

## Identity In Christ New Covenant

In the dominant interpretation of the Antioch incident Paul is viewed as separating from Peter and Jewish Christianity to lead his own independent mission which was eventually to triumph in the creation of a church with a gentile identity. Paul's gentile mission, however, represented only one strand of the Christ movement but has been universalized to signify the whole. The consequence of this view of Paul is that the earliest diversity in which he operated and which he affirmed has been anachronistically diminished almost to the point of obliteration. There is little recognition of the Jewish form of Christianity and that Paul by and large related positively to it as evidenced in Romans 14-15. Here Paul acknowledges Jewish identity as an abiding reality rather than as a temporary and weak form of faith in Christ. This book argues that diversity in Christ was fundamental to Paul and that particularly in his ethical guidance this received recognition. Paul's relation to Judaism is best understood not as a reaction to his former faith but as a transformation resulting from his vision of Christ. In this the past is not obliterated but transformed and thus continuity is maintained so that the identity of Christianity is neither that of a new religion nor of a Jesus cult. In Christ the past is reconfigured and thus the diversity of humanity continues within the church, which can celebrate the richness of differing identities under the Lordship of Christ.

Priesthood and crisis are two words that appear to be very closely related. Or so it has seemed for the past thirty years and more. The crisis in the priestly ministry is constantly showing new sides, however-the issue of the priest's own self-understanding, for example, the interplay of the various different vocations within the Church, and the struggle, in the face of a plethora of different offices and ministries, to discern what constitutes the specific priestly dimension and identity.

Again and again, in his theological writings, Hans Urs von Balthasar has addressed the fundamental issues of ofPce and ministry, of priesthood and discipleship. He has uncovered the foundations from a biblical and theological historical perspective and has offered answers to the current problems of priestly existence. This book presents the confrontation with relevant trends, and at the same time the opposing current generated by von Balthasar, since he does not follow popular positions but instead gives us the very core of the Gospel and of revelation, like rye bread. In order to illuminate the spirituality and meaning of the life of the priest of today, von Balthasar goes back to the origins, to the apostles, to their calling, and above all to that moment from which their apostolic mission and their entire Christian existence originates, the Paschal mystery of Jesus. On the eve of his death, Jesus establishes the Eucharist and the priesthood; immediately after his Resurrection he bestows on the disciples the power to forgive sins, entrusts his sheep to Peter, and sends them out into the whole world. Thus von Balthasar considers the life and mission of today's priests in continuity not only with the Prst apostles, but above all, with Jesus himself. The person and mission of Jesus Christ stand at the center of priestly spirituality. Hence all the reflections in this work revolve unwaveringly around Jesus Christ and his mission. Jesus is the source and norm of priestly existence. Only when God, made manifest in the Pigure of the Savior Jesus Christ, is understood as the center from which this priestly existence springs, and only when this enduring center is proclaimed, can the bold presumption of the Lord in entrusting his mission to weak men be understood in conPdent trust and attract new followers, even in lean times.

From Genesis to Revelation, the theme of the royal priesthood is a silver thread running through the biblical story from the garden of Eden through the priesthood of Israel to Jesus Christ—the true and better priest. It culminates with the creation of God's covenant people, called out of the nations to be his priests to the nations. In this concise treatment, David Schrock traces this theme of priesthood throughout the Bible and displays to readers how Jesus, the great high priest, informs the worship, discipleship, and evangelism of the church.

Pauline- and Gospel-centred readings have too long provided the normative understanding of Christian identity. The chapters in this volume features evidence from other, less-frequently studied texts, so as to broaden perspectives on early Christian identity. Each chapter in the collection focuses on one or more of the later New Testament epistles and answers one of the following questions: what did/do these texts uniquely contribute to Christian identity? How does the author frame or shape identity? What are the potential results of the identities constructed in these texts for early Christian communities? What are the influences of these texts on later Christian identity? Together these chapters contribute fresh insights through innovative research, furthering the discussion on the theological and historical importance of these texts within the canon. The distinguished list of contributors includes: Richard Bauckham, David G. Horrell, Francis Watson, and Robert W. Wall.

