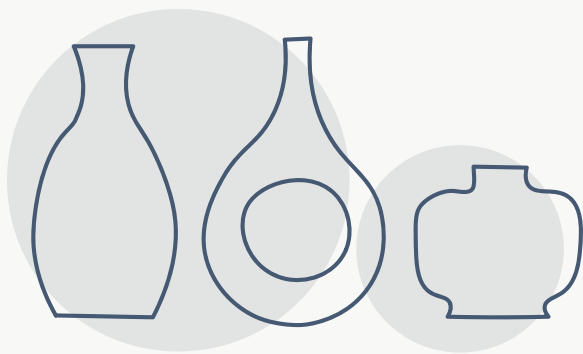




WHO AM I
IDENTITY IN CHRIST

SHAPED
BY SCRIPTURE

SHAPED BY SCRIPTURE



Dr. Scott K. Thomas II



LONEOAK
FIRST BAPTIST CHURCH

April

Shaped by Scripture

Introduction to *Shaped by Scripture*

Shaped by Scripture exists to help you plant God’s Word deep in your heart so it can transform your life. This resource is designed to guide you toward Scripture memorization and to equip you with the Word of God. Life in general—and the Christian life in particular—is spiritual warfare. Every believer faces continual pressures from the world, the culture, and the enemy of our souls. Yet God does not leave us defenseless. He gives us His Word to shape us, strengthen us, and sharpen us for victory.

The Bible says in Proverbs 7:2-3, “Keep my commandments and live; keep my teaching as the apple of your eye; bind them on your fingers; write them on the tablet of your heart.” Notice how this verse begins with both a command and a promise: *Keep the Lord’s commandments—and live*. When God’s Word is hidden in your heart, it becomes your shield, your guide, and your joy.

Why We Created *Shaped by Scripture*

In an effort to promote Scripture memorization and spiritual growth, *Shaped by Scripture* was developed to guide participants in learning, understanding, and applying God’s Word. Over the course of a year, you will explore 12 unique themes covering 50 selected verses (with mid-year and end-of-year breaks for reflection). Each monthly booklet introduces a new theme, providing both an “entry point” for new participants and a “re-engagement point” for returning participants.

How to Use This Resource

Each week follows a simple rhythm designed to help you memorize Scripture and grasp its meaning:

- **Day 1 – Memorization & Meditation:** Learn the verse, reflect on the weekly theme, and receive prompts to begin memorization.

- **Day 2 – Contextual Understanding:** Discover the historical and biblical context so you can see how the verse fits into the larger story of Scripture.
- **Day 3 – Theological Insight:** Based on context, explore what the passage teaches about God, His character, and His purposes.
- **Day 4 – Personal Application:** Using the Inductive Bible Study method (Observe, Interpret, Apply), discover how the verse directly speaks into your life.
- **Day 5 – Recap & Reinforcement:** Review, rehearse, and reinforce what you've learned to lock the verse and its truths into your heart.

A Word of Encouragement

For some, memorizing Scripture comes naturally. For the rest of us, it feels daunting. Be encouraged—*Shaped by Scripture* is designed to support learners at every level. By investing a few focused minutes each day, you will develop the skill of Scripture memorization and also a deeper appreciation of God's Word. Over time, you'll look back and realize you've retained far more than you expected, and more importantly, you'll be shaped by the living Word of God.

Dr. Scott K. Thomas II
Senior Pastor

Who I Am: Introduction

Identity in Christ

April 6—30, 2026

Identity is one of the most important questions a person can ask: *Who am I?* Many voices compete to answer that question. Culture tells us we are what we achieve. Our past tells us we are what we have done. Our failures tell us we are what we regret. Yet the gospel speaks a better word. It tells us who we are because of what Christ has done.

The message of the cross and resurrection is not only about forgiveness; it is about transformation. The Word of God reveals our identity through the saving work of Christ. The theme “Who I Am: Identity in Christ” begins with our belonging. Before God calls us to act, He declares who we are. Throughout Scripture, identity comes before instruction. What we believe about ourselves directs the course of our lives.

This month, we will reflect on four foundational truths. In Christ, we are a new creation (2 Corinthians 5:17). We are no longer condemned (Romans 8:1). We are God’s workmanship, created for good works (Ephesians 2:10). And we are adopted as His children (Galatians 3:26). These are not poetic ideas; they are covenant realities grounded in the cross and resurrection.

Because Jesus lives, our identity is secure. We are not defined by our past but by His grace. As we plant these verses in our hearts, the Holy Spirit renews our minds and strengthens our faith. In this spiritual mirror, we learn to see ourselves as God sees us: forgiven, formed, and forever His.

Week 1	<i>I Am a New Creation</i>	2 Corinthians 5:17
Week 2	<i>I Am Not Condemned</i>	Romans 8:1
Week 3	<i>I Am God’s Workmanship</i>	Ephesians 2:10
Week 4	<i>I Am a Child of God</i>	Galatians 3:26

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

In the early 1800s, a man named John Newton died with a sentence engraved on his gravestone:

Once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Savior Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long labored to destroy.

Most people remember John Newton as the author of *Amazing Grace*. Few remember the depth of his former life. He was a blasphemer, he profited from the slave trade, and He openly rebelled against God. But when the grace of Jesus Christ met him, his life was transformed. God gave him a new heart, a new direction, and a new calling. Newton did not simply repair his past. God made him new.

His story exposes a struggle we all share: the struggle of identity. We often define ourselves by what we have done or what has been done to us. We carry labels—failure, addict, angry, ashamed, unworthy. Even after coming to Christ, many believers continue to view themselves through the lens of their former life. Guilt whispers that nothing has truly changed. Shame insists that the past still owns us.

Into that struggle, Scripture speaks with clarity and authority. 2 Corinthians 5:17 declares: *“Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.”*

This verse does not suggest minor repair. It announces divine re-creation.

Explanation of 2 Corinthians 5:17

“Therefore...”

This word connects the promise to the work of Christ described earlier in the chapter. Jesus died and rose again. He reconciled sinners to God. Because of His saving work, a new reality is now possible. Our identity is grounded in what Christ has accomplished, not in what we attempt.

“...if anyone is in Christ...”

The promise is open to *anyone*. No background disqualifies a person. No sin is beyond grace. The key phrase is “in Christ.” This speaks of union with Him through faith. To be “in Christ” means we belong to Him. His death counts for us. His resurrection life becomes ours. Identity begins with relationship.

“...he is a new creation.”

This is the heart of the verse. The word “new” carries the idea of something fresh in kind—something not seen before. God does not merely adjust the old self. He brings about spiritual rebirth. This is not behavior management; it is transformation at the level of the heart. When God saves, He creates.

Paul understood this personally. He once persecuted the church. After meeting Christ, he became His missionary. His personality remained, but his purpose changed. His past did not disappear, but it no longer defined him.

