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NEW
COVENANT
REALITY

*Understanding Identity, Confession of Sin, and Victory
in the New Covenant*



THOMAS T. HALE, D.D.

THE NEW COVENANT REALITY

UNDERSTANDING IDENTITY, CONFESSION OF SIN,
AND VICTORY IN THE NEW COVENANT

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DEDICATION

To my Wednesday Morning Men's Group,

A band of brothers who have walked with me through Scripture, through life, and through the refining work of the Holy Spirit.

I appreciate your honesty, your hunger for truth, your prayers, and your unwavering encouragement. Week after week, you have shown what it means to pursue Christ with humility, courage, and brotherly love. Our conversations, our laughter, our confessions, and our shared pursuit of spiritual maturity have shaped me more deeply than you know.

You have sharpened me, strengthened me, and stood with me. You have carried burdens, celebrated victories, and refused to let any man walk alone.

This book carries traces of your voices, your questions, your insights, and your faith. I am grateful for every early morning, every open Bible, every shared life event, and every moment of grace we have experienced together.

May the Lord continue to form us into men who walk in truth, lead with integrity, love with sincerity, and finish well. I honor you, thank you, and consider it a privilege to walk this journey with you.

PREFACE

Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. (2 Corinthians 5:17)

A dear friend and mentor, Dr. Travis Arterbury, once said to me, “If you don’t know who you are in Christ, you don’t know what you have. If you don’t know what you have in Christ, you don’t know what you can do.”

Those words have stayed with me because they capture something essential: identity in Christ is not a side issue in the Christian life; it is foundational.

This book was born out of a simple but weighty realization: many Christians do not fully understand who they are in Christ or what His finished work has actually secured for them.

I have often heard Christians say, in conversation and from the pulpit, “I am just a sinner saved by grace.” That may describe who they were when they first came to Christ, but it does not describe who they are after receiving Him.

Many believers speak as though their identity in Christ rises and falls with their behavior. They pray as though their standing with God must be reestablished each time they sin. They confess as though the blood of Jesus needs to be applied again and again, as if the one

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sacrifice that perfected us forever somehow loses its power the moment they stumble.

My prayer is that, as you read, the Holy Spirit will illuminate the truth of your identity in the New Covenant, dismantle the lies that have kept you in bondage, and lead you into the freedom that belongs to every child of God.

Christ's work is finished. The sacrifice is complete. Your identity is settled. Now it is time to think, speak, and live in agreement with that reality.

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1: FORGIVE ME, A SINNER?

Every believer knows what it is to love God sincerely and yet feel defeated by sin. We know what it is to hunger for holiness and yet stumble in weakness. We know what it is to desire righteousness and yet feel the sting of failure.

In the quiet aftermath of sin and failure, many believers instinctively pray, shaped by years of teaching, habit, and emotion: “*Lord, please forgive me, a sinner.*” It sounds humble. It seems spiritual. It feels right. But it is wrong.

These moments expose the beliefs that shape our identity, because how we interpret our sin reveals who we believe ourselves to be.

CONFESSING AN IDENTITY

When a believer says, “*Forgive me, a sinner,*” he is not only confessing an act; he is confessing an identity. He is not only saying, “I have sinned.” He is saying, “This is who I am; I am a sinner.”

He is allowing a moment of failure to become a name, a posture, a conviction, a return to the dominance of the old sin nature, a label. He is treating sin as though it has the authority to define him, as though one misstep can rewrite what the shed blood of Jesus established and what the resurrection sealed.

In that moment, he is not simply asking for cleansing; he is assuming he has become unclean again. He is not simply acknowledging sin; he is allowing it to rename him and lay claim to

him. He is interpreting a stumble in his walk as a collapse of his true standing of holiness and righteousness in Christ.

In that moment, he is agreeing with the accuser, *ho diabolos*, “the slanderer,” the one who accuses the brethren day and night (Revelation 12:10).

The accusation is always the same: *You are what you did. You are your failure. You are still the “Old Man” of sin.*

When the believer adopts the accuser’s language, he strengthens the accuser’s foothold, not because the devil gains legal authority over the child of God, but because the believer’s conscience and mindset come under the weight of a lie.

If the believer begins to agree with accusation, his conscience becomes trained by condemnation rather than by righteousness, and his inner life starts to interpret failure through shame instead of through the blood of Jesus.

In this way, the foothold is not legal ownership but inward agreement: a place in the mind where a lie is allowed to sound more convincing than God’s verdict in Christ.

THE VOCABULARY OF THE OLD MAN

To keep calling yourself “a sinner” is to speak the vocabulary of the Old Man, *palaios anthrōpos*, the former identity that was crucified with Christ (Romans 6:6). It is to reach back for a name that belonged to the life before the Cross.

THE NEW COVENANT REALITY

It is taking up the language of the Old Covenant before the New Covenant came in Christ, using words shaped by distance, guilt, and repeated remembrance of sin rather than by union, righteousness, and the finished work of Jesus.

LIVING UNDER THE OLD COVENANT

Many believers continue to pray, think, and speak as though they are still standing in the Temple courts of the Old Covenant, kneeling beside a sacrifice that could never take away sins (Hebrews 10:1–4).

They return again and again to the altar, as if each failure requires another offering, another plea, and another attempt to regain acceptance. Their language is shaped by distance rather than nearness, by repeated guilt rather than finished cleansing, and by the assumption that sin still has the right to determine how they stand before God.

When believers keep relating to God through that old pattern, they carry forward an Old Covenant posture into a New Covenant reality. They live forgiven but not free, cleansed but not confident, saved but still calling themselves what God no longer calls them.

Instead of resting in the finished sacrifice of Christ, they approach God as though the veil were still hanging, as though access must be regained, and as though the Father's welcome rises and falls with their most recent success or failure.

The tragedy is not that Christ's work is insufficient, but that the believer's language and mindset have not yet learned to live from its sufficiency.

CONCLUSION

Before we can appreciate the freedom, finality, and confidence of the New Covenant, we must first feel the weight of the old order it fulfilled. We must step back into the world of continual sacrifices, repeated reminders of sin, and a system that points to righteousness but can never produce it.

Only then can we see more clearly why Christ's finished work is not merely better in degree, but altogether different in kind. Read on!

REFLECTION QUESTIONS

1. When you fail, what words do you instinctively use to describe yourself, and what do those words reveal about the identity you are agreeing with?
2. Where have you allowed a moment of failure to become inward agreement with a lie rather than agreement with God's verdict in Christ?
3. In what ways have you carried an Old Covenant posture, distance, guilt, or repeated remembrance of sin into your New Covenant relationship with God?

2: THE OLD COVENANT

The Old Testament Temple/Tabernacle was the place where sin was confronted, confessed, and covered. The worshipper approached with an animal, not as a symbolic gesture but as a literal substitute.

Scripture declares, *“For the life of the flesh is in the blood... it is the blood that makes atonement for the soul”* (Leviticus 17:11).

The worshipper pressed his hand upon the head of the sacrifice in the act of *semikhah*, identifying with the animal as his substitute. The priest then offered the sacrifice, and the worshipper left forgiven, but only for that specific transgression. His identity remained unchanged. He was still a sinner. He would return again and again.

The writer of Hebrews explains why: *“For the Law, having a shadow of the good things to come... can never with these same sacrifices... make those who approach perfect”* (Hebrews 10:1). Here, *teleioō* (perfect) carries the sense of bringing a person to completion and wholeness before God.

This system produced what the Book of Hebrews calls *suneidēsis hamartias*, an abiding consciousness of sins, an inward awareness of guilt that animal blood could never silence. Scripture says plainly, *“In those sacrifices there is a reminder of sins every year”* (Hebrews 10:3).

A MINISTRY OF DEATH

The Apostle Paul describes the Old Covenant as “*the ministry of death, written and engraved on stones*” (2 Corinthians 3:7). The Law served as a mirror that exposed sin but could not empower obedience.

“For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory” (2 Corinthians 3:9).

Its very design was “condemnation.” Paul’s word, *katakrisis*, points to a judicial sentence of guilt, showing that the Law’s glory exposed and sentenced sin but could not transform the sinner.

The Law exposed sin but could not remove it. It demanded righteousness but could not impart it. It revealed the standard but could not supply the power to meet it.

The worshipper lived under a system that continually reminded him of his failure. He lived with the weight of *hamartia*, “missing the mark,” and the constant awareness that he could never fully satisfy the demands of the Law.

THE WEIGHT OF FALLING SHORT

This old covenant system created a spiritual atmosphere in which the worshipper approached God cautiously, aware that his acceptance was temporary and that his failures were inevitable. The Law was holy, just, and good (Romans 7:12), but it could not change the heart. It could diagnose the disease but could not cure it. Even

the devout therefore lived under the weight of continual falling short, for the Law could reveal the problem but never remove it.

THE INCOMPLETE SACRIFICE

The Old Covenant sacrifices were never meant to be final. Scripture declares, “*For it is not possible that the blood of bulls and goats could take away sins*” (Hebrews 10:4).