**Constructing a New Covenant**

**A (Not So) New Model of the Atonement**

**The New Covenant Torah in Jeremiah and the Law of Christ in Paul**

**To Be or Not to Be?**

**Women in Ministry & Leadership**

**Jesus and the God of Israel**

**The New Testament and Intellectual Humility**

Emmanuel Nathan's study is driven by the hermeneutical question of whether the covenantal contrasts in 2 Cor 3, in which Paul's use of 'new covenant' in 2 Cor 3:16 is set in stark polemical antithesis to an 'old covenant' (2 Cor 3:14), lie at the origin of the later Christian self-understanding as members of a new covenant that replaced the old. In other words, can Paul be said to be the founder of formative 'Christianity', even if one nuances the term 'Christianity' as a sect within the Judaisms of Paul's time? Using social memory theory, the author reframes the larger question of Paul's continuity or discontinuity with Judaism and seeks instead to examine the ways in which Paul refracted, redeployed, and reconfigured existing traditions in service of local needs, among them the formation and transformation of character among his community at Corinth.

Includes music.

Does the letter to the Hebrews display Jewish or Christian identity? Ole Jakob Filvitved shows that it takes up a traditional Jewish category, namely membership in God's people, and proposes it for its audience as a collective identity but also significantly reshapes that category in light of belief in Jesus. (Publisher).

Andrew Chester focuses on Jewish messianic hope, intermediary figures, and visionary traditions of human transformation, particularly in the Second Temple period, and analyzes their significance for the origin and development of New Testament Christology. He brings together five previously published essays on these themes: these include two long chapters, one on Jewish messianic and mediatorial traditions in relation to Pauline Christology, the other on messianism and eschatology in early Judaism and Christianity, plus one on messiah and Temple in Sibylline Oracles 3-5. Two further essays, on the significance of Torah for the messianic age, and on resurrection, transformation and early Christology, have been extensively revised. There are also three substantial new chapters, all of which engage closely with recent scholarly debate. The first, on the origin of Christology, argues for the significance of Jewish visionary traditions of human transformation for understanding how 'high' Christology came about at such an early stage within the New Testament. The second discusses the complex questions of the definition, scope and nature of Jewish messianism, especially in relation to the Hebrew Bible and the more-recently available Qumran evidence, and their significance for the New Testament. The third is concerned with what Paul means by the 'law of Christ', and the wider issues raised by this.

To Be Or Not to Be?

The Old Testament and the Significance of Jesus

Discursive Strategies in the Damascus Document and Second Corinthians

God Crucified and Other Essays on the New Testament's Christology of Divine Identity

