

CHAPTER 15 - ADOPTION

Adoption was a relatively common practice in New Testament times, at least among the upper classes. It is a particularly New Testament image, although it was not entirely unknown in Old Testament times among the Jewish people. In fact, Moses himself was adopted by Pharaoh's daughter (see Acts 7:21), and Mordecai adopted Esther (see Est 2:7). There is a sense in which God adopted the whole nation of Israel also (see Deut 7:6, Hos 11:1 and Rom 9:4).

As is frequently the case in Scripture, the Old Testament examples pointed to a New Testament reality. They were types and shadows (Col 2:16-17) of future realities. So the earthly examples of adoption pointed to a future spiritual event that is another one of the great truths and wonderful facets of salvation.

In adoption, a person is received into a family, and gains full acceptance and the full rights of inheritance that belong to the other family members. As with modern day adoption, the parents chose the child; the child did not choose the parents. The motive and initiative of adoption always lay with the adoptive father. Fausset's Bible Dictionary defines it as "The taking of one as a son who is not so by birth."¹ "The relationship was to all intents and purposes the same as existed between a natural father and son."²

Think of the freedom a son has in his own father's house. He does not need to knock on the door and ask permission to enter when he gets home. He eats whatever is in the fridge that takes his fancy. He sleeps in his own bed, wears his own clothes, plays with his own toys, and feels completely at home in the presence of his father. None of these things are true of a visitor to the house, or even of the son's friends. These rights and benefits belong only to the son.

Wayne Grudem says of adoption, "In regeneration God gives us new spiritual life within. In justification God gives us right legal standing before him. But in adoption God makes us members of his family. Therefore, the biblical teaching on adoption focuses much more on the personal relationships that salvation give us with God and with his people."³

¹ Fausset's Bible Dictionary, as found in The Word Bible software

² Smith's Bible Dictionary, as found in The Word Bible software

³ Wayne Grudem, Systematic Theology

Paul uses the concept of adoption more than the other writers of Scripture. Once again, the picture comes from the legal field. Adoption was a legal transaction, in which a person was transferred from his natural father's authority into his adoptive father's authority. It was not only infants who were adopted; in fact, it was more commonly young adults who were adopted. If a father had no children to inherit his estate, he could adopt a servant, or any other person he chose, as his son and heir. That person then took on the family name, with the obligation to represent the family as a natural son, carry on the family name, and inherit the father's estate at his death. If the adopting father had sons who were biologically his, the adopted son would inherit an equal share of the estate with the rest of them.

Gal 3:21-4:7 gives us a good illustration of what happens when God chooses to adopt a person. Paul begins by telling us about how we had been imprisoned and held captive by the law (Gal 3:22-23, 4:3). The law was our guardian (v. 24), one who watched over us and kept us under control.

But when faith in Jesus Christ comes (v. 25), our status changes from that of slave to that of son⁴ (v. 26). A son is the owner of everything (ch. 4 v.1), and an heir of God (v. 7). This adoption results in a relationship of such intimacy, that the son can cry out "Abba! Father!" Slaves were forbidden to address the head of the household by this term, because slaves had no family relationship. This is the language of freedom, and indicates that the person is not in (o isr no longer in) slavery.

'Abba' is an Aramaic word, only used three times in Scripture. Jesus was the first to use it (Mark 14:36), then Paul uses it in both the major passages about adoption (Rom 8 and Gal 4). Note that it is the Spirit of Jesus Himself that causes us to cry out in the very same words Jesus used in the Garden of Gethsemane, "Abba! Father!" Therefore, it is only those who are regenerated (see Ezek 36:27) and reconciled (see Eph 2:16-18) and redeemed (see Gal 4:5-6) and justified (see 1Cor 6:11) who can truly cry out to God in this way.

In Romans 8, Paul talks about our adoption in relation to deliverance from debt, as well as deliverance from bondage. We were once under the power of the flesh (vv. 5 & 12), but in adoption, our obligation is no longer to the flesh, but to the Spirit (v. 13). Rom 8:14 informs us that only those "who are led by the

⁴ The Bible frequently uses the word sons generically to mean sons and daughters. I will use it the same way. 2Cor 6:18 is an example of an exception to this rule.

Spirit of God are sons of God," because the Spirit of adoption is diametrically opposed to the spirit of bondage (v. 15). When we receive the Spirit of adoption, our natural cry is "Abba! Father!" as the Holy Spirit confirms it in our heart (vv. 15 & 16).

