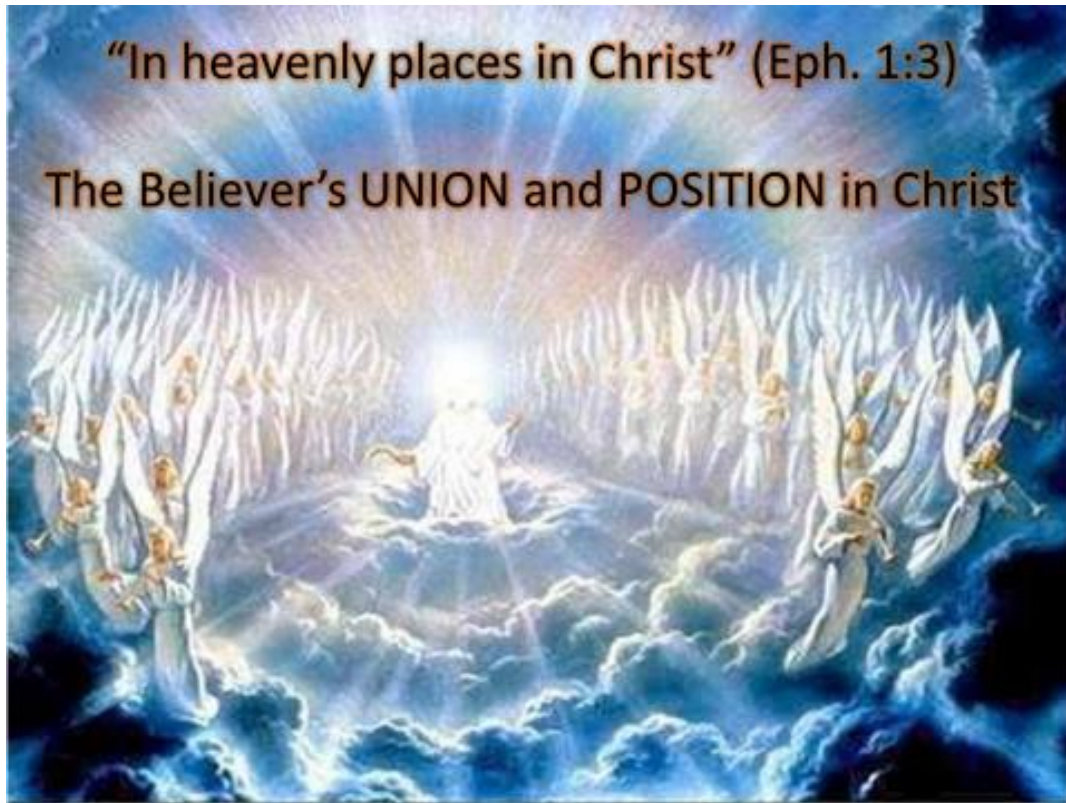
Our position or standing of acceptance before God actually flows out of what is termed as our spiritual **UNION** with Christ. This means that we share in the experience of Christ’s death, burial, and resurrection life and receive the spiritual benefits from this life-giving and life-changing union. Paul sees

us as dying with Jesus, being buried with Jesus, and being raised and living with Christ, possessing a new birth, new victory, and new life (Romans 6:1-6; Gal. 2:20; 5:24).

Charles Baker remarks:

“But thus being ‘in Christ’ the believer is made to share in the whole history of Christ’s passion, burial, resurrection, ascension, and glorification.”

All of our spiritual privileges and blessings flow forth from our union with Christ (His death, burial, resurrection and ascension). In other words, all of our spiritual blessings originate from this shared relationship with Christ. Because we share a union with Christ within the heavenlies (God’s throne room), the Father sees us as having passed through the death, burial, resurrection, and glorification of His Son, which provides us with all of our saving and sanctifying blessings before God’s presence (Eph. 1:3; 1 Cor. 1:30). The concept of our union with Christ is explained in various ways: “together with Christ” (Eph. 2:5) and “joint-heirs with Christ” (Rom. 8:17), which means we become a joint-participant in Christ’s death, burial, resurrection and ascension, and therefore become partakers (2 Pet. 1:4; Col. 1:12-13) or co-sharers in everything that Christ possesses and has provided for us.