The Identity of God's People and the Paradox of Hebrews

Paul's Gospel and Christian Moral Identity

Jewish Messianic and Visionary Traditions and New Testament Christology

The Importance Of The Church: God's Kingdom Among Men! There is no need more urgent on our planet than that apostolic Christianity should be restored. Considering the desperate conditions that exist on this planet, that is a bold statement indeed! Can the establishment of a "religious organization" really be more important than the resolution of the world's desperate problems? Properly understood, the answer is a resounding "yes!" You see, if the churches were to enter into a form of human society within which none of those wretched conditions mentioned above would ever need exist again! Hear this, Christian: Christ in His church is God's solution to all human needs and problems, not just its supposedly "religious" ones! The thesis of this book is that within the society of the Church of Christ (and only within that divine society) there is such a solution: a solution that actually used to exist, and a solution that God intends to restore! When the Kingdom that society of regenerated humans who have accepted Jesus as the divinely appointed ruler of the entire race of man. Her charter includes a demonstration of how the entire race of humans could function if they yielded to the authority and the Spirit of Jesus. His church is the sphere where God's plans for the "total man" and for every aspect of human society are accomplished. Indeed, His church is the true form of human society! - such is her call: such is what is necessarily so. The T & T Clark Social Identity Commentary on the New Testament is a one-of-a-kind comprehensive Bible resource that highlights the way the NT seeks to form the social identity of the members of the earliest Christ-movement. By drawing on the interpretive resources of social-scientific theories-especially those related to the formation of identity-interpreters generate new questions that open fruitful identity-related avenues into the text. It provides helpful introductions to each chapter, and illuminates the text as a work of social influence. The commentary offers methodologically informed discussions of difficult and disputed passages and highlights cultural contexts in theoretically informed ways-drawing on resources from social anthropology, historical sociology, or social identity theory. The innovative but careful scholarship of these writers, most of whom have published monographs on some aspect of social identity within the New Testament, brings to the fore a concrete articulation of some of the every-day lived experiences of members of the Christ-movement within the Roman Empire, while also offering further insight into the relationship between existing and new identities that produced diverse expressions of the Christ-movement during the first century. The SICNT shows that identity-formation is at the heart of the NT and it offers insights for leaders of faith communities addressing these issues in contemporary contexts.

When God named himself it was more than a label. He stressed that his name represented his character and those who bore it must accurately display that character in their words and deeds. Misunderstanding this basic biblical truth has led to the reduction of the third commandment to simply a language issue in popular culture. However, its correct understanding and preaching should be the start of knowing Gods dealings with his Old and New Testament people as well as the themes and the use of the Old Testament by Jesus and the New Testament writers, the author displays some of Gods characteristics found in both testaments, which illustrate ethical requirements for his church and inspire the responses of his people. The fruit of a lifetime of study of the Old Testament, distilling biblical wisdom, written concisely, and understandable to the average church member, though informed by much scholarly reading. As a gifted biblical expositor and musician and inspires us to more whole-hearted devotion to the God who has called us by his name. Dr. Terrance Tiessen, emeritus professor of theology and ethics, Providence Seminary Leggett's final work captures his love for Scripture as he carefully explores the theme of Christian identity, drawing on his thorough familiarity with the biblical texts and his impressive knowledge of Old Testament scholarship. Accessibility in style and practical insights make it a valuable resource for the laity.

Franklin, IMAGO director; adjunct at Tyndale Seminary and Trinity College, Toronto With warmth and passion the author traces specific themes through both Testaments, illustrating their unity of witness to the character of God. (The

Walk in the Power of Your New Covenant Inheritance! Even though many Christ followers claim to have received the New Covenant/salvation in Jesus,they are not yet experiencing the fullness of their New Covenant identity. In New Covenant Culture, Jonathan Welton presents a Kingdom manifesto, calling every follower of Jesus into the deeply fulfilling and supernaturally empowered Christian life that the Bible makes available. Jonathan Welton calls all believers to embrace their full inheritance from God.

Locate Scripture right now! Stand firm in your identity. Fully embrace your unconditional acceptance into Gods family! Walk in total freedom. Discover the liberating truth of how completely Jesus has set you free! Pray bold prayers. Make powerful declarations that bring circumstances into alignment with Heavens perfect will! Live with radical hope. Receive an optimistic vision of the future that overcomes fear associated with the end-times. Discover what this supernatural lifestyle looks like.