“The old has passed away;”

The “old” refers to the former life under sin’s rule—the old identity marked by guilt, separation, and spiritual death. In Christ, that identity has been judged and buried. This does not mean we never struggle again. It means the old master no longer has authority. The past may inform us, but it does not own us.

“...behold, the new has come.”

The word “behold” calls for attention. Look, see, and recognize what God has done. New life has arrived, new desires begin to grow, and new power is given through the Holy Spirit. The believer is not working toward newness; he or she is living in it.

Many Christians live as though they are still under the shadow of who they used to be. Yet this verse invites us to step fully into resurrection identity. The new life is not a reward for effort; it is a gift received by faith. Just as Christ rose from the grave, so the believer rises from spiritual death into newness of life.

John Newton never denied his past. He simply refused to let it define his present. Grace had rewritten his story. The same grace writes yours.

You are not merely forgiven. You are remade.
You are not simply improved. You are recreated.
In Christ, you are a new creation.

Memorization & Meditation

Begin the process of memorizing 2 Corinthians 5:17.

1. Read the verse aloud. Say it slowly and clearly. Emphasize the words *new creation*.
2. Write the verse down. Copy it carefully. Writing strengthens memory.
3. Say it from memory. Cover the text and repeat as much as you can. Practice until the words feel natural.

4. Post it. Post the verse on your phone wallpaper or another place you'll regularly see it this week.

5. Reflect:

- What "old" labels have I continued to carry?
- Do I truly believe I am new in Christ?
- How would my daily life change if I lived from this identity?

6. Pray the verse:

Father, thank You that in Christ I am a new creation. Help me leave behind the old identity shaped by sin and shame. Teach me to live in the new life You have given, by Your Spirit and grace. In Jesus' name, amen.

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

2 Corinthians was written by the Apostle Paul. Once a persecutor of the church, Paul became a missionary and church planter after encountering the risen Christ. He wrote this letter to believers in the city of Corinth, a busy and morally complex city in ancient Greece. Corinth was known for trade, wealth, and cultural diversity. It was also known for spiritual confusion and moral compromise. The church there faced pressure from the surrounding culture and struggled with division, false teaching, and questions about leadership.

The occasion of this letter is deeply personal. Paul’s relationship with the Corinthians had become strained. Some in the church questioned his authority. Others were influenced by teachers who criticized Paul and promoted a different message. In response, Paul wrote to defend his ministry, clarify the gospel, and call the church back to spiritual maturity. 2 Corinthians reveals Paul’s heart as a pastor. He writes with honesty about suffering, weakness, and perseverance. He wants the believers to understand that true ministry flows from the power of God, not from human strength.

2 Corinthians 5:17 stands within a larger section about reconciliation. In verses 14-16, Paul explains that Christ’s love compels believers to live differently. Jesus died for all, so those who live should no longer live for themselves, but for Him. Paul also states that he no longer views anyone “according to the flesh,” meaning by worldly standards. This leads directly into verse 17: anyone who is in Christ is a new creation.

The broader context, especially verses 18–21, expands this truth. God has reconciled us to Himself through Christ and has entrusted believers with the message of reconciliation. New creation is not an isolated idea; it is part of God’s saving work. Because we are made new, we now live with a new purpose and a new mission.

Understanding this context helps us see that 2 Corinthians 5:17 is not a slogan. It is a declaration grounded in Christ’s death and

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

The primary theological insight in 2 Corinthians 5:17 is the doctrine of regeneration, which flows from our union with Christ. Regeneration refers to the new birth—the gracious act of God by which He gives spiritual life to a person who was spiritually dead. This transformation is not self-produced; it is the work of God’s Spirit, grounded in the saving death and resurrection of Jesus.

Paul’s language in this verse is decisive: “If anyone is in Christ, he is a new creation.” The phrase “in Christ” is central to Paul’s theology. It describes a living, spiritual union between the believer and the risen Lord. Through faith, the believer is joined to Christ. His death counts as our death pay for our sin. His resurrection life becomes the source of our new life. This union establishes a new identity and a new spiritual reality.

Regeneration addresses the deepest human need. Scripture teaches that apart from Christ, people are spiritually dead in sin. Spiritual death means separation from God and an inability to restore that relationship by human effort. The new creation described in 2 Corinthians 5:17 announces that God acts to bring life where there was none. He changes the heart. He awakens faith. He plants new desires. The believer receives a new nature shaped by righteousness and holiness.

This doctrine also explains the statement, “The old has passed away.” The “old” refers to the former state of life under sin’s dominion and condemnation. In regeneration, that old state loses its ruling authority. A new order has begun. The believer now belongs to the realm of Christ’s kingdom. The Spirit works within to produce growth, obedience, and perseverance.

The final phrase, “Behold, the new has come,” calls attention to this divine work. The Christian life begins with God’s initiative. New identity flows from new birth. This theological truth provides assurance. Our hope rests not on personal resolve, but on God’s recreating power.

“Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.”

2 Corinthians 5:17

Today we move from understanding to application. Using a simple inductive Bible study approach, we ask three questions: What does the verse say? What does it mean? How should I respond?

Observation – What does it say?

2 Corinthians 5:17 declares: *“Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.”* The verse speaks about a person who is *“in Christ.”* It announces a new creation. It states that something old has passed away and something new has arrived. The language is clear and confident.

Interpretation – What does it mean?

To be *“in Christ”* means to belong to Him through faith. This is not casual agreement with Christian ideas; it is a living relationship. The phrase *“new creation”* tells us that salvation reaches the core of who we are. God gives new spiritual life. The *“old”* refers to our former identity under sin—our guilt, spiritual separation, and bondage. That old identity no longer defines us. A new identity has been established by God’s grace.

Application – How should I respond?

First, receive this truth personally. If you are in Christ, this verse describes you. Speak it over your life. When old labels resurface, answer them with Scripture. Your past may inform your story, but it does not define your identity.

Second, examine your daily thinking. Do your thoughts align with your new identity? When you face temptation, remember that you are a new creation. When shame tries to return, remember that the old has passed away. Let this truth shape your decisions, your relationships, and your habits.

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

This week, we have learned that 2 Corinthians 5:17 declares a decisive truth: in Christ, we are a new creation. Our identity is rooted in union with Him, grounded in regeneration, and expressed in daily living shaped by grace and purpose.

Recite from Memory

Say 2 Corinthians 5:17 aloud without looking. Speak slowly and clearly. If you hesitate, begin again and work toward confidence and accuracy.

Write It Out

Write the full verse from memory. Check it carefully. Pay attention to each phrase: “in Christ,” “new creation,” “the old has passed away,” and “the new has come.”

Reflect

- How has your understanding of “new creation” deepened this week?
- What old patterns of thinking need to be replaced with this truth?
- Where have you seen evidence of new life in your walk with Christ?

Share It

Share this verse with a family member, friend, or fellow believer. Explain in one or two sentences what it means to be a new creation. Speaking truth strengthens your own grasp of it.

