

Dr. Robert A. Peterson. The Holy Spirit and Union with Christ, Session 12, Foundations for Union with Christ in Paul, Romans and 1 Corinthians

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This is Dr. Robert Peterson and his teaching on the Holy Spirit and Union with Christ. This is session 12, Foundations for Union with Christ in Paul, Romans and 1 Corinthians.

We are ready to begin Pauline theology on union with Christ.

Paul is the crown of this doctrine, and we want to look at his thoughts in detail, beginning with Pauline's texts. Here are the ones we have in view. Romans 6:1 to 14. Romans 8:14 to 17. Romans 8:38-39. Romans 12:4 and 5. 1 Corinthians 1:30 and 31. 1 Corinthians 3:21 to 23. 1 Corinthians 10:16 to 22. 1 Corinthians 15:21 to 23. 1 Corinthians 15:58. 2 Corinthians 1:3 to 7, 2 Corinthians 1:17 to 22, 2 Corinthians 5:16 to 21. 2 Corinthians 12:1 and 2, at least in a cursory fashion. Galatians 2:15 to 21. Galatians 3:13 and 14. Galatians 4:6. Galatians 5:22, 23. Ephesians 1:7 to 10. Ephesians 1:11 to 13. Ephesians 2:4 to 10. Ephesians 2:11 to 16. Ephesians 2:18 to 22. Ephesians 6:10 to 12. Ephesians 6:21 to 22. Philippians 3:12 to 14. Philippians 4:19. Colossians 1:13 and 14. Colossians 1:27 to 28. Colossians 2:9 and 10. Colossians 3:1 and 4. And Colossians 3:15. 1 Thessalonians 4:16. 2 Timothy 1:8 and 9. 2 Timothy 2:1, 2 Timothy 2:10.

We'll complete, Lord willing, our more than a summary survey, would be a good word, our survey of the Union with Christ texts in Paul. First of all, Romans 6:1 through 16.

It is a very famous text. 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? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried, therefore, with him by baptism into death, in order that just as Christ was raised from the dead by the glory of the Father, we too might walk in the newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.

We know that our old self was crucified with him in order that the body of sin might be brought to nothing so that we would no longer be enslaved to sin. For no one who has died has been set free, for one who has died has been set free from sin. Now if we have died with Christ, we believe we will also live with him.

We know that Christ, being raised from the dead, will never die again. Death no longer has dominion over him. For the death he died, he died to sin once and for all, but the life he lives, he lives to God.

So, you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin, therefore, reign in your mortal body to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.

For sin will not have dominion over you since you are not under the law but under grace. Paul previously blasted his enemies who attributed antinomianism to him. We see this in chapter 3, for example, of Romans, Romans 3, 5. But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? I speak in a human way, by no means, for then how could God judge the world? But if through my lie, God's truth abounds to his glory, why am I still being condemned as a sinner? And why not do evil that good may come, as some people slanderously charge us with saying? Paul's conclusion? Their condemnation is just.

Paul previously blasted enemies who attributed antinomianism to him. Why not do evil that good may come, as some slanderously charge us with saying? Their condemnation is just, Romans 3:8. Here he returns, in Romans 6, to this false charge. He just wrote that where sin increased, grace abounded all the more.

That is, the worse our sins look, the better God's grace in justification looks. Now his enemies accuse. Are we to continue in sin, that grace may abound? 6:1. Paul recoils at this suggestion and responds with incredulity.

How shall we who died to sin live in it? Verse 2. Douglas Moo accurately summarizes Paul's argument by working backward. Christ died to sin. Verses 8-10. We died with Christ. Verses 3-7. Thus, we died to sin.

Verse 2. But when did we die to sin? Paul explains this occurred when we were baptized. Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Verse 3. It is as if Paul said, don't you know that Christian baptism denotes union with Christ in his death and resurrection? Our baptism is baptism into Christ. It means we participate in his story.

So just as he died, in union with him, we too died to sin. Christ's atonement broke the stranglehold of sin over our lives. We no longer have to do the bidding of that cruel master.

Instead, we belong to another master who bought us in his death and resurrection. Even Christ Jesus, our Lord. It is him we now obey.