Discovering What Jesus Has Truly Done to Us

The Christian Identity, Volume 2: Discovering What Jesus Has Truly Done to Us

New Covenant Culture

Discovering Your Spiritual Inheritance in Christ

*It's one thing to know the story of the Bible. It's another thing to live it. Grounded in carefully selected Scripture, Believe, NKJV is a unique spiritual growth experience that takes you on a journey to think, act, and be more like Jesus. Pastor Randy Frazee walks you through the ten key beliefs of the Christian faith, the ten key practices of a Jesus-follower, and the ten key virtues that characterize someone who is becoming more like Jesus. Every believer needs to ask these three questions: What do I believe? What should I do? Who am I becoming? What you believe in your heart will define who you become. God wants you to become like Jesus - it is the most truthful and powerful way to live - and the journey to becoming like Jesus begins by thinking like Jesus. When you study the life of Jesus you will notice a distinct pattern: Jesus faithfully lived in a purposeful way, Jesus compared the Christian life to a vine. He is the vine; you are the branches. If you remain in the vine of Christ, over time you will produce amazing and scrumptious fruit at the end of your branches for all to see and taste. You become like Jesus. Each chapter uses short topical passages from the New King James Version (NKJV) to help you live the story of the Bible. As you journey through this Bible, whether in a group or on your own, one simple truth will become undeniably clear: what you believe drives everything.*

*Hansen argues that unity formula employed in Gal 3.28, 1 Cor 12.13 and Col 3.11 offers equality between competing social groups.*

*This Companion volume offers a concise and engaging introduction to the New Testament. Including twenty-two especially-commissioned essays, written by an international team of scholars, it examines a range of topics related to the historical and religious contexts in which the contents of the Christian canon emerged. Providing an overview of the critical approaches and methods currently applied to the study of biblical texts, it also includes chapters on each of the writings in the New Testament. The volume serves as an excellent resource for students who have some familiarity with the New Testament and who wish to gain a deeper understanding of the state of academic discussion and debate. Readers will also gain a sense of the new research questions that are emerging from current scholarship.*

*Original Scholarly Monograph*

*Who You Are In Christ*

*The Royal Priesthood and the Glory of God*

*Women in Ministry and Leadership*

*Paul, a New Covenant Jew*

*'All of You are One'*

*The Christian Life*

*Readings in the Catholic Epistles and Hebrews*

Now when it comes to women in the kingdom and their new standing in Christ Jesus. What was once true under the curse is now no longer true in Christ. A change has been made when we move from under the Law to now being under Grace. The curse is lifted! The status of women under the Law has changed. In Christ, believing women have moved out from under the Law into the kingdom. Paul states in Col.1:12-14 that a translation has occurred. The word translation suggests a change in position, status, and location. The New Covenant reveals that under grace the status or standing (position or rank) of believing women has now changed. Now, no longer under the curse of sin; and now finding a new status and a new identity in Christ Jesus! The old has given way to the new! The new has given new meaning to the old! Being translated out from under the curse into a new position held in Christ Jesus. What God did only for a few, in times past, he will now do for all in the present time. What God did only for the Jews, under the Old Covenant, he will now do as well for the Gentiles in the New Covenant. What was once enjoyed only by the free, under the dispensation of the giving of the Law, is now enjoyed by all (slave and free) in the dispensation of Grace. What was once held only by men in the past (under the curse) is now held by all (both men and women) in the present and in the church through the power and ministry of the Holy Spirit.

Leading New Testament theologian Grant Macaskill introduces Paul's understanding of the Christian life, which is grounded in the apostle's theology of union with Christ. The author shows that the exegetical foundations for a Christian moral theology emerge from the idea of union with Christ. Macaskill covers various aspects of Christian moral theology, exploring key implications for the Christian life of the New Testament idea of participatory union as they unfold in Paul's Letters.

Combining the insights of many leading New Testament scholars writing on the use of social identity theory this new reference work provides a comprehensive handbook to the construction of social identity in the New Testament. Part one examines key methodological issues and the ways in which scholars have viewed and studied social identity, including different theoretical approaches, and core areas or topics which may be used in the study of social identity, such as food, social memory, and ancient media culture. Part two presents worked examples and in-depth textual studies covering core passages from each of the New Testament books, as they relate to the construction of social identity. Adopting a case-study approach, in line with sociological methods the volume builds a picture of how identity was examined in the earliest Christ-movement. Contributors include: Philip Esler, Warren Carter, Paul Middleton, Rafael Rodriguez, and Robert Brawley.

