

The Riches of Grace in Christ Jesus

(33 Divine Accomplishments in and for the Sinner
upon Believing on the Lord Jesus Christ)

by Lewis S. Chafer

In considering the Bible doctrine of salvation it is important to distinguish between those things which have already been done for all, and those things which are done for the individual at the instant he believes. The sum total of that which has been done for both classes constitutes "the riches of grace in Christ Jesus." But the things divinely accomplished at the instant of believing alone form that aspect of salvation which is already accomplished in and for the one who believes. This is salvation in its past tense aspect, i.e., salvation from the guilt, penalty and condemnation of sin. This portion of the doctrine of salvation, like the other tense aspects, includes only what God is said to do for man, and nothing whatsoever that man is said to do for God, or for himself. There is an important distinction to be made, as well, between the drawing, convincing work of the Spirit for the unsaved when He convicts of sin, righteousness and judgment, and "the things that accompany salvation." The former is the work of God in bringing the unsaved who are blinded by Satan (2 Cor. 4:3,4) to an intelligent decision for Christ; the latter is the outworking of that salvation after they believe. So, also, there is a difference to be noted between the work of God in the past tense aspect of salvation and the growth and development of the one who is thus saved. He is to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." He is to be "changed from glory to glory." These, too, are divine undertakings for the individual, and are in no way a part of that which is wrought of God the moment one believes.

Most of the great doctrinal epistles of the New Testament may be divided into a general two-fold division: namely, first, that which represents the work of God already accomplished for the believer, and, second, that which represents the life and work of the believer for God. The first eight chapters of Romans contain the whole doctrine of salvation in its past and present tense aspects: the last section, beginning with chapter twelve (chapters nine to eleven being parenthetical in the present purpose of God for Israel) is an appeal to the saved one to live as it becomes one thus saved. This section opens with the words, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Such a manner of life is naturally to be expected from the one who has been divinely changed. It is a "reasonable service." So the entire closing section of Romans is an exhortation to that manner of life befitting one who is saved.

The first three chapters of Ephesians present the work of God for the individual in bringing him to his exalted heavenly position in Christ Jesus. Not one exhortation will be found in this section. The helpless sinner could do nothing to further such an undertaking. The last section, beginning with chapter 4, is altogether an appeal for a manner of life befitting one raised to such an exalted heavenly position. The first verse, as in the opening words of the hortatory section of Romans, is an epitome of all that follows: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

The first two chapters of Colossians reveal the glory of the Son of God and the believer's present position as identified with Him in resurrection life. This is followed by the two closing chapters, which are an appeal that may again be briefly condensed into the first two verses of the section: "If ye then be risen with Christ, seek those things which are above, where

Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3: 1-2).

It is important to note the divine order in presenting these most vital issues. The positions to which the believer is instantly lifted by the power and grace of God are always mentioned first and without reference to any human merit or promises. Following this is the injunction for a consistent life in view of the divine blessing.

It is obvious that no attempt to imitate this manner of life could result in such exalted positions; but the positions, when wrought of God, create an entirely new demand in life and conduct (in the Word of God these demands are never laid upon unregenerate men). Such is always the order in grace. First, the unmerited divine blessing; then the life lived in the fullness of power which that blessing provides. Under the law varying blessings were given at the end according to the merit: under grace full measure of transformation is bestowed at the beginning and there follows an appeal for a consistent daily life. It is the divine purpose that a Christian's conduct should be inspired by the fact that he is already saved and blessed with all the riches of grace in Christ Jesus, rather than by the hope that an attempted imitation of the Christian standard of conduct will result in salvation.

In turning to the Scriptures to discover what it has pleased God to reveal of His saving work in the individual at the instant he believes, it will be found that there are at least thirty-three distinct positions into which such an one is instantly brought by the sufficient operation of the infinite God. All of these transformations are superhuman, and, taken together, form that part of salvation which is already the portion of every one who has believed. Of these thirty-three positions at least five important things may be said:

First, They are not experienced. They are facts of the newly created life out of which most precious experiences may grow. For example, justification is never experienced; yet it is a new eternal fact of divine life and relationship to God. A true Christian is more than a person who feels or acts on a certain high plane: he is one who, because of a whole inward transformation, normally feels and acts in all the limitless heavenly association with his Lord.