1. What is the relationship between justification and adoption?
(Check out Gal 3:23-26, 4:4-7)

Justification provides the basis for adoption. The charges laid against us by the law have been set aside, the penalty having been paid in full by Jesus Christ. Because of that, we have been redeemed from slavery, and all the legal barriers were removed, clearing the way for God to adopt us as sons.

Gal 3:23-26 Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. 24 So then, the law was our guardian until Christ came, in order that we might be justified by faith. 25 But now that faith has come, we are no longer under a guardian, 26 for in Christ Jesus you are all sons of God, through faith.

Gal 4:4-7 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons. 6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" 7 So you are no longer a slave, but a son, and if a son, then an heir through God.

"Justification is the basic blessing, on which adoption is founded; adoption is the crowning blessing, to which justification clears the way."⁵

2. Why is it important that our relationship to God should change?

We could never be intimately connected with God because of our sin. We were rebels, who had no interest in God, or desire to know him. Once we were enemies, excluded from the blessings and condemned to eternal punishment, but now we have been reconciled to God (Rom 5:10). Once we were slaves to another, now we are friends (Joh 15:15).

⁵ JI Packer, *Concise Theology*

3. What are the benefits of adoption?

<i>Mat 6:5-13</i>	<i>God is our Father, intimacy, provision, forgiveness, deliverance and protection</i>
<i>Lk 12:27-32</i>	<i>Provision and freedom from worry</i>
<i>Jn 14:16-19</i>	<i>Assistance, comfort, belonging, not left as orphans, eternal life</i>
<i>Rom 8:15-17</i>	<i>Freedom from fear, assurance, inheritance</i>
<i>Gal 4:4-6</i>	<i>Redeemed from the penalty of the law</i>
<i>Eph 3:11-12</i>	<i>Confident access to the Father</i>
<i>Heb 2:10-18</i>	<i>Glory, sanctification, brotherhood, no fear of death, assistance with temptation</i>
<i>Heb 12:5-11</i>	<i>Discipline and correction</i>

The benefits can be viewed in two ways. Firstly, in the way God relates to us, then in the way we relate to each other as brothers and sisters in Christ.⁶

- *We can speak to God and relate to Him as a good and loving Father.*
 - *This becomes the foundation of many other blessings.*
- *This relationship shows that God loves us (1John 3:1)*
- *He understands us (Psa 103:13-14)*
- *He takes care of our needs (Matt 6:32)*
- *He gives us many good gifts (Matt 7:11)*
- *He especially gives us the gift of the Holy Spirit (Lk 11:13)*
- *He gives us an inheritance in heaven (Gal 4:7, Rom 8:17)*
- *It only takes a prayer to have the intimacy of our relationship with Him restored (Matt 6:9-12)*
- *We are led by His Holy Spirit (Rom 8:14)*
- *We are disciplined for our benefit (Heb 12:5-10, Prov 3:11-12)*
- *We have the privilege of sharing in both the sufferings and the glory of His Son (Rom 8:17)*
- *We are all members of one family (1Tim 5:1-2)*

Adoption is not the same as regeneration; in fact, the idea of adoption seems contrary to regeneration. Obviously, being adopted is not the same thing as being born. In regeneration, God takes a believing sinner, makes him alive, and makes him His child. The Greek word used in connection with regeneration is "teknon," which means "a born one." In adoption, God takes this child and places

⁶ These thoughts condensed from Grudem's *Systematic Theology*

him in a legal position as an adult son (Greek "huios").
Regeneration engenders a child, adoption produces a son.

Adoption is not the same as justification. "Justification is the act of a merciful judge setting the prisoner free, but adoption is the act of a generous father, taking a son to His bosom, and endowing him with liberty, favour and a heritage."⁷ In our case, the Judge and Father are one and the same person, God Himself.

Grudem says, "Regeneration has to do with our spiritual life within. Justification has to do with our standing before God's law. But adoption has to do with our relationship with God as our Father, and in adoption we are given many of the greatest blessings that we will know for all eternity."⁸ Packer agrees, "Adoption is the bestowal of a relationship, while regeneration is the transformation of our moral nature. Yet the link is evident; God wants His children, whom He loves, to bear His character, and takes action accordingly."⁹

Adoption naturally leads to sanctification, as we will see more of in chapter 17 (the next session). Sons of God are led by the Spirit of God (Rom 8:14), and one of the main tasks of the Spirit, after conversion, is to conform us to the image of Christ (2Cor 3:17-18, Rom 8:29). In any family, there should be evidence of a family likeness and shared values. It is natural for a son to imitate his father (Eph 5:1).

