THIRTY-THREE THINGS: A STUDY OF POSITIONAL TRUTH



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to the praise of the glory of his grace, which he freely bestowed on us in the Beloved. Ephesians 1:6

NOTES



This is a study of the thirty three things that happen to every believer at the moment he is saved. These are sometimes referred to theologically as positional truth: That which is true of the believer because of his position *in Christ* or in the Messiah. It is also known as the believer's identification with the Messiah; the believer has been identified as being in union with the Messiah as a result of his salvation.

INTRODUCTION

A. The Definition of the Term in Christ

Almost exclusively throughout the writings of Paul, one will find expressions such as; *in Christ, in Jesus, in Jesus Christ, in Christ Jesus, in Him,* and *in whom.* For Paul these are all technical terms. Whenever Paul uses one of these expressions, he reveals something that is true because of the believer's position of being in the Messiah. The Pauline doctrine of being in Christ refers to the believer's union with the Messiah. It refers to the redeemed man's new position in the sphere of resurrection life.

B. Position and Practice

At this point, it might be wise to distinguish between the believer's position and his practice.

Position refers to these thirty three things. The believer's position is the way God sees him, not as he really is, but as he is in the Messiah.

As far as practice is concerned, the believer should try to keep his practice consistent with his position. The entire job of the Holy Spirit and His work of sanctification is to conform the believer's life, his practice in daily living, to what the believer already is positionally in the Messiah.

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C. The Means of Entering the New Position

The means of entering this new position is by the baptizing work of the Holy Spirit. That is the point of I Corinthians 12:13: *For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.*

The way that the believer enters into the Messiah is by means of Spirit baptism. This is why Spirit baptism is unique with the Church. It was not a ministry of the Holy Spirit before the events of Acts 2, nor will He be performing this ministry after the Rapture of the Church. It is a ministry uniquely for the Church, the Body of the Messiah, and the way that the believer enters into this new position is by means of the baptizing work of the Holy Spirit.

D. Two Key Truths Concerning Positional Truth

1. The Source

First, its source is the grace of God. The source of these thirty three things, the source of the believer's position in the Messiah, is the grace of God. This is brought out in Ephesians 1:6: *to the praise of the glory of his grace, which he freely bestowed on us in the Beloved.*

The expression *in the Beloved* is just another way of saying "in the Messiah." The believer's position of being in the Messiah, his position of truth, these thirty-three things, are all the result of the grace of God.

Later, in Ephesians 2:7, Paul wrote: *that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus.*

Using the positional statement *in Christ Jesus*, Paul states that the position of the believer is the result of *the riches of his grace.*

Therefore, the first thing one learns from these passages is that positional truth has its source in the grace of God.

2. The Basis of the Believer's Authority

The second key truth one learns from the Scriptures regarding positional truth is that it is the basis of the believer's authority. The authority of the spiritual life is based upon the believer's position of being in the Messiah. This is taught in Ephesians 1:18-19: *having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might.*

The believer's position carries authority with it. The basis of the believer's authority is his position. Just as the position of a sergeant or a lieutenant or a colonel or a general carries with it a certain amount of authority, so does the believer's position of being in the Messiah. If a sergeant who has been promoted to a lieutenant does not know all that is involved in the position of being a lieutenant, he will still function at the level of a sergeant. That is why many believers do not exercise the authority they have; they do not know the authority that

comes with their new position. One of the important reasons for studying these thirty-three things is to come to know exactly what the position of being in the Messiah means in your life.

NOTES

E. Defense Against Satan

Positional truth is the best defense against the satanic front in spiritual warfare. This is brought out in three passages. The first is Colossians 2:14-15: *having blotted out the bond written in ordinances that was against us, which was contrary to us: and he has taken it out of the way, nailing it to the cross; having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it.*

Because of the believer's position in the Messiah, he has been "co-crucified" with the Messiah on the cross; this being so, the believer has conquered Satan. Therefore, the believer's best defense on the satanic front in spiritual warfare is his position in the Messiah and knowing the authority that comes with it.