Second, The Christian positions are not progressive. They do not grow, or develop, from a small beginning. They are as perfect and complete the instant they are possessed as they ever will be in the ages to come. To illustrate, sonship does not grow into fuller sonship, even though a son may be growing. An old man is no more the son of his earthly father at the day of his death than he was at the day of his birth.

Third, These positions are in no way related to human merit. It was while we were yet sinners that Christ died for the ungodly. There is a legitimate distinction to be made between good sons and bad sons; but both equally possess sonship if they are sons at all. God is said to chasten His own because they are sons, but certainly not that they may become sons. Human merit must be excluded. It cannot be related to these divine transformations of grace; nor could they abide eternally the same if depending by the slightest degree on the finite resources. They are made to stand on the unchanging Person and merit of the eternal Son of God. There are other and sufficient motives for Christian conduct than the effort to create such eternal facts of the divine life. The Christian is "accepted (now and forever) in the beloved."

Fourth, Every position is eternal by its very nature., The imparted life of God is as eternal in its character as its Fountain Head. Hence the Word of His grace: "I give unto them eternal

life and they shall never perish." The consciousness and personal realization of such relationship to God may vary with the daily walk of the believer; but the abiding facts of the new being are never subject to change in time or eternity.

Fifth, These positions are known only through a divine revelation. They defy human imagination, and since they cannot be experienced their reality can be entered into only by *believing* the Word of God. These eternal riches of grace are for the lowest sinner who will only *believe*.

That God may in some measure be glorified, some, if not all, of these positions are here given. "The half has never been told." The reader is humbly invited to remember that these things are now true of each one who believes, and if there should be the slightest doubt as to whether he has believed, that question can be forever settled even before the following pages are read:

I. In the Eternal Plan of God:

1. Foreknown

Rom. 8:29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

1 Pet. 1:2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

2. Elect [of God]

1 Thess. 1:4. Knowing, brethren beloved, your election of God.

1 Pet. 1:2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Rom. 8:33. Who shall lay anything to the charge of God's elect? It is God that justifieth.

Col. 3:12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.

Titus 1:1. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness.

3. Predestinated

Eph. 1:11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Rom. 8:29-30. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he

did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Eph. 1:5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

4. Chosen

Matt. 22:14. For many are called, but few are chosen.

1 Pet. 2:4. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.

5. Called

1 Thess. 5:24. Faithful is he that calleth you, who also will do it.

II. Reconciled:

1. Reconciled by God.

2 Cor. 5:18-19. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Col. 1:20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

2. Reconciled to God.

Rom. 5:10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

2 Cor. 5:20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

III. Redeemed:

1. Redeemed by God.

Col. 1:14. In whom we have redemption through his blood, even the forgiveness of sins.

1 Pet. 1:18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.

Rom. 3:24. Being justified freely by his grace through the redemption that is in Christ Jesus.

2. Out of All Condemnation.

Rom. 8:1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

John 5:24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

1 Cor. 11:32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

John 3:18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

IV. Related to God Through a Propitiation (the satisfaction of God's holiness):

1 John 2:2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Rom. 3:24-26. Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

V. All Sins Covered by Atoning Blood:

1 Pet. 2:24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Rom. 4:25. Who was delivered for our offences, and was raised again for our justification.

VI. Vitally Joined together with Christ for Judgment of the "Old Man" Unto a New Walk:

1. "Crucified with Christ."

Rom. 6:6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Gal. 2:20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: 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.

2. "Dead with Christ."

Rom. 6:8. Now if we be dead with Christ, we believe that we shall also live with him.

1 Pet. 2:24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

3. Buried with Christ.

Rom. 6:4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Col. 2:12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

4. Raised with Christ to Walk by a New Life Principle.

Rom. 6:4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Col. 3:1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

VII. Free from the Law:

1. "Dead to the Law."

Rom. 7:4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

2. "Delivered from the Law."

Rom. 7:6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Gal. 3:25. But after that faith is come, we are no longer under a schoolmaster.

Rom. 6:14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

2 Cor. 3:11. For if that which is done away was glorious, much more that which remaineth is glorious.

VIII. Children of God:

1. "Born Again."

John 3:7. Marvel not that I said unto thee, Ye must be born again.