The phrase “*take away*” translates *aphaireō*, a strong word for removing something completely, cutting it off rather than just managing it. Animal blood could never do that. At most, it could *cover* sin, echoing the Old Testament idea of *kaphar*, but it could not cleanse the conscience.

The Old Covenant functioned as a shadow (*skia*), an outline cast by the greater redemptive reality yet to be revealed. As a shadow, it bore witness to the substance to come. Still, it could neither contain that substance nor communicate its efficacy. It prefigured redemption, but it could not effect it.

CONCLUSION

The sacrifices, priesthood, altar, and tabernacle all pointed forward to something greater. The burden, distance, and incompleteness of the Old Covenant were never meant to be the believer’s resting place; they were given by God to direct His people to a better covenant, a better sacrifice, and a better priesthood, all fulfilled in Jesus Christ.

The shadows have served their purpose. The question now is no longer what the Law can expose, but what the blood of Jesus has actually accomplished. And that is where we must now turn.

REFLECTION QUESTIONS

1. What does the Old Covenant sacrificial system reveal about the seriousness of sin and the need for a substitute?
2. How did repeated sacrifices shape the worshipper's conscience, especially through the continual reminder of sins?
3. Where do you still relate to God from fear, distance, insecurity, or the feeling that acceptance is temporary?
4. How does seeing the Old Covenant as a shadow help you value the substance and finality found in Jesus Christ?

3: THE NEW COVENANT

The New Covenant did not improve the Old Covenant; it brought it to its appointed end. *“He takes away the first that He may establish the second”* (Hebrews 10:9).

“In that He says, ‘A new covenant,’ He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.” (Hebrews 8:13).

The word *covenant* (*diathēkē*) speaks of a binding arrangement established by God, a set order of relationship whose terms are determined by the One who initiates it.

Diathēkē means covenant, testament, disposition, or appointed arrangement; it is not the language of two equal parties negotiating terms, but of God setting in place a relationship He Himself defines.

In the biblical sense, covenant carries weight because God is the initiator, guarantor, and faithful keeper of what He establishes. This is why Scripture can speak of *“a better covenant”* (Hebrews 8:6), *“a new covenant”* (Hebrews 8:13), and *“the blood of the covenant”* (Hebrews 10:29).

A covenant is a divinely ordered reality, enacted by blood, governed by God’s word, and secured by His faithfulness. Therefore, when the New Covenant is called *kainē diathēkē*, a new covenant, the word *kainē* means new in quality, kind, and covenantal order, while

diathēkē identifies the God-established arrangement by which believers now stand before Him in Christ.

THE OLD COVENANT IS OBSOLETE

The Old Covenant was fulfilled, surpassed, and brought to its end in Christ, for Scripture says that by calling it “*a new covenant*,” God “*has made the first obsolete*” (Hebrews 8:13). *Palaiōō*, “to make old” or “declare obsolete,” shows that the former order had served its purpose and was no longer the governing covenant for the believer.

The word *obsolete* conveys the sense of something worn out, aged, and no longer in force. In Christ, God did not renovate the old system; He replaced it. The New Covenant is therefore not the Old Covenant repaired; it is the promised covenant established by blood, written on hearts, and secured forever in Christ.

ONE SACRIFICE, NOT MANY

Scripture declares, “*But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God*” (Hebrews 10:12).

The phrase “*one sacrifice*” translates the force of *mian thysian*, a single offering that stands in deliberate contrast to the many repeated sacrifices of the Old Covenant. The word *thysia* means sacrifice or offering, and in this context it points to Christ’s own self-offering as the final answer to sin. He offered it “*for sins*”, *hyper hamartiōn*, meaning on behalf of sins and in relation to the guilt they produced.

Then Hebrews adds *eis to diēnekes*, “forever” or “unto perpetuity,” showing that the effect of this sacrifice continues without interruption, expiration, or need of repetition.

CHRIST SAT DOWN

Finally, He “*sat down*,” *ekathisen*, at God’s right hand, the place of honor, authority, and completed priestly work. The verse therefore gathers the whole New Covenant argument into one sentence: one sacrifice, offered for sins, effective forever, followed by the seated triumph of the Son.

That single phrase, “*sat down*,” is one of the most overlooked declarations in the New Testament. It conveys the image of taking one’s seat and remaining there in settled authority.

In the Old Covenant, the priest never sat because the work was never done. Scripture reminds us, “*And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man... offered one sacrifice for sins forever*” (Hebrews 10:11–12).

Standing was the posture of repetition. Sitting is the posture of finality. When Christ sat, He was not stepping away from the work unfinished; He was declaring that nothing remained to be added to it. The New Covenant is complete, and the Old Covenant is done away with.

The Old Covenant is finished. It is not waiting to be revived by your next failure. It is not a second system God will use when you fall

short. It has been fulfilled, surpassed, and brought to its appointed end in Christ.

BENEFITS OF THE NEW COVENANT

The following are some of the significant benefits of the New Covenant. The order of these benefits follows the movement of the chapter: first the finished work of Christ, then the believer's union with Him, then the standing and experience that flow from that union. Redemption answers bondage, union locates the believer in Christ, righteousness declares the believer accepted, the cleansed conscience enables confident access, adoption names the believer's family standing, and the indwelling Spirit confirms the covenant inwardly.

1. ONCE-FOR-ALL REDEMPTION

“In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Ephesians 1:7); *“God sent forth His Son... to redeem those who were under the law, that we might receive the adoption as sons”* (Galatians 4:4–5); *“who gave Himself a ransom for all”* (1 Timothy 2:6); and *“You were not redeemed with corruptible things, like silver or gold... but with the precious blood of Christ”* (1 Peter 1:18–19).

Redemption is one of the great covenant words of Scripture. It means more than forgiveness, though forgiveness is included within it. Redemption speaks of release, liberation, purchase, and transfer from one realm into another.

In the New Testament, the language of redemption centers around the Greek family of words connected to ransom, especially *lytrōsis*, *apolytrōsis*, *lutron*, and *exagorazō*.

Lytrōsis comes from the idea of a ransom price paid for release. It emphasizes the act of liberation itself, the setting free of one who was held in bondage.

Scripture says, “*Christ redeemed us from the curse of the Law*” (Galatians 3:13), where the verb *exagorazō* means to buy out, rescue from the marketplace, or remove from a former claim.

In the same redemptive family, *lutron* means ransom price, the cost paid to secure release, and Jesus applies this language to Himself when He says that the Son of Man came “*to give His life a ransom for many*” (Mark 10:45). Redemption, therefore, is God paying the price in Christ and bringing the captive out by blood.

Apolytrōsis intensifies the same ransom idea by adding the sense of release away from a former condition or realm. The Greek term *apolytrōsis* means redemption, release, deliverance, or liberation procured by the payment of a ransom. It is built from *apo*, meaning away from or out of, and the ransom family of words connected to *lutron*, the price paid for release.

Scripture says, “*In Him we have redemption through His blood, the forgiveness of sins*” (Ephesians 1:7), and again, “*in whom we have redemption, the forgiveness of sins*” (Colossians 1:14).

In these passages, redemption is not merely the cancellation of guilt; it is the blood-bought release of the believer from the old realm and the transfer into a new standing in Christ. Hebrews also speaks of Christ's death as securing "*the redemption of the transgressions under the first covenant*" (Hebrews 9:15), showing that *apolytrōsis* reaches backward to answer the failures of the former order and forward to establish the promised inheritance.

Redemption, then, is deliverance out of bondage, release from the claim of sin, and entrance into the settled freedom of the New Covenant.

Through that single finished offering, Christ secured real cleansing, for "*the blood of Jesus Christ His Son cleanses us from all sin*" (1 John 1:7); real reconciliation, for God was "*reconciling the world to Himself*" in Christ (2 Corinthians 5:19); real healing, for "*by His stripes we are healed*" (Isaiah 53:5); real deliverance, for He "*delivered us from the power of darkness*" (Colossians 1:13); and real access, for "*through Him we both have access by one Spirit to the Father*" (Ephesians 2:18).

The Cross stands as the decisive, once-for-all redemptive act of God in history, total in its reach, perfect in its accomplishment, and irrevocable in its effect.

2. UNION IN CHRIST

The phrase "*in Him*," *en autō*, locates the whole reality in union with Christ. God made the sinless One to be sin for us, so that in Him we

would become what God now declares us to be. The believer does not work toward this standing; he receives it in union with Christ.

Scripture says, “*For as many of you as were baptized into Christ have put on Christ*” (Galatians 3:27), and again, “*put on the Lord Jesus Christ*” (Romans 13:14). The New Testament word *endyō* means to clothe, to put on, or to be dressed in; it is the language of being covered with a new reality.

To be clothed in Christ means the believer is no longer presented before God in the garments of Adam, but in the righteousness, acceptance, and life of the Son.

Therefore, the believer rises in the righteousness of Christ, right standing and divine approval according to God’s own standard, and learns to walk from that settled place. He refuses the lie that acceptance must be earned because the Father has already received the Son, and everyone found *en autō*, “in Him,” stands within that same received and righteous verdict.