A second passage, which brings out the same truth, is Hebrews 2:14-15: *Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage.*

The writer of Hebrews emphasizes the same point that by virtue of the Messiah's death and Resurrection, and by virtue of the believer's position of being in the Messiah and therefore "co-crucified" and "co-resurrected," the believer has the key to victory. This is the basis of his defense on the satanic front.

A third passage, and perhaps the one that is the most extensive in this area, is Ephesians 6:10-18: *Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.*

Three times in this passage, Paul states that in spiritual warfare on the satanic front the believer must resist Satan. The way to resist Satan is to *be strong in the Lord* (v. 10). *In the Lord* is the technical term describing the believer's position of being in the Messiah. To *be strong in the Lord* is to recognize one's position as well as all the authority that comes with that position. By studying these thirty-three things, one will know exactly what one's authority is in the Messiah; then knowing that, one can then indeed fight the spiritual warfare and gain victory as well.

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F. Ramifications

There are some specific ramifications of the positional truth of the believer in the Messiah. These ramifications all deal with various facets of the believer's identification with the Messiah in His atonement work. All together there are eight such ramifications.

First, the believer has been *crucified* with the Messiah (Gal. 2:20).

Second, the believer has *died* with the Messiah (Col. 2:20).

Third, the believer was *buried* with the Messiah (Rom. 6:4).

Fourth, the believer was *made...alive* with the Messiah (Eph. 2:5).

Fifth, the believer was resurrected with the Messiah (Col. 3:1).

Sixth, the believer suffers with the Messiah (Rom. 8:17).

Seventh, the believer will be glorified with the Messiah (Rom. 8:17).

And eighth, believers are going to be *joint-heirs* with the Messiah (Rom. 8:17).

I. REDEMPTION

Redemption is the first positional truth of the believer. The Scriptures, which make redemption a part of positional truth, are Romans 3:24; I Corinthians 1:30; Ephesians 1:7; and Colossians 1:14.

The price of redemption was the blood of the Messiah. The very concept of redemption means, "to purchase out of." In the spiritual realm, it means, "to purchase out of the slave market of sin." To purchase something always requires a purchase price. The purchase price was the blood of the Messiah (I Cor. 6:19-20; I Pet. 1:18 -19).

There are three different Greek words all meaning "to redeem." Each has a slightly different shade of meaning. The first one is *agorazo*, which means "to purchase," "to pay the price sin demanded so that one can be redeemed" (II Pet. 2:1; Rev. 5:9). The second word is *exagorazio*, which means, "to purchase out of the marketplace." In the spiritual realm, it means, "to purchase out of the slave market of sin" (Gal. 3:13; 4:5). The third Greek word is *lutroo*, and it means "to release and set free" (Mat. 20:28; I Tim. 2:6; Titus 2:14).

By combining these three Greek words, redemption means that the redeemed person is purchased by the payment of a price, the blood of the Messiah; he is removed out of the marketplace, the slave market of sin; then he is set free so that he can serve the Lord.

II. RECONCILIATION

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The second position of the believer is reconciliation. Reconciliation means that the position of the world, which was in a state of alienation from God, was changed by the Messiah's death so that all men are now able to be saved. Reconciliation rendered all men savable. It does not mean that all men will be saved, because there must be the ingredient of personal faith, but it has rendered all men savable (Rom. 5:10-11; II Cor. 5:18-19; Col. 1:20-22).

Biblically speaking, reconciliation does not refer to two wronged parties being reconciled to each other. Rather, that offending mankind is being reconciled back to the offended God.

III. PROPITIATION

Propitiation is the third position of the believer. By definition, propitiation means that the wrath of God is satisfied with that which the Messiah's death accomplished according to Romans 1:18a: *For the wrath of God is revealed against all unrighteousness and ungodliness of men.*
By propitiation, the wrath of God is satisfied with that which the Messiah's death accomplished; therefore, God is no longer angry at the believer (Rom. 3:25; I Jn. 2:2; 4:10).