In this groundbreaking book, Michael Gorman asks why there is no theory or model of the atonement called the "new-covenant" model, since this understanding of the atonement is likely the earliest in the Christian tradition, going back to Jesus himself. Gorman argues that most models of the atonement over-emphasize the penultimate purposes of Jesus' death and the "mechanics" of the atonement, rather than its ultimate purpose: to create a transformed, Spirit-filled people of God. The New Testament's various atonement metaphors are part of a remarkably coherent picture of Jesus' death as that which brings about the new covenant (and thus the new community) promised by the prophets, which is also the covenant of peace. Gorman therefore proposes a new model of the atonement that is really not new at all--the new-covenant model. He argues that this is not merely an ancient model in need of rediscovery, but also a more comprehensive, integrated, participatory, communal, and missional model than any of the major models in the tradition. Life in this new covenant, Gorman argues, is a life of communal and individual participation in Jesus' faithful, loving, peacemaking death. Written for both academics and church leaders, this book will challenge all who read it to re-think and re-articulate the meaning of Christ's death for us.

Embracing Change--maintaining Christian Identity : the Emerging Center in Biblical Scholarship

A Biblical-Theological Introduction to the New Testament

The Social Vision of Gal 3.28, 1 Cor 12.13 and Col 3.11

Jewish and Christian Identity in the Presence of the Other

Understand GOD From Different Aspect: What Is Identity According To The Bible

NKJV, Believe, eBook

Record of Christian Work

*In this newest addition to the acclaimed BECNT series, respected New Testament scholar Karen H. Jobs provides a fresh commentary on 1 Peter. 1 Peter admirably achieves the dual aims of the BECNT series--it is academically sophisticated as well as pastorally sensitive and accessible. This volume features Jobs's own translation of the Greek text and detailed interaction with the meaning of the text, emphasizing the need to read 1 Peter in light of its cultural background. Jobs's commentary will help pastors, students, and teachers better understand the Christian's role as a "foreigner" in contemporary society.*

*You are invited to know John from his book as you may have never known him before. He may not be who some think him to be. In the book of The Joy of 1 John 1:9 you will come to appreciate more fully your identity in Jesus Christ. You will be able to understand and tell others the similarities and great differences between the Old Covenant of the Law of Moses and the New Covenant of the Grace of Jesus Christ. For those looking for joy in the book of John, you will understand and find it here in a way you will gladly share with others.*

*Taking 2 Cor 3:6 as its starting point, the new and updated essays here assembled investigate the key passages in Romans, 1-2 Corinthians, Galatians, and Philippians in which the covenant content and eschatological context of Paul's theology interpret one another. Developed over thirty years, Scott Hafemann's close reading of Paul's arguments, with an eye toward their OT/Jewish milieu, also advances the larger thesis that the various Israel/church, works/faith, and justification/judgment polarities in Paul's thinking do not represent a material contrast between a "law-way" and a "gospel-way" of relating to God. Rather, they epitomize an eschatological contrast between the character of God's people within the two eras of salvation history in which, by virtue of the Messiah and the Spirit, the Torah of the "old covenant" is now being kept in the "new."*

*Judaism and Christianity are religions bound together by their claims to the same biblical covenant initiated by God with Abraham and his descendants. Yet, despite the inseparable connection between the election of Israel and that of the church, between the "old" and the "new" covenant, this shared spiritual patrimony has been the source of a type of violent sibling rivalry competing for the same paternal love and inherited entitlement. God, it seemed, had but one blessing to bestow. It could be given to either Jacob or Esau—but not both. In the twenty-first century, however, Jews and Christians are challenged to reconsider their theological assumptions by two inescapable truths: the moral tragedy of the holocaust demands that Christian thinkers acknowledge the violent effects of theologically de-legitimizing Jews and Judaism, and the pervasive reality of cultural and religious pluralism calls both Christian and Jewish theologians to rethink the covenant in the presence of the Other. Two Faiths, One Covenant? Jewish and Christian Identity in the Presence of the Other is a breakthrough work that embraces this contemporary challenge and charts a path toward fruitful interfaith dialogue. The Christian and Jewish theologians in this book explore the ways that both religions have understood the covenant in biblical, rabbinic, medieval, and modern religious writings and reflect on how the covenant can serve as a reservoir for a positive theological relationship between Christianity and Judaism—not merely one of non-belligerent tolerance, but of respect and theological pluralism, however limited.*

