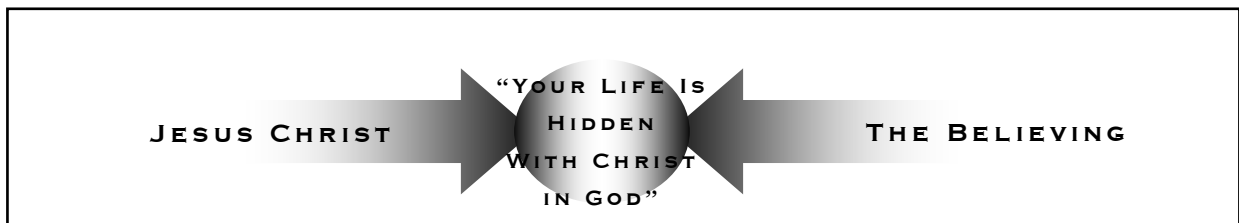


# Chapter 5

Prepared by Patrick J. Griffiths

## Reigning Grace and Our Identity in Christ

<sup>1</sup> Therefore if **you have been raised up with Christ**, keep seeking the things above, where Christ is, seated at the right hand of God. <sup>2</sup> Set your mind on the things above, not on the things that are on earth. <sup>3</sup> For you have died and **your life is hidden with Christ in God**. <sup>4</sup> **When Christ, who is our life**, is revealed, then you also will be revealed with Him in glory” (Colossians 3:1-4).



### REVIEW

God would restore what sin robbed. Our placement in Christ is the **re-creation** of God. It is the consequence of His **redemptive** activity in behalf of His people in order that they would be redeemed from sin’s debt and adopted into His family. Jesus Christ is enough, thus He is all that we will ever need and someday all we would ever want. The marvel of His grace is against the backdrop

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of our complete depravity. We could not merit what grace bestowed. What we were in Adam we no longer are, but still have. Our new identity is imputed to us based on the person and work of Jesus Christ. He is who we are before the Father. This lesson seeks to establish our identity in Christ.

In our last study we sought to understand who we were **in Adam**. This study seeks to understand who we are **in Christ**.



#### AN OPENING THOUGHT

Late one night at the insane asylum, an inmate shouted, "I am Napoleon!" Another one said, "How do you know?" The first inmate said, "God told me!" A voice from another room shouted, "I did not!"

Who we are and how we come to understand our true identity forms the centerpiece of this study.



#### INTRODUCTION

Have you ever wondered who you are, why you are here, and where you are heading? These questions are not only valid prior to our recognition of the *Story*, but are equally valid throughout the entire journey through the *Story* to its culmination. It is only as we understand the larger *Story* of God that we can begin to live at rest in our own stories.

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- **The questions common to all**

Today we have such terms as “self-esteem” and “self-image.” Our evaluation of who we are is our “self-esteem.” Our self-esteem is how we see ourselves. In reading several secular authors, they had this to say concerning self-esteem:

Do you believe in yourself? Do you give yourself the credit you deserve? Are you accepted by others, are you cared about, will others go out of their way to ensure that you are safe and well? Self-esteem is how much you value yourself and how important you think you are. Good self-esteem is important because it helps you to hold your head high and feel proud of yourself and what you can do. It gives you the courage to try new things and the power to believe in yourself. <sup>1</sup>

In what way are we capable of evaluating ourselves? Such an evaluation is on our performance and acceptance in marriage, at the job, and with our children, our friendships or lack therein, and the level of comfort we live in.

- **The emptiness of life lived apart from Him**

The author of Ecclesiastes experienced all that life had to offer and came to this conclusion:

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<sup>8</sup> “Also, I collected for myself silver and gold and the treasure of kings and provinces. I provided for myself male and female singers and the pleasures of men – many concubines. <sup>9</sup> Then I became great and increased more than all who preceded me in Jerusalem. My wisdom also stood by me. <sup>10</sup> All that my eyes desired I did not refuse them. I did not withhold my heart from any pleasure, for my heart was pleased because of all my labor and this was my reward for all my labor. <sup>11</sup> Thus I considered all my activities which my hands had done and the labor which I had exerted, and **behold all was vanity and striving after wind and there was no profit under the sun**” (Eccl. 2:8-11).