IV. FORGIVENESS

The fourth position of the believer is forgiveness. Forgiveness means that all of the believer's sins, past, present, and future, have been totally forgiven (Eph. 1:7; Col. 1:14; 2:13). What this means is that there is no sin that a believer can commit which will cause him to lose his salvation. When the Messiah died, He died long before those who are now alive had ever committed a single sin. He died for all future sins, including all the sins of those who are now living. All sins, past, present, and future, have been totally forgiven. Therefore, there is no sin that the believer can commit which can cause him to lose his salvation.

The application of this truth is found in Ephesians 4:32: *and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.*
Notice the term *in Christ*. That is the technical term describing the believer's position. Paul emphasizes the position of forgiveness: *even as God also in Christ forgave you*. The application is that since the believer has been forgiven, he should forgive fellow believers who have wronged him.

Another passage where an application has been made is Colossians 3:13: *forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye.*

Since the believer has been forgiven, he should be willing to forgive others as well.

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V. JUSTIFICATION

Justification is the fifth position of the believer. The definition of justification is "to be declared righteous" (Rom. 3:24; 5:19; 8:30). Justification means that faith will result in the imparting of the righteousness of the Messiah. The fact that the believer is righteous in the Messiah is the basis for the announcement of justification or the declaration of righteousness

VI. GLORIFICATION

The sixth position of the believer is glorification. The fact that the believer is glorified in the sight of God is the assurance of the ultimate imparting of the Messiah's glory (Rom. 8:18, 30; 9:23; Col. 3:4; I Jn. 3:2). Positionally, being glorified means that the believer is certainly going to be practically and experientially glorified in that future day.

VII. DELIVERANCE

The seventh position of the believer is deliverance. Specifically, this refers to being delivered from *the power of darkness* (Acts 26:18; Eph. 2:1-2; Col. 1:13; Heb. 2:14-15). The fact that the believer has been delivered from *the power of darkness* means that he is no longer under any obligation whatsoever to serve Satan. The believer has been transferred from the kingdom of darkness to the Son's kingdom of light.

VIII. CIRCUMCISION

Circumcision is the eighth position of the believer. This does not refer to physical circumcision, circumcision of the flesh, but the circumcision of the heart, spoken of in Colossians 2:11. This positional truth, circumcision of the heart, involves the putting off of the deeds of the flesh.

The practical application of being circumcised in the Messiah is to put off the deeds of the flesh and to walk righteously before the Lord.

IX. BEING ACCEPTABLE TO GOD

Being acceptable to God is the ninth position of the believer. The believer is acceptable to God according to Ephesians 1:6 and I Peter 2:5. This particular positional truth has five facets.

First, it means that the believer has been made righteous by the imputation of the Messiah's righteousness to him (Rom. 5:11-21; I Cor. 1:30; II Cor. 5:21).

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The second facet of being acceptable to God is that the believer has been sanctified positionally. From the viewpoint of God, the believer is sanctified; therefore, He can call all believers "saints" (I Cor. 1:2, 30; 6:11).

The third facet of being acceptable to God is that the believer is *perfected for ever*. From the perspective of positional truth, the believer is already viewed as being perfect (Heb. 10:14).

The fourth facet is that the believer has been made acceptable. The reason the believer is acceptable to God is that he has been made acceptable. He has been made acceptable by not being condemned for his sins (Jn. 3:18; 5:24; Rom. 8:1).

The fifth facet of being acceptable to God is that the believer is *made...meet.* To be *made...meet* means, "to be qualified." The believer has been qualified and therefore is accepted by God (Col. 1:12).

X. THE FIRSTFRUITS OF THE HOLY SPIRIT

The tenth position is that believers have the *firstfruits of the* [Holy] *Spirit* according to Romans 8:23. This position has five facets.

The first facet is that the believer has been regenerated, which means to be born again (Jn. 3:5-6; Titus 3:5).

The second facet is that the believer has been baptized by the Holy Spirit, a work which has put the believer into the Body of the Messiah (Rom. 6:1-10; I Cor. 12:13).

The third facet of having the *firstfruits* of the Holy Spirit is that the believer is indwelt by the Holy Spirit, resulting in one's body becoming the Temple of God (Rom. 5:5; 8:9; I Cor. 3:16; 6:19; Gal. 4:6; II Tim. 1:14; I Jn. 2:27; 3:24).

