**Introduction: Individual position and Church body position**

In various churches, and among Christian authors, one can find sermons, books, pamphlets and the like that express something like, “Who You Are In Christ”. Some of these are simply outstanding, and we have made reference to some of these in earlier lessons. We have followed in line with these outstanding sermons, books and pamphlets in this elective. We have also added the biblical perspective that these unfathomable riches are best viewed from the identification truths as the ‘front door’ to these truths. We have recently also expanded and expounded on what the biblical teaching on the image and likeness of God does to shed light on the unfathomable riches of Christ. These are all excellent insights into who we are in Christ and the unfathomable riches of Christ. From these sets of marvelous truths regarding the individual believer, the teachings sometime go on to present the individual believer’s position and condition, which is thoroughly biblical.

**One of the best kept secrets**

However, New Testament letters also present a number of truths about our unfathomable riches in Christ that are accomplished and true regarding all of us together, declaring our position, together and having applications in our daily condition, also together – as a church body, the body of Christ. In quick summary, these ‘together as a church body’ set of truths are most often brought up in the letters of Paul. We are together blessed with every spiritual blessing (Ephesians 1:3), chosen together in Christ (Ephesians 1:4), ascended and seated together with Christ (Ephesians 2:4-7). These are just initial examples.

Let’s look at a specific example of this kind of teaching in Paul’s letters.

Ephesians 2:11-22 [NASU, **bolding** and [words in brackets] added]

Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called " Circumcision," which is performed in the flesh by human hands-- 12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. 13 But now **in Christ Jesus** you [believers] who formerly were far off [Gentiles] have been brought near by the blood of Christ. 14 For He Himself is our peace, who made both groups [Gentile and Jew] **into one** and broke down the barrier of the dividing wall, 15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that **in Himself He might make the two into one new man[[1]](#footnote-1)**, thus establishing peace, 16 and **might reconcile them both in one body to God through the cross**, by it having put to death the enmity. 17 and He came and preached peace to you who were far away, and peace to those who were near; 18 for **through Him we both have our access in one Spirit to the Father**. 19 So then you are no longer strangers and aliens, but **you are fellow citizens with the saints, and are of God's household, 20 having been built on the foundation** of the apostles and prophets, **Christ Jesus Himself being the corner stone**, **21 in whom the whole building, being fitted together, is growing into a holy temple in the Lord, 22 in whom you also are being built together into a dwelling of God in the Spirit.**

In passages such as the one above, there are statements of together Church body position, and there are statements of process, and there are statements of moment by moment and day by day condition. Can you spot which is which (position, process, condition)?

1. The terms ‘old man’ and ‘new man’ are singular in Romans, Ephesians and Colossians, and are specific instances of our identification with Adam and federal headship under Adam as unbelievers (‘old man’), and our identification with Christ and federal headship under Christ (‘new man’). [↑](#footnote-ref-1)