Quote, we were buried with him. We were buried thus with him by baptism unto death. In order that just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

This is verse 4. The apostle laments that Christians would continue to live in sin after being baptized—verse 2. To do so is a fundamental misunderstanding. In baptism, God promises to identify us with Christ in his death and resurrection.

Baptism does not automatically affect what it represents. But for those who believe, God delivers what he promised. We must live then as those who died to sin with Christ.

And who live to God because we participated in Christ's death and resurrection. In other words, baptism, like the Lord's Supper, has no new content. Its content is the gospel.

So if we believe the message of baptism, we are saved. The rite itself, I repeat, whether done to infants or believers, does not save. But if we believe the message of baptism, just as if we believe the message of the Lord's Supper, which is this.

As often as we eat this bread and drink this cup, we proclaim the Lord's death until he comes. If we believe in that, we're saved. 1 Corinthians 11:23. Jesus instituted this baptism in the Lord's Supper as the gospel put into ceremonies so that the church would never lose the gospel.

The gospel should be preached from the pulpit. It is also communicated in what Augustine and Calvin called the visible words of baptism and the Lord's Supper. The apostle teaches that Christians participate in Jesus' narrative.

Here, he says we are crucified with him, verse 6. We share in his death verses 5 and 8. And resurrection, verse 5. And we will also live with him, verse 8. Our union with Christ in his death and resurrection is the basis for victorious Christian living now. Verses 4, 6, 7, 11 through 13. Indeed, Paul urges, quote, do not present your members to sin as instruments for unrighteousness.

But present yourselves to God as those who have been brought from death to life. And your members to God are instruments for righteousness—verse 13.

Our participation in Christ's story is also the basis for our final salvation. The resurrection of the body. Verses 5 and 8. For if we've been united with him in a death like his, we shall certainly be united with him in a resurrection like his.

That speaks of our final salvation in terms of the resurrection of the body—verse 8. Now, if we have died with Christ, we believe that we will also live with him in our resurrection from the dead. I agree with James Dunn concerning verses 5 and 8. More likely, Paul has in mind, rather than thinking these are something spoken of as fulfilled now, those truths are now.

Death and resurrection of Christ apply now. But these verses speak of what will happen in the future. More likely, Paul has in mind the full outworking of this epic make-introducing event, Christ's resurrection, in the resurrection of the dead.

A resurrection just like Jesus' resurrection. Verse 8. For that, Dunn says, we shall also live with him. It is almost impossible to take the future here as merely logical.

It follows from the fact that he died. That we died with Christ. We also have risen with him.

It must refer to a still future sharing in Christ's resurrected life. Verse 11 is one of many places where Paul adds the words, in Christ, to an adjective to speak of its relation to Christ. You also must consider yourselves dead to sin and alive to God.

Alive in Christ Jesus. The foundation of this statement is found in Christ's death and resurrection. Verses 9 and 10.

We know that Christ, being raised from the dead, will never die again. Death no longer has dominion over him. For the death he died, he died to sin once and for all.

But the life he lives, he lives to God. When we are joined to him by grace through faith, we move, just as Christ, our vicar, our representative and substitute, did, from the realm of sin and death to the realm of life and God. Campbell has taught me that Paul frequently uses Christ's language to express the locative notion of being within the realm or sphere of Christ.

Campbell's book, *Paul in Union with Christ*, has had a big impact on me. I take it here to indicate realm or sphere, and the whole expression means being alive to Christ by virtue of union with him in his death and resurrection. Paul speaks of two spheres: being dead to sin and being alive to God.

He describes the second sphere with these words: in being in Christ. Romans 8:14-17. My approach here for Paul is to go from one passage to another to another until I systematize it in a future lecture.

Romans 8:14-17. For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of adoption as sons, by whom we cry, Abba, Father.

The Spirit himself bears witness with our spirit that we are children of God. And if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. Paul celebrates our adoption by God.

The Spirit of adoption has enabled us to call God Father in truth. Spirit of adoption is a very interesting phrase. When we think about the names of the persons of the Godhead, the names of the first two persons are so suitable for the doctrine of adoption.