The fourth facet is that the believer is sealed by the Holy Spirit. Being sealed by the Holy Spirit assures the believer that he has eternal security (II Cor. 1:22; Eph. 1:3-14; 4:30).

And the fifth facet is that the believer is filled by the Holy Spirit. This ministry empowers the believer for service (Eph. 5:18).

XI. IN THE ETERNAL PLAN OF GOD

The eleventh position is that the believer is in, and is a part of, the eternal plan of God according to II Timothy 1:9. This, too, has five facets.
The first facet is that the believer is foreknown by God; he is in the foreknowledge of God (Rom. 8:29; Eph. 1:5, 11, 12; I Pet. 1:1 2).

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The second facet is that the believer has been predestined by God to be saved (Jn. 6:65; Rom. 8:29-30).

The third facet is that believers are the elect of God; they are God's election (Rom. 8:33; Col. 3:12; I Thes. 1:4; Titus 1:1; I Pet. 1:1-2).

The fourth facet is that the believer is chosen. Being part of the eternal plan of God means that believers have been chosen by God to be saved (Eph. 1:4; II Thes. 2:13).

And the fifth facet of being in the eternal plan of God is that believers have been called. They have received a divine calling to the state of salvation (Rom. 8:30; 9:24; I Thes. 5:24; II Thes. 2:14; II Tim. 1:9; Heb. 3:1).

XII. BASED ON THE ROCK: THE MESSIAH

The twelfth position is the foundation of the believer's faith. Based upon this position, the believer has a sure foundation upon which he can stand; he can build his believing life upon a foundation of rock, not upon a foundation of sand (Mat. 7:24-27; I Cor. 3:9-15; Eph. 2:20-22; I Pet. 2:4-6).

XIII. MADE NIGH

The thirteenth position relates especially to Gentile believers rather than Jewish believers. Being *made nigh* refers to Gentile believers who are now brought into a position where they can enjoy Jewish spiritual blessings. By faith in the Messiah, the Gentile believer has been drawn near to enjoy not the physical, material benefits of the Jewish covenants, but the spiritual benefits of the Jewish covenants according to Ephesians 2:13.

An application of this is made in James 4:8: *Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded.*
Because the believer has been drawn near positionally, he should draw near to God in practice, and in this way, he will have his sins cleansed.

XIV. MEMBERS OF A HOLY AND ROYAL PRIESTHOOD

The fourteenth position is that believers have become members of a holy and royal priesthood; this results in the priesthood of all believers. This is true particularly of Jewish believers in I Peter 2:5, 9, but it is also true of Gentile believers according to Revelation 1:5-6 and 5:9-10.
The fact that believers are members of a holy and royal priesthood has a number of applications. One application is given in Romans 12:1-2, where Paul admonishes the believer to *present* [his] *body a living*

sacrifice. The presenting of a living sacrifice is, of course, a priestly act.

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Another application is found in Philippians 4:18: *But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.* In this context, Paul was speaking of some funds, which were sent to support him in his ministry. Paul said that the act of sending financial support was a priestly act. It was like offering up the sweet savor, *a sweet smell, a sacrifice acceptable,...to God*. One of the ways that the believer fulfills his function as a believer priest is to finance people in the ministry.

Another application is made in II Timothy 4:6: *For I am already being offered, and the time of my departure is come. Here, Paul was speaking of his impending martyrdom. When a believer has to die for the faith that too is looked upon as a sacrifice. Part of the practical aspect of being a believer priest is that one should be willing to give up one's life for the faith.*

One other passage where an application is made is Hebrews 13:15-16: *Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.* The believer can fulfill his function as a believer priest by offering up *a sacrifice of praise to God*. Believers should be *continually* praising God. Also, believers should be communicating good things and by doing good things to others: *for with such sacrifices God is well pleased.*

XV. TRANSFERRED INTO GOD'S KINGDOM

The fifteenth position is that the believer is no longer a part of the kingdom of darkness, but is a part of the Kingdom of God according to II Peter 1:11. There are two practical ramifications of this position. The first ramification is given in Colossians 1:13, which states that the result of having been transferred into God's Kingdom is that the believer has been delivered out of the *power of darkness*; the powers of darkness have no legal authority over the believer any longer.