Final Prayer

Father, thank You for making me new in Christ. Help me walk in this identity with confidence and humility. Guard my mind from old lies and shape my life by Your Spirit, so others may see Your transforming grace. In Jesus’ name, amen.

DAILY PODCAST

SHAPED BY SCRIPTURE

Monday - Thursday

Hear the daily devotions and reflection questions.

Friday

Join Bro. Scott for practical insights, spiritual encouragement, and Biblical truth for everyday life.



SHINING A LIGHT ON
WHO JESUS REALLY IS

ILLUMINATION STATION

JOHN 8:12

VBS
JUNE 15-19

This year's theme is "Illumination Station: Shining A Light On Who Jesus Really Is".

VBS is open to children age 4 (by June 16) through completed 5th grade. It's going to be a week full of fun, faith, and unforgettable discoveries! Scan the QR Code to register or visit loneoakfbc.org/events.



“There is therefore now no condemnation for those who are in Christ Jesus.”

Romans 8:1

In 1895, a man named Oscar Slater was convicted of murder in Scotland. The evidence against him was weak, yet public opinion had already judged him. He was sentenced to life in prison. Years passed. Appeals were denied. His name became linked with guilt in the public mind. Finally, after nearly two decades, new investigation proved that the case against him had been deeply flawed. In 1928, his conviction was overturned. The court declared him innocent. Imagine the weight of those years—living under a sentence that shaped every waking moment. Then imagine hearing that the verdict had been reversed. One legal declaration changed his standing completely.

A courtroom verdict carries enormous power. When a judge declares someone guilty, punishment follows. When a judge declares someone not guilty, freedom follows. The decision defines a person’s status under the law. It is objective. It does not depend on feelings. The gavel falls, and the verdict stands.

Many Christians understand this concept legally yet struggle to live in it spiritually. Though they have trusted Christ, they continue to carry an inner sense of condemnation. They rehearse past failures. They question whether God is disappointed in them. They assume that each struggle with sin reopens the case. Guilt lingers. Shame speaks loudly. The conscience feels unsettled.

This tension between guilt and grace is one of the most common battles in the Christian life. Believers may affirm forgiveness in theory while emotionally living as though the verdict remains uncertain. Some fear that God tolerates them rather than delights in them. Others assume that their past disqualifies them from peace. The result is a quiet spiritual heaviness.

Into that heaviness, Romans 8:1 speaks with clarity and authority: *“There is therefore now no condemnation for those who are in Christ Jesus.”*

This verse stands as a decisive declaration at the heart of Paul's letter to the Romans. In the previous chapter, Paul described the believer's struggle with sin. He openly acknowledged inner conflict. He confessed frustration with his own weakness. Yet he did not end with despair. He moved toward hope grounded in Christ's saving work.

Explanation of Romans 8:1

"There is therefore now..."

The word "therefore" connects this promise to everything Paul has explained about justification by faith. Because Christ has died and risen, because righteousness is credited through faith, a new legal standing exists. The word "now" emphasizes present reality. This freedom is not postponed until heaven. It defines the believer's current relationship with God.

"...no condemnation..."

Condemnation is a judicial term. It refers to a formal sentence of guilt and punishment. In God's courtroom, condemnation means exposure to divine judgment. Paul declares that for the one who is in Christ, that sentence no longer exists. The penalty has already been executed—placed upon Christ at the cross. Divine justice has been satisfied. The case is closed.

"...for those who are in Christ."

This phrase identifies the people who receive this promise. To be "in Christ" is to be united to Him through faith. His righteousness becomes our righteousness. His obedience is credited to our account. His death counts as payment for our sin. His resurrection secures our new standing. Our identity rests in Him.

Romans 8:1 does not ignore the reality of sin in the believer's life. It addresses the believer's legal status before God. Discipline may occur. Conviction may arise through the Spirit. Growth remains necessary. Yet condemnation—the final judicial sentence—has been removed.

The verdict has been spoken. It is not based on your performance this week. It does not fluctuate with your emotions. It rests entirely on the finished work of Jesus Christ.

When the gavel of divine justice fell at the cross, it fell on Christ. For those who are in Him, there is now no condemnation. This is the settled judgment of God.

Memorization & Meditation

1. **Read the Verse Aloud** – Slowly speak Romans 8:1 several times. Emphasize the words “no condemnation.”
2. **Write the Verse Down** – Copy the verse carefully in your journal or on a piece of paper. Writing helps fix truth in your memory.
3. **Reflect on the Meaning** – Ask yourself:
 - What does it mean that condemnation is no longer your standing before God?
 - How would your daily life change if you truly believed this verdict?

4. Pray the Verse

Father, thank You that in Christ there is no condemnation over my life. Guard my heart from false guilt and lingering shame. Help me live in the freedom of Your grace, trusting the finished work of Jesus. In Jesus' name, amen.

“There is therefore now no condemnation for those who are in Christ Jesus.”

Romans 8:1

The letter to the Romans was written by the Apostle Paul around A.D. 57. Paul wrote from the city of Corinth during one of his missionary journeys. Unlike some of his other letters, Romans was addressed to a church he had not yet visited. The believers in Rome were living in the capital of the Roman Empire, a city marked by political power, cultural diversity, and moral complexity. The church likely included both Jewish and Gentile Christians, which created questions about the law, grace, and the place of Israel in God’s saving plan.

The occasion of the letter was both pastoral and theological. Paul desired to introduce himself and present a clear explanation of the gospel he preached. He also sought to unify the church around the truth of justification by faith. Tensions existed between Jewish believers, who were shaped by Mosaic Law, and Gentile believers, who came from pagan backgrounds. Paul carefully explained that all people are under sin and that righteousness comes through faith in Jesus Christ.

Romans unfolds in a structured and logical way. In chapters 1–3, Paul establishes the universal problem of sin. In chapters 4–5, he explains justification by faith and the peace believers have with God. Chapters 6–7 address the believer’s relationship to sin and the law. Chapter 7, in particular, describes the inner struggle with sin that even a believer may experience. Paul speaks honestly about the tension between the desire to obey God and the weakness of the flesh.

Romans 8 opens as a turning point. After describing the struggle, Paul declares the believer’s secure standing before God: “There is therefore now no condemnation for those who are in Christ Jesus.” The broader context of chapter 8 continues to emphasize life in the Spirit, assurance of adoption, future glory, and the unbreakable love of God. The chapter presents a sweeping vision of salvation from beginning to end.

“There is therefore now no condemnation for those who are in Christ Jesus.”

Romans 8:1

Romans 8:1 rests upon one of the most important doctrines in the Christian faith: justification. When Paul declares, “There is therefore now no condemnation for those who are in Christ Jesus,” he is describing the result of justification. To understand the freedom of this verse, we must understand this theological truth.