According to the Divine viewpoint, according to God’s reckoning or legal records, every Gospel believer has jointly shared and participated in the death, burial, resurrection, and ascension of Christ (Rom. 6:1-15; Eph. 1:3; 2:5). As a result, they receive all of the saving and sanctifying blessings that originate from this shared relationship with Christ in the heavenlies (union truth) and therefore receive a positional acceptance before God’s throne forever, which is referenced as standing in grace (Rom. 5:2). As a result of our union with Christ, we have a position of acceptance before the Heavenly Father. Think of it, God accepts you forever! For instance, because we receive Christ’s very own imputed righteousness, through union with Him, this results in a righteous position or standing before God (Rom. 4:6). The same is true regarding our positional forgiveness, justification, redemption, and sanctification before God (Rom. 3:24; Rom. 5:9; 1 Cor. 1:30; Eph. 1:7; Col. 1:14).

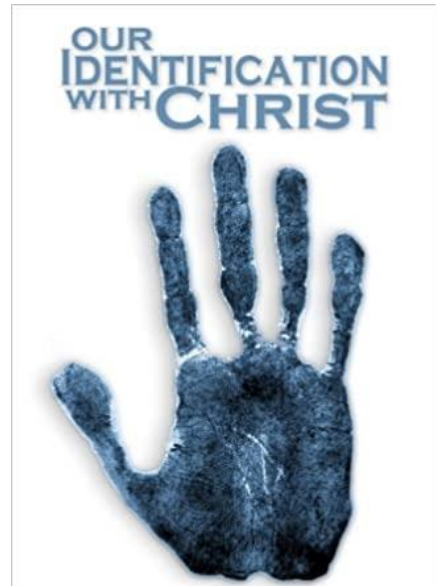
According to God’s legal or judicial records, these spiritual blessings related to salvation are transferred to us through our union with Christ’s death, burial, resurrection, and ascension. According to the Biblical teaching of God’s reckoning (what God counts as being true – Rom. 4:3, 6, 11, 22-24; 6:6; James 2:23), both union and positional truths emphasize WHERE we are (“in heavenly places in Christ” – Eph. 2:6; Col. 3:3) and WHAT we have (“all spiritual blessings” – Eph. 1:3). This is because positional and union truth are closely related spiritual concepts which synergistically work together in the heavenlies, transferring all of all our spiritual wealth and privileges to us and granting us full and final acceptance before the Father.



Yes, we share a union with Christ in the heavenlies which results in the provision of every spiritual blessing that we need for salvation and sanctification (Eph. 1:3; Rom. 6; 1 Cor. 1:30). Our part is to “know” these wonderful truths (Rom. 6:6), “reckon” or count these things as being true (Rom. 6:11), and “yield” (Rom. 6:13, 19) to God. This simply means that we need to act upon these truths by faith and apply them to our daily lives through confident prayer and reliance upon God and His promises (Eph. 6:10-18).

Of course, being united to Christ, possessing a union with Him, is compared to being married to Christ (Rom. 7:4). This is to be a lifelong, loving, intimate relationship and fellowship with our blessed Lord (“That I may know him” - Phil. 3:10). The spiritual blessings we share with Christ in view of our union with Him are not only saving and sanctifying but also satisfying (John 4:14; 10:10) as we experience spiritual intimacy with Christ. Jesus asks His children to “abide in me” (John 15:4) which means to experience our relational union with Him intimately, lovingly, Scripturally, fruitfully, joyfully, and prayerfully (John 15:7-12). The spiritual relationship of the “vine and branches” that we have with Christ is not only for the purpose of fruitful living, but also the enjoyment of living, as we share our life with Christ (Gal. 2:20).