3. IMPUTED RIGHTEOUSNESS

Under the Old Covenant, righteousness was demanded but never attained. The Law revealed God’s holy standard, for “*the law is holy, and the commandment holy and just and good*” (Romans 7:12), yet it could not supply the life required to fulfill that standard. It could expose sin, but it could not impart righteousness; it could command obedience, but it could not create the new heart it required. The result was a continual awareness of falling short before a holy God.

The New Covenant answers that inability not by lowering God's standard, but by giving the believer a righteousness that comes from Christ Himself. Righteousness is not achieved or maintained by human performance; it is given, credited, and shared in union with the Son.

The New Testament word *dikaiosynē* means righteousness, right standing, justice, or conformity to God's own standard, while *logizomai* means to reckon, credit, count, or place to one's account.

This is the language Paul uses when he writes, "*Abraham believed God, and it was accounted to him for righteousness*" (Romans 4:3), and again, "*to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness*" (Romans 4:5).

The point is that faith receives the verdict God gives by grace. New Covenant righteousness is therefore the gift of divine grace, placed upon the believer's account because of Christ and received by faith.

Paul then gives the clearest statement of this covenant exchange in 2 Corinthians 5:21: "*For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*" The sinless One was identified with our sin so that those joined to Him would be identified with His righteousness. What the Law demanded but could not produce, God has now provided in Christ.

The verb *poieō*, translated "*made,*" means to make, do, appoint, or constitute; here it speaks of God's action in placing Christ in relation

to sin on our behalf. The exchange is covenant substitution: Christ took what belonged to us so that, in Him, we might receive what belongs to Him. He did not become sinful in His nature; He bore sin as the appointed substitute so that righteousness could be given to those united with Him.

The phrase “*might become*” is *genōmetha*, from the word *ginomai*, meaning to become, to come into being, to be brought into a new state, or to enter a new condition. This language points to a real transition. The believer is brought out of Adamic condemnation and into Christ’s righteous standing; out of the old realm of guilt and into the new realm of divine approval.

This is why Paul can say, “*being justified freely by His grace through the redemption that is in Christ Jesus*” (Romans 3:24), and again, “*having been justified by faith, we have peace with God through our Lord Jesus Christ*” (Romans 5:1). The word *dikaioō* means to justify, declare righteous, vindicate, or render a favorable verdict.

Imputed righteousness is therefore not make-believe; it is God’s own verdict over the believer in Christ, a real covenant standing brought into being through the sinless Son.

4. A CLEANSED CONSCIENCE

The New Covenant does not only change the believer’s legal standing; it also cleanses the inward awareness of guilt. Under the Old Covenant, repeated sacrifices produced repeated remembrance,

for Scripture says, *“In those sacrifices there is a reminder of sins every year”* (Hebrews 10:3). But Christ’s sacrifice reaches the conscience itself.

Hebrews asks, *“how much more shall the blood of Christ... cleanse your conscience from dead works to serve the living God?”* (Hebrews 9:14). The word *suneidēsis* means conscience, inward awareness, or moral consciousness before God. The phrase *“dead works”* describes works that belong to the old realm of guilt, self-effort, and spiritual death.

A cleansed conscience means the believer no longer lives under the continual consciousness of sin. This is why Hebrews invites believers to *“draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience”* (Hebrews 10:22). The conscience is sprinkled, cleansed, and brought into agreement with the finished work of Christ.

5. UNBROKEN FELLOWSHIP AND ACCESS

The Old Covenant kept God veiled and inaccessible, signaling that sin still stood between humanity and His presence. The New Covenant tears that veil once for all through the blood of Christ, opening the way into continual, confident access to the Father. Hebrews says we now have *“boldness to enter the Holiest by the blood of Jesus”* (Hebrews 10:19).

The word *parrēsia* means boldness, frankness, freedom of speech, and unhindered confidence before God. It is not arrogance before

holiness; it is confidence produced by blood. The believer enters because Christ has become the way. The blood has spoken, the veil has been opened, and the Father now receives those who come in the Son.

What was once restricted to a high priest once a year is now the daily privilege of every believer. Through Christ, “*we both have access by one Spirit to the Father*” (Ephesians 2:18). The word *prosaḡōgē* means access, admission, approach, or introduction into another’s presence.

It carries the thought of being brought near, not standing outside and hoping to be noticed. Under the Old Covenant, the worshipper came near by representation; under the New Covenant, the believer comes near by union.

Christ is the way, the Spirit is the divine escort, and the Father is the One to whom we are brought. This is why Hebrews invites us to “*draw near with a true heart in full assurance of faith*” (Hebrews 10:22).

Proserchomai, “draw near,” speaks of approaching God in worship and fellowship.

Plērophoria, “full assurance,” means entire confidence, settled persuasion, and complete assurance. The command is to come near as those whose access has already been secured.

Fellowship under the New Covenant is therefore not fragile or occasional; it is blood-bought and maintained by Christ’s priesthood

rather than by the believer's performance. The New Covenant cleanses the conscience so the believer can enter with assurance. The believer comes near as one cleansed by blood, indwelt by the Spirit, and eternally welcomed by the Father in the name of the Son.

6. ADOPTION AS SONS

The New Covenant does not only acquit the guilty; it brings the redeemed into the Father's house as sons. Under the Old Covenant, the people of God stood at a distance, governed by command, sacrifice, and mediation.

Under the New Covenant, believers receive placement in the family of God through Christ, for Paul writes that we have received "*the Spirit of adoption*" by whom we cry, "*Abba, Father*" (Romans 8:15).

Adoption (*huiiothesia*) means placement as a son. The word joins *huios*, "son," with *tithēmi*, "to place, appoint, or set," so that the idea is not just affection but appointed sonship.

It speaks of God placing the redeemed into a settled family standing with covenant belonging, inheritance, intimacy, and security. Paul says Christ redeemed those under the Law "*that we might receive the adoption as sons*" (Galatians 4:5).

Because believers are sons, God has sent forth "*the Spirit of His Son*" into their hearts, crying, "*Abba, Father!*" (Galatians 4:6). *Abba* is the cry of filial nearness, tender confidence, and reverent belonging. The Spirit teaches the believer to approach God as a son brought home

by grace, placed in the Father's house, and taught from within to call God Father.

7. THE INDWELLING SPIRIT AND THE NEW HEART

The New Covenant also brings the promised inward work of God. The Old Covenant placed commandment before the people; the New Covenant writes God's law within them. The Lord promised, "*I will put My law in their minds, and write it on their hearts*" (Jeremiah 31:33), and again, "*I will put My Spirit within you and cause you to walk in My statutes*" (Ezekiel 36:27).

This is more than external instruction; it is internal transformation. The word *kardia* means heart, the inner person, center of thought, desire, and will. The Spirit's indwelling means God does more than command from outside; He lives within the redeemed and empowers obedience from the inside out.

Paul says, "*the Spirit gives life*" (2 Corinthians 3:6), and again, "*if indeed the Spirit of God dwells in you*" (Romans 8:9). The word *oikeō* means to dwell, inhabit, or make a home. The Spirit is not a temporary visitor; He is the abiding presence of God in the believer, confirming that the New Covenant has moved from stone tablets to living hearts.

CONCLUSION

The New Covenant is a new order established by the blood of Jesus and secured by the seated triumph of the Son. The Old Covenant revealed sin, demanded righteousness, restricted access, and kept

the worshipper conscious of what remained unfinished; in Christ, those shadows have given way to the finished reality they foretold.

In Christ, the sacrifice has been offered once for all, eternal redemption has been obtained, union with the Son has become the believer's new location, righteousness has been given, the conscience has been cleansed, the veil has been opened, adoption has brought the believer into the Father's house, and the Spirit has been given to dwell within living hearts.

This means the believer no longer relates to God through distance, uncertainty, repeated sacrifice, temporary acceptance, or a conscience trained by guilt. He stands in a finished covenant, clothed in Christ, declared righteous, welcomed with boldness, indwelt by the Spirit, and placed as a son in the Father's house.

The next chapter turns to that decisive question: if the Old Covenant is finished and the New Covenant has come, what happened to the sinner we used to be? To answer that, we must look more closely at the Cross as the final judgment of the Old Man and the beginning of life in the risen Son.

REFLECTION QUESTIONS

1. What does Christ's one sacrifice, offered once for all and effective forever, teach you about the finality of forgiveness and redemption?
2. Where are you still tempted to live as though acceptance must be earned, repaired, or regained rather than received in Christ?

THE NEW COVENANT REALITY

3. How does being clothed in Christ and declared righteous affect the way you respond to accusation, weakness, or recent failure?
4. How does the sequence of redemption, union, righteousness, cleansed conscience, access, adoption, and the indwelling Spirit help you understand the fullness of the New Covenant?

4: THE END OF THE SINNER

The heart of the New Covenant is not improvement but completion. It is not the slow repair of the sinner but the end of the old life and the beginning of a new one in Christ.