John 1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

1 Pet. 1:23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

2. "Quickened," or Made Alive.

Eph. 2:1. And you hath he quickened, who were dead in trespasses and sins.

Col. 2:13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

3. "Sons of God."

1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

2 Cor. 6:18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Gal. 3:26. For ye are all the children of God by faith in Christ Jesus.

4. "A New Creature."

2 Cor. 5:17. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Gal. 6:15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Eph. 2:10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

5. "Regeneration."

Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

John 13:10. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

1 Cor. 6:11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

IX. Adopted (placed as adult sons):

Rom. 8:15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

See also a future adoption:

Rom. 8:23. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

X. Acceptable to God by Jesus Christ:

1. Made the Righteousness of God in Christ.

Rom. 3:22. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.

1 Cor. 1:30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

2 Cor. 5:21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Phil. 3:9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

2. Sanctified Positionally [positionally set apart in Christ].

1 Cor. 1:30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

1 Cor. 6:11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

(This is in no way to be confused with experiential sanctification as mentioned in John 17:17, or the final perfection of the believer as mentioned in Eph. 5:27 and 1 John 3:3.)

3. "Perfected for ever."

Heb. 10:14. For by one offering he hath perfected for ever them that are sanctified.

4. Made accepted in the Beloved.

Eph. 1:6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

1 Pet. 2:5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

5. Made Meet [Qualified].

Col. 1:12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

XI. Justified:

Rom. 5:1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

Rom. 3:24. Being justified freely by his grace through the redemption that is in Christ Jesus.

Rom. 8:30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

1 Cor. 6:11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Titus 3:7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

XII. Forgiven All Trespass:

Col. 1:14. In whom we have redemption through his blood, even the forgiveness of sins.

Col. 2:13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

Col. 3:13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Eph. 1:7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Eph. 4:32. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

(A distinction is necessary here between the complete and abiding judicial forgiveness and the oft-repeated forgiveness within the family of God. See 1 John 1:9 [which is for restoring broken fellowship; not for regaining salvation.])

XIII. Made Nigh:

Eph. 2:13. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

(With this, there is a corresponding experience; see James 4:8 and Hebrews 10:22.)

XIV. Delivered from the Powers of Darkness:

Col. 1:13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

Col. 2:13-15. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

XV. Translated into the Kingdom:

Col. 1:13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

XVI. On the Rock Christ Jesus:

1 Cor. 3:11. For other foundation can no man lay than that is laid, which is Jesus Christ.

Eph. 2:20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

2 Cor. 1:21. Now he which stablisheth us with you in Christ, and hath anointed us, is God.

XVII. A Gift from God the Father to Christ:

John 17:6,11-12,20. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word ... And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled ... Neither pray I for these alone, but for them also which shall believe on me through their word.

John 10:29. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

XVIII. Circumcised in Christ:

Col. 2:11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

Phil. 3:3. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Rom. 2:29. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

XIX. Partakers of the Holy and Royal Priesthood:

1. "Holy Priesthood."

1 Pet. 2:5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

2. "Royal Priesthood."

1 Pet. 2:9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

Rev. 1:6. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

XX. A Chosen Generation and a Peculiar People:

1 Pet. 2:9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

Titus 2:14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

XXI. Having Access to God:

Eph. 2:18. For through him we both have access by one Spirit unto the Father.

Rom. 5:2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Heb. 4:14-16. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Heb. 10:19-20. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.

XXII. Within the "Much More" Care of God:

Rom. 5:9-10. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

1. Objects of His Love.

Eph. 2:4. But God, who is rich in mercy, for his great love wherewith he loved us.

Eph. 5:2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

2. Objects of His Grace.

(1) *For salvation:* Eph. 2:8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

(2) *For security:* Rom. 5:2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

(3) *For service:* Eph. 4:7. But unto every one of us is given grace according to the measure of the gift of Christ.

(4) *For instruction:* Titus 2:11-12. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

3. Objects of His Power.

Eph. 1:19. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.

Phil. 2:13. For it is God which worketh in you both to will and to do of his good pleasure.

