

Abiding in Christ's Faithfulness

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Numerous scriptures state that "God's people are in Christ" (c.f. Romans 8:10) whereas others declare that "Christ is in God's people" (c.f. II Corinthians 13:5). The essence of this underlining question in regards to God's people's abode is: who is encapsulated into whom? Scriptural translators, despite their best exertions, are mostly subject to what they already believe, which many times reflects their translations drastically. Other times it reflects only contextual meanings in locale and of tense. The more accurate rendering doesn't contradict in translations, as much as it interjects the deeper meaning or intended conveyance. Such terminologies ought to be comprehended in their intelligence of testimonial functioning in time (c.f. Romans 8:11) rather than actualized placement in eternality (Ephesians 1:4-5). The deeper understanding also extends enlightenment into WHOSE faithfulness is solely relied upon in certification of God's people's relational abode.

Christ in His beloved more specifically identifies in the phrase "the faith (faithfulness OF) the Son of God." This is, in fact, the entire focus and means by which grace recipients are to live, which offers this further clarification: living **IN** the faith **OF** the Son of God defines that living is **IN** the **FAITHFULNESS OF** Christ, i.e., by the means of; from son-positioning in the essence of Christ's faithfulness. All of these descriptions harmonize in describing what it means to be in Christ and how that translates into living. This aligns in everything regarding the meaning of new creation (II Corinthians 5:17) and of Christ, as in the characterization: "Christ in you, the hope of glory." (Colossians 1:27). Therefore, enlightened understanding conveys: "Christ, who is our life" (Colossians 3:4), which is the substance of: "we have this **TREASURE** in earthen vessels.....always bearing about in the body the dying of the Lord Jesus; that the life also of Jesus might be made manifest in our body. For we who live are always delivered unto death for Jesus' sake that the life also of Jesus might be, having been made manifest in our mortal flesh (II Corinthians 4:11).

Accordingly, it is Christ within, having been formed in and made manifest **THROUGH** His chosen ones. Here, it is vital to grasp the immense distinction that **NONE** are being made to **LOOK LIKE JESUS**, i.e., somehow **ACQUIRE** characteristic traits **OF** Jesus. He, God, the Holy Spirit manifestly performs the function of progressive change into identification with Jesus. Rather, manifestation of Christ outwardly, is sourced from the Holy Spirit's production that is within. In other words, Christ within is **NOT** in "acting or looking like Him" but Christ living in and through His beloved, which is grasped in the meaning of Christ in such ones. Secured positioning in Christ entails having been placed in Him and testified in (with) ones spirit. The core of salvation what it means to be **IN CHRIST** equals "**CHRIST WITHIN.**" Thus, "eternal life" isn't relegated as a **THING** God gives, or a classification given, but what was realized eternally in Christ's life. "I am the life," said Jesus. So rather than granting gifts as things, eternal life is in essence God through Christ; **IN WHOM** are all things, spiritually (Ephesians 1:3; Colossians 1:16).

Exactness of this TREASURE (invaluable knowledge) in earthen vessel engenders what is inherently engrained in all eternal assets that are complete not by bearing things but ALL in ALL! Anything less is merely tantamount to a mini-treasure. This knowledge has been deposited to be seen IN and through the earthen vessel – through the on-going manifestly work of Christ (Romans 5:2; Ephesians 1:18; Colossians 1:27). ALL of this redound to the reality of identifying Christ within and His outworking (Philippians 2:13). Galatians 4:19's vivid conveyance is "I travail until Christ may be, having been formed in you." Here, Paul was not travailing until they would be saved. No, they WERE saved but had come under deception of another gospel ... that had substituted for Christ with human works. None can make or do righteousness, because genuine growth is not a matter of looking and acting like Christ. No, it is the matter of Christ having been formed in the grace recipient (note the passive voice and present, completed status of the verb) and then being seen through such one. Further enlightenment echoes: may be and having been crucified WITH Christ, so that such ones could live; and yet it would not be them living apart from Christ, but Christ living in and through them IN the faith OF the Son of God.

Galatians 2:20 states, "I have been and am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh, I live **IN** the faith **OF** the Son of God, who loved me and gave Himself for me. This enlightened rendering more accurately represents what is being revealed therein. Instead of living **BY** the faith of the Son of God, such ones are to live **IN** the faith of the Son of God. Indeed, it is very important to note that the phrase, "the faith **OF** the Son of God" conveys this preposition correctly as being the intent of the passage. Some wrongly translate: "the faith **IN** the Son of God" rather than the possessive case, which corroborate the faith **OF** the Son of God. This is unchallengeable, as to what might be understood to live **BY** ones personal faith **IN** the Son of God, which is in stark contrast to inhabiting in the faith of (faithfulness that **BELONGS** to) Christ. This doesn't exhibit in how well one connects to or how well one does or lives **IN** it. This is verified in the verb *συνεσταύρωμαι* (**seen·ehs·tahv·ro·meh**) rendered "I have been and am crucified with" denoting its perfect, passive connotation.

God's people's abode or life is lived **IN** the faith **OF** (faithfulness that **BELONGS TO**) the Son of God. Comprehension of this solidifies in the security of those that from eternity live **IN** the faith **OF** the Son of God, which clarifies **WHAT IS** this faith **OF** the Son of God, and how does one live **IN** it? Factually, there are three approaches to describe the means of God's people's abode or life in Christ; indeed, they are synonymous in their expressions: (1) Nevertheless I live... (2) Christ lives in me..... and (3) I live in the faith of the Son of God. This is first, attributable to understanding: "I have been crucified with Christ." Yet, despite the fact that God's beloved **HAVE BEEN** and **ARE** crucified with Christ, nevertheless they **LIVE**." Here, it must be expressed what security in Christ amounts to in those that **LIVE** and upon what basis of whose faithfulness? "Christ **LIVES IN ME**" so "I live," means that Christ lives in, owns and possesses on the basis by which it is Christ living **IN** and "Christ **IS** one's life."