Friend, “life is an empty bubble on the sea of nothingness”<sup>2</sup> . . . if it is lived in the absence of Jesus Christ.

All the created power in heaven and earth cannot bring peace to a troubled soul.<sup>3</sup>

There are still many who know this truth, but rest has not happened. Why? How is it possible for those who believe in Jesus to still have no rest? Perhaps the breakdown lies in a failure to see all of life through Him. Christ must be viewed as all and in all.

- **The key to resting in the difficulty is by seeing that He is who we are before the Father.**

We hesitate to make this statement; nonetheless, we are compelled

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to do so. We are going to give the reason why just knowing about Christ is not going to transform our life. However, in giving the reason, let us not then conclude these things become the key that if strictly followed produce a certain result. Neither God nor the life He gives can be reduced to a formula. God is never at the mercy of man. God, in His timing and according to His good pleasure, is the revealer of His revelation to man. Nevertheless, there are eight truths forming a foundation for moving what we know in difficulty to how we live in rest.

Self-esteem and self-image wrap themselves around us as blankets of security. **Though we have an opinion of who we are, it is often very deceptive, greatly erratic, and highly dangerous.** For some, their blankets are threadbare and moth-eaten. What people think and say consumes their security. They are fearful and anxious for fear that they will disappoint. They do not see themselves as being loved, accepted, and forgiven.

How do we battle an enemy that is of our own doing? Learning to rest in the perceived difficulty is to see that He is who we are before the Father.

We will use the word “understand” in this way: To understand is to see how the various pieces fit into a seamless whole. Each of these parts must be seen as fitting into a seamless whole.

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Christian growth is simply accepting what we have always been from the first day we accepted Christ.<sup>4</sup>

Christian growth happens by working hard to daily swim in the reality of what we do have. Believing again and again the gospel of God's free justifying grace very day - and resting in his verdict - is the hard work we're called to. . . The gospel's secret of maturity is this: we become more spiritually mature when we focus less on what we need to do for god and focus more on all that God has already done for us.<sup>5</sup>

Remember that Christian growth is merely accepting what you have always had from the first day you gave your life to Christ.<sup>6</sup>

In practical terms, this means that Christians are not laboring to *achieve* a life that they do not yet have or to *obtain* a victory that has not yet been won. They are *participants* in the very life of Christ and in the victory that *He* has *already* won. Christian, you are a partaker of the resurrection life of Christ, and He has already *defeated* and *broken the power of* the sin that you are facing right now - by His death, burial, resurrection, and ascension! As a participant in His life, your calling is not to try to achieve something for yourself that He has not achieved, but to *believe* what He has already done for you and to *walk* in it.<sup>7</sup>

There are eight truths I would like to consider in this study. Our first point is as follows.

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- I. We must understand what we were we no longer are, but still have (Rom. 5:12-21).

<sup>12</sup> “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— <sup>13</sup> for until the Law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. <sup>15</sup> But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. <sup>16</sup> The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. <sup>17</sup> For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. <sup>18</sup> So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. <sup>19</sup> For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. <sup>20</sup> The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, <sup>21</sup> so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord” (Rom. 5:12-21).

Romans 5 speak to two contrasting but similar ideas. The first Adam brought sin and death; the second Adam brings freedom and life.

If we were to put the thought of this passage into one sentence . . . it would be this: "By the sin of Adam all men became sinners and were alienated from God; by the righteousness of Jesus Christ all men became righteous and are restored to a right relationship with God."<sup>8</sup>

It is essential that we see who we are in Him and that He is who we are before the Father. What we once were, we no longer are, but still have. Before salvation, our identity is in Adam. After salvation, our identity is in Christ. The issue of identity is crucial.

There are only 2 kinds of inner life, Adam-life or Christ-life (Romans 5:14-19). All of us are born with Adam-life; a spirit without the life of God. It was the life of God that Adam lost in the garden. Therefore, our sins are not our only problem, but rather the dead spirit within. The blood of Christ washes away our sin, but it does not wash away the Adam-life.