Everything changed at the Cross. The moment a believer places faith in Christ, something supernatural occurs. He is forgiven. He is cleansed. He is *born again* (John 3:3–6).

THE CROSS AS THE FINAL JUDGMENT OF THE OLD MAN

The Cross was not only the place where Christ died; it was the place where the believer died. Scripture declares, *“I have been crucified with Christ; it is no longer I who live, but Christ lives in me”* (Galatians 2:20).

The phrase *“I have been crucified”* comes from *synestaurōmai*, a form that points to a past act with abiding effect. The old identity was executed there, and that verdict still stands.

The Cross was the final judgment of the sinner. God did not reform the Old Man; He brought him to the Cross. He did not improve the Adamic life; He brought it to its appointed end so that a new life could begin in Christ.

WE PUT OFF THE OLD MAN

“that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts” (Ephesians 4:22).

Paul says, “*put off... the old man*,” using *apotithēmi*, the language of laying something aside like a garment that no longer belongs on you. Notice the ground of the command: “*concerning your former conduct*.” The Old Man belongs to a former way of life, not to your new standing in Christ. He is the identity of Adam, what you were before the Cross.

This is why the Old Man must be put off, not negotiated with. You do not sanctify him; you disown him. And as you “*put off*” what is corrupt, you make room to “*be renewed*” and “*put on the new man*” as the life you now wear because Christ has made it yours.

WE PUT ON THE NEW MAN

“*and that you put on the new man which was created according to God, in true righteousness and holiness*” (Ephesians 4:24).

Paul’s command is precise: “*put on the new man*.” The verb *endyō* carries the picture of clothing yourself with something already provided, while *ananeoō*, translated “*be renewed*,” speaks of an inward renewing of the mind. The point is not self-effort, but living in what grace has already supplied.

Then Paul tells us what this New Man truly is: the one “*created according to God*” (Ephesians 4:24).

Created comes from *ktizō*, the ordinary New Testament word for bringing something into being. The New Man is therefore not the Old Man improved; he is a new creation authored by God. And

because he is created “*according to God*,” his identity is measured by God’s likeness and standard.

THE PERSON YOU USED TO BE IS REMOVED

This is why Paul writes, “*For he who has died has been freed from sin*” (Romans 6:7). The word translated “*freed*” is the same family as the New Testament term for justification, so the thought is stronger than simple release. The believer is declared righteous, released from sin’s claim, and no longer defined by its identity.

The Cross did not simply remove the penalty of sin; it removed the person you used to be. The sinner died. The saint was born. The Old Man was crucified. The new creation was raised. The believer’s identity is not a mixture of the two; it is the complete replacement of one with the other.

CONCLUSION

The end of the sinner is only half the gospel’s declaration. God does not leave the believer standing at the grave of the Old Man; He raises him into a new life, a new standing, and a new name in Christ. If Chapter 4 has shown what the Cross put to death, the next chapter turns to what the resurrection and the New Covenant have brought forth.

REFLECTION QUESTIONS

1. What does it mean that the Cross was not only where Christ died, but where the believer died?

THE NEW COVENANT REALITY

2. What old labels or Adamic identity statements do you need to “put off”?
3. How does seeing the Old Man as crucified change your battle with sin?
4. What does it look like practically to “put on” the New Man in your thoughts, words, and choices?

5: NEW COVENANT IDENTITY

This is your new identity in Christ: you are not what you did; you are what He has done. Scripture does not describe you as a sinner but as a son in the Covenant. Your new identity is:

ACCEPTED IN THE BELOVED

You have been “*accepted in the Beloved*” (Ephesians 1:6). This acceptance is not a reluctant tolerance or a temporary welcome extended until your next failure; it is the settled favor of the Father resting upon you because you are in His Son, for “*there is therefore now no condemnation to those who are in Christ Jesus*” (Romans 8:1).

Your standing is a gift, not a wage, not something you earn. In Christ, you are not standing at the door hoping to be admitted; you have already been brought near, received, and placed within the circle of divine affection, for “*He made us accepted in the Beloved*” (Ephesians 1:6), and “*you who once were far off have been brought near by the blood of Christ*” (Ephesians 2:13). That means acceptance is no longer something you chase through performance, emotion, or spiritual striving. It is something you live from.

JUSTIFIED

You have been “*justified*” (Romans 5:1). This is not a probationary verdict or a temporary suspension of judgment; it is God’s own

declaration that the believer stands right before Him because of Christ.

Heaven's verdict has already been spoken, and it does not fluctuate with your emotions, your memories, or your recent failures, for "*it is God who justifies*" (Romans 8:33).

Justification (*dikaioō*) belongs to the language of the courtroom and means *to declare righteous, to pronounce in the right, to render a favorable verdict*.

Paul describes justification as a settled action already accomplished through faith. The stress is not that the believer has become morally flawless in himself, but that God, acting as Judge, has declared him right before His court on the ground of Christ's finished work.

In the New Covenant, justification means more than pardon. It means the case against you has been answered in full. Another has carried the sentence, and you now stand before God clothed in the righteousness of His Son, for Scripture says we are "*justified freely by His grace through the redemption that is in Christ Jesus*" (Romans 3:24), and that Christ was "*raised because of our justification*" (Romans 4:25).

COMPLETE IN HIM

You are complete in Him. Paul's language here is the language of fullness: "*you are complete in Him*" (Colossians 2:10). In Christ, nothing essential is missing, and nothing needs to be added to make you acceptable, for "*in Him dwells all the fullness of the Godhead*

bodily” (Colossians 2:9), and from that fullness the believer now lives.

The phrase “*complete in Him*” means the believer has been brought into a state of spiritual sufficiency, lacking nothing necessary for acceptance before God and the power to live the overcoming life. Completeness is received in Christ, the One in whom divine fullness dwells bodily.

This is why Scripture can say that God “*has blessed us with every spiritual blessing in the heavenly places in Christ*” (Ephesians 1:3). If you are complete in Him, you do not confess emptiness; you confess fullness.

You do not approach God as though something remains unpaid; you approach Him as one whose account has been filled by Christ Himself, lacking nothing required for fellowship, acceptance, or life before the Father, for “*of His fullness we have all received, and grace for grace*” (John 1:16).

DEAD TO SIN

You are dead to sin. Scripture says, “*Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord*” (Romans 6:11). This is a call to agree with what the Cross has already accomplished, because “*he who has died has been freed from sin*” (Romans 6:7).

The command “*reckon yourselves*” reflects the Greek word *logizomai*, meaning *to count, consider, or reckon as true*. Paul is

calling us into agreement with a finished reality established in Christ's death and resurrection.

Likewise, Romans 6:7 teaches that the one who has died with Christ stands released from sin's legal hold and no longer under its former mastery.

In Christ, sin is no longer your master, your defining reality, or your native environment. You may still feel temptation, but temptation is no longer your identity.

The Old Man has been crucified, for *"our old man was crucified with Him"* (Romans 6:6), and the life you now live before God is the life of one who has died to sin's rule and risen into newness of life, for *"we also should walk in newness of life"* (Romans 6:4).

SANCTIFIED

You have been *"sanctified"* (1 Corinthians 6:11), set apart by God as holy. Sanctification is the covenant reality of having been claimed for God Himself.

In 1 Corinthians 6:11, Paul speaks of sanctification as a decisive act God has already accomplished in the believer. In Christ, the believer has been claimed, marked off from the old realm, and devoted to God as His own possession. Sanctification, therefore, begins with belonging established by grace.

In Christ, you have been marked off from the old life and brought into a new sphere of belonging, purpose, and purity, for by one offering *"He has perfected forever those who are being sanctified"*

(Hebrews 10:14), and Scripture says, “*by that will we have been sanctified through the offering of the body of Jesus Christ once for all*” (Hebrews 10:10).

GOD’S TEMPLE

You are “*a temple of the Holy Spirit*” (1 Corinthians 6:19). Temple (*naos*) points to the inner sanctuary, God’s dwelling place. He made His home in you, just as God promised, “*I will dwell in them and walk among them. I will be their God, and they shall be My people*” (2 Corinthians 6:16).

The word *naos* does not refer to the outer courts of the temple complex, but to the inner sanctuary, the holy dwelling place of God’s presence. Paul’s point is therefore intimate and weighty: the believer is not simply associated with sacred things; he is the place where God now dwells by His Spirit.

And when Paul says the Holy Spirit is “*in you*,” the language is that of indwelling presence, not temporary visitation. The New Covenant does not bring occasional nearness; it brings abiding habitation, for Jesus promised, “*He dwells with you and will be in you*” (John 14:17), and Paul says, “*the Spirit of God dwells in you*” (Romans 8:9).

SEALED WITH THE HOLY SPIRIT

You are sealed with the Holy Spirit. Paul writes that after you believed, you were “*sealed with the Holy Spirit of promise*” (Ephesians 1:13). This seal is not a fragile feeling but God’s own

mark of ownership, security, and promise, and it is also called “*the guarantee of our inheritance*” (Ephesians 1:14).

To be sealed is to be marked as owned, authenticated as genuine, and secured by the One whose mark has been applied.