Justification is a legal term drawn from the courtroom. It refers to a judge declaring a person righteous in the sight of the law. In Scripture, justification describes God’s gracious act of declaring sinners righteous through faith in Jesus Christ. This declaration is not based on human effort, moral improvement, or religious performance. It is grounded entirely in the finished work of Christ.

The Bible teaches that all people stand guilty before God because of sin. Sin is not only wrongful action; it is a condition of the heart that falls short of God’s holiness. Left to ourselves, we cannot remove guilt. We cannot achieve the righteousness God requires. This is why justification is an act of grace. God provides what He demands.

Through the life, death, and resurrection of Jesus, a way has been made for sinners to be declared righteous. Jesus lived in perfect obedience. He bore the penalty of sin at the cross. When a person trusts in Christ, God credits the righteousness of Jesus to that believer. This is sometimes called “imputed righteousness.” Our sin was placed upon Christ, and His righteousness is given to us and counted as ours.

Justification happens at the moment of faith. It is complete and decisive. It establishes a new legal standing before God. The believer is no longer under condemnation, because the penalty has been satisfied. This does not mean the Christian will never struggle with sin. It means that the judicial verdict has been settled: we are declared “not guilty” when we place our trust in Jesus.

Romans 8:1 proclaims the fruit of justification. Because God has declared us righteous in Christ, there is now no condemnation. The

believer's confidence rests not in personal strength, but in Christ's obedience and sacrifice. Justification secures peace with God and forms the foundation of assurance.

Reflection Questions:

1. What does the term "justification" mean, and why is it described as a legal declaration?

2. On what basis does God declare a sinner righteous according to this doctrine?

3. How does understanding justification help you grasp the meaning of "no condemnation" in Romans 8:1?

Memorization Reminder: Continue working on Romans 8:1 today. Repeat it slowly and carefully. Focus on the phrase "no condemnation." Let this truth shape how you see your standing before God.

“There is therefore now no condemnation for those who are in Christ Jesus.”

Romans 8:1

Today we turn from understanding Romans 8:1 to living it. Using a simple inductive Bible study method, we ask three questions: What does the verse say? What does it mean? How should I respond?

Observation – What does it say?

Romans 8:1 states, “There is therefore now no condemnation for those who are in Christ Jesus.” The verse makes a clear declaration. It speaks about a present reality (“now”). It removes condemnation completely (“no condemnation”). It identifies a specific group (“those who are in Christ Jesus”). The language is confident and decisive.

Interpretation – What does it mean?

The verse teaches that believers have a settled legal standing before God. Because of Christ’s finished work, condemnation has been removed. This does not mean we never feel regret or conviction. The Holy Spirit still corrects and guides us. Yet conviction is different from condemnation. Conviction leads us toward repentance and restoration. Condemnation speaks final judgment. Romans 8:1 tells us that final judgment has already been addressed at the cross for those who belong to Christ.

To be “in Christ Jesus” means that our identity is united to Him. His righteousness is credited to us. His sacrifice satisfies the penalty of our sin. The verdict over our lives has been spoken. We stand accepted.

Application – How should I respond?

First, examine your inner dialogue. When you fail, what do you tell yourself? Do your thoughts align with Romans 8:1? If you are in Christ, you must learn to reject thoughts that contradict God’s declared verdict.

Second, approach God with confidence. Prayer should not feel like entering a courtroom with uncertainty. You come as one already justified. Let this truth shape the tone of your worship and confession.

Third, extend grace to others. A heart that rests in “no condemnation” becomes patient and merciful. Remembering your own standing before God helps you treat others with humility and compassion.

Romans 8:1 invites you to live with assurance. The sentence of condemnation has been removed. The path before you is one of grateful obedience shaped by grace.

Reflection Questions:

1. According to the entry, what is the difference between conviction and condemnation?
2. How can examining your inner dialogue help you apply Romans 8:1 personally?
3. In what ways should your confidence in “no condemnation” affect your prayer life and relationships?

Memorization Reminder: Before this week ends, aim to recite Romans 8:1 confidently from memory. Say it aloud in the morning and again before bed. Write it without looking. Let this verse anchor your heart in the assurance of God’s grace.

“There is therefore now no condemnation for those who are in Christ Jesus.”

Romans 8:1

This week we have traced the meaning and beauty of Romans 8:1. We began with the powerful image of a courtroom verdict and saw that justification is a legal declaration made by God Himself. We studied the context of Romans and learned that this promise stands on the foundation of Christ’s saving work. We explored the doctrine of justification and saw that our righteous standing before God rests on Jesus, not on our performance. Finally, we applied the verse personally, learning to reject false condemnation and live with confidence, humility, and gratitude.

Romans 8:1 is not a temporary encouragement. It is a settled verdict: “There is therefore now no condemnation for those who are in Christ Jesus.” This truth shapes how we see God, how we see ourselves, and how we walk each day.

Recite from Memory

Stand and say the verse aloud without looking. Speak slowly and clearly. If you stumble, begin again. Aim for accuracy and confidence.

Write It Out

Write out Romans 8:1 from memory in your journal or on a piece of paper.

Reflect

1. What has changed in your understanding of condemnation this week?
2. How does justification strengthen your assurance before God?
3. When are you most tempted to forget this verdict?

Final Prayer

Father, thank You for giving your Son, Jesus Christ, so that my identity can be “no longer condemned.” Help me hold on to the truth of your Word and the finished work of Christ. In Jesus’ name, amen.

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

In the Marvel movie *Captain America: The First Avenger*, Steve Rogers begins as a small, overlooked young man. He wants to serve his country, but everyone sees only his weakness. He is rejected again and again because of his physical limits. Then he is chosen for an experiment that transforms him. His body changes, but even more important, his purpose becomes clearer. He was selected, formed, and equipped for a mission. Yet the story reminds us that his true value was not in strength he gained. It was in the heart he already had and the purpose he was given.

That storyline connects with Ephesians 2:10. Many people today feel overlooked, inadequate, or pressured to prove themselves. Others measure their worth by achievement, appearance, or recognition. Social media encourages us to craft an image. Schools and workplaces reward performance. Culture tells us, "You are what you accomplish." If you succeed, you matter. If you fail, you fade.

Ephesians 2:10 challenges that entire way of thinking. It tells us that identity does not begin with what we build, earn, or display. Identity begins with what God has made. We are not self-created projects trying to earn value. We are God's workmanship, already shaped with purpose.

Let us look carefully through the verse: "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Ephesians 2:10).

"For we are his workmanship..."

The word "for" connects this verse to what Paul has just written in verses 8–9: "For by grace you have been saved through faith... not a result of works." Paul now explains why works cannot save us. It is because we ourselves are God's work.

The word "workmanship" comes from the Greek word *poiēma*. It refers to something made, crafted, or formed with care. It can describe a

piece of art or a carefully written poem. A poem does not happen by accident. Each word is chosen. Each line is shaped with intention.