How can this inner life be changed? Our dead spirit is not to be patched up but put to death and exchanged for a new life. That inner dead spirit cannot be changed. It has been exchanged. Galatians 2:20 states, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me."

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This is what happens when a person is born again; he receives the life of Christ. He is no longer the same type of human, possessing Adam-life, but is a child of God, acquiring the life of Christ, and thus a new creation, and one with a new identity.<sup>9</sup>

One's identity is determined by one's nature. From our previous studies we learned

NATURE = IDENTITY

how those who believe are located, positioned, or placed **in Christ**. And those who are without Jesus Christ are still located, positioned, or existing **in Adam**. This "position" creates one's identity. Our position is also intertwined with our nature. Our nature, position and identity are inseparably linked. This identity is who we are before God. If we are still **in Adam**, then all of who Adam is determines who we are before God. If we are now **in Christ**, then all of who Christ is determines who we are before God.

The nature of man is that which animates the individual. Our nature is what colors, shapes, controls, governs, and influences the immaterial elements within each of us. This nature controls who we are as an image bearer. The nature colors one's intellect, volition, and emotion. It is the immaterial part of each individual that makes them who they are.

The control of one's nature in defining who they are is like a medical procedure called conscious sedation. Conscious sedation

means you are not completely out, but you cannot remember anything when you recover from it. Whatever they gave you makes you incoherent and should someone talk to you, they would hear answers of complete nonsense. The drug colors your intellect, volition, and emotion. That drug is, in a sense, functioning like your nature.

With the fall of Adam, every one of his descendants has been imputed with his fallen nature. **Imputation means** what debt or resources were Adam's are now ours. This fallen (i.e., Adam) nature controls our intellect, volition, and emotion. This is what Genesis 6:5, Psalm 51:5, and Romans 5:12 state.

**“Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually” (Gen. 6:5).**

**“Behold, I was brought forth in iniquity, and in sin my mother conceived me” (Ps. 51:5).**

**“Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned” (Rom. 5:12).**

In the larger scheme of things, this old nature is non-redeemable. The nature does not change. The only way anyone can break free of their fallen nature is to receive a new nature. When a person

receives the Lord Jesus Christ as their personal Savior, they receive a new nature, a nature that is holy, perfect, and blameless (Eph. 4:24). This new nature becomes the governing principle in the life of the believer; **just as the old was, so now the new is.** In addition, this new nature becomes the believer's new identity before God. **In many ways the new nature is the presence of God within the believer.** The old nature still exists, but it no longer has any authority over them (Rom. 6:14) and no longer represents one's identity before God. Our identity is either **in Adam** or **in Christ**, but it is not both. An unbeliever's identity is **in Adam** and a believer's identity is **in Christ**.

Understanding that our old nature in Adam still exists helps us understand the platform from which much of life is lived. Sin happens. Sin is inescapable and universal (Rom. 3). Everyone does it, yet such a confession does not dismiss culpability and responsibility. As long as we exist in our physical body we can no more not sin than the sun can cease to shine or the earth stop rotating on its axis. This brings us to our second point.

II. We must understand what we were was crucified with Christ (Rom. 6:1-11).

<sup>1</sup> "What shall we say then? Are we to continue in sin so that grace may increase? <sup>2</sup> May it never be! How shall we **who died to sin** still live in it? <sup>3</sup> Or do you not know that all of **us who have been baptized into**

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**Christ Jesus have been baptized into His death?** <sup>4</sup> Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. <sup>5</sup> For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, <sup>6</sup> knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; <sup>7</sup> for he who has died is freed from sin. <sup>8</sup> Now if we have died with Christ, we believe that we shall also live with Him, <sup>9</sup> knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. <sup>10</sup> For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. <sup>11</sup> **Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus**" (Rom. 6:1-11).

In His crucifixion, we died, and in His burial, we were buried. This is no less real than what we were in Adam. We were dead in Adam to God, but we are now dead to sin in Christ.