*Muted Voices of the New Testament*

*Called by God's Name*

*Union with Christ in the New Testament*

*Priestly Spirituality*

*The Death of the Messiah and the Birth of the New Covenant*

*T&T Clark Social Identity Commentary on the New Testament*

*Re-membering the New Covenant at Corinth*

*This study examines how the New Testament scriptures might form and foster intellectual humility within Christian communities. It is informed by recent interdisciplinary interest in intellectual humility, and concerned to appreciate the distinctive representations of the virtue offered by the New Testament writers on their own terms. It argues that the intellectual virtue is cast as a particular expression of the broader Christian virtue of humility, something which itself proceeds from the believer's union with Christ, through which personal identity is reconstituted by the operation of the Holy Spirit. This demands that we speak of 'virtue' in ways determined by the acting presence of Jesus Christ that overcomes sin and evil in human lives and in the world. The Christian account of the intellectual virtue of humility is framed by this conflict, as the minds of believers who live together within the Christian community struggle with natural arrogance and selfishness, and come to share in the mind of Christ. The new identity that emerges creates a fresh openness to truth, as the capacity of the sinful mind to distort truth is exposed and challenged. This affects not just knowledge and perception, but also volition: for these ancient writers, a humble mind makes good decisions that reflect judgements decisively shaped by the sacrificial love of Jesus Christ. By presenting 'humility of mind' as a characteristic of the One who is worshipped—Jesus Christ—the New Testament writers insist that we acknowledge the virtue not just as an admission of human deficiency or limitation, but as a positive affirmation of our rightful place within the divine economy.*

*"Did I Get Out of Bed for This?" Author and speaker David Edwards mixes a well-balanced use of humor and personal insight to give an answer to this question that shatters the post-modern thinking regarding Christianity.*

*The Christian Life is a study of our spiritual inheritance in Christ. As New Testament believers in Jesus, the Bible teaches that we are heirs of God and joint heirs with Christ. The blessings and promises of God have been given to each of us who have been born again into the family of God. This study explores who we are, what we have, and what we can do now that we are new creations in Christ.*

*A perennial question throughout the history of the Christian faith has centered on the character of the Old Testament and its relationship to Jesus Christ. It is in this area that Christians and Jews have parted ways, creating a deep and enduring chasm between the two faith communities. With this new volume, Fredrick Holmgren aids in closing this hurtful breach by engaging with views on both sides of this important conversation. Holmgren dialogues with Christians from every point on the theological spectrum, urging the church to a new respect for the Jewish Bible, the enduring role of the Old Testament as "Christian scripture," and the valuable contributions of Judaism to the Christian faith. Warning the church against either caricaturing the Old Testament and Judaism or romanticizing Christianity, Holmgren sensitively shows that the New Testament proclamation of newness in Christ carries forward the witness of the Old Testament without making obsolete its Jewish interpretation.*

*Our Eternal Destiny*

*"Discovering Your New Identity in Christ"*

*The Joy of 1 John 1:9*

*(What Your Church Should Be Teaching and Building)*

*A Different Perspective on 2 Corinthians 3*

*A New Covenant*

*Pauline Polarities in Eschatological Perspective*

*"God Crucified" and Other Essays on the New Testament's Christology of Divine Identity* The basic thesis of this important book on New Testament Christology, sketched in the first essay "God Crucified, is that the worship of Jesus as God was seen by the early Christians as compatible with their Jewish monotheism. Jesus was thought to participate in the divine identity of the one God of Israel. The other chapters provide more detailed support for, and an expansion of, this basic thesis. Readers will find not only the full text of Bauckham's classic book *God Crucified*, but also groundbreaking essays, some of which have never been published previously