Adoption is the work of God's free grace, whereby he welcomes believers into his family as his sons, as adult sons, and we might add, or daughters, and gives them all the rights, privileges, and responsibilities pertaining thereunto. The Father's name is Father. What a wonderful name for adoption.

The Father adopts us into his family. The Son is the Son of God, the unique Son of God, who, by virtue of his atonement and resurrection, redeems the slaves of sin out of sin and makes them the children of God. He does the work; the work of atonement corresponding to adoption is redemption because the need for adoption is slavery or bondage to sin, self, and even Satan.

1 John describes humankind in two categories: children of God and children of the devil. Christ redeems children of God with his own blood, his violent death on the cross, whereby the Father then declares them, accepts them, pronounces them as children, welcoming them into his family. Father, Son, and Holy Spirit are not as warm as the other titles are.

So, Galatians 4 calls him the Spirit of the Father's Son. I better get that right, for sure. God has sent the Spirit of his Son.

That's amazing. God the Father has sent the Spirit of God the Father's Son. There's the Trinity in a phrase.

The Spirit of God is called the Spirit of his, the Father's Son. What I'm trying to say is because the third person of the Trinity's name is not as conducive to the familial image of adoption, God alters the name of the third person of the Trinity and calls him the Spirit of the Father's Son, Galatians 4, or he calls him here the Spirit of Sonship or of Adoption. It is remarkable.

And it is this Holy Spirit who performs two functions vis-a-vis adoption. It is well known in verse 16 that the Spirit himself bears witness with our spirit that we are children of God. The Spirit gives his internal witness that the Father loves us, that he is our Father, and we are his children.

But first of all, the Spirit has an action that he, an operation he performs in verse 15. You've received the Spirit of adoption as sons by whom the Spirit of adoption we cry, Abba, Father. Paul teaches that the Holy Spirit enables sinners to cry out to God in faith.

1 Corinthians 12, early on, perhaps verse 2 or 3. No one can say Jesus is Lord except by the Holy Spirit. It's 1 Corinthians 12, 3. Of course, a person can say those words; Jesus is Lord, without the Holy Spirit. Paul's meaning is certainly this.

No one can say Jesus is Lord, and those words are true. No one can say Jesus is Lord truly, savingly, apart from the Holy Spirit. And in a similar way, when somebody calls out to God, Father, save me, it is because the Spirit of adoption has enabled them to cry those words.

You've received the Spirit of adoption as sons by whom we cry, Abba, Father. It's the Pauline way of saying that even saving faith is a gift from God. As a result of the Father enabling us to call God, as a result of the Spirit of adoption enables us to truly address God as Father, we are no longer slaves of sin but children of God.

The Spirit assures us that within our sonship and placement into God's family comes inheritance. It's remarkable. Years ago, I did a little book, *Adopted by God*, on adoption, the doctrine of adoption in the Scriptures.

And I was amazed to see, it was wonderful to see, how it is an extended metaphor. It is quite remarkable. And here's one aspect of it: we have an inheritance.

Children have an inheritance. God is our Father. Jesus is our older brother, capital B. He's the Son of God by nature.

We are the sons of God by grace, through faith. But children have an inheritance from the Father. So it is, so in this case as well.

If children, then heirs of God and fellow heirs with Christ. We are God's heirs and Christ's co-heirs. What, I may ask, will our inheritance be? That is a very good question.

What will believers inherit? 1 Corinthians 3, the very end, answers the question for us. 1 Corinthians 3:21 through 23. For all things are yours.

Of course, he's writing to the divided Corinthians to try to heal the divisions and bring them to unity. But in so doing, he accurately describes the Christian's inheritance as children of the Heavenly Father, for all things are yours.

Whether Paul or Apollos or Cephas or the world or life or death or the present or the future. All are yours, and you are Christ's. And Christ is God's.

Believers will inherit the Holy Trinity, the new heavens, and the new earth. Our inheritance is God himself. And the redeemed creation with all the other sons and daughters of the living God of all ages.

However, all this is true, we're sons and heirs, only for genuine sons or daughters. Those who bear a family resemblance to the father and the son. This has already been introduced in verse 14 of Romans 8. For all who are led by the Spirit of God are sons of God.