Paul’s point is covenant identification. God Himself has marked the believer as His own possession. The Spirit’s sealing is heaven’s testimony that the one who has believed is no longer undefined, unclaimed, or exposed; he bears the mark of divine ownership and approval.

The Holy Spirit is also called the “*guarantee*” of our inheritance, meaning God has given His own pledge that the full inheritance will surely come.

A seal is a claim. God has placed His Spirit upon you as His mark, His guarantee, and His testimony that you belong to Him. Your security is not anchored in your ability to hold on to God; it is anchored in God’s decision to hold on to you, for Scripture says, “*do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption*” (Ephesians 4:30).

A ROYAL PRIESTHOOD

You are “*a chosen generation... a royal priesthood... His own special people*” (1 Peter 2:9). The language emphasizes God’s deliberate choosing and the royal dignity that belongs to those joined to the King. It is the same grace that says Christ “*has made us kings and priests to His God and Father*” (Revelation 1:6).

You are not fighting for significance; you were born into it. The New Covenant makes you a priest with access, a son with standing, and a people marked by God's ownership, for Scripture says believers are *"being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ"* (1 Peter 2:5).

HEIR OF GOD

You are an heir of God. Scripture says, *"If children, then heirs, heirs of God and joint heirs with Christ"* (Romans 8:17). In the New Covenant, this inheritance is not partial or uncertain. In Christ, you stand within a secured portion established by God's purpose and shared with you by grace.

An heir receives an allotted portion by right of sonship, not by wages earned or merit accumulated. In Christ, the believer is assigned an inheritance and made a possessor of God's promised portion.

We share in all that His finished work has secured: access to the Father, the indwelling Spirit, righteousness, sonship, authority, and the hope of glory. Scripture says God has begotten us again *"to an inheritance incorruptible and undefiled and that does not fade away"* (1 Peter 1:4), and that believers have been made *"heirs according to the hope of eternal life"* (Titus 3:7).

An heir does not live as though he is trying to earn a place in the household; he lives from the settled reality that the household is already his by birth and covenant.

SEATED WITH CHRIST

You are seated with Christ. Scripture says God “*made us sit together in the heavenly places in Christ Jesus*” (Ephesians 2:6). This is a present position of shared standing, rest, and authority in union with the risen Son.

To be seated with Christ speaks of shared placement, shared standing, and participation in His settled position of rest and authority.

This seated position gathers together completion, acceptance, and authority: the believer rests in Christ’s finished work, stands in the Father’s favor, and resists from union with the risen Son rather than from fear or striving.

To be seated is to occupy the place of a finished work. Christ sat down because redemption was complete, and in Him the believer now shares that place of settled acceptance before the Father, for God “*raised us up together*” before He seated us there (Ephesians 2:6).

You do not fight the “*good fight of faith*” (1 Timothy 6:12) from beneath the powers of darkness, striving to climb into victory; you resist from above, from the place where Christ has already triumphed. Therefore, being seated with Christ means your life is no longer defined by distance, fear, or spiritual striving, but by nearness, confidence, and participation in His authority, for “*your life is hidden with Christ in God*” (Colossians 3:3), and God has

“raised us up together, and made us sit together in the heavenly places in Christ Jesus” (Ephesians 2:6).

MORE THAN A CONQUEROR

You are more than a conqueror. Scripture says, *“in all these things we are more than conquerors through Him who loved us”* (Romans 8:37). Paul’s phrase points to overwhelming victory. This is why Scripture can also say, *“thanks be to God, who gives us the victory through our Lord Jesus Christ”* (1 Corinthians 15:57).

This victory is not rooted in the believer’s strength of will, but in Christ’s triumph and love. Paul says *“in all these things,”* meaning that tribulation, distress, persecution, famine, nakedness, peril, and sword do not have the final word over the child of God. The believer is carried through it in the victory of the One who loved him.

To be more than a conqueror is to stand in a victory already secured, to resist from Christ’s seated authority, and to interpret every battle through the finished work of Christ. Scripture says, *“this is the victory that has overcome the world—our faith”* (1 John 5:4), and *“they overcame him by the blood of the Lamb and by the word of their testimony”* (Revelation 12:11).

CONCLUSION

The New Testament does not command the believer to become something God has not already made true; it calls him to walk in the identity established in Christ. *“For you died, and your life is hidden with Christ in God”* (Colossians 3:3). The Christian life, then, is not

the pursuit of a new name, but the practice of living from the name already given.

In Christ, you are accepted, justified, complete, dead to sin, sanctified, God's temple, sealed with the Holy Spirit, a royal priesthood, an heir of God, seated with Christ, and more than a conqueror. These are not motivational phrases or hopeful aspirations; they are covenant realities secured by the finished work of Jesus.

Because this identity is settled, the believer's confession must learn to agree with it, especially in moments of weakness. Failure may need to be named honestly, but it must never be allowed to rename the one who is in Christ.

The next chapter turns to that practical question: when we sin, how do we speak in a way that agrees with the New Covenant rather than returning to the vocabulary of the Old Man?

REFLECTION QUESTIONS

1. Which identity statement in this chapter is hardest for you to believe personally?
2. How would your prayers change if you consistently approached God as accepted, adopted, justified, and seated with Christ?
3. Where have you been trying to earn what Christ has already given?
4. Which identity truth should become part of your regular confession?

6: WHEN WE SIN?

What is the right confession for the believer in the aftermath of sin and failure? The question matters because the words chosen in that moment will either lead the heart back into the light of the New Covenant or pull the conscience back beneath the shadow of the old.

In the aftermath of sin, the flesh wants hiding, and the accuser wants self-condemnation, but the Spirit of truth calls you into honest agreement.

The flesh whispers, “Cover it. Manage it. Pretend it didn’t happen.” The accuser shouts, “You are what you did. You have fallen back. You are unworthy.”

The Holy Spirit does neither. He does not minimize sin, nor does He weaponize it. He brings you into the light with clarity and hope, because light is where cleansing happens: *“If we walk in the light... the blood of Jesus Christ His Son cleanses us from all sin”* (1 John 1:7).

EXAMPLES OF NEW COVENANT CONFESSION

“Such were some of you. But you were washed, but you were sanctified, but you were justified” (1 Corinthians 6:11).

When Paul corrects the Corinthian Church, he does not instruct them to confess, “We are sinners.” Instead, he reminds them of who

they are. The wrongdoing is acknowledged, “*such were some of you,*” without reclaiming the former state of sinner.

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9)

In 1 John 1:9, the object confessed is **sins** (*hamartias*), the plural form of *hamartia*. John does not instruct believers to confess, “I am unrighteous, I am a sinner,” but to confess the particular sins that have come into the light.

In Romans, *hamartia* is presented as a ruling power, a former master, and an old realm from which the believer has been delivered. Paul says, “*do not let sin reign in your mortal body*” (Romans 6:12), and “*sin shall not have dominion over you*” (Romans 6:14). In those places, sin (*hamartia*) is not a list of wrong deeds; it is the old dominion connected to Adam, death, condemnation, and slavery.

By contrast, **sins** (*hamartias*) in the plural points to the actual expressions of that failure: the thoughts, words, desires, and actions that miss God’s mark. These must be named honestly.

Under the old realm, a person could say, “*I have sins because I am in sin.*” In other words, sinful acts flowed out of an Adamic condition and a dominion where sin ruled. But the New Covenant reverses that logic for the believer: he may commit sins, but he is no longer *in sin* as his realm, master, or identity, because in Christ he has died to that realm (Romans 6:2, 6–7, 11).

Therefore, New Covenant confession makes a careful biblical distinction: ***hamartia***, sin in the singular, speaks of the old power, realm, and dominion that no longer reigns over the believer; ***hamartias***, sins in the plural, speaks of the real acts that must be brought into the light and confessed. We agree with God about the acts without agreeing with the accuser about our identity.

Even Peter's public failure demonstrates New Covenant confession without the sinner identity. Jesus foretells the denial, experiences the failure, yet restores Peter without requiring self-condemnation: "*Do you love Me?*" (John 21:15–17). Peter is not asked to confess, "I am disloyal," but to reaffirm love.

And when believers stumble, the New Testament points them to an Advocate, not to a ritual of self-condemnation: "*If anyone sins, we have an Advocate with the Father, Jesus Christ the righteous*" (1 John 2:1). The pathway back is honest agreement in the light, anchored in Christ's finished righteousness rather than in self-punishing words.

THE PATTERN OF SIN CONFESSION

Scripture gives the believer a clear pattern to follow when failure happens. In the New Covenant, the believer's words after sin should do three things: name the sin honestly, refuse the sinner-identity, and reaffirm union with Christ.

First, New Covenant confession names sins honestly. Sins must be acknowledged for what they are: acts, thoughts, or choices

that contradict God's life within us. We step into the light with honesty. The goal is clarity.

The object of confession is clearly stated: **sins** (*hamartias*), not self. *Hamartias* is the plural form used in 1 John 1:9, so confession is directed toward particular sins brought into the light, not toward a sinner-identity.