I am legally and ethically involved. I have been sentenced to death in Christ. It is my *judicial* position. Christ's death *for* sin is automatically my death *to* sin.<sup>10</sup>

God expects nothing of self but that it be crucified, which judicially it already is.<sup>11</sup>

The death of Christ simply means for me that when He died I died, and in God's view I am now as if I had been executed for my own sin and was now recognized as another person who has risen with Christ

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and is justified from his former sins because he has been executed for them (Rom. 6:7). Not only so, it is the secret of my sanctification, for on that cross of Calvary, I, the sinful self, was put to death; and when I lay myself over with Him upon that Cross and reckon myself dead, Christ's risen life passes into me and it is no longer my struggling, my goodness, or my badness, but my Lord who lives in me.<sup>12</sup>

Listen to the tone of victory sounded by NT Scholar William Barclay.

Sin had man in its power and there was no hope. Into this situation came Jesus Christ and he brought with him something that broke the old deadlock. By what he did, by what he is, by what he gives, he enabled man to escape from a situation in which he was hopelessly dominated by sin. Whatever else we may say about Paul's argument [Romans 5:12-21], it is completely true that man was ruined by sin and rescued by Christ.<sup>13</sup>

Here we find our third point.

III. We must understand we have been raised with Christ (Col. 2:20-3:1).

<sup>20</sup> "If **you have died with Christ** to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, <sup>21</sup> 'Do not handle, do not taste, do not touch!' <sup>22</sup> (which all refer to things destined to perish with use) — in accordance with the commandments and teachings of men? <sup>23</sup> These are matters which have, to be sure, the appearance of wisdom in

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self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence. <sup>1</sup> Therefore if **you have been raised up with Christ**, keep seeking the things above, where Christ is, seated at the right hand of God” (Col. 2:20-3:1).

Our resurrection with Christ is no less real than our death and burial. The language of Scripture is certain. If we are saved, then we are raised. This has no bearing on whether or not we feel it. We cannot undo by our unbelief what has been done. Our failure to appropriate or understand cannot make false what is true.

If they fail to reign, they are simply not exercising their rights. The reckoning does not produce the fact; it simply springs from the fact.<sup>14</sup>

IV. We must understand we are now seated with Him in the heavenly places in Christ Jesus (Eph. 2:5, 6).

<sup>5</sup> “even when we were dead in our transgressions, **made us alive together with Christ** (by grace you have been saved), <sup>6</sup> and **raised us up with Him**, and **seated us with Him** in the heavenly places in Christ Jesus” (Eph. 2:5, 6)

Our position with Christ is no less real than our resurrection. We are seated with Christ. We live our life with all of its twists and turns, but this cannot negate what is true. We are seated with Him in the heavenly places in Christ Jesus right now.

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Abundant life is not something to work for, but rather is something given to be worked from. My acceptance is not based on what I do but rather on what I am.<sup>15</sup>

Your life now flows in a steady stream from the throne.<sup>16</sup>

Here we encounter our fifth idea.

- V. We must understand our lives are now hidden with Christ in God (Col. 3:3).

<sup>1</sup> “Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. <sup>2</sup> Set your mind on the things above, not on the things that are on earth. <sup>3</sup> For you have died and your life is hidden with Christ in God. <sup>4</sup> When Christ, who is our life, is revealed, then you also will be revealed with Him in glory” (Col. 3:1-4).

“He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him” (2 Cor. 5:21).

Unless we can bring to God a perfect righteousness, we are undone forever.<sup>17</sup>

Our life must be hidden with Christ in God or all is lost. The means used whereby this truth becomes a reality is found in the Holy Spirit baptizing the New Testament believer into the very body of

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Christ (1 Cor. 12:13; Gal. 3:27). Our union with Him is so complete that our Lord could say to Saul in the persecution of His people, “Saul, Saul, why do you persecute me?” (Acts 9:4).

We have gone through a period in the life of our nation where many were using the phrase WWJD (i.e. “What would Jesus do?”). Though the thought is positive, there is an undercurrent that is deadly. Listen to how Pastor Tullian Tchividjian speaks to this idea.

