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Grasping Our True Identity in Christ

“The nineteenth and twentieth centuries saw the growth of an experiential approach to the spiritual life” changing for the better. It was all because of Christ. People were maturing in Christ realizing they could not be without Him. They were tired of the normal. The writer said, “This approach to Spirituality moves from a works to a grace orientation and from legalism to liberty because it centers on our acknowledgment that Christ’s life is our life.

Per Hastings Dictionary of the Bible said, “The Antiochenes saw that Christ’s disciples must be distinguished from the Jews and put into category of their own. They understood, that a new religion had sprung up on the earth, and by giving its followers this new name they helped to quicken in the mind of the church itself the consciousness of a separate existence. The name “Christian” had come to the specific designation, it was inevitable that the word should sooner or later be used for the faith which Christians profess. It was inevitable that the Christian religion should clothe itself in outward form. In those days Jews did not want to call the followers Christians because Jesus of Nazareth was not the Christ to them.

They believed in “the Christ the anointed one” the Messiah”. The Spirit life is an inside rather than outside in process. The inner self and the outer self, this warfare is between the Spirit and the flesh. I do agree with the author this is some of our frustration because no one, possession or position can take the place of what God alone can do. The exchange life is not a matter of trying to do things for Jesus but of claiming and resting in what He has already done for us. This will be our identity.

Our old ways are set aside and bad ways are no more. We were baptized, buried and resurrection with Him, (Romans 6:2-5). In this process of “grasping” I was in class and the

question was “can Christians live a sinless life”? Kenneth Boa notice “we no longer sin” statement from proponents is an error of perfectionism. Kenneth Boa said, “Some exchanged teachers may experience a dramatic realization” which they find this is their transformation for grasping.

A Christian has to grasp His word to finish this race. In Exodus He said, “My presence shall go with you, and I will give you rest” we must turn to Him with all we have. You pick up a glass with hand and not your fingertips, you will lose the glass and what is in it. This is a way not to experience spiritual death, by putting the word down for a period of time and then go back months later to it. In seeking to discover Christianity in its essential nature, we must accept the New Testament as our authority and norm, inasmuch as there alone we find the historical record of the life and self-witness of Jesus Christ, and also the writings of that Apostolic group which moved in the immediate light of His manifestation as the was given not only in His life on earth, but in His death and resurrection and their extraordinary spiritual results.

We seek for the essential features of objective Christianity, the following characteristics present themselves. It is a revelation of God through the life and in the person of Jesus Christ. In Jesus teaching He revealed God to us as our Father in heaven; in His own tenderness and pity and boundless love for men He showed us what the heavenly Fatherhood really means. As we read the gospels, Matthew, Mark and John the assurance grows that in looking on the face of Jesus Christ we are seeing right into the heart of the invisible God. He that hath seen Him hath seen the Father, this is “Grasping”.