In most societies, a child may be legal heir of the father's estate, but must wait until adulthood to take possession of his inheritance. Hence, the importance of the picture of adoption. It speaks to us more clearly and more fully of what God has done in our salvation than regeneration does alone.

There are other implications beyond adoption into God's family. We are also related to one another as brothers and sisters. It makes us part of one family with the believing Jews of the Old Testament (see all of Heb 11 and Heb 12:1), and believing Jews since the time of Christ (Eph 2:11-16), and with every other believer around the world.

Our adoption was not just a spur-of-the-moment decision by God, but was from eternity. It was planned before creation according to God's good pleasure and His grace.

"... even as he chose us in him before the foundation of the world, that we

⁷ International Standard Bible Encyclopaedia, as found in The Word Bible software

⁸ Wayne Grudem, Systematic Theology

⁹ Packer again

should be holy and blameless before him. In love he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will..." (Eph 1:4-5).

Once again, this doctrine should give us immeasurable confidence and security. Not only should we be encouraged that God chose us personally (not because of anything of worth in us, or anything He owed us), but we can be secure in the knowledge that God will keep us. Our security does not rest on the strength of our resolve. Just as Jesus Christ was delivered up according to the definite plan and foreknowledge of God (see Acts 2:23), we have been chosen for adoption according to the definite plan and purpose of God. We will see more of this in future sessions.

CHAPTER 16 - UNION WITH CHRIST

Peter Jeffery claims that Union with Christ is at the heart of what it means to be a Christian. He points out that Paul uses the phrase "in Him," or something similar, over 160 times in his writings. This suggests that this concept of Union with Christ is very significant, although it is a doctrine which is probably not known or understood by very many Christians. If it is as important as Peter Jeffery claims, then we should make every effort to understand it.

The Bible reveals to us that there are really only two races of people. The fact that the world is full of Chinese, Africans, Anglo-Saxons, Arabs, etc, is unimportant in Biblical terms. The only two races of people who exist in God's sight, are those who are "in Adam," and those who are "in Christ." Every human being is in one or the other of these two races, and God relates to every human being on the basis of their race.

We can gain a greater understanding Paul's use of the concept of being "in Adam" or "in Christ" by looking elsewhere in Scripture. Hebrews 7: 9-10 refers to an incident in the life of Abraham where he paid tithes to Melchizedek. The author then makes the point that Levi, who lived around 200 years after Abraham, paid tithes to Melchizedek because he was in Abraham's loins at the time. In this way, we could say that Levi was "in Abraham." In a similar way, we are "in Adam" before we get born-again. After we are born-again, we are "in Christ."

There is much more imagery in the Bible that suggests this idea of being "in Christ." For example, Paul talks about believers being part of the body of Christ. We will see more of this, and other pictures, later on.

1. Can a person be "in Christ" and it make no difference to his lifestyle?

One of the natural outworkings of salvation is a desire to become more like Christ, as well as an inner motivation to be obedient to God. We will deal with this some more in the next session when we look at Sanctification. For now, consider these Scriptures, and what they reveal about the change that is wrought in us at salvation:

And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. (Ezek 36:27)

What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? (Rom 6: 1-2)

For sin will have no dominion over you, since you are not under law but under grace. What then? Are we to sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? (Rom 6: 14-16)

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. (Rom 8:29)

To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours: (1Cor 1:2)

*Therefore, if anyone is **in Christ**, he is a new creation. The old has passed away; behold, the new has come (2Cor 5:17)*

*For our sake he made him to be sin who knew no sin, so that **in him** we might become the righteousness of God. (2Cor 5:21)*

... even as he chose us in him before the foundation of the world, that we should be holy and blameless before him... (Eph 1:4)

that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. (Eph 5:26-27)

As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, "You shall be holy, for I am holy." (1Pet 1:14-16)

If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. (1John 1:6)

Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked. (1John 2:4-6)

This brief selection of passages should be enough to make it clear that genuine salvation will also bring about a change in lifestyle. For some, that will mean giving up blatantly sinful behaviour. For others who have tried to live a morally upright life, it will mean a changed attitude as the truth of God's work of salvation sinks in, legalism falls away, and the peace and rest of God begins to wash over them.