As I mentioned in my last post, we often read the Bible as if it were fundamentally about us: our improvement, our life, our triumph, our victory. And as a result we treat it like a book of timeless principles that will give us our best life now if we simply apply those principles. We treat it, in other words, like it’s a heaven-sent self-help manual. But by looking at the Bible as if it were fundamentally about us, we totally miss Jesus-like the two on the road to Emmaus. In fact, unless we go to the Bible to see Jesus and his work for us, even our devout Bible reading can become fuel for our own narcissistic self-improvement plans.

So, if we read the Bible asking first, “What would Jesus do?” instead of asking “What has Jesus done” we’ll miss the good news that alone can set us free.

As I’ve said before, the overwhelming focus of the Bible is *not* the work of the redeemed but the work of the Redeemer. The Bible is not first a recipe book for Christian living, but a revelation book of Christ who is the answer to our unchristian living. Scripture, in other words, is the portrait of Jesus. It’s a picture of who he is and what he’s done. The Bible tells one story and points to one figure: it tells the story of how

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God rescues a broken world and points to Christ who accomplishes this. The OT predicts God's rescuer; the NT presents God's rescuer. In all of its pages and throughout all of its stories, the Word of the Lord reveals the Lord of the Word. The plot line of the Bible, in other words, is Jesus-centered. He is the Hero of the Story.<sup>18</sup>

We conceive of the Christian life as an imitation of Christ. It is not, however, an imitation of Christ, it is a participation in Christ.<sup>19</sup>

The Christian life is not a life of imitation.<sup>20</sup>

Our union with Christ causes the believer to be in a "one flesh" relationship with Christ. The believer is "married" to Christ.

VI. We must understand Christ is our life (Col. 3:4; Gal. 2:20).

**"When Christ, who is our life, is revealed, then you also will be revealed with Him in glory" (Col. 3:4).**

**"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me" (Gal. 2:20).**

Christianity is Christ. The Christian life is Christ living His life in and through the believer. The life of Christ is reproduced in the child of God by the power of the Holy Spirit.<sup>21</sup>

So complete has become Paul's identification with Christ that his separate personality is merged into that of Christ. This language

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helps one to understand the victorious cry in Ro 7:25. It is the union of the vine and the branch (John 15:1-6).<sup>22</sup>

Jesus is the Vine, and we are the branches. Branches have no independent life. Branches “live and move and have their being” by the life of the vine. Branches never produce fruit; branches bear the fruit that is produced by the life of the vine through them.

I can illustrate this principle by taking a beautiful new white shirt and dipping or immersing it in a pan of red dye. And when I pull it out of the pan of red dye it is no longer identified as the white shirt. It is no longer a white shirt. It has a completely new identity. It has changed its identity. It is the red shirt. The believer took on a new identity when he was baptized by the Holy Spirit into the Body of Christ. Our identity was changed by our union with Christ. We are now identified as Christians. We are members of Christ. We are no longer in Adam. We have a new family with new identity. Christ is the head of our new family.<sup>23</sup>

Listen carefully to what Chuck Swindoll calls “heresy.”

What seems so right is, in fact, heresy - the one I consider the most dangerous heresy on earth. What is it? *The emphasis on what we do for God, instead of what God does for us.*<sup>24</sup>

He continues with the following.

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Why not emphasize how much I do for God instead of what He does for me? Because that is heresy, plain and simple. How? By exalting my own effort and striving for my own accomplishments, I insult His grace and steal the credit that belongs to Him alone.<sup>25</sup>

Listen to what Bob George calls “an affront to the cross!”

We reason that now that we are in Christ, it’s up to us to walk the straight and narrow and to name our sins one by one. What an affront to the cross!<sup>26</sup>

Our error is in thinking we are something other than what we are in Christ. Friend, if we are saved by grace alone, why do we now believe it is up to us to get the job finished?

Consider the following contrasting mindset.

I claim that Christ plus my efforts won the victory – either futile without the other. I believe that God expects every man to do his part toward that salvation.<sup>27</sup>

We must flee from such thinking. We must reject it completely. Christ is our life.