Paul says that believers are like that. You are not random. You are not a mistake. You are not the product of blind chance. God has acted with intention in your life. In Christ, you are His crafted work.

This truth speaks deeply to insecurity. If you belong to Christ, your identity is not fragile. It does not depend on trends or approval. You are His workmanship.

“...created in Christ Jesus”

Paul next explains how this workmanship takes place. We are “created in Christ Jesus.” This is not about physical birth. It refers to spiritual creation.

Earlier in chapter 2, Paul described humanity as “dead in trespasses and sins” (2:1). Dead people cannot fix themselves. But God, being rich in mercy, made us alive together with Christ (2:4-5). Salvation is described as resurrection and new creation.

To be “in Christ” means to be united to Him by faith. When a person trusts in Jesus, God gives new life. The old identity defined by sin and separation is replaced by a new identity defined by gracious belonging.

Notice that Paul uses the language of creation. This reminds us of Genesis, when God created the world by His word. In salvation, God performs another creative act. He brings spiritual life where there was spiritual death.

This means your Christian identity is not a self-improvement plan. It is not behavior modification. It is new creation. God does not simply polish the old life; He gives a new one.

Explanation of Ephesians 2:10

“...for good works,”

The order matters. We are not saved by good works. We are saved *for* good works.

Good works are actions that reflect God’s character and commands. They include acts of love, obedience, generosity, truth,

forgiveness, service, and faithfulness. They are not performed to earn salvation. They flow from salvation.

Imagine a healthy tree. It does not struggle to produce fruit in order to become alive. It produces fruit because it is alive. In the same way, believers do good works because they have been made spiritually alive.

This corrects two misunderstandings. First, we cannot boast in our efforts because salvation is God's gift. Second, we cannot ignore obedience, because new life produces new action. Identity and purpose are linked. You are God's workmanship, and that workmanship results in visible fruit.

"which God prepared beforehand,"

This phrase shows God's sovereignty and care. The good works that believers walk in are not accidental: God prepared them beforehand.

This does not mean every detail of life feels easy or clear. It means that God has already designed a path for His people to reflect Him. Your life is not a meaningless series of events. It fits within God's larger redemptive plan.

The talents you have, the relationships you experience, the opportunities you encounter—all can become part of those prepared works. Even suffering and difficulty can be used by God to shape obedience and witness.

This truth brings comfort. You are not searching for a purpose that God forgot to assign. He has prepared a path for you.

"that we should walk in them."

The word "walk" in Scripture often describes daily living. It suggests steady movement in a direction. Paul is not describing a single act of obedience. He is describing a pattern of life.

To walk in good works means to live consistently in ways that reflect Christ. It means choosing faithfulness in ordinary moments. It means loving when it is difficult, serving when it is unnoticed, and obeying when it is costly. The Christian life is not about dramatic moments alone. It is about daily steps.

In our present cultural moment, identity is often described as something we must construct for ourselves. From a young age, people are encouraged to “define yourself,” to look within, determine who they wish to be, and present that identity confidently to the world. While personal responsibility and growth are important, this approach places a heavy burden on the individual. If identity must be self-created, then it must also be constantly maintained, defended, and improved. Failure then feels not just disappointing but defining.

Ephesians 2:10 offers a very different foundation. Rather than telling us to define ourselves, Scripture tells us that we have been created. Identity begins not with personal invention but with divine action. We are His workmanship. That truth shifts the weight from our shoulders to God’s hands. We are not self-originating beings trying to secure value through effort. We are the intentional creation of a wise and purposeful Creator. What God creates, He does not treat as meaningless.

In a world that tells you to prove your worth and build your own name, Ephesians 2:10 invites you to rest in the gracious work of God. You have been created in Christ Jesus for good works that God has already prepared. Today, you do not have to create your identity or earn your value. You are God’s workmanship—so step into the good works He has set before you, one faithful step at a time.

Memorization & Meditation

1. Read the Verse Aloud

Slowly read Ephesians 2:10 aloud three to five times today. Emphasize different phrases each time.

2. Write the Verse Down

Write the verse by hand. Pay attention to each word as you write.

3. Reflect on the Meaning

Ask yourself:

- What does this teach me about who I am in Christ?

- What does it teach me about why I live?

4. Pray the Verse

Father, thank You that I am Your workmanship, created in Christ Jesus for good works. Help me walk faithfully in what You have prepared, trusting Your design and living today with purpose that honors You.

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

Ephesians 2:10 is a powerful statement about identity and purpose, but it cannot be fully understood without seeing where it sits in the flow of Paul’s argument. Context gives weight to the verse. It protects us from misreading it and helps us feel the full gravity of what Paul is saying.

The letter to the Ephesians was written by the apostle Paul to believers in the city of Ephesus, a large influential city in the Roman Empire. Many of the Christians there were Gentiles, meaning they were not Jewish by birth. They had once lived in pagan religion and moral confusion. Paul writes to remind them who they are now because of Christ. Throughout the letter, he emphasizes God’s saving grace, the unity of believers, and the new life that flows from salvation.

Chapter 2 begins with a dark description of the human condition. Paul says, “You were dead in the trespasses and sins in which you once walked” (2:1). He describes people as spiritually dead, following the patterns of the world and living under the influence of sinful desires. This is not a picture of weakness but of helplessness. Dead people cannot revive themselves. Paul wants his readers to understand the seriousness of sin and the depth of their former condition.

Then comes one of the most hopeful phrases in the New Testament: “But God” (2:4). Though humanity was spiritually dead, God, rich in mercy and great in love, made us alive together with Christ. Paul explains that salvation is by grace through faith, not a result of works, so that no one may boast (2:8–9). This is the foundation. Salvation is God’s gift, not our achievement.

Only after establishing this truth does Paul say, “For we are his workmanship” (2:10). The word “for” connects the verse directly to the message of grace. Verse 10 explains the result of salvation. We are not saved by good works, but we are saved for good works. The context shows

that good works are not a way to earn life; they are the evidence of new life.

This context also increases the emotional weight of the verse. Remembering that we were once spiritually dead makes the language of creation more powerful. God did not improve us; He made us alive. He recreated us in Christ. That means our identity as His workmanship is rooted in resurrection grace.

When we read Ephesians 2:10 in light of the whole chapter, we see both humility and hope. Humility, because we contributed nothing to our salvation. Hope, because the God who saved us has also given us purpose. Context protects the order of grace and obedience, and helps us feel the wonder of both.

Take Action: Open your Bible and read Ephesians 2:1–10 slowly. Notice the movement from death to life, from sin to grace, and from grace to purpose. Pay attention to how verse 10 flows from the verses before it.

Reflection Questions

1. According to the context of Ephesians 2, what was our spiritual condition before God acted in mercy?

2. How does understanding salvation as a gift of grace help you correctly understand the role of “good works” in verse 10?