IDENTIFICATION with Christ is a reflection of both our union and position in Christ. The meaning of identification speaks of a person's association, recognition, and therefore identity with the saving and sanctifying work of Jesus Christ (His death, burial, resurrection, and ascension). Identification with Christ means that we possess an unending, indissoluble union with Christ, which results in every Gospel believer receiving all of his spiritual riches in Christ (Eph. 1:3; 3:8; Col. 1:27; 2:2). Our identification with Christ also results in our heavenly position of access, authority, and privilege before God (Rom. 5:2).



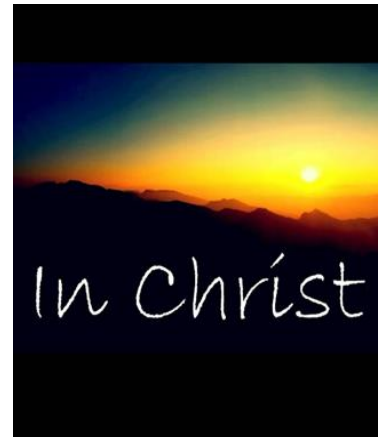
First, identification points to our *union* with Christ, sharing our spiritual life with Christ – His death, burial, resurrection, and ascended life. The Bible repeatedly teaches that we have been spiritually identified with Christ's death, burial, resurrection, and ascension in the heavenlies (Rom. 6:1-15; Gal. 2:20; Eph. 1:3, 19-24; Phil. 3:10; Col. 2:12-13; 3:1-3; Gal. 5:24). This means that we are recipients of all Christ's saving and sanctifying work and are "complete in him" (Col. 2:10), possessing all the spiritual riches in Christ that are necessary for our deliverance from the penalty and power of sin, and finding our complete sufficiency in Him (2 Cor. 3:5; 9:8).

Second, identification truth also points to our positional standing before God in Christ whereby we "have access" (Eph. 2:18), "access by faith into this grace wherein we stand" (Rom. 5:2), and "in whom we have boldness and access with confidence by the faith of him" (Eph. 3:12). The Bible teaches that we are identified with Christ before God's throne which means the Heavenly Father sees us as He sees Christ (righteous, sinless, and perfect). The Heavenly Father accepts us as being forgiven and righteous from a legal and judicial perspective because we are spiritually identified with Christ before the

Father's presence, sharing the spiritual riches that come from His death, burial, resurrection, and ascension.

Everything that Christ is and every spiritual blessing that Christ freely gives to us (Rom. 3:24; 8:32; Rev. 22:17), through His death and resurrection, is ours to claim because of our positional identification with Christ before God's throne. We are fully and completely identified with the person and work of Jesus Christ in the heavenlies which allows God to accept us in His Beloved Son (Eph. 1:6). We have been spiritually identified with Christ in the heavenlies (God's throne room) which is the PLACE and origin of our salvation and sanctification for it's here where we are "blessed with all spiritual blessings in heavenly places in Christ Jesus" (Eph. 1:3). But it's equally true that we are also identified with Christ here on earth, as we share our union with Him, which is where we PRACTICE living out our salvation and sanctification in newness of life (Rom. 6:4; 7:6).

In Scripture, the doctrine of position often speaks of our privilege, access and acceptance that we have before God's throne (Rom. 5:2; Eph. 1:6; 2:18; 3:12) which flows forth from our union relationship that we possess with Christ. We could not have a position in Christ without first possessing a union with Christ in the heavenlies (the spiritual experience of the believer's existence within God's throne room). Both position and union truths are explained as being "in



Christ." In summary, when we are in Christ, it means that we have been united to Christ, share in His death and resurrection life, becoming recipients of every spiritual blessing that He offers to us, and therefore receiving a legal or forensic position of acceptance before the Father, in the "heavenly sanctuary" (Heb. 8:5; 9:23) through Christ's High Priestly ministry (Rom. 8:33-34; Heb. 7:25).

