

Living in the Heavens

(The Believer's Position and Union with Christ)

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Discovering my Position in Christ



Ephesians 1:3

“Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ.”

Ephesians 2:6

“And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus.”

Are you longing to go to Heaven? As one of God's children, we often think about the future and what it will be like when we all get to Heaven. We sing, “What a day of rejoicing that will be!” We often contemplate the future and how wonderful it will be when we enter our final spiritual destiny. However, the Bible teaches that we are already a citizen of Heaven (Phil. 3:20) by virtue of our union with Christ in the heavens. Yes, according to God's way of thinking, we are already in Heaven sharing a position of authority, privilege, and blessing with Jesus Christ, God's Son. In essence, we are living in the heavens (God's throne room) with God's Son (in spiritual union with Him) and therefore receive of all the spiritual wealth that Christ's provides for us in His death and resurrection life (“who hath blessed us with all spiritual blessings in heavenly places in Christ” – Eph. 1:3).

All of the verses, when put together in Ephesians chapter one, paint a wonderful picture of God's amazing grace extended to His children. Consider this outline.

- Persons – “us” (Eph. 1:3)
- Position – “in Christ” (Eph. 1:3)
- Place – “the heavens” (Eph. 1:3)

- Purpose – “eternal” (Eph. 1:4)
- Pleasure – “His Will” (Eph. 1:4)
- Praise – “Glory of His grace” (Eph. 1:6)
- Power - “Mighty power” (Eph. 1:19)
- Point – “far above all” (Eph. 1:21)

In Ephesians 1:3, Paul folds back the spiritual curtain within the “heavenlies” which is normally a place obscured from our view, a curtain that reveals God's behind-the-scenes provisions of His wonderful salvation plan. The heavenly realm centers around the One with whom we have been raised (“If ye then be risen with Christ” - Col. 3:1). The Bible reveals that each believer actually lives within the heavenlies with Christ. This means that we share a place with Christ within the throne room of Heaven because we are positioned in Him, sharing an eternal union with Christ before the Father’s presence. It’s from this position and union with Christ that we are given a completed salvation and God’s total sufficiency to live the Christian life. This is an amazing revelation of God’s grace. Few Christians know about this and even fewer Christians tap into their full spiritual privileges and blessings that originate from their position with Christ in the heavenlies.



In Ephesians 1:3 and 2:6 the expression (“the heavenlies”) points to the sphere of spiritual blessings in which believers participate with right now through their spiritual identification with Christ in Heaven. God reckons the believer to be seated with Christ within the heavenlies. The “heavenly places” (literally – “the heavenlies”) is a location within the throne room of Heaven (Eph. 1:20). This region designated by "the heavenly places" focuses on the ascended Christ in His present state of exaltation. However, “the heavenlies” is also a spiritual location in Christ, which consists of an unseen or invisible relationship, a sphere of spiritual existence that

the believer possesses with Christ in Heaven. It’s a sphere of organized spiritual realities and activities that are occurring right now and in which all believer’s share.

Lehman Strauss comments on our blessings:

“Ours are heavenly experiences and heavenly privileges conferred upon us by God in Christ. They originate among the eternal and unseen things.”

How should we understand the term “spiritual blessings?” Some suggest that Paul is merely talking about the medium or way the blessings are communicated to us which is by the Holy Spirit. They conclude that these are spiritual blessings because they are delivered to us by the Holy Spirit. We do know that present-day Christianity lives in the dispensation of the Spirit; therefore, these blessings could rightly be named “spiritual” after Him. And yes, the spiritual blessings are imparted to the waiting human spirit by the Holy Spirit who communicates to believers all the most precious things of God! They are “spiritual” because the Holy Spirit is the medium of communication by which they reach men’s human spirit (1 Cor. 12:13). However, Paul does not seem to be stressing the medium or the way these blessings are transferred to us but is actually emphasizing the nature or characteristic of these blessings. The term is used to connote that which is spiritual or unseen (Eph. 3:10; 6:12).

The blessings, as Lehman Strauss indicates, are spiritual in nature or design, invisible and unseen blessings that we possess because of our spiritual union with Christ in Heaven. Spiritual would then refer to that which belongs to the supernatural world as distinguished from what belongs to the natural world. In other words, the primary focus is the inexhaustible spiritual bank account of blessings readily available to every believer and waiting to be drawn on (Eph. 1:3). The heavenly sphere or location and the blessings themselves are identified as being “spiritual” in nature and refer to heavenly experiences and privileges conferred upon us “in Christ” which exist in a spiritual dimension outside the realm of our own earthly existence.

The “spiritual blessings” that Paul speaks about are then blessings related to the nonmaterial world, the invisible world of the heavenlies, where we share Christ’s life. However, it must be noted that these same blessings are communicated to us within the realm of our own human spirit by the saving work of the Holy Spirit (Rom. 6:1-3-4; Gal. 3:27; 1 Cor. 12:13) and ongoing sanctifying work (John 7:38; Rom. 8:4; 2 Cor. 3:18; Gal. 5:22-25) who makes Christ’s life come alive to us and experienced on a daily basis (Gal. 2:20). In Ephesians 1:3, Paul is teaching that the blessings come from God the Father (“Blessed be the God and Father”), they become ours in Jesus

Christ (“in heavenly places in Christ”), and they are applied by the Holy Spirit’s work who is “the Holy Spirit of promise” (Eph. 1:13).

All of these spiritual or celestial blessings originate among the eternal and unseen things. In some sense, our blessings (Eph. 1:3) and even our battles (Eph. 6:12) occur in the heavenlies or this sphere of spiritual existence beyond the physical world. The “heavenlies” stands for the invisible, spiritual environment in which the believer lives, as contrasted to the tangible, visible environment in which we live on earth. So, the heavenlies is not only a physical location related to God’s throne room (Eph. 1:20), but also an invisible spiritual dimension where we share an unseen union with Christ. This spiritual union results in multitudes of spiritual blessings given to us through our spiritual identification with Christ in this spiritual sphere of existence behind the veil of the physical world.

Warren Wiersbe appropriately remarks:

“The Christian really operates in two spheres: the human and the divine, the visible and the invisible. Physically, he is on the earth in a human body, but spiritually he is seated with Christ in the heavenly sphere—and it is this heavenly sphere that provides the power and direction for the earthly walk.”

Charles Ryrie states that the heavenlies is “the realm of heavenly possessions and experiences into which the Christian is brought because of his association with the risen Christ.” The believer that is “in Christ Jesus” (Eph. 1:3), or united with Christ, who is now in Heaven, partakes of the spiritual benefits from the heavenly realms. We have a great heavenly position and possession in Christ. God has a deposit of spiritual resources for our daily use, in His Bank of Heaven, which are sufficient for any need and at any time. From our position in Christ we can always draw on His resources. All the spiritual resources we need for life are available to us but we must take possession of them by faith and appropriate them into our lives.