2. From Rom 5:15-19, list the similarities and differences between a man "in Adam" and a man "in Christ."

Verse	In Adam	In Christ
15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.	Many died One man's trespass	Grace for many One man's grace
16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.	One trespass Judgment Condemnation	After many trespasses Free gift Justification
17 For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.	One man's trespass Death reigned	One man's grace Reign in life Free gift of righteousness
18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.	One trespass Condemnation	One act of righteousness Justification
19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.	One man's disobedience Many made sinners	One man's obedience Many made righteous

3. How many references can you find in Ephesians to “in Christ” or “in Him,” and what are some of the profound blessings and benefits of being “in Christ?” (Feel free to study this further by looking at the other books of the New Testament for this phrase.)

See attached sheets.

When we talk about “union with Christ,” we are talking about something more than simply “unity with Christ” in the sense of agreement with Him. Of course, we must be in agreement with Him to be Christians, but union goes much further and much deeper than that.

It is a profound mystery, according to Eph 5:32, but no less true. The idea goes right back to the Garden of Eden, where Eve was formed out of Adam, and Adam exclaimed, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man” (Genesis 2:23). Adam instinctively understood something about union that the Bible often reiterates.

“In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” This mystery is profound, and I am saying that it refers to Christ and the church” (Eph 5:28-32).

For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another. (Rom 12:4-5)

Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” But he who is joined to the Lord becomes one spirit with him. (1Cor 6:15-17)

If you want to look further at this idea of one body, check out these passages: 1Cor 10:16-17, 1Cor 12:12-27, Eph 1:22-23, Eph 2:12-16, Eph 4:4-6 & Col 3:15.

Interestingly, the Bible often uses different images to illustrate the one concept. So, Scripture also talks about believers being the "bride of Christ." Check out Isa 54: 4-6, Hos 2: 19-20, 2Cor 11:2, This is another important picture. As we have seen, marriage is an act in which two people become "one flesh." They are no longer separate and independent, but united as one. With that in mind, we can see how the picture of a bride helps to illustrate the idea of union with Christ.

Further to this, in Revelation we read of the New Jerusalem, the city of God which comes down from God out of heaven (Rev 3:12). Then we read in Rev 21: 1-3:

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband (compare Isa 52: 1). And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God (Rev 21: 1-3).

It would appear from this that the body is also a bride, and that bride is also a city where God dwells with man. We know from Scripture that we are a building, and that we are living stones in that building, whose cornerstone is Christ (1Cor 3: 9-11 and Eph 2: 19-22). And again, that we are a temple (1Cor 3: 16-17 and 6: 19-20, compare Rev 3: 12, also 2Cor 6: 16, compare Rev 21: 3). We could go on, but I think this all helps to show the breadth of what God does in uniting us to Christ, in making us one with Him, and it should also provide great security and confidence in our salvation.

And we haven't even touched on "the Vine and the branches" imagery found in John 15.

If this is still a confusing idea, perhaps we can utilise an analogy, imperfect though it may be. Hydrogen and oxygen gases exist quite independently of each other. They are two gases with different characteristics and different behaviour. But when hydrogen and oxygen come together as H₂O, they form a very different substance – water. The two gases join together to form a product which is so stable that it is extremely difficult to separate it back into its original gases. It is an imperfect analogy on a number of points, but may help to illustrate the concept of union, of two becoming one.

Jesus prayed for this union shortly before His arrest.

"... that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in

me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me" (John 17:21-23).

As our adoption was not spur-of-the-moment, neither is our union with Christ. This also was from eternity. It also was planned before creation according to God's good pleasure and His grace.

"... even as he chose us in him before the foundation of the world, that we should be holy and blameless before him" (Eph 1:4).

Incidentally, you may have noticed that Scripture not only talks about believers being "in Christ," but sometimes talks about Christ being "in believers." For example,

"To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory" (Col 1:27).

Another example is in Jesus' prayer that we looked at above,

"... I in them and you in me..." (John 17:23).