Secondly, being transferred into God's Kingdom is the basis for the believer to walk consistently in an orderly manner, in the kind of lifestyle that the Bible commands (I Thes. 2:12).

XVI. A CHOSEN GENERATION: A HOLY NATION: A PECULIAR PEOPLE

The sixteenth position is more true of Jewish believers than of Gentile believers according to I Peter 2:9. It should be kept in mind that Peter did not write to the Church as a whole, but he wrote specifically to Jewish believers. The Church is not a chosen generation, it is comprised of people of all generations. The Church is not a holy

nation; it is comprised of people from all nations. The Church is not a peculiar, singular people; it is comprised of members from all peoples, tribes, and tongues.

Keeping in mind that Peter wrote specifically to Jewish believers, this particular position means that Jewish believers are the chosen generation, they are the holy nation, they are the peculiar people. The point that Peter makes in the context is: whereas the nation of Israel as a whole has failed to fulfill its calling of Exodus 19, the Remnant of Israel, the Jewish believers within the nation, known as the Israel of God, have fulfilled their calling. So they are the chosen generation, the holy nation, and the peculiar people.

By way of application, this position is for the purpose of doing good works (Titus 2:14).

XVII. CITIZENS OF HEAVEN

The seventeenth position is that the believer's citizenship is now in Heaven (Lk. 10:20; II Cor. 5:1-2; Eph. 2:19; Phil. 3:20; Heb. 12:22-24; I Pet. 2:11-12).

A practical application of having citizenship in Heaven is that it should result in keeping one's mind on heavenly things, not on earthly things. The believer on this earth is merely a pilgrim, an alien, a foreign resident, simply passing through. While the believer has every encouragement to participate in those things in the world in which believers should and need to participate, one should always remember that more important than being an American, Canadian, Belgian, or German citizen believers are all "co-citizens" in Heaven.

XVIII. IN THE FAMILY OF GOD

The eighteenth position is that the believer is now a part of God's household, part of God's building (I Cor. 3:9; Gal. 6:10; Eph. 2:19-20; I Pet. 2:5).

XIX. ADOPTION

The nineteenth position is adoption; the believer has been adopted as a child of God (Rom. 8:15, 23; Gal. 4:5; Eph. 1:4-5). The advantage of being adopted is that, while natural children are in the family because they were born into it, adopted children are chosen to be loved. Being the adopted children of God means that God has chosen to love each believer.

XX. THE CHILDREN OF GOD

The twentieth position is a follow-up from the previous position.

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Because he has been adopted, the believer is now a child of God (Jn. 1:12; Rom. 8:16; I Jn. 3:1-2). This position has four facets.

First, it means that the believer has been begotten (I Jn. 5:1; I Pet. 1:23).

The second facet of being the children of God is that believers who were once dead in their trespasses and sins have been quickened or made alive by God. They are no longer spiritually dead, but they have been quickened to become the children of God. They have been made spiritually alive (II Cor. 5:14-15; Eph. 2:5; Col. 2:13).

The third facet is that believers are now the sons of God. The Jewish meaning of "sons" obviously has the meaning of "followers," just like *B'nai B'rith* means "the sons of the covenant" or "the followers of the covenant." Having become the children of God, believers are now the sons of God; they are now the followers of God (Rom. 8:14; II Cor. 6:18; Gal. 3:26; 4:6-7; I Jn. 3:2).

The fourth facet of becoming a child of God is that the believer is now a new creation or a new creature; the believer has been created anew to become a child of God (II Cor. 5:17; Gal. 6:15; Eph. 2:10; 4:24; Col. 3:10).

XXI. PART OF THE FELLOWSHIP OF THE SAINTS

The twenty-first position is that all believers are a part of the fellowship of the saints (Jn. 17:11, 21-23; I Jn. 1:3, 7)

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The practical application of this position is that it becomes the basis for unity among believers. Believers can be unified because they are all a part of the fellowship of the saints.