4. Objects of His Faithfulness.

Heb. 13:5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Phil. 1:6. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

5. Objects of His Peace.

Col. 3:15. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

6. Objects of His Consolation [Comfort].

2 Thess. 2:16. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace...

7. Objects of His Intercession.

Heb. 7:25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Rom. 8:34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Heb. 9:24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

XXIII. His Inheritance:

Eph. 1:18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

XXIV. Our Inheritance:

1 Pet. 1:4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

Eph. 1:14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Col. 3:24. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

Heb. 9:15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

XXV. A Heavenly Association:

Eph. 2:6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

1. Partners with Christ in Life.

Col. 3:4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

1 John 5:11-12. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

2. Partners with Christ in Position.

Eph. 2:6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

3. Partners with Christ in Service.

1 Cor. 1:9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1 Cor. 3:9. For we are labourers together with God: ye are God's husbandry, ye are God's building.

2 Corinthians 6:1. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 Cor. 5:20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

2 Cor. 6:4. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

2 Corinthians 3:6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

2 Corinthians 3:3. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4. Partners with Christ in Suffering.

2 Tim. 2:12. If we suffer, we shall also reign with him: if we deny him, he also will deny us.

Phil. 1:29. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.

1 Pet. 2:20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

1 Pet. 4:12-13. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

1 Thess. 3:3. That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

Rom. 8:18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Col. 1:24. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.

XXVI. Heavenly Citizens:

Phil. 3:20. For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

Eph. 2:19. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.

Heb. 12:22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

Luke 10:20. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

XXVII. Of the Family and Household of God:

Eph. 2:19. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.

Eph. 3:15. Of whom the whole family in heaven and earth is named.

Gal. 6:10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

XXVIII. Light in the Lord:

Eph. 5:8. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.

1 Thess. 5:4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

XXIX. Vitally United to the Father, Son, and Spirit:

1. In God.

1 Thess. 1:1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2. In Christ.

John 14:20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

(a) *A member in His Body.* 1 Cor. 12:13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

(b) *A branch in the Vine*: John 15:5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

(c) *A stone in the building*: Eph. 2:19-22. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.

(d) *A sheep in His flock*: John 10:27-29. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

(e) *A part of His bride*: Eph. 5:25-27. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

(f) *A priest of the kingdom of priests*: Rev. 20:6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

(g) *A saint of the "chosen generation"*: 1 Pet. 2:9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

3. "In the Spirit."

Rom. 8:9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

XXX. Blessed with the "First-Fruits" and the "Earnest" of the Spirit:

1. "Born of the Spirit."

John 3:6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

2. Baptized with the Spirit.

1 Cor. 12:13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

3. Indwelt by the Spirit.

1 Cor. 6:19. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

1 Cor. 2:12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

John 7:39. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.

Rom. 5:5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Rom. 8:9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

2 Cor. 1:21. Now he which stablisheth us with you in Christ, and hath anointed us, is God.

Gal. 4:6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

1 John 3:24. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

4. Sealed with the Spirit.

Eph. 4:30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

2 Cor. 1:22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

5. Anointed with the Spirit.

2 Cor. 1:21. Now he which stablisheth us with you in Christ, and hath anointed us, is God.

1 John 2:20. But ye have an unction [anointing] from the Holy One, and ye know all things.

XXXI. Glorified:

Rom. 8:30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

XXXII. Complete in Him:

Col. 2:10. And ye are complete in him, which is the head of all principality and power.

XXXIII. Possessing Every Spiritual Blessing:

Eph. 1:3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly places in Christ.

Such is the work which is now fully accomplished in and for the lowliest sinner who has believed on the Lord Jesus Christ. It is all superhuman and God alone could do it: nay, if man could even have any part in that work it would at that point of contact be imperfect, and therefore be blasted and ruined forever. These marvels of grace constitute that "good work" which He has but begun in those who trust Him. To this much more is yet to be added according to Phil. 1:6. "He that hath begun a good work in you will perform it until the day of Jesus Christ." The "riches of grace" are the beginning; the final presentation in glory in the likeness of Christ will be the completion. Such a final perfection and such an eternal being is the greatest divine undertaking for the one who has been lost in sin. Nothing less than this would satisfy the infinite love of God. That He might thus be free to satisfy His boundless love for us He met all the issues of sin for a lost and ruined world, and so perfectly has He wrought that man need now but believe and thus receive the bounty of His grace. It is "grace [reigning] through righteousness." "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." Rom. 11:32-36.