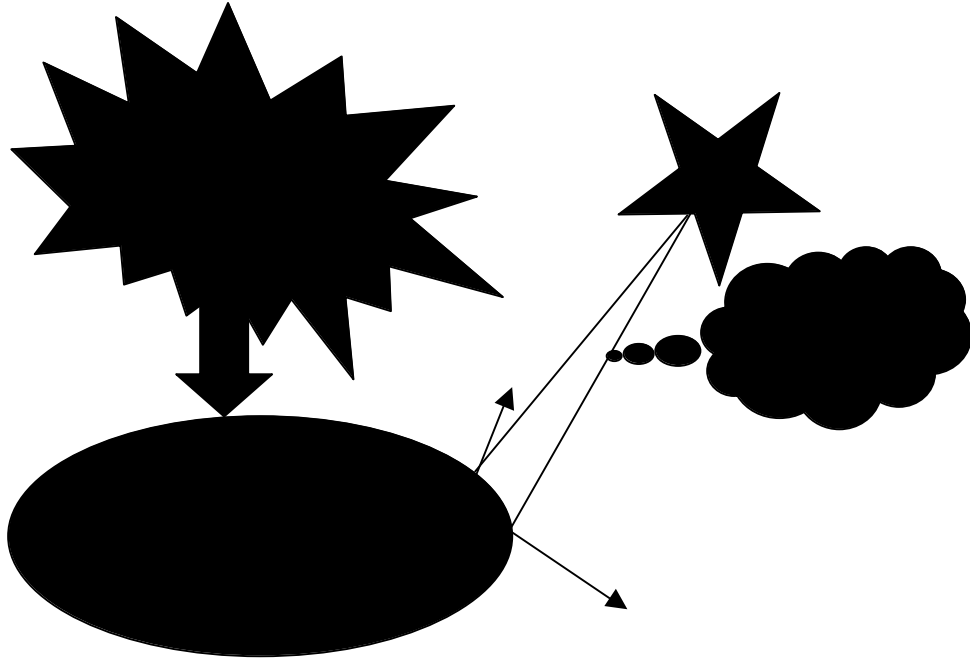
These two ideas are different, but not unconnected. The idea of "us in Christ" speaks of our justification by grace through faith on the basis of our union with Him, and our adoption, reconciliation, redemption, and all the other aspects of salvation we have been looking at, and more. God looks at us, and sees His Son surrounding us, and clothing us in His righteousness. It also speaks to us of our protection from the enemy.

"Who will bring any charge against God's elect? It is God who justifies" (Rom 8:33).

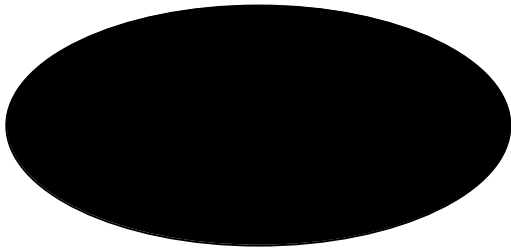
"Christ in us" speaks of our sanctification – the process of being changed from within to become more like Christ, being changed from glory to glory. This comes about by regeneration, which gives us a new heart, places His Spirit within us, and writes His laws on our heart.

We will look some more at sanctification in the next session. The following diagram may help you to picture what is going on with both of these ideas.

Christ in us



Christ in us



Scripture verses for question 3:

Eph 1:1 Paul, an apostle of Christ Jesus by the will of God, To the saints who are in Ephesus, and **are faithful in Christ Jesus**:

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who **has blessed us in Christ** with every spiritual blessing in the heavenly places,

Eph 1:4 even as **he chose us in him** before the foundation of the world, that we should be holy and blameless before him. In love

Eph 1:6 to the praise of his glorious grace, with which **he has blessed us in the Beloved**.

Eph 1:7 **In him we have redemption** through his blood, the forgiveness of our trespasses, according to the riches of his grace,

Eph 1:9 making known to us the mystery of his will, according to his purpose, **which he set forth in Christ**

Eph 1:10 as a plan for the fullness of time, **to unite all things in him**, things in heaven and things on earth.

Eph 1:11 **In him we have obtained an inheritance**, having been predestined according to the purpose of him who works all things according to the counsel of his will,

Eph 1:12 so that we who were **the first to hope in Christ** might be to the praise of his glory

Eph 1:13 **In him you** also, when you heard the word of truth, the gospel of your salvation, and believed in him, **were sealed with the promised Holy Spirit**,

Eph 1:15 For this reason, because I have heard of **your faith in the Lord Jesus** and your love toward all the saints

Eph 1:20 that **he worked in Christ** when he raised him from the dead and seated him at his right hand in the heavenly places

Eph 2:6 and raised us up with him and **seated us with him in the heavenly places in Christ Jesus**,

Eph 2:7 so that in the coming ages he might show the **immeasurable riches of his grace in kindness toward us in Christ Jesus**.

Eph 2:10 For we are his workmanship, **created in Christ Jesus for good works**, which God prepared beforehand, that we should walk in them.