This is not a verse talking about divine leading, which is a biblical truth and divine guidance. It is rather describing the lifestyle of the sons and daughters of God. Because the word led here means following the Spirit the way privates follow a sergeant in the army.

All who obey the Spirit of God are sons of God. In other words, you can recognize God's children. They obey him.

Furthermore, the genuineness of our sonship is also tested by this proviso. Provided we suffer with him in order that we may also be glorified with him. Verse 17 of Romans 8. Paul means only those who are joined to Christ in his death and resurrection are the true sons of God.

Union, in his saving events, means salvation in all of its aspects. From sin's penalty in justification, sin's power in progressive sanctification, and even sin's presence, final sanctification. But union with him in his death also means suffering with him now.

Just as union with him in his resurrection means being glorified with him later. Romans 8:38, and 39. This comes at the end of the greatest preservation passage in all of scripture.

Why do you call it that? For two reasons. It is extensive. Verse after verse piles up four big arguments as to why God's people are safe in his grace and care.

And furthermore, it's one of the most important passages on preservation because the topic of the passage is preservation. Romans 8. I'm going to read 28 to 39. That's the whole text.

We know that for those who love God, all things work together for good for those who are called according to his purpose. For those whom he foreknew, he also predestined to conform to the image of his son so that he might be the firstborn among many brothers.

And those whom he predestined, he also called. Those whom he called, he also justified. Those whom he justified, he also glorified.

What, then, shall we say to these things? If God is for us, who can be against us? He who did not spare his own son but gave him up for us all, how will he not also graciously give us all things with him? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died. More than that, he was raised.

Who is at the right hand of God, who indeed is interceding for us? Who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness or danger or sword, as it is written, for your sake, we are being killed all day long. We are regarded as sheep to be slaughtered. No, in all these things we are more than conquerors through him who loved us.

And here are the two verses we're going to focus on, for I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord. Four arguments show God's determination to keep saving the people he has saved by his grace.

The first argument is by his plan. Those he foreknew he predestined, called, justified, and glorified. God's plan goes from his predestination of his people before creation to his glorifying of them in the end, after the resurrection of the dead.

All four verbs, foreknew, predestined, called, justified, and glorified, all five verbs are in the past tense, showing that these events are as good as accomplished. Of course, the glorification of the Romans to whom Paul writes hadn't been accomplished yet, but it was as good as being accomplished in God's plan, and they could rest upon it. Secondly, we know we are safe in Christ because of God's power and commitment.

If God is for us, who can be against us? The ultimate statement of God being for us is this: he did not spare his own son but gave him up for us all. How will he not also then with him graciously give us all things? Verses 31 and 32. The third argument is from God's justice.

Who shall bring a charge against God's elect? Oh, I can think of a lot of Satan, demons, enemies of the Lord. The meaning is not that. The meaning is, who will bring a charge against God's chosen ones and make it stick? The answer is no one

because our case has gone to the supreme court in the universe, God's throne of judgment itself, and God, who knows our sins better than we ever will, has pronounced us righteous in his son.

No one will ever condemn us. The fourth argument, and the most extensive in terms of the number of verses here, for God's keeping his people saved is that from the love of God. Who shall separate us from the love of God? And Paul keeps saying nothing, nothing, nothing.

His words are comprehensive. I'm sure that neither death nor life. What is included, and what is not included in a person's life and death? Or what is not included in this? Neither things present nor things to come.

That's all there is. The Lord is saying through Paul that his people are safe in the son of God. These verses appear at the end of a passage, Romans 8:38, 39, that, as strongly as any in scripture, affirms God's preservation of his people.

Those whom God has saved he will keep unto the end. Paul argues for preservation based on God's plan, 28 through 30: his very deity and power, verses 31, 32.

His justice, 33, 34. And his love, 35 through 39. I follow Campbell, Constantine Campbell, who follows the Greek lexicon in understanding this use of in Christ to signify that by which something is recognized.

The idea here is that the love of God that is seen in Christ Jesus, our Lord, is God's basis for keeping us saved. Nothing can separate believers from God's love, which is direct and personal and recognized through Christ. Romans 12:4, and 5. Verse 3, for by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think but to think with sober judgment each according to the measure of faith that God has assigned.