The Mount Morgan gold mine in Queensland, Australia, is one of the richest in the world. For many years, though, the original landowners lived in deep poverty on the mountain's barren surface. Even though the vast wealth was out-of-sight, it was beneath their feet all the time. Many Christians live in a similar situation. They plod along and struggle through their spiritual lives, laboring every step of the way. They are unaware of the vast riches God has promised them, and therefore they do not claim them. There are many "wealthy" saints by virtue of their position in Christ,

who have been supplied with every spiritual blessing (Eph. 1:3), but they are actually living like spiritual paupers in their earthly practice and living.

Living in the heavenlies in union with Christ is a life-changing relationship which when properly understood and applied to our daily lives can change the way we think and live. This is because it's from the heavenlies that we share in the full spiritual blessings ("all spiritual blessings" – Eph. 1:3) that God has given to us, the full spectrum of blessings which relate to both our salvation and sanctification. Grace, forgiveness, strength, wisdom, direction, the power to resist temptation, reconciliation, protection, lightened burdens, all these "unsearchable riches" (Eph. 3:8) and many more are ours to claim.

There was once a woman named Hetty Green. She had gone down in history as "America's Greatest Miser," yet, when she died in 1916, she left an estate valued at over \$100 million dollars. She ate cold oatmeal because it cost too much money to heat it. Her son had to suffer a leg amputation, because she delayed so long in looking for a free clinic that his case became incurable.

She was wealthy, yet, she chose to live like a pauper. She was so foolish that she hastened her own death by bringing on a stroke while arguing about the value of drinking skimmed milk! The life that this woman lived illustrates the attitude that many Christians entertain today. They have limitless wealth at their disposal, and yet, they live like paupers. If we know the Lord Jesus Christ as our personal Savior, we have been given a treasure chest filled with God's spiritual blessings and provisions that relate not only to our glorious salvation but also to our sanctification, which involves the daily provisions such as His victory, strength, sustaining power, peace, joy, satisfaction and character traits that reflect Christlikeness. Yes, we possess all of our spiritual blessings "in Christ" (Eph. 1:3) as we share this heavenly union and relationship with Him.

R. W. Dale has said this about Ephesians:

"The doctrinal teaching of this epistle is very little more than a development of the single expression, in Christ."

Our heavenly position results from our placement in Christ which is explained in the oft-repeated prepositional phrase that speaks of the Church being "in Christ" (Rom.

3:24; 8:1; 1 Cor. 1:2, 30-31; 2 Cor. 2:14; 5:17; Gal. 1:22; 2:4; 3:28; 5:1; Eph. 1:1, 3, 6; 2:6, 10, 13; 2:13; Phil. 1:1; 3:1, 9; 4:1, 4, 21; Col. 1:2, 8, 23, 28; 2:6-7; 11; 1 Thess. 1:1; 2:14; 4:16; 2 Tim. 1:1, 19; 2 Tim. 2:1; 2:10; 1 Pet. 5:14; Jude 1). The first fourteen verses of Ephesians chapter one specifies the spiritual address or sphere of being "in Christ", "in Christ Jesus", "in Him" or "in the Beloved" eleven times! It's clear that the truth of being "in Christ" is the key to understanding this chapter and the entire epistle. Remember that we once were "in Adam" (1 Cor. 15:22; Eph. 2:1-3) but when we believed upon Christ, God transferred us into this new position "in Christ" and we become a "new creature" (2 Cor. 5:17) or creation, a regenerated or born-again individual with a new nature, new life, new drives, and new orientation to live for God.

Being "in Christ" means that Christ surrounds the believer. We are ensphered or encircled in Christ and this is a spiritual location where we receive all of our spiritual blessings (Eph. 1:3), which would include such things as our salvation and separation from all physical and spiritual entities in the universe that can harm us (Rom. 8:38-39). The expression of being "in Christ" conveys intimacy, acceptance, and security. When Paul spoke of the Christian being in Christ, he meant that the Christian should consciously live in Christ (Col. 1:27; Gal. 2:20), realizing their relationship with Him, even as a bird flies in the air, a fish swims in the water, and the roots of a tree are in the soil. What makes the Christian different is that he is always and everywhere conscious of the encircling presence of Jesus Christ. This is why Paul said, "For to me to live is Christ." (Phil. 1:21) and "Christ liveth in me" (Gal. 2:20).

One writer explains the practical aspect of being in Christ like this:

"A Christian always moves in two spheres. He is in a certain place in this world; but he is also in Christ. He lives in two dimensions. He lives in this world whose duties he does not treat lightly; but above and beyond that he lives in Christ. In this world he may move from place to place; but wherever he is, he is in Christ. That is why outward circumstances make little difference to the Christian; his peace and his joy are not dependent on them. That is why he will do any job with all his heart. It may be menial, unpleasant, painful, it may be far less distinguished than he might expect to have; its rewards may be small and its praise non-existent; nevertheless the Christian will do it diligently, uncomplainingly and cheerfully, for he is in Christ and does all things as to the Lord. We are all in our own Colosse, but we are all in Christ, and it is Christ who sets the tone of our living."

Being in Christ means that He is our head and representative. Therefore, in a judicial or legal sense, God the Father deals with us as He deals with Christ who is righteous, faultless, impeccable, and completely holy. In Christ, God has freely bestowed His good gifts on us in the person and work of His Son. All that the Son has accomplished for us become ours and all that the Son is before the Father's presence is also true of every believer.

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” speaks of a union with Christ and new positioning in Him. It might be compared to a baby living inside the womb of a mother. When a person is in Christ they share the life of Christ and everything that Christ offers to them, even as a mother would provide the life-giving nutrients to her baby that lives inside her womb. As the mother provides for all the needs of the baby, so Christ provides for every one of our needs when we share this new union with Christ and position in Christ. Jesus spoke of this union and position in John 14:20 when He said, “ye in me, and I



in you.” In John 6:56 Jesus also said that His children “dwelleth in me, and I in him” and in John 17:23 he said, “I in them.” John repeated what Jesus taught in 1 John 3:24 when he said: “And he that keepth his commandments dwelleth in him, and he in him.” Later he writes that “we are in him” (1 John 5:20). The familiar passage of John 15:5 echoes the same truth of our “in Christ” position and union: “He that abideth (lives) in me, and I in him, the same shall bring forth much fruit: for without me ye can do nothing.”

Being “in Christ” refers to the believer's spiritual location or positioning in Christ which came about because of the Spirit's baptizing work (1 Cor. 12:13; Rom. 6:3; Gal. 3:27). The baptizing ministry of the Holy Spirit “immerses” us in Christ (a spiritual baptism or immersion) and this results in Christ sharing His life with ours within the heavenlies (Eph. 2:5-6), where Christ resides as Head of the Church (Eph. 1:18), but also sharing Christ within our heart or in the daily experience of our

earthly life (Gal. 2:20; Eph. 3:17). In other words, the heavenlies and our hearts are the two places where we experience this spiritual union with our blessed Savior.

Robertson writes this about the baptism of the Holy Spirit:

“The baptized life means that the Christian is seeking heaven and is thinking heaven. His feet are upon the earth, but his head is with the stars. He is living like a citizen of heaven here on earth.”