XXII. LIGHT IN THE LORD

The twenty-second position is that the believer is not only the light of the world, he is also *light in the Lord* according to Ephesians 5:8. Believers are the *children of light*, and being the children of light, they are to walk in light. Here again, the believer's practice must be conformed to his position. Positionally, believers are the *children of light*; therefore, in practice, they should be walking in that light.

There is an application made of this position in I Thessalonians 5:4-9: *But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that are drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not into wrath,*

but unto the obtaining of salvation through our Lord Jesus Christ.
The application which Paul makes is that because believers are of the light and of the day and because the Great Tribulation, the Day of the Lord or the *wrath* of verse 9, is a time of darkness, Church saints will never have to go through the Tribulation. One of the many reasons that the Church will not go through the Tribulation is because the Tribulation is a time of darkness, but believers are the children of light. Because of this position of being *light in the Lord*, believers will not go through the Tribulation.

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XXIII. HEAVENLY ASSOCIATIONS

The twenty-third position is that the believer now has some specific heavenly associations. This position has seven facets.

First, it means that the believer is now a partner with the Messiah in life (Gal. 2:20; Col. 3:3-4; I Jn. 5:11-12). The Messiah can live His life through the believer, although the believer is still responsible to live that life.

The second facet is that the believer is a partner with the Messiah in position (Eph. 2:6; Col. 3:1-3).

The third facet of these heavenly associations is that the believer is a partner with the Messiah in service and "co-serves" with Him as a servant (Jn. 17:18; 20:21).

Fourthly, it means that the believer is a partaker with the Messiah in sufferings. He has suffered and the believer will also undergo suffering. Suffering is not necessarily a sign of a lack of spirituality; on the contrary, it might be very much a sign of true spirituality (Rom. 8:17; II Cor. 1:5; Phil. 1:29; 3:10; II Tim. 2:12).

The fifth facet is that the believer is a partner with the Messiah in prayer. The believer prays, and the Messiah prays for him and with him (Jn. 14:12-14; 16:23-24; I Jn. 5:14-15). This is one of the reasons why the believer needs to pray in the name of Yeshua (Jesus).

The sixth facet is that the believer is a partner in betrothal; the Messiah is the Groom and the believers are the Bride (II Cor. 11:2; Eph. 5:25-27).

Seventh, the believer is a partner with the Messiah in expectation of His return (Titus 2:13; Heb. 9:28).

XXIV. COMPLETION

The twenty-fourth position is that the believer is complete in the

Messiah according to Colossians 2:10. This means that the believer has been *made full*. The believer is complete in Him, though in practice there may be many things lacking in his life. Because of the believer's position, he is complete.

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XXV. IN POSSESSION OF EVERY SPIRITUAL BLESSING

In the twenty-fifth position, the believer does not have to agonize for spiritual blessings. He does not have to "tarry" or wait for spiritual blessings; he does not have to "pray through" to get his spiritual blessings. He is already in possession of every spiritual blessing. It is just a matter of how and when to enjoy these spiritual blessings, and when to apply them and when not to apply them (I Cor. 3:23; Eph. 1:3).

XXVI. A GIFT FROM GOD THE FATHER TO GOD THE SON

The twenty-sixth position is that the believer is a gift from God the Father to God the Son (Jn. 6:37-40; 17:2, 6, 9, 24).

The main application of this position is the assurance of eternal security. Because he is a gift from God the Father to God the Son, he cannot be snatched out of the hand of either the Father or the Son.

XXVII. MESSIAH'S INHERITANCE

The twenty-seventh position is that the believer has been willed to the Messiah, and therefore the believer is His inheritance according to Ephesians 1:18. Yeshua has inherited the believer; because of this, the believer is the peculiar, private, individual possession of the Messiah.

XXVIII. HEIRS

The twenty-eighth position is that believers are not only an inheritance, they are also heirs; believers are "co-heirs" with the Messiah. This means that believers will some day receive their inheritance (Rom. 8:17; Gal. 4:7; Eph. 1:11, 14; Col. 1:12; 3:24; Titus 3:7; Heb. 9:15; I Pet. 1:4). This inheritance includes the resurrection body and a position in the Messianic Kingdom. The believer is going to inherit things in the Messianic Kingdom.