Dr. Lewis Sperry Chafer said:

“To be in Christ means to be a partaker of all that Christ has done, all that He is, and all that He will ever be.”

Being “in Christ” points to the believer’s position of acceptance before God’s throne which occurs through his shared union, togetherness, or relationship with Christ. The meaning of being “in Christ” (1 Cor. 1:2) and “with him” (Col. 2:12-13) or “with Christ” (Col. 3:3), “hid with Christ” (Col. 3:3), and “Christ, who is our life” (Col. 3:4) are used interchangeably in Scripture for they are teaching the same thing. Being “in Christ” would also mean that Christ is in us (Gal. 2:20). You cannot have one without the other (“ye in me, and I in you” - John 14:20). Think of it this way, you cannot be “in Christ” without having “Christ in you” (Col. 1:27). Both are conveying the same spiritual truths of sharing Christ’s life. Union truth means that we dwell in Christ and Christ dwells in us. We share our life with Christ and receive of His full spiritual provisions for salvation, sanctification, and service (John 15).

The various phrases such as “dwelleth in me, and I in him” (John 6:56); “Ye in me and I in you” (John 14:20); “Abide in me, and I in you” (John 15:4); “I in them, and thou in me” (Jon 17:23); “if Christ be in you” (Rom. 8:10); “Christ in you” (Col. 1:27); “crucified with Christ;” Christ liveth in me” (Gal. 2:20); “Christ be formed in you” (Gal. 4:19); “Jesus Christ is in you” (2 Cor. 13:5); “Christ may dwell in your hearts by faith” (Eph. 3:17) and “joint-heirs with Christ” (Rom. 8:17) are referencing *union* truth, which refers to our togetherness with Christ, sharing Christ’s experience and life, being spiritually identified to Christ’s death and resurrection life as taught in Romans 6. This union relationship with Christ actually results in crucifixion or death to the old self (Rom. 6:6; Gal. 2:20; 5:24), the new birth (Eph. 2:5; Col. 2:13; Rom. 6:11, 13), and sanctification as we share Christ’s resurrection power and life (Rom. 6:1-14; Phil. 3:10). This is what it means to be in Christ.

“Dying with Jesus, by death reckoned mine;
Living with Jesus a new life divine;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am Thine.
Moment by moment I’m kept in His love,
Moment by moment I’ve life from above;
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am Thine.”

So, the prepositional phrase of being “in Christ” speaks of *union* truth or how believers share in Christ’s saving work and experience His sanctifying life in their own daily living, while sharing Christ’s resurrection life (Rom. 8:1-2; 2 Cor. 2:14; 11:3; Gal. 2:4; Col. 2:7; 2 Tim. 2:1; 3:12; Phil. 6, 8; 1 Pet. 5:14). In other words, being “in Christ” means being “alive unto God” (Rom. 6:13), which means that we now have spiritual life through our union with the risen Christ, experiencing His life and ministry in our own hearts on a daily and moment-by-moment basis.

The phrase “in Christ” can be a general reference to our *position* in Christ (our access, acceptance, and authority before God’s throne) and everything that we possess before God’s throne, our complete salvation, sanctification, satisfaction, strength, and supply (“the things that are above” – Col. 3:1-2), since we share a heavenly *union* with Christ and have become recipients of His completed work (death and resurrection). Being “in Christ” is a heavenly place (God’s throne room) where we share in the spiritual riches of grace that have been transferred to us through our saving and sanctifying union with Christ (Rom. 3:24; 8:1, 39; 1 Cor. 1:2, 30; 2 Cor. 5:17; Gal. 2:16; 3:28; 6:15; Eph. 1:4; 2:10, 13; Phil. 3:9; Col. 1:27; 2:10; 3:3; 2 Tim. 1:9; 2:10; 2 Thess. 4:16; Jude 1).

Of course, as wonderful and marvelous as our heavenly union and position in Christ might be, we can also be sure that being “in Christ” has practical

implications for us down here on earth. This same “in Christ” position and union (identification with Christ) should be experienced on earth as we walk by faith in the crucified and risen Son of God (Gal. 2:20) and claim all of our spiritual riches we have through this “in Christ” relationship.