The Holy Spirit not only unifies and identifies us spiritually with the heavenly Christ (Eph. 2:6) but also with the indwelling Christ (Col. 1:27), whose life is communicated to our human spirit (“Christ who is our life” - Col. 3:4), which results in our new spiritual birth and life. In a moment’s time, the Holy Spirit makes the spiritual transaction happen, and He brings us together with Christ so that we possess a spiritual union with Him in both the heavenlies and in our hearts.

“Born of the Spirit with life from above into God's family divine,
Justified fully thru Calvary's love, O what a standing is mine!
And the transaction so quickly was made, when as a sinner I came,
Took of the offer, of grace He did proffer, He saved me, O praise His dear name!”

This new spiritual partnership and position in Christ results in the transferal of all His saving and sanctifying work (our spiritual blessings and riches) into our lives (Eph. 1:3). Our heavenly union with Christ is the origin of our spiritual riches, they are derived from our heavenly position. However, our union with Christ on earth, as He lives within us (John 14:20; 15:5), results in the spiritual and heavenly riches being applied and experienced in our earthly lives.

Philippians 3:9 declares:

“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”

To “be found in him” (Christ) means that we share His risen life in the heavenlies and all the spiritual and saving blessings and benefits that He has transferred to us via our spiritual link and togetherness with Christ. Being “in Christ” is both the foundation and certainty of our spiritual blessings. The Father accepts us fully, finally, and forever in His Son’s saving merits and perfections before the throne and we are “complete in him” (Col. 2:10). This means we are in Christ and reminds us



that we share a living union with Christ and position of acceptance before God's throne. The word "complete" literally means "to fill up, fill to the full, fill to the brim, fill measure, supply liberally." This phrase "complete in him" expresses the sufficiency of Christ in providing us with

redemptive salvation, pardon, acquittal, and a perfect righteous standing in God's presence forever in view of our union with Him (Eph. 1:7; Col. 1:14; 1 Cor. 1:30).

"Complete in Thee! no work of mine
May take, dear Lord, the place of Thine;
Thy blood hath pardon bought for me,
And I am now complete in Thee."

This phrase ("complete in thee" – Col. 2:10) also expresses the total or complete sufficiency of Christ for every area of our Christian life. This particular word was used of a ship, totally fitted and ready for a voyage. In other words, for the voyage of our lives, we have Christ's sufficiency and completeness and can find ever provision we need in Christ who is our Vine (John 15:1-3). The truth that God's saints are "complete in him" means that we possess and find everything that we need in Jesus Christ for salvation, sanctification, service, and satisfaction. We lack nothing for this life or the next life! We have everything from A-Z in Jesus Christ. Nothing is missing. Nothing is lacking. Nothing needs improvement.

Christ is sufficient and enough for our salvation, our trials, our hurts, and our needs! Believers have in Christ everything they will ever need to meet any trial, any craving, any difficulty they might ever encounter in this life. Even the newest convert possesses sufficient resources for every spiritual need. From the moment of salvation each believer is in Christ (2 Cor. 5:17) and Christ is in the believer (Col. 1:27). We have a new union, position, life and intimate relationship with Christ that fulfills us and meets every need.

Galatians 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."

Christ within us is the secret to living abundantly, differently, and victoriously. Through our union with Christ, we can possess a close and intimate walk with Jesus Christ, depending upon Him for daily victory and spiritual supply.

“On the victory side. On the victory side!
No foe can daunt me,
No fear can haunt me on the victory side.
On the victory side, On the victory side!
With Christ within,
The fight we’ll win,
On the victory side!”

I remember walking with my wife on a cold January morning. Of course, we were both wearing gloves but my hands were still cold. My wife taught me a secret. She told me to take my fingers out of the finger section of the gloves and curl my fingers together to create warmth. Fingers wrapped together create warmth and get you through the cold. In a similar way, when we understand that we are wrapped together with Christ (spiritually united together with Him), we can get through anything that life brings before us. This is because we live together with Christ.



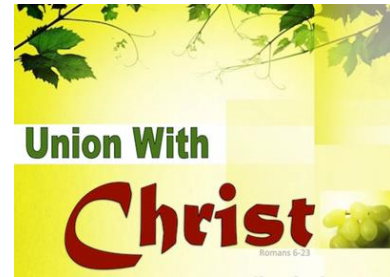
As a result of being in Christ, we also have access, nearness to the heavenly Father in a *positional* way (Eph. 2:12-13) which refers to acceptance in God’s presence forever (Heb. 10:19-20). However, another result of being “in Christ” is that we also have nearness to God the Father in a *relational* way in our

daily walk, fellowship, prayer, and worship before God (“let us draw near” - Heb. 10:22). In fact, with this new awareness of God’s presence and intimacy we cry “Abba Father” (Rom. 8:15; Gal. 4:6). In view of our UNION with Christ in Heaven and our POSITIONAL STANDING of legal or judicial acceptance before the Father’s throne in Christ, His beloved Son (“wherein he hath made accepted in the beloved” - Eph. 1:6), we are as near to the throne and dear to the heart of the Father as the Son Himself!

“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.”

Let's be very clear about this. To be “in Christ” within the heavenlies (Eph. 1:3; 2:6) speaks of a position of acceptance that every believer has before God's throne (Rom. 5:1; 8:1). God's saints are seen before the heavenly Father in all the loveliness of His Dear Son (Eph. 1:6), the Altogether Lovely One, a standing which is based upon grace (Rom. 5:2; 1 Pet. 5:12). Remember that it's not *what* I have done but *where* I am at that is important when it comes to my salvation. Being “in Christ” is both a local place (God's heavenly throne room) and spiritual place (an invisible union we share with Christ), where all of our saving, sanctifying, and spiritual blessings originate, as we share Christ's life and receive of His full provision and promises. It's the place of our spiritual wealth (“all spiritual blessings” – Eph. 1:3) which has been freely given to us as a result of God counting or reckoning us as sitting “together in heavenly places in Christ Jesus” (Eph. 2:6) or sharing Christ's abundant and victorious life. The saints share a heavenly address with Christ.

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 occurred at our salvation. This is because when we are placed “in Christ” we immediately share a spiritual union with



Him. 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). To be “in Christ” means to be in union with Christ and to be in union with Christ means to be in Christ. You cannot be “in Christ” without having “Christ in you” (Phil. 1:27). 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.

The “in Christ” spiritual position and union with Christ means that I have passed through a death, burial, resurrection, and ascension experience with Christ (identification truths - Rom. 6:1-8; Eph. 2:6; Col. 3:1) which results in each believer possessing death to their old self or man (Rom. 6:6; Gal. 2:20 = co-crucifixion with Christ) and regeneration that produces a “new man” (Eph. 4:24; Col. 3:10) and new way of life (Rom. 6:4-5, 8 = co-resurrection with Christ).