VII. We must understand God the Father now sees us in the real righteousness of Jesus Christ (1 John 4:17; 1 Cor. 1:30).

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“By this, love is perfected with us, so that we may have confidence in the day of judgment; **because as He is, so also are we in this world**” (1 John 4:17).

No man can contemplate the Day of Judgment with any comfort or satisfaction but on this ground, that the blood of Christ hath cleansed him from all sin, and that he is kept by the power of God, through faith, unto salvation. This will give him boldness in the Day of Judgment.<sup>28</sup> The present tense is very significant. Compare 1 John 3:7, "is righteous even as He is righteous."<sup>29</sup>

**“But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption”** (1 Cor. 1:30).

If the imputed damnation of Adam is real for those who are lost, then so is the imputed righteousness of Christ real for those who are saved. If we have His righteousness, then ours is of no consequence.

Our justification is not made up by what we have done or all that we can possibly do.<sup>30</sup>

Theologically this is called an alien righteousness.

How is the Christian to see himself in this world? "Simul iustus et peccator" - "At the same time righteous and a sinner". Justification is forensic. In Christ, we are declared, counted or reckoned to be righteous

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when God imputes the righteousness of Christ (an "alien righteousness") to our account. Christ's righteousness ascribed to the redeemed individual without their personal merit. We are declared righteous in Christ, it is imputed to us -- it is counted as ours ... not infused in us. We are counted righteous in God's eyes because of Christ. But this does not make us righteous in ourselves. That will only happen at our glorification when Christ transforms these bodies to be sealed in righteousness. Justifying righteousness is something which always resides in the Person of Christ alone. The imputation of this "alien" righteousness is the only means by which man can be acceptable to God. As long as the Christian lives, he is guilty in himself, but "in Christ" he is righteous and accounted precious.<sup>31</sup>

Thank God for the imputed righteousness of Jesus Christ to His people. Without such righteousness all would be lost.

#### VIII. Who we are is who He is before the Father.

For whatever reason, we feel compelled to unite what we have in Adam and who we are in Christ as how the Father now sees us. If we are seen by the Father in any way other than in Christ, we are lost and condemned. For us to be acceptable before the Father, we must have the very righteousness of Christ.

Today we might ask, "Who am I?" I respond by saying,

- I am accepted in the Beloved (Eph. 1)
- I am a beloved Son

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- I am well-pleasing before the Father
- I am loved without condition
- I am accepted without requirement
- I am forgiven without limit

**Our identity does not consist in what we do, but in who we are in Christ.**

### **APPLICATION: (Making the Transfer)**

Where do we go from here?

Renewing the mind is a little like refinishing furniture. It is a two-stage process. It involves taking off the old and replacing it with the new. The old is the lies you have learned to tell or were taught by those around you; it is the attitudes and ideas that have become a part of your thinking but do not reflect reality. The new is the truth. To renew your mind is to involve yourself in the process of allowing God to bring to the surface the lies you have mistakenly accepted and replace them with truth. To the degree that you do this, your behavior will be transformed. <sup>32</sup>

Christ is sufficient. Friend, learning to rest in the perceived difficulty is to see that we are who He is before the Father. Do not be satisfied with anything apart from Christ.

How do we battle an enemy that is of our own doing? We need to see Him. My prayer is that it would please the Father to show us

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who we are in His Son and what His Son is for us.

In light of what we have studied, let us consider the following questions

- Does the Father ever see us as anything other than what we are in Christ?
- Can we undo what He has done for us in Christ?
- Must we maintain by our works what we have merited by His grace?
- Why would we wish to choose what is contrary to what we are in Him?
- Can anything created be as satisfying to us as He is?
- Does the Father ever see us as wicked?
- Does the Father ever think differently of us because of our sin?
- Does the Father ever deal with us according to our sin?

Listen to this powerful conclusion by Dudley Hall.