Honest agreement is the doorway back to peace: agreeing with God about what was wrong without yielding to the lie of who you are. Confession of sin is stepping out of darkness, naming the sin for what it is, and letting truth, not shame, guide your response.

Second, New Covenant confession rejects the identity of the sin. Scripture does not tell the believer to confess a sinner-identity; it tells him to confess his sins: "*If we confess our sins...*" (1 John 1:9).

And it does not leave him in shame; it invites him back into bold, family fellowship because "*there is therefore now no condemnation to those who are in Christ Jesus*" (Romans 8:1).

When sins are admitted, they are not personalized as identity. Paul makes this distinction carefully: "*If I do what I do not want, it is no longer I who do it, but sin that dwells in me*" (Romans 7:20).

In other words, Paul distinguishes between *the sin that must be judged* and *the self that has been joined to Christ*. The believer can say, "That was sin, and I confess it," without saying, "That is who I am." This does not weaken repentance; it strengthens it. True

repentance agrees with God about the wrong while also agreeing with God about the new creation. It names the deed without surrendering the identity Christ has secured.

This is the right identification. The believer refuses to say, “This is who I am,” because the Cross has already answered that question. “*Our old man was crucified with Him*” (Romans 6:6). Identity was settled at Calvary. Confession addresses behavior, not identity or position in Christ.

Third, New Covenant confession reaffirms union with Christ. Having named the sins and rejected its claim on identity, the believer stands again in what is true: “*He who is joined to the Lord is one spirit with Him*” (1 Corinthians 6:17).

Confession restores alignment, not status or standing with God. It brings the heart back into conscious agreement with righteousness. As believers, we say, “That action was inconsistent with who I am,” not, “That action defines who I am.”

Thus, biblical confession does not reopen a case God has already closed (Romans 8:1). It simply brings the tongue, the conscience, and the heart back into alignment with heaven’s settled verdict: forgiven, justified, and made new in Christ.

A SUGGESTED CONFESSION OF SIN

Father, in the name of Jesus, I come into the light without hiding and without self-condemnation. What I did was sin, and I agree with You about it. I do not excuse, minimize, or justify it.

THE NEW COVENANT REALITY

I refuse to let this failure rename me. Your Word says I have been washed, sanctified, and justified (1 Corinthians 6:11), and that there is now no condemnation to those who are in Christ Jesus (Romans 8:1).

So, I thank You that the blood of Jesus Christ cleanses me (1 John 1:7), and that You are faithful and just to forgive and to cleanse (1 John 1:9).

I repent, turning from this sin, and I turn back into agreement with who I am in Christ: Your beloved child, made righteous by grace, brought near by the blood, and invited to bold fellowship with You.

Strengthen me by Your Spirit to walk in the newness of life, and let my words, thoughts, and steps align with heaven's verdict. **Amen.**

REFLECTION QUESTIONS

1. How do you usually respond emotionally and verbally immediately after sin?
2. What is the difference between naming sin honestly and allowing sin to rename you?
3. Why does New Covenant confession restore alignment rather than status?
4. How can the suggested confession help you return to the light without self-condemnation?
5. What truth do you need to reaffirm most quickly after failure?

CONCLUSION AND SUMMARY

This book has sought to bring one central truth into focus: the New Covenant does not leave the believer suspended between two identities, two verdicts, or two ways of approaching God. In Christ, the old order has been fulfilled, the Old Man has been crucified, and a new creation has been brought forth by grace.

The believer is not a sinner trying to become accepted, forgiven, or near to God. He is a child of God brought near by the blood of Jesus, joined to Christ, declared righteous, indwelt by the Spirit, and taught to live from a finished covenant rather than from the shadow of the old.

Under the Old Covenant, sin was confronted, confessed, and covered through repeated sacrifices, yet the worshipper's conscience remained burdened by continual remembrance. The Law exposed guilt, demanded righteousness, and revealed the seriousness of sin, but it could not remove sin's dominion, cleanse the conscience fully, or create the new heart it required.

Where the Old Covenant could not provide a final answer to the deeper condition of sin, the New Covenant reveals Christ as the once-for-all sacrifice who has answered both the guilt of sins and the dominion of sin by His finished work.

Under the New Covenant, Christ has offered one sacrifice for sins forever, obtained eternal redemption, united the believer to

Himself, given righteousness as a gift, cleansed the conscience, opened access to the Father, brought the redeemed into sonship, and placed His Spirit within living hearts. What the Law could expose but never cure, Christ has answered fully in His blood, resurrection, and seated triumph.

Because the Cross was not only where Christ died but where the believer died with Him, the sinner as identity has reached its end. The Old Man was crucified with Christ; the New Man was created according to God in righteousness and holiness. Salvation is therefore not the improvement of Adamic identity, but the death of the old and the birth of the new in Christ.

Chapter 5 names the believer according to New Covenant identity: accepted in the Beloved, justified, complete in Him, dead to sin, sanctified, God's temple, sealed with the Holy Spirit, a royal priesthood, an heir of God, seated with Christ, and more than a conqueror. These are not motivational phrases or future hopes; they are covenant realities established by the finished work of Jesus.

Chapter 6 then applies these truths to the believer's response after failure. The New Testament distinction between *hamartia*, sin as the old ruling power or realm, and *hamartias*, sins as particular acts to be confessed, helps protect both honesty and identity. The believer names sins without returning to sin as master, realm, or self-definition.

Therefore, New Covenant confession is neither denial nor self-condemnation. It names sins honestly, rejects the accusation that

failure defines the believer, and reaffirms union with Christ. Confession restores alignment, not status; it brings the conscience back into the light of the finished work, where the blood of Jesus is already sufficient and the Father's welcome remains secure.

May you leave these pages with a steadier conscience, a clearer confession, and a deeper confidence that what God has accomplished in Christ is final, righteous, and enough. When you stumble, return to the light as one who belongs: name the sin, refuse the old identity, and stand again in what God has declared. The Cross has spoken. The blood has answered. The Son is seated. Therefore, live as one who has been made new.

MY PRAYER FOR YOU

Father, in the name of Jesus, I thank You for the finished work of the Cross and the resurrection life that now defines every believer who calls upon Your name. Thank You that, by the blood of the everlasting covenant, we stand before You not as sinners seeking identity, but as sons and daughters established in Christ.

Let this truth settle deeply into every reader's heart: the Old Man has been crucified with Christ, the new creation has risen with Him, and nothing can reverse what You have accomplished.

Open the eyes of their understanding so they may know the hope of Your calling, the riches of Your inheritance, and the greatness of Your power toward those who believe (Ephesians 1:18–19).

Drive out every lingering shadow of sin-consciousness by the light of Your Word, and let the blood of Jesus cleanse their conscience from guilt, shame, and accusation.

Teach them to walk in the light as those who already belong to You, enjoying the fellowship Your Spirit has secured and coming before Your throne with holy boldness, accepted in the Beloved.

Let their confession align with Your truth, their thoughts be renewed by Your Word, their hearts be anchored in grace, and their lives reflect the righteousness they have received.

Guard their minds from every lie that would pull them back into the vocabulary of the Old Man, and strengthen them to speak the language of the new creation with clarity, conviction, and joy.

May the peace of God guard their hearts and minds, the grace of the Lord Jesus Christ empower them to walk in their identity, and the love of the Father surround, sustain, and secure them.

May the fellowship of the Holy Spirit lead them into all truth, and may their lives become living testimonies of the finished work of Christ. **Amen.**

A SEVEN-DAY DEVOTIONAL

DAY 1: YOU ARE A NEW CREATION IN CHRIST

“Let us therefore come boldly to the throne of grace.”
(Hebrews 4:16)

“For by one offering He has perfected forever those who are being sanctified.” (Hebrews 10:14)

Boldness means frankness, confidence, and open access before God. You do not approach Him as a beggar but as a beloved child. You do not come trembling but trusting. You do not come hoping for acceptance but standing in it.

The finished work is not a doctrine; it is your dwelling place. You live in the righteousness of Christ. You stand in the grace of God. You walk in the power of the Spirit. You rest in the cleansing of the blood.

You are complete in Him. The Cross did not merely forgive the sinner; it ended him. It was God’s final judgment on Adamic identity: the sentence was carried out, the case closed, and the Old Man removed.

The resurrection did not merely inspire you to a better life; it birthed a New Man. It raised you as a saint to life in God, united to Christ, and named by heaven rather than by failure. The Spirit indwells you in the new creation, and that indwelling is not temporary. It is Covenant. It is permanent. And now you stand, fully accepted, fully forgiven, fully alive.

PRAYER:

Lord Jesus, thank You for the finished work. I stand in Your righteousness, rest in Your grace, and walk in Your victory. Let my life reflect the fullness of what You have accomplished.

DAY 2: BROUGHT NEAR BY THE BLOOD

“But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.” (Ephesians 2:13)

“Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus.” (Hebrews 10:19)

The New Covenant does not ask you to live as though you are still far off, waiting for one more sacrifice, one more apology, or one more season of improved performance before you can draw near. Paul says, *“But now.”* That phrase announces a changed reality. What once described you no longer governs you.