Summary

Being “in Christ” involves a **PLACE** (God’s heavenly throne room – Eph. 1:3; Col. 3:1), a **PERSON** (Jesus Christ – the Beloved – Eph. 1:3, 6; 2:6), a **PARTNERSHIP** (sharing the spiritual riches and benefits that are communicated to us through our death and life-giving union with Christ – Rom. 6:1-6; 3:25; 8:1-2; 1 Cor. 1:2, 30; Gal. 5:24; Eph. 1:3; 2:5-6; 2:13), a **POSITION** (access, acceptance, and authority before God’s presence – Eph. 1:6; Eph. 1:19-23; Rom. 5:2; Eph. 2:18; 3:12) and a daily **PRACTICE** (John 15:5; Gal. 2:20; Rom. 8:13; Col. 3:5). Being “in Christ” emphasizes **WHERE** we are (our spiritual sphere of existence in Christ before the throne of God - Eph. 1:3; 2:6), **WHO** we are (2 Cor. 5:17 – a new creation), and **WHAT** we have (Eph. 1:3, 7; 2:7 – the riches of His grace).

The union and positional truths that Paul taught are the bedrock of New Testament Christian living. If a believer in Christ is to live a life pleasing to God, the understanding and application of these truths are essential.

OVERLAPPING

There is often overlapping in the meaning and understanding of union and positional truth. This is because our position of acceptance and authority we possess before God’s throne is the result of our union with Christ, since all of our spiritual blessing originate from our togetherness with Christ. Therefore, both position and union with Christ are inseparably tied together in the heavenlies (Eph. 1:3) and they are both experienced in our daily lives on earth at the same time (Gal. 2:20). Being “in Christ” is a general phrase that is a combined reflection of both our positional acceptance before God based upon our union with Christ and the subsequent blessings that flow from this relationship.



Sometimes the legal aspect of our “in Christ” union and position is emphasized whereby the believer’s records in Heaven are changed from one of condemnation (John 3:18) to one of positional justification, righteousness, redemption, and perfect sanctification/holiness (Rom. 3:24, 28; 8:1, 39; 1 Cor. 1:30; Gal. 2:16; Phil. 3:9; Jude 1). The words “counted” (Rom. 4:3) and “imputeth” (Rom. 4:6) are banking terms (to put to one’s account) and describe this legal or judicial change from a previous record of unrighteousness to a perfect standing and position of righteousness before God.

Through our union with Christ, we receive a new position in Christ within God’s heavenly throne room and presence, which is a legal declaration of pardon, perfect righteousness, and positional forgiveness which lasts forever. This is because Jesus Christ is “able to them to the uttermost (completely, entirely, forever) that come unto God by him, seeing he ever liveth to make intercession for them” (Heb. 7:25). Christ represents us before the Father’s throne and since we are “in Christ” sharing the spiritual benefits of His death and resurrection (forgiveness, righteousness, justification, redemption), we are legally justified in the Father’s presence and therefore have nothing to fear regarding our salvation and eternal destiny.

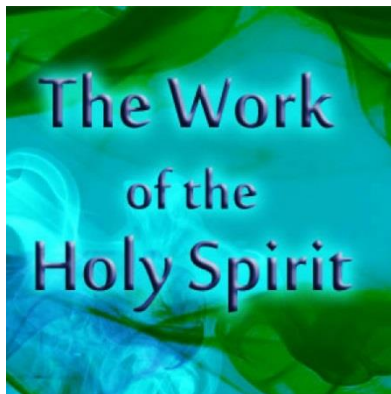
At other times in Scripture the “in Christ” union and position aspect is emphasized which deals with the victory and transformation side of our Christian experience (Romans 6:1-15; 8:1-4). Often there is a dual understanding of being “in Christ,” which points to the believer’s identification with Christ’s saving and sanctifying work through their union and position with Christ within the heavenlies (God’s throne room), and the practical outworking of this position



and union experience with Christ upon earth for Paul stated, “the life which I now live in the flesh I live by the faith of the Son of God” (Gal. 2:20).