Eph 2:13 But now **in Christ Jesus you who once were far off have been brought near** by the blood of Christ.

Eph 2:14 For he himself is our peace, who has made us both one and **has broken down in his flesh** the dividing wall of hostility

Eph 2:15 by abolishing the law of commandments expressed in ordinances, that **he might create in himself** one new man in place of the two, so making peace

Eph 2:21 **in whom the whole structure**, being joined together, grows into a **holy temple in the Lord**.

Eph 2:22 **In him you also are being built together** into a dwelling place for God by the Spirit.

Eph 3:6 This mystery is that the Gentiles are fellow heirs, *members of the same body*, and **partakers of the promise in Christ Jesus** through the gospel.

Eph 3:11 This was according to **the eternal purpose that he has realized in Christ Jesus our Lord**,

Eph 3:12 **in whom we have boldness and access with confidence** through our **faith in him**.

Eph 3:21 to him be glory in the church **and in Christ Jesus** throughout all generations, forever and ever. Amen.

Eph 4:21 assuming that you have heard about him and **were taught in him**, as **the truth is in Jesus**

Eph 4:17 Now this **I say and testify in the Lord**, that you must no longer walk as the Gentiles do, in the futility of their minds.

Eph 4:32 Be kind to one another, tenderhearted, **forgiving one another, as God in Christ forgave you**.

Eph 5:8 for at one time you were darkness, but now **you are light in the Lord**. Walk as children of light

Eph 6:1 Children, **obey your parents in the Lord**, for this is right.

Eph 6:10 Finally, **be strong in the Lord** and in the strength of his might.

Eph 6:21 So that you also may know how I am and what I am doing, Tychicus the **beloved brother and faithful minister in the Lord** will tell you everything.

Joh 1:4 **In him was life**, and the life was the light of men.

Joh 3:21 But whoever does what is true comes to the light, so that it may be clearly seen that **his works have been carried out in God**."

Joh 6:56 Whoever feeds on my flesh and drinks my blood **abides in me**, and I in him.

John 14:20 In that day you will know that I am in my Father, **and you in me**, and I in you

John 15:2 **Every branch in me** that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit.

John 15:4 Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, **unless you abide in me**

Joh 15:5 I am the vine; you are the branches. **Whoever abides in me** and I in him, he it is that bears much fruit, for apart from me you can do nothing.

John 15:6 **If anyone does not abide in me** he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.

John 15:7 **If you abide in me**, and my words abide in you, ask whatever you wish, and it will be done for you

John 16:33 I have said these things to you, that **in me you may have peace**. In the world you will have tribulation. But take heart; I have overcome the world."

John 17:21 that they may all be one, just as you, Father, are in me, and I in you, that **they also may be in us**, so that the world may believe that you have sent me.

Act 17:28 for "**In him we live and move and have our being**"; as even some of your own poets have said, "For we are indeed his offspring."

Rom 3:24 and are justified by his grace as a gift, through the **redemption that is in Christ Jesus**,

Rom 6:11 So you also must consider yourselves **dead to sin and alive to God in Christ Jesus**.

Rom 6:23 For the wages of sin is death, but the free gift of God is **eternal life in Christ Jesus** our Lord.

Rom 8:1 There is therefore now **no condemnation for those who are in Christ Jesus**.

Rom 8:2 For the law of the Spirit of life has **set you free in Christ Jesus** from the law of sin and death.

Rom 12:5 so we, though many, are **one body in Christ**, and individually members one of another.

Rom 14:14 **I know and am persuaded in the Lord Jesus** that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean.

Rom 16:2 that you may **welcome her in the Lord** in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

Rom 16:3 Greet Prisca and Aquila, my **fellow workers in Christ Jesus**,

Rom 16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and **they were in Christ before me**.

Rom 16:8 Greet Ampliatus, **my beloved in the Lord**.

Rom 16:10 Greet Apelles, **who is approved in Christ**. Greet those who belong to the family of Aristobulus.

Rom 16:11 Greet my kinsman Herodion. **Greet those in the Lord** who belong to the family of Narcissus.

Rom 16:12 Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, **who has worked hard in the Lord**.

Rom 16:13 Greet Rufus, **chosen in the Lord**; also his mother, who has been a mother to me as well.

Rom 16:22 I Tertius, who wrote this letter, **greet you in the Lord**.