You were once far off, but in Christ you have been brought near by His blood. Nearness is not a feeling you must manufacture; it is a covenant position Christ has secured. The blood did not merely reduce the distance between you and God; it removed the barrier, opened the way, and placed you before the Father in the Son.

This means your access to God is not fragile. You do not enter the Father’s presence by the strength of your emotions or the purity of your recent record. You enter by the blood of Jesus. The same blood that secured your forgiveness also secured your approach, so boldness is not presumption; it is agreement with the finished work.

Today, refuse every thought that sends you back outside the veil. You are not standing at a distance, hoping to be noticed. You have been brought near. Come as one welcomed, speak as one accepted, and

rest as one whose access has been purchased forever by the blood of Christ.

PRAYER:

Father, thank You that I have been brought near by the blood of Jesus. Teach me to stop living as though I am far away, uncertain, or unwelcome. Let my heart come boldly to You, not because of my performance, but because Christ has opened the way. Train my conscience to rest in the nearness His blood has secured.

DAY 3: CONFESSION AS AGREEMENT, NOT ATONEMENT

***“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”
(1 John 1:9)***

Confession (*homologeō*) literally means "to say the same thing." It does not carry the idea of earning forgiveness. John is not teaching a ritual for regaining forgiveness; he is confronting false teachers who deny sin altogether.

God is “*faithful and just*” to forgive because the blood has satisfied justice. If forgiveness depended on the believer’s confession of sin, God would not be just in forgiving; He would be responding to your performance rather than to Christ’s sacrifice.

Confession clears the conscience, not the record. The record was cleared at the Cross. Confession restores awareness of fellowship, not the fact of fellowship. When you confess, you are not crawling back to God; you are agreeing with the truth that you never left His righteousness.

Confession is the honesty of the light, not the ritual of the Law.

PRAYER:

Father, thank You that confession is not atonement but agreement. Teach me to walk in the freedom of a conscience cleansed by the blood of Jesus.

DAY 4: PUTTING OFF THE OLD, PUTTING ON THE NEW

“that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts.” (Ephesians 4:22)

“and that you put on the new man which was created according to God, in true righteousness and holiness.” (Ephesians 4:24)

The Cross did not improve the Old Man; it brought him to an end. The New Covenant does not ask you to keep repairing the identity that died with Christ. It calls you to put off the old and put on the new.

To *put off* means to lay aside what no longer belongs to you: old labels, old accusations, old patterns of self-definition, and every name that came from Adam rather than Christ. You do not negotiate with the Old Man; you refuse to wear what the Cross has already judged.

To *put on* means to clothe your thinking, speech, and choices with the New Man created according to God in righteousness and holiness. Renewal happens as the mind learns to agree with what grace has already made true: you are not the person you used to be; you are alive to God in Christ.

PRAYER:

Father, teach me to lay aside every old label that no longer belongs to me. Renew my mind to agree with the New Man You have created

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in Christ. Let my thoughts, words, and choices be clothed with righteousness, holiness, and truth.

DAY 5: SPEAKING THE LANGUAGE OF THE NEW COVENANT AFTER SIN

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”
(1 John 1:9)

“There is therefore now no condemnation to those who are in Christ Jesus.” (Romans 8:1)

Chapter 6 asks what the believer should say in the aftermath of sin. In that moment, your words matter because they either bring your conscience back into the light of the New Covenant or pull it beneath the shadow of accusation.

New Covenant confession begins with honesty. You name the sin without hiding, excusing, or minimizing it. Confession is *homologeō*, to say the same thing, so you agree with God about what was wrong. But you do not let the sin speak the final word over who you are.

You confess sins, not a sinner-identity. You say, “That was sin,” but you do not say, “That is who I am.” The Cross has already settled the question of identity: *“our old man was crucified with Him”* (Romans 6:6), and the believer now stands washed, sanctified, and justified in Christ (1 Corinthians 6:11).

Then confession returns the heart to agreement with union. You reaffirm what remains true even after failure: you are in Christ, joined to the Lord, cleansed by His blood, and invited back into the

light without condemnation. Confession restores alignment, not status.

PRAYER:

Father, teach me to come into the light quickly and honestly. Help me name sin without letting sin rename me. Let my confession agree with Your truth, reject condemnation, and return my heart to the righteousness, cleansing, and union I have in Christ.

DAY 6: FELLOWSHIP THAT CANNOT BE BROKEN

“Truly our fellowship is with the Father and with His Son Jesus Christ.” (1 John 1:3)

“Let us draw near with a true heart in full assurance of faith.” (Hebrews 10:22)

Your relationship with God is secured by the new birth. Jesus’ language of being born *from above* reminds us that this life begins with God’s action, not ours. Fellowship is then lived out in the light through truth, honesty, and continual agreement with Him.

When a believer sins, the relationship is not broken; the conscience becomes clouded. Confession clears the cloud, not the covenant.

Fellowship is not fragile; it is the fruit of union. God does not withdraw from you when you fail; rather, shame and accusation tempt your conscience to pull back from Him. The blood restores your awareness of access, not the access itself.

PRAYER:

Father, thank You that my fellowship with You is secure. Clear my conscience, steady my heart, and let me walk in the joy of unbroken communion.

DAY 7: RESTING IN YOUR SEATED POSITION

“And raised us up together, and made us sit together in the heavenly places in Christ Jesus.” (Ephesians 2:6)

“For you died, and your life is hidden with Christ in God.” (Colossians 3:3)

The Christian life is lived from a place already secured in Christ. God has raised you with His Son and seated you with Him, which means your starting point is not distance, panic, or striving, but nearness, confidence, and rest.

To be seated with Christ is to share the posture of a finished work. He sat down because redemption was complete. In Him, you are no longer trying to climb into acceptance or fight your way into victory. You live from what the Cross has finished and from what the resurrection has established.

This seated position does not produce passivity; it produces steadiness. You still resist temptation, renew your mind, and walk in obedience, but you do so from above, not beneath. You do so as one whose life is hidden with Christ in God, sheltered from accusation and anchored in covenant security.

So today, refuse the language of frantic striving. Refuse the lie that you must earn what grace has already given. Sit where faith places you: in Christ, at rest before the Father, hidden in His Son, and strengthened to walk in the authority of a finished work.

From that place of rest, let your words, choices, and expectations align with heaven's verdict. You are not reaching for union; you are living from it.

From this seated place, you do not merely survive the battle; you stand as more than a conqueror through Him who loved you.

You are not begging for a place near God; you have been brought near in Christ. Therefore, stand firm, remain at peace, and walk today as one seated with the risen Lord.

PRAYER:

Father, thank You that in Christ I have been raised and seated with Him. Teach me to live from rest, resist from victory, and walk in the calm confidence of a finished work. Let my heart remain anchored in what You have accomplished, and my life reflect the peace of one hidden with Christ in God.

APPENDIX: GLOSSARY OF KEY BIBLICAL TERMS

This appendix gathers key Greek and Hebrew terms used in this book, along with several closely related terms that support the book's biblical argument. Most entries are given in their transliterated dictionary form, known as the lemma. When a specific biblical form or phrase is important to the argument, it is noted within the entry.

The purpose of this glossary is not to make the book technical, but to clarify important biblical ideas related to identity, forgiveness, righteousness, conscience, fellowship, confession, and victory in the New Covenant.

ananeoō — to be renewed. This word points to inward renewal, especially the renewing of the mind. In the book, it supports the call to let the mind come into agreement with the New Man created in Christ. Used in this book to show that transformation includes learning to think according to New Covenant identity.

aphesis — forgiveness, release, dismissal. This word presents forgiveness as the decisive sending away of guilt and obligation. In the New Covenant, forgiveness is not a temporary covering that must be repeatedly renewed, but the release secured by Christ's finished sacrifice. Used in this book to show that forgiveness is final release, not a fragile condition restored by repeated religious effort.

apolytrōsis — redemption, release by ransom. This term emphasizes liberation secured at a cost. In the New Covenant, the believer is not merely pardoned from guilt but purchased out of bondage, released from the old realm, and brought into belonging through the blood of Christ. Used in this book to explain redemption as blood-bought transfer from bondage into settled freedom in Christ.

apotithēmi — to put off, lay aside. This word is used for laying aside the Old Man and the old labels that no longer belong to the believer in Christ. It carries the picture of removing a garment that should no longer be worn. Used in this book to describe refusing Adamic identity, accusation, and old self-definitions that the Cross has judged.

arrabōn — pledge, guarantee, down payment. The Holy Spirit is God's covenant pledge that He will complete what He has promised in Christ. Used in this book to support assurance, sealing, and the believer's confidence that God secures what He begins.

charitoō and hypernikaō — to grace or highly favor, and to be more than conquerors. *Charitoō* supports the book's teaching that the believer is accepted in the Beloved by grace, not tolerated by effort. *Hypernikaō* supports the identity statement that believers are more than conquerors through Christ's love. Used in this book to connect acceptance and victory to New Covenant identity rather than to emotional confidence or recent performance.

diabolos — slanderer, accuser. This term highlights the enemy's work of accusation, especially his attempt to define believers by failure rather than by God's verdict in Christ. The New Covenant answers accusation with the blood of Jesus and the believer's settled identity in Him. Used in this book to expose the lie that the believer is what he did rather than what Christ has made him.

diathēkē — covenant, binding arrangement. This is the central word for the New Covenant, emphasizing an arrangement established by God rather than negotiated by man. In Christ's blood, God brought the old order to its appointed end and established a new relationship grounded in finished redemption. Used in this book to show that the believer now relates to God through a God-established covenant, not through self-made terms.

dikaioō — to justify, declare righteous. This courtroom term shows that God pronounces the believer righteous because of Christ's finished work. Justification is not probation or delayed judgment; it is God's favorable verdict over the believer in Christ. Related forms in the book include expressions such as "having been justified," "has been justified," and "the One who justifies." Used in this book to explain why the believer's status before God rests on God's verdict, not emotional confidence or recent performance.

dikaiosynē — righteousness. This word speaks of right standing before God and the quality of what is right according to His standard. In the New Covenant, righteousness is received in Christ as a gift, not produced by personal performance under the Law.