Paul teaches that each believer is identified positionally with Christ. Through positional identification, all believers have died with Christ, have been buried with Him, have been raised with Him, and have been seated with Him in God's presence (Col. 2:12, 20; 3:1; Rom. 6:3-5; Eph. 2:5-6). In the redemptive program, God always sees converted sinners in Christ (2 Cor. 5:17); therefore, whatever Christ has experienced is also experienced by believers. This “divine reckoning” becomes real in the lives of sinners at the time of their regeneration, but they must appropriate this truth daily in order to live a normal, victorious Christian life (Rom. 6:11-12).

The Bible repeatedly uses the word “together” to teach about our spiritual union and identity with Christ. We live together (“quickened together with Christ” - Eph. 2:5; Col. 2:13), are raised together (“raised up together” - Eph. 2:6a), and sit together (“sit together in heavenly places” - Eph. 2:6b). The Scriptures conclude that we have *died* with Christ (Rom. 6:3,6,8; Col. 2:20; 3:3; Gal. 2:20; 2 Tim. 2:11), were *buried* with Christ (Rom. 6:4) and were also *raised* with Christ (Rom. 6:4, 5, 8; Col. 3:1; 2 Tim. 2:11). The old hymn captures this death to life union with 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.”

Our spiritual identification with Christ, through the work of the Spirit (Rom. 6:1-4; Gal. 3:27) produced a positional death to our old life and the beginning of a new life (Gal. 2:20; 5:24). These spiritual transactions (our death, burial, and resurrection with Christ) have their origin and source in the heavenlies (Eph. 1:3; 2:6) where we have been spiritually united and therefore identified with Christ, sharing in the full completion and authority of His saving work (“we are complete in him” - Col. 2:10). However, these same spiritual transactions are experienced in our hearts, through the work of the Spirit, who regenerates our human spirit (John

3:6; Eph. 2:1-2), which in accordance with the present dispensation, occurs when the Holy Spirit identifies the believer with the death, burial and resurrection of Christ resulting in a completely new person and new life (“our old man is crucified with him” – Rom. 6:6; “Now if we be dead with Christ, we believe that we shall also live with Him – Rom. 6:8; “even so we also should walk in newness of life” – Rom. 6:4).

These glorious and spiritual transactions (the death, burial, and resurrection sequence) which occurred at the time of our salvation continue to have a lasting impact in our lives down here on earth, as we apply these identification truths to our lives (Rom. 6:11-13) and experience them through our relationship with Christ’s indwelling presence (“Christ who is our life” - Col. 3:4 and “Christ liveth in me” - Gal. 2:20).

“Christ liveth in me,
Christ liveth in me,
Oh! what a salvation this,
That Christ liveth in me.”

The BASIS or FOUNDATION of all our spiritual blessings is related to the heavenlies (God’s throne room – Eph. 1:20) which portrays Christ’s completed work (Heb. 1:3) and full authority and victory (Eph. 1:20-21; 1 Pet. 3:22).

Hebrews 1:3 speaks of Christ:

“Who being the brightness of *his* glory (the Father’s glory), and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins (the completed work of Christ), sat down on the right hand of the Majesty on high” (in the heavenlies where Christ’s completed work is represented and realized).

The fact that Christ “sat down” after completing His salvation work indicates that He finished it and the Father accepts it fully, finally, and forever. But there is something even more amazing than all of this. We sat down with Him!

Ephesians 2:5-6

“Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus.”

Yes, we “sit together” with Christ (our position in Heaven) sharing His life and the fullness of His finished work on our behalf. The fact that we were in Christ when He sat down on the throne, and we are still seated with Him on the throne of Heaven, indicates that we have entered into the full spiritual riches of Christ’s saving and finished work on our behalf. The Father sees us in union with the finished work of His Son and the fullness of His Son (“the fullness of him” - Eph. 1:23) and therefore blessed “with all spiritual blessings in heavenly places in Christ” (Eph. 1:3). What Christ has done for us becomes ours. What Christ has given to us we receive. What Christ possesses we possess. What Christ is we become. Our shared life and spiritual blessings are as certain and secure as the Father’s own Son, Jesus Christ, whose life we share in the heavenlies (Col. 3:1-4).

Contemplate this for just a moment. God in some marvelous way reckons us to be living within Heaven, sharing Christ’s life, and being a possessor of all the spiritual wealth that is transferred to us through His Son. By the spiritual reckoning or records of God, we share Christ’s life in the very presence of God’s throne room, and it’s here that we possess our full salvation, authority, and victory over self, sin, and the Satan. Since we possess a spiritual union with Christ, this would mean that the heavenlies is also a place that exists in the unseen spiritual realm, where each believer shares an invisible relationship with Christ before God’s throne (a sphere of spiritual existence with Christ), and from whence all their spiritual blessings of the Christian life originate (Eph. 1:3).

Every spiritual blessing that we have originates from the heavenlies (our shared life with Christ in the throne room of Heaven) which is where Christ is seated, declaring the finality of His finished work, through His death and resurrection, out of which flows all of our spiritual blessings – SALVATION, SECURITY, SANCTIFICATION, SATISFACTION, SPIRITUAL INTIMACY with God, and complete SPIRITUAL SUFFICIENCY for daily living (2 Cor. 3:5; 9:8).

“When upon life's billows you are tempest-tossed,
When you are discouraged, thinking all is lost,
Count your many blessings--name them one by one,
And it will surprise you what the Lord has done.
Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, every doubt will fly,
And you will be singing as the days go by.”

We are rich in Christ, but like all gifts, they have to be received, which means these spiritual blessings must be appropriated. We must live in the light of these treasured blessings. We must live like they are true even though they are largely unseen. We have to come to the point where by faith we lay hold of these blessings and "possess our possessions". We need to be like Joshua in the Old Testament to whom God declared, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses" (Joshua 1:3). The Old Testament blessings were primarily earthly and physical but the New Testament blessings are primarily heavenly and spiritual in nature. God has given us a great possession, but like Joshua, our responsibility is to "put one foot in front of the other" and walk out in faith, not by sight, laying claim to our "spiritual territory" in the heavenly places in Christ!

This story has been passed along regarding the life of William Penn. The Indians said to Mr. Penn, "You can have as much as land as you can walk around in one day." So, the story is that Mr. Penn got up early in the morning and he walked fast. And he walked over a wide territory. And at the end of the day he had encompassed, not the entire state of Pennsylvania, but nevertheless a wide territory. As a result, one of the Indians said later, "So, I'm told that Paleface has had a long walk today." Well, William Penn was appropriating land that was promised to him. In a similar way, Ephesians 1:3 declares that we have been given our great spiritual blessings in Christ, but the appropriation is made when we tread upon these great promises and make them ours.

I recall one of the exhortations given to a valiant effort in one of the stories found in the Old Testament, "Know ye that Ramoth in Gilead is ours, and we be still, and take it not ...? (1Kings 22:3). This is exactly what is true of many Christians today who have not, in any real sense, taken and claimed their spiritual possessions in Christ and what God has already given them. As a result, they live in spiritual defeat and miss out on the abundant life they can have in Christ.