1Co 1:2 To the church of God that is in Corinth, to **those sanctified in Christ Jesus**, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours:

1Co 1:4 I give thanks to my God always for you because of **the grace of God that was given you in Christ Jesus**,

1Co 1:5 that in every way **you were enriched in him** in all speech and all knowledge--

1Co 1:30 And **because of him you are in Christ Jesus**, who became to us wisdom from God, righteousness and sanctification and redemption,

1Co 3:1 But I, brothers, could not address you as spiritual people, but as people of the flesh, as **infants in Christ**.

1Co 4:15 For though you have countless guides in Christ, you do not have many fathers. For **I became your father in Christ Jesus** through the gospel.

1Co 4:17 That is why I sent you Timothy, **my beloved and faithful child in the Lord, to remind you of my ways in Christ**, as I teach them everywhere in every church.

1Co 7:22 For **he who was called in the Lord** as a slave is a freedman of the Lord. Likewise he who was free when called is a slave of Christ.

1Co 7:39 A wife is bound to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wishes, **only in the Lord**.

1Co 9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? **Are not you my workmanship in the Lord?**

1Co 9:2 If to others I am not an apostle, at least I am to you, for **you are the seal of my apostleship in the Lord**.

1Co 11:11 Nevertheless, **in the Lord woman is not independent of man nor man of woman**;

1Co 15:18 Then those also **who have fallen asleep in Christ** have perished.

1Co 15:22 For as *in Adam all die*, so also **in Christ shall all be made alive**.

1Co 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that **in the Lord your labor is not in vain**.

1Co 16:24 My love be with you all **in Christ Jesus**. Amen.

2Co 1:5 For as **we share abundantly in Christ's sufferings**, so through Christ we share abundantly in comfort too.

2Co 1:21 And it is God who **establishes us with you in Christ**, and has anointed us,

2Co 2:14 But thanks be to God, who **in Christ always leads us in triumphal procession**, and through us spreads the fragrance of the knowledge of him everywhere.

2Co 2:17 For we are not, like so many, peddlers of God's word, but as men of sincerity, as commissioned by God, in the sight of God **we speak in Christ**.

2Co 5:17 Therefore, if **anyone is in Christ, he is a new creation**. The old has passed away; behold, the new has come.

2Co 5:19 that is, **in Christ God was reconciling the world to himself**, not counting their trespasses against them, and entrusting to us the message of reconciliation.

2Co 5:21 For our sake he made him to be sin who knew no sin, so that **in him we might become the righteousness of God**.

2Co 12:2 I know **a man in Christ** who fourteen years ago was caught up to the third heaven--whether in the body or out of the body I do not know, God knows.

2Co 12:19 Have you been thinking all along that we have been defending ourselves to you? It is in the sight of God that **we have been speaking in Christ**, and all for your upbuilding, beloved.

Gal 1:22 And I was still unknown in person to **the churches of Judea that are in Christ**.

Gal 2:4 Yet because of false brothers secretly brought in--who slipped in to spy out **our freedom that we have in Christ Jesus**, so that they might bring us into slavery--

Gal 2:17 But if, in our endeavor to be **justified in Christ**, we too were found to be sinners, is Christ then a servant of sin? Certainly not!

Gal 3:14 so that **in Christ Jesus the blessing of Abraham might come** to the Gentiles, so that we might receive the promised Spirit through faith.

Gal 3:26 for **in Christ Jesus you are all sons of God, through faith**.

Gal 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for **you are all one in Christ Jesus**.

Gal 5:10 **I have confidence in the Lord** that you will take no other view than mine, and the one who is troubling you will bear the penalty, whoever he is.

Php 1:1 Paul and Timothy, servants of Christ Jesus, To **all the saints in Christ Jesus** who are at Philippi, with the overseers and deacons:

Php 1:14 And most of the brothers, **having become confident in the Lord** by my imprisonment, are much more bold to speak the word without fear.

Php 2:5 **Have this mind among yourselves, which is yours in Christ Jesus**,

Php 2:29 So **receive him in the Lord with all joy**, and honor such men,

Phil 3:9 **and be found in him**, not having a righteousness of my own that comes from the law, but that which comes through **faith in Christ**, the righteousness from God that depends on faith

Php 3:14 I press on toward the goal for the prize of the **upward call of God in Christ Jesus**.

Php 4:1 Therefore, my brothers, whom I love and long for, my joy and crown, **stand firm thus in the Lord**, my beloved.

Php 4:2 I entreat Euodia and I entreat Syntyche to **agree in the Lord**.