XXIX. FREED FROM THE LAW

The twenty-ninth position states that believers are freed from the Law. While in one sense this relates to all believers, it is particularly true of Jewish believers, simply because Gentile believers were never under the Law of Moses. Only Jews were under the Mosaic Law, so especially the Jewish believers in the Body of the Messiah have been

freed from the Law (Rom. 6:14; 10:4; II Cor. 3:2-11; Gal. 3:19; Eph. 2:11-15; Heb. 7:11-12). Positionally, the Jewish believer has been freed from the Law.

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XXX. THE JUDGMENT OF THE OLD MAN UNTO A NEW WALK

The thirtieth position is that the believer's *old man*, his sin-nature, has now been judged; therefore, he is now able to walk a new walk and he is called upon to do so.

The practical application of this position is that it provides the power to *walk in newness of life* according to Romans 6:1-11 and Galatians 2:20. By saying that the old man was judged, it also teaches that the believer's *old man* has been "co-crucified" with the Messiah. Therefore, the old nature, the sin nature or the old man, no longer has any binding, legal authority over the believer. The believer no longer has any obligation to obey the old sin nature. For this reason, he has the power to *walk in newness of life.* This position calls the believer to a new walk.

XXXI. UNITED TO THE FATHER AND TO THE SON AND TO THE HOLY SPIRIT

The thirty-first position is that the believer is united to the Father, to the Son, and to the Holy Spirit according to Acts 17:28 and II Corinthians 6:16. This position has six facets.

The first facet is that the believer is in God the Father (Jn. 17:21; I Thes. 1:1; II Thes. 1:1).

The second facet is that the Father is also in the believer. On the one hand, the believer is in the Father; on the other hand, the Father is in the believer (Jn. 14:23; Eph. 4:6).

The third facet of this position is that the believer is in the Son. Not only is the believer in God the Father, he is also in God the Son (Jn. 14:20; 17:21; Rom. 8:1; II Cor. 5:17).

The fourth facet is that the Son is also in the believer. God the Son indwells the believer (Jn. 14:20, 23; Col. 1:27). Here again, on one hand, the believer is in God the Son; on the other hand, the Son is in the believer.

The fifth facet is that the believer is in the Holy Spirit (Rom. 8:9; Eph. 2:22).

And the sixth facet is that the Holy Spirit is in the believer (Jn. 14:16

-17; Rom. 8:9, 11; I Cor. 2:12; 3:16; 6:19; II Tim. 1:14). On one hand, the believer is in the Holy Spirit; on the other hand, the Holy Spirit is in the believer.

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In dealing with this position, there is not just the one facet, which many believers know, that the Holy Spirit is indwelling the believer, but there are six different facets. In a real sense, the whole triune God is indwelling the believer, and the believer indwells the whole triune God. The believer is united to the Father, the Son, and the Holy Spirit.

XXXII. ACCESS TO GOD

The thirty-second position is that the believer has access to God. This position has four facets.

First, the believer has access to the grace of God according to Romans 5:2. The believer always has immediate access to God's grace. By way of practical application, because of this position, the believer is encouraged to draw boldly to the throne of grace so that he can appropriate the grace that he needs to get him through any kind of trial or tribulation which he is undergoing (Heb. 4:14-16). If someone fails, falters or stumbles in the spiritual life, it is not because there was insufficient grace available. The reason believers stumble and fall or backslide is because they have not appropriated the grace that is available to them to get them through any temptation, any suffering, any trial or any tribulation. In light of this position, let the believer use the access that he has and appropriate the grace that he needs.

The second facet is that the believer has access to God the Father (Eph. 2:18). This is the reason that the believer's prayers are addressed to God the Father. The believer addresses his prayers to God the Father because he has access to Him.

The third facet is that access is reassuring. One of the purposes of granting the believer access to Him is so that the believer can have assurance of his salvation. The believer's realization that he has access to God is reassuring (Eph. 3:12; Heb. 4:16; 10:19, 22).