Warren Wiersbe comments:

"When you trusted Jesus Christ as your Savior, God gave you 'all spiritual blessings in heavenly places in Christ' (Eph. 1:3). You now have your inheritance! All you need do is appropriate that inheritance by faith and draw on 'His riches in glory' (Phil. 4:19)."

Our spiritual position in Christ is as PERFECT and PERMANENT as Jesus Christ. The believer's life is lived in partnership with Jesus and in the closest proximity to Him. It is the kind of life that could only be extinguished if Jesus Christ himself could be snuffed out. This is why Paul could write as he did in Romans



8:38-39 that nothing “shall separate us from the love God, which in Christ Jesus our Lord.” Our life with Christ in the heavenlies is a place of shelter, secrecy, serenity, and security for it’s here where our “life is hid with Christ in God” (Col. 3:3). This phrase connotes the safety and victory of God’s children, being out of the reach of any enemy, sin, Satan, and the world, since we share Christ’s saving, risen, victorious, exalted, and unending life in Heaven. In order for our union and position in Christ to be dissolved, Christ’s would have to cease to exist, and God Himself would have to come to an end, since we are safely concealed or hidden in Christ and therefore in God Himself! The thought of this passage is that the believer's risen life is identified with Christ's present hiddenness in union with God the Father, who share the Trinitarian Oneness of God together. This is the relationship that Jesus spoke about when He declared “I in them, and thou in me” – John 17:23).



One of the safest places on earth is found nestled under the Rocky Mountains of Colorado in a place called Cheyenne Mountain. At a depth of a half-mile, under solid granite, is the missile defense command center for the United States called NORAD. This center is able to withstand any bomb blast from a nuclear, biological, or chemical weapon. The facility is a completely self-sufficient city inside a mountain. The Cheyenne Mountain Complex in Colorado Springs, long dubbed “America's fortress,” is a bunker like no other. It sits 2,000 feet below solid granite, hidden deep in a mountain, and was built to withstand any type of threat. Anyone in the center at the time of attack can be kept alive for two years. An even greater place to be, however, is in Christ. In Him, you are spiritually secure for eternity. This is because “your life is hid with Christ in God” (Col. 3:3). What a hiding place and treasure!

“I have found a hiding place when sore distressed,
Jesus, Rock of Ages strong and true;

In a weary land I in His shadow rest,
He is my strength in all that I do.”

A Dutch lady, Corrie Ten Boom, wrote the book entitled, “The Hiding Place.” It tells the story of her teenage years in the Netherlands, when, during the Second World War, her family hid Jewish refugees from the Gestapo. Sadly, the Germans eventually located the refugees and the family was carted off to a concentration camp along with them. Although the family suffered terrible suffering, their Christian testimony never wavered. This story reminds me of our hiding place in Christ, within the heavenlies, a hiding place close to the heart of God, a shelter for the soul that is beyond the reach of spiritual harm.

The Bible teaches that all believers have access to a great refuge. Enemies cannot find it and we cannot be dragged away from it. This is why many Christians down through the years have faced martyrdom with serene courage. The enemies of the Gospel can torture, even destroy, our bodies, but the life that we have is “hidden with Christ in God” (Col. 3:3). This means It is completely out of their reach and the reach of the devil himself.

Someone wrote these lovely words concerning the believer experiencing daily victory in the risen Lord of Heaven, hiding in Christ and God.

“Satan cannot touch my heart
While I’m living in the glory;
This disarms each fiery dart,
Living in the glory of the Lord.

Yes, I’m living in the glory
As He promised in His word;
I am dwelling in the heavenlies,
Living in the glory of the Lord.”

In a more general way, being hidden “with Christ” in the heavenlies (Col. 3:3) would reflect not only safety but all the spiritual riches that we have in Christ (Eph. 1:3). Our spiritual location in Christ provides us with all of Christ’s spiritual POWER, POSSESSIONS, PRIVILEGES, PERFECTIONS, and complete PROVISION for our Christian lives. This is why we must “seek those things which are above, where

Christ sitteth on the right hand of God" (Col. 3:1). In other words, we are to seek after, stay mentally focused, meditate, and desire the spiritual things which relate to Christ's character, His victory and authority over all evil forces, His will, ways, purposes, insights, and ambitions for our life, and in general we should inquire and learn of the spiritual position, power, possessions, privileges, and provisions that we share with Christ in the heavenlies. There are five reasons we should seek the heavenly things related to Christ's life. First, we have died with Christ (Col. 2:20) to the old ways of living. Second, we have been risen with Christ (Col. 3:1) to a new way of life. Third, our life is hid with Christ (Col. 3:3) within the heavenlies. Fourth, Christ is the very life of the believer ("Christ, who is our life" – Col. 3:4). Fifth, Christ shall appear from Heaven and our glorification will be experienced in Heaven (Col. 4:4).

John Phillips once wrote:

"Psychology says, 'Look within,' the opportunist says to 'Look around.' The optimist says, 'Look ahead.' The pessimist says, 'Look out!' But God says, 'Look up!'"

"Rise my soul, behold 'tis Jesus!
Jesus fills thy wondering eyes:
See him now in glory seated,
Where thy sins no more can rise."

The call to the heavenly life is not an escape, but an engagement to a new way of living!

"O Lord, remove whate'er divides
Our longing souls from Thee;
'Tis fit that where the Head resides
The members' hearts should be."

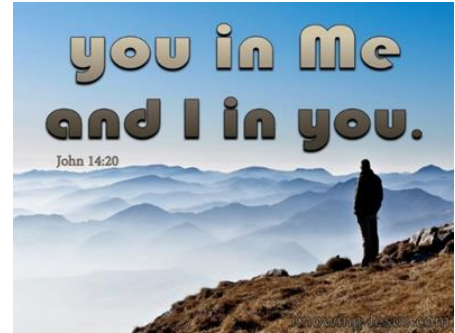
As I reflect upon our position with Christ, the old chorus that we used to sing in my college days comes to my mind. It went like this:



"I'm in the heavenlies in Christ,
I'm in the heavenlies in Christ,
The place of power and prayer
In Christ I'm seated there,
I'm in the heavenlies in Christ

Jesus as our heavenly God should rule our lives. Every thought, aim, value, aspiration, and striving should come under His lordship. He is our heavenly Lord.

This brings us to the PRACTICE and APPLICATION of our spiritual position in Christ within the heavenlies and our heavenly union with Christ which is to be experienced in our daily lives down here on earth. Jesus spoke about this when He shared these words: “Ye in me, and I in you” (John 14:20) and when He spoke these well-known words: “I am the vine, ye are the branches” – John 15:5). In John 17:23 He again states: “I in them.”



There are many references that speak of the believer’s earthly union with Christ (John 6:56; Rom. 7:4; Eph. 5:23; 1 John 3:24; 5:20). There are three specific Pauline illustrations presented that speak of our union with Christ. Paul explains the relationship between believers and Christ as a building and its foundation (Eph. 2:20-22), the members of the body and its head (1 Cor. 6:15; 12:12; Eph. 1:22-23), and to the relationship between a husband and wife (Rom. 7:4; Eph. 5:31-32).