In short, you cannot have a position in Christ, a legal acquittal, righteous standing and justification before God, without possessing union with Christ, since all of our spiritual blessings flow out of our spiritual union (togetherness) with Christ. In the same way, you cannot possess union with Christ, sharing the spiritual riches that come from Christ, without having a position of acceptance and authority in Christ for this is the direct result and inevitable, spiritual outcome of possessing union with Christ (Eph. 1:19-23). The phrase “in Christ” often encompasses both these spiritual realities because our shared union and position with Christ are linked together in the heavenlies (God’s throne room) and they are experienced in our daily lives down here on earth.

“Tis done—the great transaction’s done;
I am my Lord’s, and He is mine;
He drew me and I followed on,
Rejoiced to own the call divine.”



But how does this glorious and life-changing transaction happen? It occurs when the Holy Spirit places the believer in union with Christ as promised by Christ Himself (John 14:16-20) and taught elsewhere in Scripture (Rom. 6:3-5; 7:6; Gal. 3:27; 1 Cor. 12:13; Col. 2:12-13), positioning the believer in Christ to experience His salvation and sanctification. This is termed as the baptizing work of the Holy Spirit which is the saving ministry of the Holy Spirit that incorporates us into the body of Christ (1 Cor. 12:13), essentially immersing us in Christ, and therefore spiritually identifying us with Christ and all of His saving and sanctifying work. According to God’s reckoning or legal records, we are already

in Heaven sharing a position of forgiveness, justification, authority, privilege, sanctification, and victory with Jesus Christ, God's Son.

In essence, we are living in the heavenlies (God's throne room) with God's Son (in spiritual union with Him) and therefore receive all the spiritual wealth that Christ provides for us through His death, resurrection, and ascended life ("who hath blessed us with all spiritual blessings in heavenly places in Christ" – Eph. 1:3). Of course, these heavenly blessings that originate from our union with the heavenly Christ before God's throne reach down to our earthly and human existence, where we also experience the indwelling union of Christ's presence in our hearts and lives ("that Christ may dwell in your hearts by faith" - Eph. 3:17).



As previously summarized, the Biblical concept and teaching of our heavenly *position* in Christ (Eph. 1:3) and *union* or togetherness with Christ in the heavenlies (Eph. 2:6) overlap in many ways and essentially are referencing the same spiritual truth and transaction that occurs at the time of our salvation. *Position flows out of union*. In other words, because of our togetherness (union) with Christ in the heavenlies (Eph. 2:5-6), we are now *positioned* in Him ("And be found in him" - Phil. 3:9), *identified* with Him ("If ye then be risen with Christ" - Col. 3:1), *standing* in Him ("the grace wherein ye stand" - Rom. 5:2) and therefore a recipient of all the spiritual blessings and benefits that flow from Christ "in heavenly places" (Eph. 1:3).

Our heavenly position in Christ flows out of our union with Christ but both are inseparably bound together within the heavenlies (Eph. 2:5) and reveal what it means to be in Christ. To be "in Christ" means to be in union with Christ (being a recipient of all His spiritual blessings) and being in union with Christ results in a position of legal or judicial acceptance before God as well as a state of sanctification, victory, and authority over the world, the flesh, and the devil

(Eph. 1:10-20, 22). We are summoned to walk by faith in view of the crucifixion we have already passed through (defeating the old, sinful self – Rom. 6:6; Gal. 5:24) and the resurrection life we now share with Christ (Rom. 6:8; Phil. 3:10) through our spiritual identification with Him.