The fourth facet is that this access to God provides fellowship with God. The reason the believer can have fellowship with God is because he has access to Him (I Cor. 1:9; I Jn. 1:3).

The obvious application of this position is that the believer should use this access that he has and enjoy fellowship with God.

XXXIII. WITHIN THE MUCH MORE CARE OF GOD

The thirty-third position is that the believer is within the *much more* care of God according to Luke 12:24. This position has seven facets.

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First, the believer is the object of God's divine love (Jn. 17:23; Rom. 5:8; 8:35-39; Eph. 2:4; 5:2; II Thes. 2:16; I Jn. 3:1, 16; 4:10). Because the believer is within the *much more* care of God, he is the object of God's love.

Second, because the believer is in the *much more* care of God, he is also the object of His grace. Not only does the believer have access to God's grace, but he is also the object of His grace. This second facet of being within the *much more* care of God has four aspects. First, the believer is the object of His grace in salvation; by His grace, He has saved the believer (Jn. 5:24; 6:27, 39, 40, 47; Eph. 2:7 9; I Jn. 5:11-13). Secondly, the believer is also the object of His grace in safekeeping (Rom. 5:2; Phil. 1:6). Thirdly, the believer is the object of His grace in service. The very fact that the believer can serve Him is a product of His grace (Jn. 17:18; Eph. 4:7). And fourthly, the believer is the object of His grace in instruction; by His grace, He teaches the believer and instructs him concerning spiritual truths (Titus 2:11-13).

The third facet of being within the *much more* care of God is that the believer is the object of His power in that the power of God is often manifested through the saints (Eph. 1:19).

The fourth facet of this position is that the believer is also the object of His faithfulness. The believer receives God's faithfulness and, although the believer may prove unfaithful, God is never unfaithful. The believer is the object of His unbroken faithfulness (I Cor. 1:9; 10:13; Phil. 1:6; I Thes. 5:24; II Thes. 3:3; Heb. 13:5).

The fifth facet of being within the *much more* care of God is that the believer is the object of His peace. Because the wrath of God has been appeased, He is no longer angry with the believer; the believer has the peace of God dwelling within him (Jn. 14:27; 16:33; Rom. 5:1; Phil. 4:7; Col. 3:15).

The sixth facet of this position is that the believer is the object of God's consolation and comfort. When a believer undergoes a period of grief because of the loss of a relative, a friend or a close associate, he has the comfort of God. Being within the *much more* care of God means that the believer is always the object of His consolation and His comfort (II Cor. 1:3 4; 7:6; II Thes. 2:16-17).

The seventh facet is that the believer is the object of God's intercession. It is because of this position that the Messiah is continually interceding on behalf of the believer (Rom. 8:27, 34; I Tim. 2:5; Heb. 7:25; I Jn. 2:1).

CONCLUSION

These are the thirty three things that happen to every believer at the

moment he is saved. They happen instantaneously; they are not a process. It is very important that the believer grasp his position in Jesus the Messiah, because until the believer clearly understands what his position is, he will not fully understand what his authority is in that position. Not knowing what his authority is, he will not be able to exercise that authority. So it is very important that the believer understands his position, because this is his best defense in fighting the satanic and demonic front in spiritual warfare.

There are three fronts to spiritual warfare: the flesh, the world, and the devil and his demonic forces. As in any war, each has to be fought in different ways, in different styles, and by using different weapons. As far as the front against Satan and the demonic forces is concerned, the best defense is understanding positional truth, understanding what the believer's position is in Yeshua the Messiah, understanding the authority that comes with it, and then exercising that authority. When Satan starts accusing and attacking the believer, the believer is able to stand on the basis of the Word of God. The believer never stands on the basis of his own merit; he never stands against Satan on the basis of his own righteousness. The believer stands on the basis of his position in the Messiah and on the fact that he has the righteousness of the Messiah imputed to him.✡

NOTES

IF YOU ENJOYED THIS BIBLE STUDY, DR. FRUCHTENBAUM RECOMMENDS:
MBS095, 099, 100, 102, 103, 105 and 111.