For as in one body, we have many members, and the members do not all have the same function, so we thought many are one body in Christ and individual members one of another. Shortly after beginning the main practical section of Romans chapters 12 to 16 in 12:1 and 2, built on the mainly doctrinal chapters 1 to 11, Paul urges his readers to humility, 12:3. For the basis of his appeal, he points to our bodies. He uses the human body as an example of the church, the body of Christ.

As in one body, the human body, we have many members, and the members do not all have the same function, verse 4. Our bodies are characterized by diversity of members and functions. Paul completes his appeal by comparing our bodies to the church. So, we, though many, are one body in Christ and individually members one of another, verse 5. Even as a human body, although having many members with various functions, is still one body, so it is with Christ's church.

Paul does not mention the church. Instead, he introduces his favorite picture of the church, the body of Christ. Helpfully though, the apostle does not usually use the words in Christ with the metaphor as the church, of the church as Christ's body as he does here.

In fact, when he first mentions the concept of the body of Christ here he does say it's in Christ. Believers are one body in Christ, verse 5. He means they are in Christ's domain and consequently have a new identity. They are in Christ, members of his spiritual body, the church.

He thus signals that the body of Christ is a picture of the church in union with Christ. Ridderbos, Herman Ridderbos, in his great book *Paul, An Outline of His Theology*, rightly maintains that the idea of the body of Christ speaks of incorporation into Christ. Just as our bodily members are a part of us, so believers belong to Christ and to each other.

This metaphor is ideal for teaching. We could call it not only the relation of believers, the members to Christ their head but the relation of believers to one another in body life. So, Paul writes, quote, Though we, though many are one body in Christ and individually members one of another, close quote.

Next, he encourages various members of Christ's body with different gifts to serve the Lord appropriately in verses 6 through 8, verses that we touched upon earlier in these lectures. 1 Corinthians 1:30 and 31, starting with verse 26, For consider your calling, brothers. Not many of you were wise according to worldly standards.

Not many were powerful. Not many were of noble birth. But God chose what is foolish in the world to shame the wise.

God chose what is weak in the world to shame the strong. God chose what is low and despised in the world, even things that are not, to bring to nothing things that are so that no human being might boast in the presence of God. And because of him, you are in Christ Jesus, who became to us wisdom from God, righteousness, sanctification, and redemption, so that, as it is written, let the one who boasts boast in the Lord.

From Jeremiah chapter 9. Here is a very concise summary of grace and salvation. Because of him, you are in Christ Jesus. As befits the preceding context, it is because of him, God the Father, that the Corinthians and all other believers are in saving union with the Son.

This is a key passage on union with Christ. It is unusual for the apostle to say directly, you are in Christ Jesus, as he does here. And the meaning he intends for in Christ Jesus is also unusual.

Though in Christ language, in general, expresses a personal relation to Christ, Campbell shows it often has other nuances attached to it, including realm, agency, association, or more. But in this case, he accurately says, the language communicates some kind of union with Christ. That is, its nuance is union with Christ.

I quote the wise words of Champa and Rosner in their commentary on 1 Corinthians, which may be my favorite. Quote: Paul summarizes the blessings of salvation in a succinct fashion. To be saved is to be in Christ.

Pregnant with meaning, not surprisingly, this phrase has been variously interpreted. If Deissmann stressed the mystical and experiential sense of the phrase, religious energy in the soul of the believer, Weiss and Schweitzer understood the eschatological status of being in Christ as the mode of existence of God's new creation. Charting a middle course, Davies, Wickenhauser, and Tannehill argue that the emphases on state and status both have some validity.

The Christian experience derives from the objective standing of being in Christ. As the following four terms in verse 30 suggest, to be in Christ is to enjoy both a secure and objective status before God and a new mode of eschatological existence in solidarity with other believers. It is important to note that believers possess everything in union with Christ, not merely privately but collectively.

They are joined to Christ ahead as members of his body. Union with Christ is a personal soteriological principle, but it's also a communal soteriological principle. When I am joined to Christ, I am joined to all others who are joined to him.