*After the landmark work of E. P. Sanders, the task of rightly accounting for Paul's relationship to Judaism has dominated the last forty years of Pauline scholarship. Pitre, Barber, and Kincaid argue that Paul from best viewed as a new covenant Jew, a designation that allows the apostle to be fully Jewish, yet in a manner centered on the person and work of Jesus the Messiah. This new covenant Judaism provides the key that unlocks the door to many of the difficult aspects of Pauline theology. Paul, a New Covenant Jew is a rigorous, yet accessible overview of Pauline theology intended for eccumenical audiences. In particular, it aims to be the most useful and up to date text on Paul for Catholic Seminarians. The book engages the best recent scholarship on Paul from both Protestant and Catholic interpreters and serves as a launching point for ongoing Protestant-Catholic dialogue.*

*Revised version of the author's thesis (Ph.D.)—University of Chicago, 2006.*

*If you have been a Christian for a while, I have good news! Born Again, Again is how I felt as I discovered my true identity in Christ. Reading this book will change how you see God and how you see yourself. Discover what so many are saying about their new life in Christ: "I feel like I have been born again, again!"*

*The Christian Identity, Volume 1*

*Two Faiths, One Covenant?*

*Redefining Normal Christianity*

*T&T Clark Handbook to Social Identity in the New Testament*

*The Old Testament Roots of Christian Identity*

*1 Peter (Baker Exegetical Commentary on the New Testament)*

*Your Identity in Christ*

*Read the New Testament from a biblical-theological perspective. Featuring contributions from nine respected evangelical scholars, this volume introduces each New Testament book in the context of the whole canon of Scripture, helping anyone who teaches or studies the Bible to apply it to the church today.*

*OUR IDENTITY IN GOD'S ETERNAL PURPOSE*If I had to think of a different title for this book it would have to be, "Our Identity in God's Eternal Purpose." The idea for this writing on the covenants came from some of my notes for a few sermons that I had given on the subject. I had been a lay speaker for many years and I got so much feedback from some of these sermons that I surmised that there was an interest in the covenants that God has made with nations and individuals throughout history.God made a covenant with the children of Israel at Mount Sinai. It was an "if" and "I will" covenant. If you keep my commandments and my law I will protect you and bless you. The people of Israel had boundary or identity markers that identified them as God's people. These were circumcision, the commandments, the laws of Moses, the sacrificial system, the dietary laws and the separation from other people. In the new covenant we also have identity markers that identify us as God's people. In the eighth chapter of Romans Apostle Paul makes it clear where our identity marker are. "For as many as are led by the Spirit of God, they are the sons of God" (verse 14) and, "Now if any man has not the spirit of Christ, he is none of his." (verse 9) Do not these two verses clearly establish what are the new identity markers or boundary markers of the new covenant? It says who is in and who is not just as clearly as circumcision, the Sabbath and the law set the boundary markers in the old covenant. This is essential truth. This is about as clear as it can be, if the Spirit of God dwells in you have entered into a covenant with God. Where we stand is assured in Ephesians where we read, "In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, which is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory. (Eph. 1:13) You may wonder about my agenda in with this writing. It is your eternal future. It is to show you how great and awesome our future is in the new covenant and how we should live according to God's eternal purpose. God has made some promises and we can be sure he will keep them. . You can have a meaningful and satisfying life in the church. I hope your worship in a Christian church is a meaningful experience in your life.