Galatians 2:20 again reminds us:

“I am (have been) crucified (co-crucified) with Christ: nevertheless I live; yet not I, but Christ liveth in me (co-risen with Christ): and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

According to the reckoning of God (God’s records), when believing on Christ, we enter into the experience of a co-crucifixion with Christ which means that our old, sinful self is positionally put to death (Rom. 6:6; Gal. 5:24). Our slave relationship to sin (Rom. 6:2,7, 11) and God’s Law (Rom. 7:4, 6) is also terminated or put to death. When we express faith in Christ we are born again (John 3:3, 7; Titus 3:5) by the Holy Spirit through our identification with Christ’s risen life (Rom. 6:11, 13). Better yet, we are born free! We are freed from sin’s mastery and also freed from the law’s legalism. We no longer must live enslaved to sin or legalism (man’s human power and efforts) which cannot save us from hell or deliver us from sin’s power. This is why John Bunyan wrote:

“Run, John, run, the law commands
But gives us neither feet nor hands,
Far better news the gospel brings:
It bids us fly and gives us wings!”

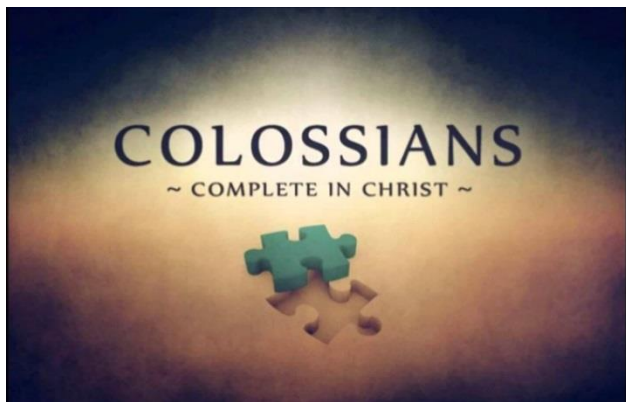
Dearly beloved, we are called to draw upon the spiritual riches and privileges that flow from our union and position in Christ. Our victory does not lie in the way of human effort and legalism (“yet not I” – Gal. 2:20) but in the way of grace which is manifested in our union with Christ’s death and resurrection. In the context of our union with Christ’s death and resurrection life, Paul reminds us that “we are not under the law, but under grace” (Rom. 6:15). This

means that union and positional truth is grace truth presented for the Grace Dispensation. The teaching of our union, position, and identification with Christ is part of God's New Covenant provision for Church Age saints, which brings reassurance to our hearts regarding God's perfect salvation and provision for sanctification.

Philippians 2:13

"For it is God which worketh in you (our union with Christ) both to will and to do of *his* good pleasure" (our sanctification through Christ).

"By various maxims, forms, and rules
That pass for wisdom in the schools,
I sought my passions to restrain;
But all my efforts proved in vain.
But since my Saviour I have known
My rules are all reduced to one,
To keep my Lord by faith in view,
This strength supplies and motive too."



Once again, the phrase "complete in him" (Col. 2:10) speaks of how the believer possesses every saving and sanctifying spiritual blessing because of his union and position in Christ. From Christ's death, resurrection, and ascended life we have been given an exalted position with Christ and through our union with Him we experience the riches of this position in our daily living, which is partly described as "the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*" (Ephesians 1:19-20). The Bible teaches that all things are placed under Christ's feet (Eph. 1:22) and we share in this victory also in view of our heavenly union and position in Christ.

Yes, our union, identification, and position in Christ gets down to where we live and struggle with sin. God's power is shared with His saints, the same power that raised Jesus Christ from the dead! Yes, it's this same power that resides in Christ right now "in the heavenly places" (God's throne room) but is also given "to usward who believe" (Eph. 1:19), which means it is shared with His saints through their risen union, identification, and exalted position in Christ. We have no excuse to live in sinful rebellion, failure and defeat when we tap into our riches in Christ.

**Walk in Newness
of Life
(Romans 6:4)**



“New life in Christ
Abundant and free
What glories shine
What joys are mine
What wondrous blessings I see.
My past with its sin
The searching and strife forever gone
There's a bright new dawn
For in Christ I have found new life!”