Christ gives many benefits to those who are united to him by grace. Paul mentions four benefits, but they are not coordinated. Rather, the latter three unpacked the first.

Christ became to us wisdom from God, that is, righteousness, sanctification, and redemption, verse 30. This wisdom clashes with the wisdom that the Corinthians prized. Cultured rhetorical persuasion against this, Paul has lauded the folly of God's wisdom, the folly, in quotation marks, of God's wisdom.

Centered in preaching about Christ crucified by God's grace, the message of Jesus' crucifixion, with its so-called weakness and so-called folly, was shown to be actually a message of power and wisdom. Barrett's words are apt. Quote, true wisdom is not to be found in eloquence or in Gnostic speculation about the being of God.

It is found in God's plan for the redemption of the world, which, for all its own wisdom, had fallen away from God. A plan that was put into operation through the cross. This same Christ, now crucified and risen, gives us salvation expressed in different pictures.

This wisdom he became for our advantage includes righteousness, holiness, and redemption. Though these characteristics characterize the risen Christ, the thrust of Paul's message is that he imparts them to those united to him by faith. He gives righteousness, a forensic term that speaks of our acquittal before the bar of God's judgment, now and at the last judgment.

He gives holiness, a moral term that speaks of God's having constituted us saints once and for all, of our gradual growth in purity, and our final presentation before God as spotless. He gives redemption, a term from the slave market that speaks of our deliverance from the bondage of sin by the payment of a ransom price, the blood or violent death of the Son of God. The wisdom of Christ became for us then. The wisdom that Christ became for us then is both theological and ethical.

It has to do with God's truth in the gospel, applied to life. In this verse, Paul thereby previews much that he attempts to accomplish in 1 Corinthians. The apostle follows with a purpose clause, so that as it is written, let the one who boasts boast in the Lord, verse 31.

Paul returns to the theme of verses 26 to 29, where he explains why God called to salvation few wise, powerful, or of noble birth, 26, and instead chose the foolish, weak, low, and despised, even things that are not verses 27, 28. Why did God act so contrary to the world's wisdom? Paul answers loudly and clearly, quote, so that no human being might boast in the presence of God, close quote. Now Paul writes, citing Jeremiah 9:23, 24, quote, let the one who boasts boast in the Lord, 1 Corinthians 1:31.

As in Jeremiah's day, human beings are not to boast in wisdom, strength, or wealth but in knowing the Lord. They are to boast in the Lord. That is, he is to be the content of their boasting. Paul thus begins 1 Corinthians 1:30 and 31 by declaring union with Christ is because of him, namely God, and ends by directing all boasting to the Lord Jesus.

The apostle thereby shows that because salvation is all due to God alone, he alone deserves praise for his great grace given us in Christ Jesus. Thus, human boasting is eliminated by God himself in favor of boasting in Christ's redemptive work, wherein alone one has favor with God, as Fee summarizes. Gordon Fee's commentary on the first epistle to the Corinthians is likewise very, very helpful.

1 Corinthians 3:21 to 23 that no one deceives himself, verse 18 if anyone among you thinks he is wise in this age, let him become a fool that he may become wise. For the wisdom of this world is folly with God, for it is written, he catches the wise in their craftiness. And again, the Lord knows the thoughts of the wise, that they are futile.

So let no one boast in men, for all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future, all are yours, and you are Christ's, and Christ is God's. Paul, seeking to restore unity to the Corinthian congregation, urges them not to boast in men. Because of God's grace to us through his Son, we are heirs of all things.

Thus, all things are yours, including Christian leaders, around whom the Corinthians were dividing into factions. Paul, Apollos, Cephas, our make a name for Peter, most importantly, quote, you are Christ's, and Christ is God's. Verse 23, we belong to Christ.

He belongs to God. It is no wonder all belongs to us. To divide into factions is to show foolishness and not to act as the heirs of all.

In other words, it is to forget our identity in Christ. Belonging to God is a consequence of belonging to Christ. That ends our lecture for today.

Lord willing, we'll take it up again in our next lecture and keep going with textual passages in Paul that treat the glorious doctrine of union with Christ.

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