Memorization Reminder: Continue repeating Ephesians 2:10 aloud each day. Try to say it from memory at least once today. Let the truth of who you are in Christ shape how you see yourself and your purpose.

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

Ephesians 2:10 can only be understood correctly if it is grounded in grace-based salvation. Earlier in the chapter Paul makes clear that we were “dead in trespasses and sins” (2:1). Spiritual death means separation from God and inability to rescue ourselves. A dead person cannot revive himself. Therefore, salvation must begin with God. Paul writes, “By grace you have been saved through faith... not a result of works” (2:8–9). Grace means undeserved favor. It is God’s kindness toward those who have not earned it and cannot repay it.

Grace-based salvation protects the foundation of our identity. If salvation were based on works, then identity would always be uncertain. We would constantly ask, “Have I done enough?” or “What if I fail?” But because salvation is a gift of grace, identity rests on God’s action, not our achievement. Ephesians 2:10 declares, “For we are his workmanship.” That identity flows from grace. We are not self-made believers. We are God-made new creations. Our standing before Him is secure because it is rooted in His mercy.

This grace-shaped identity then leads to a correct understanding of sanctification. Sanctification refers to the ongoing process by which believers grow in holiness and obedience. It is not the cause of salvation but the result of it. Paul says we are “created in Christ Jesus for good works.” The order is important. First comes new creation through grace. Then comes the life of good works. Sanctification is the natural outworking of a new identity.

When identity is grounded in grace, sanctification becomes purposeful rather than anxious. We do not obey to earn God’s love; we obey because we already have it. We do not perform good works to secure salvation; we walk in them because God has prepared them. This gives both humility and motivation. Humility, because we remember that grace saved us. Motivation, because grace transforms us.

Ephesians 2:10 also shows that sanctification has direction. God has “prepared beforehand” the good works we are to walk in. This means our growth in holiness is not random. It unfolds within God’s design. Every act of obedience, service, forgiveness, and faithfulness becomes part of His prepared purpose.

Grace-based salvation establishes identity. Identity shapes sanctification. Sanctification fulfills purpose. When these truths remain in their proper order, the Christian life becomes both secure and active—rooted in mercy and moving in mission.

Reflection Questions

1. Why does grace-based salvation provide a more secure foundation for identity than works-based salvation?
2. According to the entry, what is the correct order between salvation and good works?
3. How does understanding your identity as God’s workmanship change the way you view sanctification and obedience?

Memorization Reminder: Repeat Ephesians 2:10 from memory today. Focus especially on the phrase “his workmanship.” Let that truth shape both your identity and your obedience as you walk in the good works God has prepared.

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

When we approach Ephesians 2:10 using the inductive Bible study method, we begin with observation. What does the verse say? It tells us that we are God’s workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. The focus is clearly on God’s action. He makes. He creates. He prepares. We walk. The verse does not begin with our effort but with His initiative.

Next comes interpretation. What does this mean? If I am God’s workmanship, then my identity is not self-produced. I am not the final author of my story. In Christ, I have been spiritually recreated. That means my past does not define me more than God’s grace defines me. The phrase “for good works” shows that my life now carries purpose. I am not saved merely to wait for heaven. I am saved to live differently now. The words “prepared beforehand” remind me that God is already at work ahead of me. My obedience is not random; it fits within His design.

Finally, we move to application. How should this truth shape my daily life? First, it calls me to reject both pride and insecurity. If I succeed in obedience, I cannot boast, because I am His workmanship. If I struggle, I do not despair, because my identity rests in His creation, not my perfection. Second, it challenges me to walk intentionally. The verse says we should “walk in them.” Walking suggests daily steps. Today’s conversations, responsibilities, and decisions are opportunities to live out prepared good works. Loving my family, serving my church, acting with honesty at work, forgiving someone who hurt me—these may be part of the path God has already prepared.

Personal application means asking each morning: “Lord, what good works have You placed before me today?” Instead of searching for dramatic acts, I can look for faithful steps. Identity leads to action. Because I am His workmanship, I can walk with confidence and humility.

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

This week we have learned that identity in Christ begins with grace. Ephesians 2:10 stands on the foundation that we are saved by grace through faith, not by works. From that grace flows a new identity: we are God’s workmanship, spiritually recreated in Christ. We also saw that salvation carries purpose. We are not saved by good works, but we are saved for good works—works that God has already prepared for us to walk in. Grace establishes identity, and identity leads to daily obedience. Because we belong to Him, we can live with humility, confidence, and direction.

Recite from Memory

Say Ephesians 2:10 aloud without looking. If you stumble, glance briefly and try again. Repeat it until you can say it clearly and confidently.

Write It Out

Write the verse by hand from memory. Pay attention to each phrase: *His workmanship, created in Christ Jesus, for good works, prepared beforehand, walk in them.* Writing strengthens remembrance.

Reflect

1. How has this verse reshaped my understanding of my identity?
2. Where have I seen opportunities this week to walk in prepared good works?

Share It

Share Ephesians 2:10 with someone—a family member, friend, or fellow believer. Briefly explain what it has taught you about grace and purpose.

Final Prayer

Father, thank You for saving me by grace and making me Your workmanship. Help me walk faithfully in the good works You have prepared. Guard my heart from pride and insecurity, and let my life reflect Your purpose and glory. In Jesus’ name, amen.

“For in Christ Jesus you are all sons of God, through faith.” Galatians 3:26

In modern history, one powerful image stands out: the fall of the Berlin Wall in 1989. For decades, families in Germany were divided by a concrete barrier. People on one side were cut off from loved ones on the other. Crossing that wall was nearly impossible. Then, almost overnight, the barrier fell. Families rushed toward one another. Tears flowed. Embraces lasted for minutes at a time. What had once separated them no longer defined them. They were no longer divided people; they were reunited family.

That historical moment illustrates something of beauty found in Galatians 3:26. Sin creates separation—not merely between people, but between humanity and God. Scripture teaches that our sin alienates us from Him. Left to ourselves, we are not naturally in close fellowship with God. Yet through Christ, the barrier has been removed. In Christ, those who were once distant are brought near. The relationship changes from separation to belonging. Galatians 3:26 states this truth clearly: “For in Christ Jesus you are all sons of God, through faith.”

However, contemporary Christians often struggle to believe this identity deeply. Some carry guilt from past sins and feel unworthy of being called God’s child. Others measure their relationship with God by their recent performance. When they obey well, they feel accepted. When they fail, they feel distant. Still others see God mainly as a judge rather than a Father. Cultural messages also complicate this identity. Many people today struggle with fractured family experiences. If earthly fatherhood was absent, harsh, or inconsistent, it may be difficult to imagine God as a loving Father.

