

## In Christ (Messiah)

All who have been justified were **baptized into his body, the church**, “for by one Spirit are we all baptized into one body,” 1 Cor. 12:13. **The point in our experience we were baptized into him was at the point we believed. The point in Christ’s experience we were baptized into him was at the point of his death**, “As many of us as were baptized into Jesus Christ were **baptized into his death**,” Rom. 6:3. The purpose of our being justified by being baptized into his death was so everything that happened to Christ from the point of his death on also **happens to us, including sanctification and glorification**. “We are buried with him by baptism into death: [so] that like as Christ was raised up from the dead by the glory of the Father, even so we also should [sanctification] walk in newness of life. For if we have been planted together in ... his death, we shall be also in [glorification] the likeness of his resurrection,” Rom. 6:4-5.

Ephesians says we were not only raised from the dead, but we also ascended into **heaven with him where God has** “blessed us with all spiritual blessings in heavenly places in Christ,” Eph. 1:3. God knew from eternity past all whose names would not be blotted out of the **Book of Life**. He “**hath chosen us in him** before the foundation of the world,” Eph. 1:4a. Not that we would believe, but that we **would be sanctified**, “that we should be holy and without blame before him in love,” Eph. 1:4b. And that we would be **glorified**, “having predestinated us unto the adoption of children by Jesus Christ,” Eph. 1:5. “The adoption of children” **refers to our glorification**, and predestination is always to sanctification and glorification, never to **justification**. “We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. ... For whom he did foreknow, he also did predestinate to be conformed to the image of his [glorified] Son,” Rom. 8:23-29. “In whom also we have obtained an inheritance [which we will receive at the time of our glorification], being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory [we will share in his glorification],” Eph. 1:11-12. God “raised us up together [Christ and us], and made us sit together in heavenly places in Christ Jesus, that in the ages to come [after our glorification] he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus,” Eph. 2:5-7. “For we are his workmanship, created in Christ Jesus unto good works [sanctification], which God hath before

ordained that we should walk in them,” Eph. 2:19.

God also joined believing Jews and Gentiles together into one body in Christ. “He ... hath made both one, and hath broken down the middle wall of partition, ... to make in himself of twain one new man ... in one body by the cross, ... in whom ye also are builded together for an habitation of God,” Eph. 2:14-22. The church, comprised of believing Jews and Gentiles, was a mystery, hidden in times past, but revealed by God unto Paul. “By revelation he made known unto me the mystery, ... that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel,” Eph. 3:3-6. And this mystery of one body in Christ is part of the larger plan of God to provide a witness to the angels. “To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ,” Eph. 3:10-11. And his plan to eventually incorporate all things in Christ. “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, far above all principality, and power, ... and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all,” Eph. 1:19-23.

Colossians also says that all things will eventually be incorporated in Christ. “He is the head of the body, the church, ... that in all things he might have the preeminence, for it pleased the Father that in him should all fulness dwell,” Col. 2:19. And, “In whom are hid all the treasures of wisdom and knowledge,” Col. 2:3. And, “In him dwelleth all the fulness of the Godhead bodily,” Col. 2:9. Therefore, “Ye are complete in him, which is the head of all principality and power,” Col. 2:10. Like Romans, Colossians says God accomplished this by baptizing us into Christ at the point of his death, so we would also share in his post-resurrection life and glorification. “If ye be dead with Christ ... why, as though living in the world, are ye subject to ordinances? ... If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God,” Col. 2:20-3:1. Being in Christ ensures that we will live a different life than the one we had before we were in Christ, because of “the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ,” Eph. 1:19-20. But we should strive to always walk perfectly in this power by controlling our thought life. “Set your affection on things above, not on things on the

earth, for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory," Col. 3:2-4.