Php 4:7 And the **peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus**.

Phil 4:19 And my God will supply every need of yours **according to his riches in glory in Christ Jesus**

Php 4:21 Greet **every saint in Christ Jesus**. The brothers who are with me greet you.

Col 1:2 To **the saints and faithful brothers in Christ** at Colossae: Grace to you and peace from God our Father.

Col 1:28 Him we proclaim, warning everyone and teaching everyone with all wisdom, **that we may present everyone mature in Christ**.

Col 2:6 Therefore, as you received Christ Jesus the Lord, so **walk in him**,

Col 2:7 **rooted and built up in him** and established in the faith, just as you were taught, abounding in thanksgiving.

Col 2:9 For **in him** the whole fullness of deity dwells bodily

Col 2:10 and **you have been filled in him**, who is the head of all rule and authority.

Col 2:11 **In him also you were circumcised** with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ,

Col 3:3 For you have died, and **your life is hidden with Christ in God**.

Col 4:7 Tychicus will tell you all about my activities. He is a beloved brother and faithful minister and **fellow servant in the Lord**.

Col 4:17 And say to Archippus, "See that you fulfill **the ministry that you have received in the Lord**."

1Th 2:14 For you, brothers, became **imitators of the churches of God in Christ Jesus** that are in Judea. For you suffered the same things from your own countrymen as they did from the Jews,

1Th 4:16 For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And **the dead in Christ will rise first**.

1Th 5:12 We ask you, brothers, to **respect those who labor among you and are over you in the Lord** and admonish you,

2Th 3:4 And **we have confidence in the Lord about you**, that you are doing and will do the things that we command.

2Ti 1:1 Paul, an apostle of Christ Jesus by the will of God according to the promise of **the life that is in Christ Jesus**,

2Ti 1:9 who saved us and called us to a holy calling, not because of our works but because of **his own purpose and grace, which he gave us in Christ Jesus** before the ages began,

2Ti 3:12 Indeed, all who **desire to live a godly life in Christ Jesus** will be persecuted,

Phm 1:8 Accordingly, though **I am bold enough in Christ** to command you to do what is required,

Phm 1:16 no longer as a slave but more than a slave, **as a beloved brother--** especially to me, but how much more to you, both in the flesh and **in the Lord**.

Phm 1:23 Epaphras, **my fellow prisoner in Christ Jesus**, sends greetings to you,

Heb 3:14 For **we have come to share in Christ**, if indeed we hold our original confidence firm to the end.

1Pe 3:16 having a good conscience, so that, when you are slandered, those who revile **your good behavior in Christ** may be put to shame.

1Pe 5:10 And after you have suffered a little while, the God of all grace, who has **called you to his eternal glory in Christ**, will himself restore, confirm, strengthen, and establish you.

1Pe 5:14 Greet one another with the kiss of love. **Peace to all of you who are in Christ**.

1Jn 2:5 but whoever keeps his word, in him truly the love of God is perfected. **By this we may know that we are in him:**

1Jn 2:6 **whoever says he abides in him** ought to walk in the same way in which he walked.

1John 2:10 Whoever loves his brother abides in the light, and **in him there is no cause for stumbling**

1Jn 2:24 Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, **then you too will abide in the Son and in the Father**.

1Jn 2:27 But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, **abide in him**.

1Jn 2:28 And now, little children, **abide in him**, so that when he appears we may have confidence and not shrink from him in shame at his coming.

1Jn 3:6 **No one who abides in him keeps on sinning**; no one who keeps on sinning has either seen him or known him.

1Jn 3:24 **Whoever keeps his commandments abides in God, and God in him**. And by this we know that he abides in us, by the Spirit whom he has given us.

1Jn 4:13 By this **we know that we abide in him** and he in us, because he has given us of his Spirit.

1Jn 4:15 Whoever confesses that Jesus is the Son of God, **God abides in him, and he in God**.

1Jn 4:16 So we have come to know and to believe the love that God has for us. God is love, and **whoever abides in love abides in God**, and God abides in him.

1Jn 5:20 And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and **we are in him who is true, in his Son Jesus Christ**. He is the true God and eternal life.

Rev 1:9 I, John, your brother and partner in the tribulation and the kingdom and **the patient endurance that are in Jesus**, was on the island called Patmos on account of the word of God and the testimony of Jesus.

Rev 14:13 And I heard a voice from heaven saying, "Write this: **Blessed are the dead who die in the Lord** from now on." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!"