*What lies before you is a collection of material that explains what it means to identify with Christ. Do you know what the question means when someone asks you to identify yourself? Normally, when someone asks you to identify yourself, they want to know who you are. The fact of the matter is that, as a Christian, you have a whole new identity. The more you understand that identity, the more you truly believe in it, the better your life will be. This is*

*because as a follower of Christ, you should appreciate your identify in Christ, recognizing that you died, were buried, and rose again with Christ. The key point of this book is: you are loved by God because God has set His love upon you. God has called you and made you a child of God, an heir of His, and a brother or sister to Jesus Christ. Wrap your head around that, because as someone who is saved, that's exactly who you are. The book will help you understand much of what it means to have an identity with Christ. It will also help you understand the entire new covenant. You are not only a new creation because the Holy Spirit lives in you, but you also have a new and intimate relationship with God because He has regenerated you and given you a new identity. The best thing you can do for yourself is to become more like the Lord Jesus. In this book, we will explore truth to help you do just that. This book is a study of the union between God and those he has redeemed, as it is represented in the New Testament. In conversation with historical and systematic theology, it is argued that this union is consistently represented by the New Testament authors as centring on the idea of a covenant, with believers' experience of God specifically mediated by Jesus, the covenant Messiah. His mediation of divine presence is grounded in his own being, in the redivinity and real humanity that theological traditions have affirmed, and is realised by the Holy Spirit, who unites believers to him in faith. His personal narrative of death and resurrection is understood in relation to the covenant by which God's dealings with humanity are ordered. When united to him, believers are transformed, not just morally or socially, but also in the life of their minds.*

*Paul: Servant of the New Covenant*

*Born Again, Again*

*Rethinking Pauline Theology*

*Messiah and Exaltation*

*Paul and the Creation of Christian Identity*

*The Cambridge Companion to the New Testament*

*Living the Story of the Bible to Become Like Jesus*

**WHO ARE YOU, CHRISTIAN? This question is as old as the New Covenant itself. From the moment Christ died, all of humanity was given the opportunity to know God in a way unlike ever before. Jesus' death sealed the deal, but when He came back to life, every person on the planet now had the chance of God making His home inside of them-permanently. By grace through faith in what Jesus did for our sins, we Christians get a brand new identity from the moment we first believe. No longer living by rules, wasteful efforts, or people-pleasing, we now live and breathe by way of a supernatural relationship with the Spirit of Jesus Christ. Unfortunately, religious hierarchies who extort Christians, our main enemy, Satan, and the power of sin, all want nothing more than for us to not know what the Cross has truly done. The spiritual identity of every believer has become heaven-ready! On the inside, we are currently brand new creations! Not when our physical bodies die, but right now, we are new! My name is Matt McMillen, and over the next thirty days I'll take you on a daily devotional adventure of discovering who you really are as a child of God. Christian, you will be amazed at what the Cross has done to your identity! Thanks for joining me! Let's go!**

**You need to know who you are in Christ so that you can live your life as God intended and fulfill your destiny. The more you agree with God about your identity in Christ, the more your behavior will begin to reflect your GOD-given identity. Who are you, Christian? This question is as old as the New Covenant itself. From the moment Christ died, all of humanity was allowed to know God in a way unlike ever before. Jesus' death sealed the deal, but when He came back to life, every person on the planet now had the chance of God making His home inside of them-permanently. By grace through faith in what Jesus did for our sins, we Christians get a brand-new identity from the moment we first believe. No longer living by rules, wasteful efforts, or people-pleasing, we now live and breathe by way of a supernatural relationship with the Spirit of Jesus Christ. Unfortunately, religious hierarchies that extort Christians, our main enemy, Satan, and the power of sin, all want nothing more than for us to not know what the Cross has truly done. The spiritual identity of every believer has become heaven-ready! On the inside, we are currently brand-new creations! Not when our physical bodies die, but right now, we are new! The author will take you on a daily devotional adventure of discovering who you are as a child of God in 30 days. Christian, you will be amazed at what the Cross has done to your identity**

**Living in Union with Christ**