This union is experienced as Christ lives within us (Gal. 2:20; Col. 1:27) to communicate or share with believers the heavenly blessings and riches they possess. Christ lives within us on a moment-by-moment basis to apply to our hearts and lives all of the spiritual blessings we already have in the heavenlies. In short, our heavenly position is actually put into practice and experienced in our daily union with Christ on earth, as He dwells in our hearts by faith (Eph. 3:17) and we experience the Christ-life in us (Phil. 1:21; 3:10).

The epistle to the Ephesians ought to be a treasure store to which we go repeatedly whenever we become discouraged. I remember reading years ago about an old Navajo Indian who had become rich because oil had been found on his property. He took all the money and put it in a bank. His banker became familiar with the habits of this old gentleman. Every once in a while the Indian would show up at the bank and say to the banker, "Grass all gone, sheep all sick, water holes dry."

The banker wouldn't say a word for he knew what needed to be done. He'd bring the old man inside and seat him in the vault. Then he'd bring out several bags of silver dollars and say, "These are yours." The old man would spend about an hour in there looking at his money, stacking up the dollars and counting them. Then he'd come out and say, "Grass all green, sheep all well, water holes all full." What was this man doing? He was simply reviewing his resources and this is where his encouragement is found. When we look at our spiritual treasures and resources that we possess in Christ (Eph. 1:3), these spiritual riches and the fact of our heavenly union with Christ is what undergirds and strengthens our faith.

Our salvation must pass through the heavenlies before it can find its way into our hearts. This is because the heavenlies is the place where we share in the completed work of Christ (Col. 2:10) or the full spiritual benefits of Christ's saving and transforming work. We must be spiritually united with Christ in the heavenlies in order for our salvation to take root in our hearts and lives down here on earth. Our new birth and every spiritual blessing is "from above" (John 3:3) and unless we are seated "in heavenly places in Christ" (Eph. 1:3; 2:6) we cannot be saved.



Our salvation is one big circle. We express faith in Christ while living on earth (Acts 16:31) and this sets in motion the transaction of salvation. Our faith takes us into the heavenlies. According to God's spiritual reckoning, our faith in Christ moves us up to the heavenlies (the throne room of God where we are seated in Christ) and then finds its way back to earth, as Christ enters our heart by faith (Eph. 3:17), transferring His saving benefits and all of His spiritual wealth into our lives (Col. 3:4). As a result, our

salvation is rooted in the heavenlies but it is transferred to our human heart and we are "born again" (literally – "born from above" - John 3:7), possessing God's life, and in today's dispensational outworking, possessing all of Christ's salvation and

sanctifying blessings in the heavenlies. Yes, “as having nothing, and yet possessing all things” (2 Cor. 6:10). Oh the wonder of it all!

“I look at the cross upon Calvary,
And O what a wonder divine!
To think of the wealth, it holds for me -
The riches of Heaven are mine.”

The well of God's blessings will never run dry (John 4:13). Therefore, children of the King have no reason to live like paupers!

Alexander MaClaren once said:

“Oh, brethren! it is well that all our treasures should be in one place. It is better that they should all be in One Person!”

God always sees converted sinners in Christ, seated in the heavenlies; therefore, whatever Christ has experienced and possesses is also experienced and possessed by believers (Rom. 6:4; 1 Cor. 1:30; 2 Cor. 5:17; Gal. 2:20; Eph. 2:5-6; Col. 3:1; Col. 2:20). This divine reckoning becomes real in the lives of sinners at the time of their regeneration, but they must appropriate this truth daily in order to live a normal and victorious Christian life (Rom. 6:11-12). In short, our position must be practiced in our daily living. This is exactly what the epistles of Ephesians, Colossians, Romans, and 2 Corinthians present to us. Maybe a chart will help us better understand this.

POSITION = Ephesians 1:3 ("all spiritual blessings")	PRACTICE = Ephesians 4:1 ("walk worthy of the vocation")
Spiritual Wealth	Spiritual Walk
Privilege	Practice
Doctrine	Duty
Revelation	Responsibility
Christian Blessings	Christian Behavior
Heritage in Christ	Our life in Christ
Know Your Resources	Live by Using Your Resources
Work of Christ	Walk of the Christian
Heavenly Standing	Earthly Sanctification
Realization	Reckon

Identification	Yield Your Body
Promise	Present Your Body
Standing in Grace	Living Under Grace
A New Creation	Unto Good Works
Risen with Christ	Seek Those Things Above

Each believer must be actively committed, according to Colossians 3:1, to cultivating heavenly ways in his life by continuing to “seek those things which are above” which means to stay mentally focused, think, meditate, reason, and enquire about heavenly things. This involves mental striving. We are also summoned to “set your affection on things above” which means to actively engage your thinking, direct your attention, concern yourself with, earnestly desire heavenly things, which involves deep mental concentration. These commands deal with the believer’s will and active pursuit of the things above.



We are called upon to decisively fix our attention, our concentration and concern on the heavenly things. We are to focus our minds and hearts in worship, wonder, and willing participation with the heavenly “things” which are somehow connected with the place “where Christ sitteth at the right hand of God” (Col. 3:1).

Evidently, the “things above” are a reference to Christ’s very own life and nature, His spiritual character traits, His likeness, and all the spiritual privileges, possessions, perfections, provisions, and power that He supplies us within the heavenlies, which once again is the place where Christ is highly exalted and worshipped for His completed work, authority, and victory (Eph. 1:3; Eph. 1:20-21; 1 Pet. 3:22).

“The things that are above” are not material, but rather have to do with Christ. They include His heavenly character, presence, authority, and victories. We are not to be seeking heavenly geography, but the One who dwells there! Heavenly values are to capture our imaginations, emotions, thoughts, feelings, ideas, and actions. The believer is to see everything, including earthly things, against the backdrop of their heavenly position in Christ. They are seated with the risen Christ in the heavenlies and therefore should possess a new (resurrection) perspective on life, the heavenly

and eternal is to impact the temporal. In short, the believer needs to keep “looking unto Jesus” (Heb. 12:2) by remembering where He is, who He is, and what He has done for him and given to him.

“Turn your eyes upon Jesus,
Look full in his wonderful face.
And the things of earth will grow strangely dim,
In the light of his glory and grace.”

In short, the “things above” are all the spiritual blessings we share with Christ and possess in Christ within the heavenlies (Eph. 1:3). When you “Set your affection on things above, not on earthly things,” you will live for eternal things and not the temporary and fleshly things of this present world. The “things above” are contrasted to the “things on earth” (Col. 3:2) which are manmade, carnal, philosophical, and non-eternal things (Col. 2:20-23; 3:5-9). Christians must continually discipline themselves to focus their attention and life upon their spiritual position in Christ within the heavenlies, which is a position of acceptance before God and total victory, and an exalted position that causes us to reflect upon the character and righteous ways of our risen and victorious Lord.