Grace doesn't just change your destiny, it changes your identity. You're no longer a slave to unrighteousness, but a slave to righteousness. Every chance you get to obey, to submit to Christ, do it. For in this you are establishing righteousness in your life. Then, when you look in the mirror, you will not be tempted to judge yourself by your history but you can, with sincerity of heart, agree with God and judge yourself by your destiny. You are one of God's children, addicted to righteousness!<sup>33</sup>

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- <sup>1</sup> Source Unknown
- <sup>2</sup> Jean Paul Sartre - French philosophy, play writer, and novelist (1905-1980). [http://www.christiantreasury.com/Apologetics/Apologetic\\_Atheism.htm](http://www.christiantreasury.com/Apologetics/Apologetic_Atheism.htm)
- <sup>3</sup> Jeremiah Burroughs, "Christ is All in All," in *The Saints Treasury*, 1657, 4.
- <sup>4</sup> Michael Wells, *Sidetracked in the Wilderness*, (Grand Rapids:Baker Book House, 1991), 109.
- <sup>5</sup> Tullian Tchividjian, *Jesus + Nothing = Everything* (Wheaton, Ill: Crossway, 2011), 172, 185.
- <sup>6</sup> Michael Wells, *Sidetracked In The Wilderness*, 143.
- <sup>7</sup> Charles Leiter, *Justification and Regeneration* (Heart Cry Resources - [www.heartcrymissionary.com](http://www.heartcrymissionary.com), 2007), 37.
- <sup>8</sup> William Barclay, *The Letter to the Romans*, Rev. Ed. (Westminster John Knox Press, 1975), 78.
- <sup>9</sup> <http://www.exchangedlife.org/exchangedlife.aspx>
- <sup>10</sup> [Emphasis his] L.E. Maxwell, *Born Crucified*, (Chicago:Moody Publishers, 1945), 17
- <sup>11</sup> F.J. Heugel, *Forever Triumphant*, (Grand Rapids:Zondervan, 1955), 19.
- <sup>12</sup> A.B. Simpson, *The Christ Life*, (Harrisburg, PA:Christian Publications, 1980), 16.
- <sup>13</sup> William Barclay, *The Letter to the Romans*, Rev. Ed. (Westminster John Knox Press, 1975), 82.
- <sup>14</sup> F.J. Heugel, *Forever Triumphant*, 15, 19.
- <sup>15</sup> Michael Wells, *Sidetracked in the Wilderness*, 14.
- <sup>16</sup> Modified a statement by Heugel, *Forever Triumphant*, 57.
- <sup>17</sup> Jeremiah Burroughs, *The Saints Treasury*, 3.
- <sup>18</sup> <http://thegospelcoalition.org/blogs/tullian/2012/02/27/reading-the-stories-and-missing-the-story/>
- <sup>19</sup> F.J. Heugel, *Bone of His Bone*, (Sargent GA:The SeedSower, 1997), 14.
- <sup>20</sup> Heugel, *Bone of His Bone*, 15.
- <sup>21</sup> Source Unknown
- <sup>22</sup> A.T. Robertson, *Galatians*,
- <sup>23</sup> "Romans 6 The Christian's Identification with Christ," *The Exchanged Life in Romans*, Message by Wil Pounds, 1999.
- <sup>24</sup> Swindoll, *The Grace Awakening*, (Dallas:Word Publishing, 1990), 19.
- <sup>25</sup> Swindoll, *The Grace Awakening*, 23.
- <sup>26</sup> Bob George, *Faith that Pleases God*, (Eugene:Harvest Publishers, 2001), 131.
- <sup>27</sup> A quote in *Victory in Christ* by Charles G. Trumbull, pages 46, 47. Trumbull disagrees with the individual who wrote the statement.
- <sup>28</sup> *Adam Clarke's Commentary on the Bible* on 1 John 4:17.
- <sup>29</sup> *Vincent's Word Studies* on 1 John 4:17.

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<sup>30</sup> Jeremiah Burroughs, *The Saints Treasury*, 3.

<sup>31</sup> <http://www.monergism.com/thethreshold/articles/onsite/simuliusus.html>

<sup>32</sup> Charles Stanley, *In Touch*

<sup>33</sup> Dudley Hall, *Grace Works* (Multnomah Pub., 2000), 263.

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