Galatians 3:26 confronts these doubts and fears. It grounds identity not in emotion, performance, or background, but in union with Christ through faith. Let us examine the verse carefully:

Paul writes, “For in Christ Jesus you are all sons of God, through faith.” The word “for” connects this statement to the larger argument in

Galatians. Paul is writing to believers who were being tempted to return to law-based righteousness. False teachers were suggesting that faith in Christ was not enough. They argued that obedience to the Old Testament law was necessary to secure full standing before God. Paul strongly opposes this teaching. Throughout chapter 3, he explains that justification comes by faith, not by works of the law.

Thus, when Paul says, “For in Christ Jesus you are all sons of God,” he is explaining the result of justification by faith. Because believers are united to Christ, they are adopted into God’s family. The phrase “in Christ Jesus” is central. It speaks of union with Christ. To be “in Christ” means to belong to Him, to be connected to Him by faith. Just as a branch is connected to a vine, the believer is spiritually joined to Christ. This union changes status and identity.

The term “sons of God” is also important. In the ancient world, Sonship carried legal and relational meaning. A son had inheritance rights. A son represented the family. A son belonged permanently. While the language reflects the cultural setting of Paul’s time, the promise applies to all believers—male and female alike. In fact, Paul soon clarifies in verse 28 that there is neither male nor female in Christ. The emphasis is not on gender but on status and privilege. All who are in Christ share fully in the rights of God’s family.

Notice that Paul says, “you are.” This is a present reality, not a future hope. If you are in Christ through faith, you are already God’s child. This identity does not fluctuate with feelings. It does not depend on daily success. It rests on Christ’s finished work and your trust in Him.

Finally, Paul says this identity comes “through faith.” Faith is not a work that earns adoption. It is the open hand that receives it. Faith means trusting in Jesus Christ—His life, death, and resurrection—as the basis for reconciliation with God. When a person believes in Christ, God grants the status of sonship. This is often called adoption. Adoption is a gracious act in which God brings believers into His family with full rights and love.

Understanding this doctrine changes how we view ourselves. If I am a child of God, then I am not an outsider trying to earn entry. I am not a servant hoping for promotion. I am not a stranger waiting for acceptance,

I belong. I have access to the Father. I share in the inheritance promised to Christ. My identity is relational before it is functional.

For contemporary Christians, this means we must learn to rest in our adopted status. Obedience flows from belonging; it does not create it. Prayer becomes conversation with a Father. Discipline becomes loving correction, not rejection. Suffering becomes something endured with the security of family love.

Galatians 3:26 calls us to reject false identities and embrace our true one. In Christ, through faith, we are children of God. The wall of separation has fallen. We are brought near, welcomed home, and given a name that does not fade.

Memorization & Meditation

Read the Verse Aloud slowly several times today: “For in Christ Jesus you are all sons of God, through faith.”

Write the Verse Down, paying close attention to the phrases “in Christ Jesus” and “through faith.”

Reflect on the Meaning. Ask yourself: What does it mean for me personally to be a child of God? What fears or doubts does this truth challenge?

Pray the Verse

Father, thank You for adopting me through Christ. Help me live today and this week with confidence that I am Your child through Jesus Christ. Give me humility to recognize that You chose me and love me. In Jesus' name, amen.

“For in Christ Jesus you are all sons of God, through faith.” Galatians 3:26

To understand Galatians 3:26 clearly, we must see it within the larger message of the letter to the Galatians. Context protects us from shallow reading and helps us feel the force of Paul’s words. When Paul says, “For in Christ Jesus you are all sons of God, through faith,” he is not offering a general spiritual encouragement. He is making a strong theological argument about identity, belonging, and the basis of salvation.

The churches in Galatia were being troubled by false teachers. These teachers claimed that faith in Christ was not enough. They argued that Gentile believers must also keep the Jewish law—especially circumcision—in order to be fully accepted by God. In other words, they taught that faith needed to be completed by works of the law. Paul writes this letter to confront that error directly.

In chapter 3, Paul reminds the believers how they first received the Spirit—not by works of the law, but by hearing with faith (3:2). He then points back to Abraham, explaining that Abraham was counted righteous because he believed God (3:6). This is important. Paul shows that justification—being declared right before God—has always been by faith, not by law-keeping.

As the chapter continues, Paul explains that the law had a temporary role. It revealed sin and guarded God’s people until Christ came (3:19–24). He describes the law as a “guardian” or tutor. A guardian supervises a child for a time, but once maturity comes, the child is no longer under that supervision. Paul says that now that faith has come, believers are no longer under the guardian (3:25).

It is in this context that verse 26 appears: “For in Christ Jesus you are all sons of God, through faith.” The word “for” explains why believers are no longer under the law as a guardian. It is because their status has changed. They are not spiritual minors under supervision; they are sons in God’s family.

This context adds clarity and depth to our understanding of identity. Being a child of God is not something earned by obedience to

religious rules. It is granted through union with Christ by faith. Paul is teaching that faith in Christ brings full membership in God’s family. There is no second-class status. Jew and Gentile alike are sons of God through faith.

Understanding this background strengthens the theme of identity. Our identity as God’s children rests not on cultural background, religious performance, or external markers. It rests entirely on being “in Christ Jesus.” That truth removes boasting and removes fear. It creates unity among believers and confidence before God.

When we read Galatians 3:26 in its context, we see that Paul is defending the freedom and fullness of our adoption. Identity as a child of God is not fragile or partial. It is secured by faith in Christ alone.

Take Action: Open your Bible and read Galatians 3:1–29. In its context, we see that Paul is defending the freedom and fullness of our adoption. Identity as a child of God is not fragile or partial. It is secured by faith in Christ alone.

Reflection Questions:

1. According to Galatians 3, why does Paul argue that believers are not justified by the law but by faith?

2. How does understanding the law as a temporary “guardian” help you see why believers are now called sons of God through faith?

Memorization Reminder: Repeat Galatians 3:26 aloud several times today. Try to say it without looking. Let the words “in Christ Jesus” and “through faith” anchor your understanding of your identity as a child of God.

“For in Christ Jesus you are all sons of God, through faith.” Galatians 3:26

One of the most beautiful doctrines in the Christian faith is the doctrine of adoption. While justification answers the question, “How can I be declared right before God?” adoption answers the question, “What is my relationship to God now?” Galatians 3:26 speaks directly to this truth: “For in Christ Jesus you are all sons of God, through faith.” Through faith in Christ, believers are not only forgiven; they are brought into God’s family.

Adoption in Scripture is a legal and relational act of God. In the ancient Roman world, adoption was a serious and binding process. When a child was adopted, he was given a new family name, new rights, and full inheritance privileges. His old debts were canceled. His new status was secure and recognized by law. Paul uses this familiar concept to describe what happens spiritually when someone trusts in Christ.

The doctrine of adoption teaches that God, by grace, brings believers into His family and gives them the full rights and privileges of sons and daughters. This is not a gradual achievement. It is a decisive act that occurs at salvation. When a person is united to Christ by faith, God does not treat them as outsiders or probationary members. He receives them as children.