Our disciplined heavenly thinking means that we must no longer be dictated by our earthly life, selfish ambitions, and remain bound to sin. We are to make a habit of directing our thinking away from sin and towards Christ. We're spiritually united with Christ in the heavenlies, which means our thoughts and attitudes should be constantly drawn upward, not downward (Col. 3:2). Our minds should be focused on honorable, right, and excellent things (Phil. 1:10; 4:8) which are related to Christ, who is exalted at God's right hand as our victorious Savior and heavenly example (Heb. 12:2), above all other created and spiritual beings in the universe (Phil. 2:9-11).

We must once again remember that it is within the heavenlies that our “life is hid with Christ in God” (Col. 3:3). This means that we are intimately, powerfully, secretly, safely, and victoriously sharing Christ's risen life, which by extension means we are sharing our life with the God of the universe! From the earthlies (our place on earth) we *look up* to the heavenlies (the throne room and our spiritual union with Christ) in order to claim our spiritual riches and from the heavenlies (our position in Christ) we also *look down* (to our practice on earth) and remember that

that Father “hath put all things under his feet” (Eph. 1:22; Heb. 2:8). Wonder of wonders! This would also mean that that we too, as we share Christ’s life in the heavenlies, can also claim victory and authority over all evil forces in the universe. Yes, Satan is also under our feet! It’s one thing to look up to the heavenlies and seek the things above (Col. 3:1-3) but it’s also important to sometimes look down from the heavenlies and remember the great victory we share with Christ!



The heavenlies is a place or residency where Christ dwells but it is also a spiritual position from where God’s people derive their spiritual authority over Satan. Our spiritual identity with Christ’s authority gives us, as children of God, the authority to repel the enemy’s attacks. God’s people are seated with Christ in the heavenly sphere and share in His present victory and authority over Satan (Eph. 1:3; 2:6; Col. 2:10). Because of our ascension with Christ Satan is a defeated foe under Christ’s feet and our feet as well since we are spiritually united with Christ (Eph. 1:22 – “And hath put all things under his feet”).

We often sing “Lord plant my feet on higher ground” but many times we do not go high enough! We forget about our heavenly position in Christ within the very throne room of Heaven, where we possess a shared spiritual union with Christ and have been granted complete authority and victory over sin and Satan. When we claim the spiritual riches by faith, which are associated with our position in Christ within “heavenly places” (Eph. 1:3; 2:5), or the heavenlies, we will live life on a higher plain and plant our feet on higher ground. Only ignorance and unbelief can keep us bound to our former lifestyles. Nothing but unbelief, disobedience, or ignorance can keep us from experiencing liberty and victory over sin and Satan. Too many of God’s people live beneath their privileges. Let us reclaim our riches in Christ and win the battle over sin and Satan.

“Long my imprisoned spirit lay
Fast bound in sin and nature’s night;
Thine eye diffused a quick’ning ray,
I woke, the dungeon flamed with light;
My chains fell off, my heart was free;
I rose, went forth, and followed Thee.”

Shout it from the rooftops! Better yet, shout it from the heavenlies! Living in the heavenlies defines WHERE we are (spiritually united with Christ in God's throne room – Eph. 2:5-6), WHO we are (a recipient of Christ's full and complete spiritual provisions – Col. 2:10), and WHAT we are (a new creature in Christ – 2 Cor. 5:17) and possess (all spiritual riches and blessings associated with salvation and sanctification – Eph. 1:3). We are spiritually rich in Christ beyond our capacity to imagine. Our position in the heavenlies is the foundation or basis for our spiritual blessings. One of the most important things for your spiritual growth is to ask God to open the eyes of your heart so that you will know "what are the riches of the glory of His inheritance in the saints" (Eph. 1:17).

The heavenlies is where Christ is now, at the Father's right hand, and because of His grace, we are at this very moment sitting there in spiritual union with Him (Eph. 1:3; 2:6). The whole scenario is amazing for we are down here while at the same time up there! So you see, it is a matter of striking a balance between the two places of our union with Christ (John 14:20; Eph. 1:3), it is all about maintaining a spiritual balance or equilibrium.

Sam Gordon said:

"The sheer wonder of it all blows the mind of the average believer because we are transported by faith into another world! Our real orbit is in the supernatural."

Basically, Christ and the believer are like two sides of the same coin. It simply means all that the Lord Jesus has, those who are in Christ also have. We share everything together. Let me reiterate to you what this means:

- Christ's riches are our riches,
- His resources are our resources,
- His power is our power, and
- His righteousness is our righteousness.

This is the wonder of grace! However, it's not the end of the story. There is more:

- His position is our position—where He is, we are;
- His privilege is our privilege—what He is, we are;
- His possession is our possession—what He has, we have;
- His practice is our practice—what He does, we do.

During an evening walk, a son asked his father: “Dad, will we ever be rich?” Affectionately, the father replied: “Son, we are rich. Perhaps someday we will also have money!” Today we look up to the heavenlies and are reminded of our positional victory and all the possessions that we have in view of our union that we share with Christ in Heaven. But then we look within, since “Christ liveth in me” (Gal. 2:20). Christ lives within us so we might apply our heavenly *position* to our earthly *condition* or to our personal living on earth. It’s from within our hearts that Christ’s life is intimately, dynamically, and powerfully shared with us on a daily basis (Phil. 1:21; 3:10). Also, it’s through our union with Christ’s death and risen life, made possible by the work of the Holy Spirit (1 Cor. 12:13), that all of our spiritual riches (Christ’s saving and sanctifying blessings) are directly communicated to us from the realm of the heavenlies and into our human spirit. In short, the heavenlies must get down into our hearts, where we live, work, and enjoy our existence on earth.

Someone said:

“Our heart is in the heavenlies but our feet are on the earth.”

This means we must apply the heavenlies to our hearts here on earth. Christ physically dwells within the heavenlies but He spiritually dwells within our hearts (Eph. 3:17) to reveal, unleash, and communicate His life and riches to us. Christ “in you” (Col. 1:27) means that He lives within each one of us, as Christians, so we can apply and practice our heavenly position in Christ on a daily basis and experience all of the heavenly riches that we possess in Him. Of course, the wonderful spiritual blessings are derived from our exalted position in Heaven “in Christ” (Eph. 2:6) but they are experienced during a lifetime on earth. This means that the heavenlies must get down to the earthlies.



I once observed a container floating in the vastness of the open sea. At one point the water entered the container and it began to sink. I thought to myself how a little container was being filled up and surrounded by such a massive and immeasurable supply of water. The

believer’s position “in Christ” and union with Christ can be described in a similar way. This spiritual union each believer has with Christ is comparable to a container that is filled with ocean water. The container is in the water and the water is in the

container. Furthermore, as the container was filled with the unending supply of ocean water, so each believer who is in Christ has an endless supply of power and victory for living.

The word “fulness” (pleroma), which is used in Ephesians 1:23 and 3:19 in relation to the Christian life, speaks of possessing abundance and is that which has been filled to overflowing. It is used of a ship that is filled with sailors, rowers, and soldiers. In the New Testament usage, it reminds us of the Church which is filled with the presence, power, agency, and riches of God in view of the Church’s union with Christ (Eph. 1:3). It speaks of the totality of God’s divine power and qualities that are administered to each of us to uphold and sustain our lives, as we are animated by God’s life and filled with His spiritual blessings, gifts, and the energies of His divine graces, since “of his fulness have all we received, and grace for grace” (John 1:16).

Because of our union with Christ in the heavenlies and on earth, as Christ lives within us (Gal. 2:20), the Bible reveals that we can experience the “the fulness of God” (Eph. 3:19), that we can be “filled with all the fullness of him that filleth all” (Eph. 1:23), and that we can be actively growing as expressed by this promise: “increaseth with the increase of God” (Col. 2:19). All of these expressions speak of the complete spiritual provision and sufficiency (Col. 2:10) that we have as a result of the spiritual blessings we receive on a daily basis through our union with Christ (Eph. 1:3). In Ephesians 1:19-20, we discover that God wants us to know experientially “what is the exceeding (*surpassing, extraordinary, or exceeding as in Eph. 3:20*) greatness (*mega or exceedingly great*) of his power (*a dynamic driving force of mega-power and ability that won’t quit or run out of force*) to us-ward who believe, according to the working (*energizing – an inner superhuman energy*) of his mighty (*strength, ability, might*) power (*forcefulness - a mighty force that always hits the target!*), Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*.”

The resurrection of Christ from the dead was the expression of God’s power, the greatest outflow of divine energy the world has ever seen. The way this same power is expressed “to us-ward who believe” is through our spiritual union with Christ’s resurrection and ascension at God’s right hand. The resurrection is proof of what God can do in us and for us through our union with the resurrected Christ, who now lives within the heavenlies on behalf of His children, and also within their personal

hearts and lives (Gal. 2:20) providing them with the complete spiritual provision to live victoriously.

Here is Paul's point. The power of God is experienced in our life through our union with the resurrected, ascended Christ (Eph. 1:3; Rom. 6:1-11; Phil. 3:10). This kind of resurrection power is available to all Christians who live by faith in God's provision through their union with the resurrected Christ, where the "inward man is renewed day by day" (2 Cor. 4:16).

"Day by day and with each passing moment,
Strength I find to meet my trials here;
Trusting in my Father's wise bestowment,
I've no cause for worry or for fear.
Every day the Lord himself is near me,
With a special mercy for each hour;
All my cares he gladly bears and cheers me,
He whose name is Counselor and Power.
The protection of his child and treasure
is a charge that on himself he laid:
As your days, your strength shall be in measure
This the pledge to me he made."

Beloved, we can depend on God's power to bring about His redemptive plan for our salvation but also to meet our daily needs. God's power is divine, inexhaustible, unchanging, and available at any time for every need. No Christian can ever complain of insufficient power to meet temptations, to overcome sinful habits, or to live and witness for Christ. I would conclude that little power is the indisputable evidence that a Christian is experiencing little fellowship with Christ (Phil. 3:10). We must experience the power that Christ has given to us within our own hearts and lives and this can only happen as we allow Christ to become the central attraction and partner of our lives. To use a Biblical metaphor, we are married to Christ ("married to him" – Rom. 7:4) and this means we should share our life with His on a daily and continuous basis, even as two married partners share their life with one another. "My beloved is mine, and I am his" (Song of Solomon 2:16).

"Loved with everlasting love,
Led by grace that love to know;

Gracious Spirit from above,
Thou hast taught me it is so!
Oh, this full and perfect peace!
Oh, this transport all divine!
In a love which cannot cease,
I am His, and He is mine;
In a love which cannot cease,
I am His, and He is mine."

At the moment we express faith in Christ, a glorious, spiritual transaction occurs. According to God's reckoning, we are positioned in Christ within the heavenlies, sharing Christ's risen life (Eph. 1:3; 2:5-6), while at the same time Christ comes to live within us ("Christ in you, the hope of glory" – Col. 1:27). I must accept my heavenly position by faith but I also live by faith in the Son of God "who loved me, and gave himself for me" (Gal. 2:20). Christ comes to indwell our hearts so that we can experience our heavenly union with Him while living on earth (John 14:20) and enjoy the wonder of His fellowship, companionship and complete sufficiency for our daily lives ("for without me ye can do nothing" - John 15:5). Whatever our needs may be, the Lord can supply them.

Philippians 4:19

"But my God shall supply all your need according to his riches in glory by Christ Jesus."

This is made possible because of our spiritual union with Christ. At the moment we express faith in Christ we enter into both a heavenly (Eph. 1:3) and earthly union with Christ (Eph. 3:17), which are spiritually synchronized together in our so-great salvation! Our spiritual union with Christ occurs in Heaven and also in our hearts on earth by the working of the Spirit's baptizing work (1 Cor. 12:13) who makes us "an habitation of God through the Spirit" (Eph. 2:22). It is the Holy Spirit that gives us a new realization and outworking of our partnership and togetherness that we share with Christ and He is therefore identified as "the supply of the Spirit of Jesus Christ" (Phil. 1:10), "the Spirit of Christ" (Rom. 8:9) and the "Spirit of his son" (Gal. 4:6). This is more than Jesus promising to send the Holy Spirit (John 16:7). It is the role of the Spirit in revealing the glories of Christ to us (John 14:17-18). Because of our new relationship with Christ, we can experience a newfound fellowship with Him

and enjoy all the spiritual privileges and blessings we have in Christ. The old song “It’s Jesus and Me” tells the story of our union with Christ.

“I traveled alone, upon this lonesome way
My burdens so heavy, and dark was my day.
I looked for a friend, not knowing that He
Had all the time, been looking for me.
Now, it is Jesus and me, for each tomorrow
For every heartache, and every sorrow.
I know that I can depend, upon my new found friend
And so till the end, it’s Jesus and me.”



Again, we are married to Christ (“married to him” – Rom. 7:4). This speaks of our spiritual and lifelong union with the living Christ. We are to live with Christ as we live with a marriage partner – communicating to Him, loving Him, and serving Him. I’m about to reveal to you the

greatest news that you ever heard! When we enter the heavenlies and Christ enters us, we are for lack of better words, “Together Forever!” Think of it – “Together Forever!” My son-in-law wrote a song. The song was for my daughter when he proposed to her. After their marriage he rearranged the ending of the song to reflect their new marriage. I think several lines of this song align with our spiritual union and marriage to Christ. They go like this:

“I just trusted God, and He gave me You.
Together Forever,
Hand-in-hand across the road of life.
Together, Forever,
With You, is where I want to be.
Together, Forever,
I’m so glad You married me!”

Note: The Biblical conclusion and concepts presented in this study can be reviewed in a more in-depth analysis when reading the full length study on this subject: “The Heavenlies” (Reflections on Union and Positional Truth). In the full length study, Bible verses are explained in a more detailed manner, along with the “deeper life” teachings which sometimes misrepresent our position in Christ.