This doctrine shapes identity in a profound way. If I am adopted by God, then I belong to Him. I have access to Him in prayer. I share in the inheritance promised in Christ. I am loved with a Father’s love. My relationship with God is not cold or distant; it is personal and secure.

Adoption also protects against two common errors that often distort the Christian life. First, it guards against fear. If God has adopted me, I do not live as an orphan, unsure of my place in His household. Orphans wonder whether they belong, whether they will be sent away, or whether love must be earned. But adopted children rest in a settled relationship. Because God’s adoption is a legal and covenant act rooted in Christ, it is not fragile or temporary. My failures may require correction,

but they do not cancel my sonship. The Father's discipline is not rejection; it is loving care within a secure relationship.

Second, adoption guards against pride. No one adopts himself into a family. Adoption is initiated by the parent, not the child. In the same way, our place in God's family is not achieved through moral effort, religious performance, or spiritual maturity. It is granted by grace through faith. This means there is no room for boasting. We cannot look down on others as if we earned a higher standing. Every believer stands in the same position—welcomed, chosen, and loved because of Christ. Adoption humbles us while also lifting us up, reminding us that our security comes entirely from the Father's gracious decision to make us His own.

In Christ, through faith, believers are truly children of God. Adoption is not poetic language; it is a spiritual reality. It gives warmth to theology and security to identity. When we understand adoption, we know God as Father.

Reflection Questions:

1. According to this entry, how does adoption differ from justification in explaining our relationship with God?
2. What did adoption mean in the ancient Roman world, and how does that help us understand our spiritual adoption?
3. How does the doctrine of adoption guard you from both fear and pride?

Memorization Reminder: To memorize Galatians 3:26, try breaking it into three phrases and repeating them throughout the day. Look at the verse and determine which divisions work best for you. This exercise will help you think more intently about the verse.

“For in Christ Jesus you are all sons of God, through faith.” Galatians 3:26

When practicing the inductive Bible study method, we begin with observation. What does the verse actually say? Galatians 3:26 states, “For in Christ Jesus you are all sons of God, through faith.” The verse is short, but every phrase carries meaning. We notice the repeated emphasis on location and means: “in Christ Jesus” and “through faith.” We also observe the clear statement of identity: “you are all sons of God.” Paul does not say you might become, or you could be, but you are. The verb is present and certain.

Next comes interpretation. What does this mean? The phrase “in Christ Jesus” teaches that this identity is not natural to us; it is found in union with Christ. Outside of Him, we are not described as children of God in this saving sense. But when we trust in Him—“through faith”—our status changes. God adopts us. Adoption means we are brought into God’s family with full rights and privileges. We are not distant followers but welcome children.

This also means that our identity as God’s child is grounded in faith, not performance. The verse does not say, “through effort” or “through law-keeping.” It says, “through faith.” Faith is trusting in Christ’s finished work. Therefore, my standing as God’s child rests on Christ’s obedience, not my own.

Finally, we move to application. How should this truth shape my daily life? First, it changes how I approach God. If He is my Father, I can come to Him with confidence and honesty. Prayer becomes personal, not formal. Second, it changes how I view myself. I am not defined by past sin, social status, or others’ opinions. I am defined by my relationship to God in Christ. Third, it shapes how I treat other believers. Paul says, “you are all sons of God.” That means every Christian shares this identity. There is no room for spiritual pride or division.

Living as an adopted child of God means walking each day with security, humility, and gratitude. When inner doubts whisper that you are unworthy, or when external voices define you by failure or comparison,

return to the fixed truth of this verse. Speak it aloud. Remind yourself that adoption rests on Christ, not your feelings. Let God’s declaration silence every lesser claim. My identity is settled. My Father is faithful. My life is shaped by belonging.

Reflection Questions:

1. According to the verse and devotion, what does the phrase “in Christ Jesus” teach about where our identity is found?

2. Why does the phrase “through faith” protect us from basing our identity on performance?

3. How should knowing that you are a child of God change the way you approach prayer and other believers?

Memorization Reminder: As you finish this week, recite Galatians 3:26 aloud at least three times today—morning, afternoon, and evening. Emphasize the words “you are.” Let the certainty of that phrase settle into your heart. You are, in Christ Jesus, a child of God through faith.

“For in Christ Jesus you are all sons of God, through faith.” Galatians 3:26

This week we learned that our identity as Christians is rooted in adoption. Galatians 3:26 teaches that “in Christ Jesus” and “through faith” we are sons of God. We saw that this identity does not come through law-keeping or performance, but through union with Christ. We explored the doctrine of adoption and discovered that believers are not spiritual outsiders but welcomed children with full rights in God’s family. Because of this we live with security instead of fear, humility instead of pride, and confidence instead of doubt. Our identity is not something we achieve—it is something we receive.

Recite the Verse from Memory

Say Galatians 3:26 aloud without looking. Repeat it slowly and clearly.

Write the Verse without Looking

Write the verse by hand from memory. If needed, check for accuracy and write it again. Let the repetition strengthen your recall.

Reflect on Your Week

Ask yourself:

- Do I truly live as someone who belongs to God’s family?
- Where have I allowed performance or fear to shape my identity instead of faith?
- How does adoption change the way I approach God?

Share It

Share this verse with someone this week. Briefly explain what it means to be a child of God through faith in Christ.

Final Prayer

Father, thank You for adopting me through Christ. Help me live as Your child, secure in Your love and grounded in faith. Guard my heart from doubt and pride, and teach me to walk daily in the joy of belonging to You. In Jesus' name, amen.

AI Ethical Guidelines¹

As emerging technologies like AI find their way into the realm of ministry and theological writing, I've developed personal guidelines to preserve the integrity of this devotional work:

- 1 Avoid plagiarism and ensure authenticity: AI tools are helpful for idea generation, word choice, and structural planning, but I avoid copying AI-generated content verbatim. The goal is not expediency but authenticity. My personal study, meditation, and prayer are indispensable to every page written.
- 2 Maintain human oversight and moral responsibility: AI lacks moral agency and theological conviction. Human discernment is necessary to evaluate the appropriateness, tone, and truthfulness of all content.
- 3 Use AI to enhance, not replace, human creativity: AI serves as a helpful assistant but never replaces the divine inspiration that flows from prayerful engagement with the text. The Holy Spirit—not a machine—is the true illumination of Scripture.

These guidelines ensure that *Shaped by Scripture* is not only a tool of spiritual formation but also a product of integrity and pastoral care.

¹ I have chosen to include this disclosure and set self-imposed guidelines because the use of AI in writing and research remains a point of ethical concern and public skepticism. In the interest of transparency and pastoral integrity, I believe it is important to clarify how these tools were used in a supportive— not substitutive— role in the development of this work.



EXALT CHRIST



MAKE DISCIPLES



PASS THE TORCH

LONE OAK FBC

3601 Lone Oak Rd
Paducah, KY 42003

270-554-1441 | loneoakfbc.org