Used in this book to show that the believer's standing comes from Christ's righteousness rather than self-achieved obedience.

eis to diēnekes — forever, continually, unto perpetuity. This phrase describes the ongoing, uninterrupted effect of Christ's one sacrifice. It emphasizes that the New Covenant offering does not expire and does not need to be repeated. Used in this book to support the finality and continuing sufficiency of Christ's once-for-all sacrifice.

ekathisen — he sat down. This form is used in Hebrews to describe Christ taking His seat at the right hand of God after offering one sacrifice for sins. It signals completion, authority, and the finality of His priestly work. Used in this book to show that Christ's seated posture declares the work finished and the believer's standing secure.

en autō — in Him. This phrase expresses union and location in Christ. It shows that righteousness, acceptance, access, and identity are not detached blessings but realities received because the believer is placed in Christ. Used in this book to explain union with Christ as the location from which every New Covenant benefit is received.

endyō — to put on, clothe oneself. This word is used for putting on Christ and putting on the New Man. It pictures the believer wearing the reality God has provided rather than returning to old Adamic labels. Used in this book to describe living outwardly from the identity already given in Christ.

exousia — authority, delegated right. This word points to the believer's authority in Christ and participation in His victory over darkness. Used in this book to explain why the believer resists from Christ's finished victory rather than from fear or striving.

hagiazō — to sanctify, make holy, set apart. This word describes God claiming the believer for Himself and marking him as holy in Christ. Used in this book to show sanctification as belonging before it is behavior.

hamartia — sin, missing the mark. This word describes failure to align with God's will, nature, and standard. The book uses it to distinguish sinful acts from the believer's new identity: sin must be named honestly, but it does not have the authority to rename the one who is in Christ. Used in this book to keep confession truthful without turning sin into identity.

hamartias — sins, plural form. This form is important in 1 John 1:9 because the believer confesses sins, not a sinner-identity. It supports the book's distinction between naming sinful acts and allowing sin to rename the believer. Used in this book to make clear that confession addresses acts committed, not the believer's covenant identity.

homologeō — to confess, say the same thing. This word emphasizes agreement. In the context of confessing sin, it means agreeing with God about what is wrong without surrendering identity to the wrong. New Covenant confession brings the conscience into the light; it does not function as a new sacrifice for

forgiveness. Used in this book to define confession as agreement with God rather than self-condemnation or renewed atonement.

huiiothesia — adoption, placement as a son. This term refers to covenant family standing, not merely sentimental belonging. In Christ, every believer is brought into the Father's household with access, affection, security, and the settled standing of a son. Used in this book to show that believers approach God from sonship rather than distance, fear, or temporary acceptance.

kainē — new in quality, kind, or covenantal order. This word helps explain why the New Covenant is not merely the Old Covenant improved. It is a new order established in Christ's blood. Used in this book to show that the New Covenant is categorically different from the Old, not a repaired version of it.

klēronomia — inheritance, allotted possession. This term supports the book's discussion of heirship, sonship, and assurance in Christ. Used in this book to connect sonship with promised portion and covenant security.

klēronomos — heir, one who receives an appointed portion. In this book, heirship supports New Covenant identity and sonship in Chapter 5. Used in this book to show that believers live from family standing rather than from wages earned.

ktisis — creation. This word is used in 2 Corinthians 5:17 to describe the believer as a new creation in Christ. It stresses that salvation is not the repair of the old life, but the bringing forth of a new life by

God's creative act. Used in this book to support the claim that the believer is not repaired Adam but a newly created person in Christ.

ktizō — to create, bring into being. This word supports the book's distinction between repairing the Old Man and creating the New Man. The New Man is created according to God, not improved from Adam. Used in this book to show that new identity is God's creative act, not human self-improvement.

logizomai — to reckon, count, consider true. This word is used for bringing the mind into agreement with what God has declared. The believer is called to reckon himself dead to sin and alive to God because that is the reality established in Christ, not because it is always felt emotionally. Used in this book to show that faith learns to count God's verdict as true over feelings, memories, and accusations.

naos — inner sanctuary, temple. This word refers not to the outer courts but to the dwelling place of God's presence. Applied to the believer, it shows that the Holy Spirit does not merely visit; He indwells the redeemed as God's living temple. Used in this book to show that the believer's body and life are now the dwelling place of God's Spirit.

noēma — thought, mindset, settled conclusion. This term helps explain why renewed thinking shapes confession, conscience, and daily obedience. Used in this book to show that accusation often gains influence through inward agreement with a lie.

nous — mind, understanding. This term points to the inner faculty that must be renewed so the believer interprets life through New Covenant truth. Used in this book to connect renewed thinking with renewed confession.

palaïos anthrōpos — old man, former self. This phrase refers to the Adamic identity crucified with Christ. The Old Man is not the believer's deepest self after salvation; he is the former identity put to death at the Cross so that the new creation might live. Used in this book to show that "sinner" is not the believer's covenant identity after union with Christ.

palingenesia — regeneration, new birth. This word describes God bringing forth new life by His mercy and Spirit. Used in this book to support the claim that salvation brings a new life, not merely an improved old one.

parrēsia — boldness, frankness, confident access. This word describes freedom of speech and unhindered approach before God. Because of Christ's blood, the believer comes near not as an outsider hoping for mercy, but as a child received in the Son. Used in this book to show that New Covenant access produces confidence rather than distance.

poieō, ginomai, and genōmetha — to make, to become, and we might become. These terms support the book's explanation of 2 Corinthians 5:21. *Poieō* describes God's action in appointing Christ in relation to sin on our behalf. *Ginomai* speaks of coming into a new state or condition, and *genōmetha* is the specific form used in the

phrase that we might become the righteousness of God in Him. Used in this book to explain covenant exchange and the believer's real transition into righteous standing in Christ.

prosagōgē — access, approach, introduction. This word describes being brought into another's presence. Under the New Covenant, believers have been introduced into the Father's presence through Christ and live from open access rather than distance or uncertainty. Used in this book to explain that believers are brought near by Christ, not left outside trying to regain entry.

semikhah — laying on of hands for identification. This Old Covenant act helps contrast repeated animal sacrifices with Christ's once-for-all sacrifice. Used in this book to explain the Old Covenant pattern of substitution that pointed forward to Christ.

sphragizō — to seal, mark as owned. This word shows that God has marked believers as His own by giving them the Holy Spirit. The seal speaks of ownership, authenticity, security, and the assurance that the believer belongs to God. Used in this book to show that the believer's security rests on God's mark of ownership, not self-maintained worthiness.

suneidēsis — conscience, inward awareness. This word refers to the inner awareness by which a person senses guilt, peace, accusation, or confidence before God. The New Covenant cleanses the conscience so the believer can approach God without the constant burden of sin-consciousness. Used in this book to show

that Christ's blood not only answers guilt before God but also trains the believer's inward awareness toward peace.

suneidēsis hamartias — consciousness of sins. This phrase describes the recurring awareness of guilt under repeated Old Covenant sacrifices. Used in this book to contrast Old Covenant remembrance with the New Covenant cleansing of the conscience.

synestaurōmai — I have been crucified with. This form appears in the book's discussion of Galatians 2:20 and points to a past act with continuing effect. Used in this book to show that the believer's old identity was brought to the Cross with Christ and that the New Covenant life is lived from union with the risen Son.

teleioō — to perfect, bring to completion. This word does not mean the believer has no need to grow; it means Christ's sacrifice has brought the believer into full standing before God. What the Old Covenant could not complete, Christ has completed through His once-for-all offering. Used in this book to show that the believer's standing has been completed by Christ even while growth continues in daily life.

SMALL GROUP GUIDE

This guide is designed to help a small group walk through the message of this book without turning the book into a workbook. The goal is simple: participants read the assigned chapter ahead of time, gather for honest discussion, pray together, and practice speaking, praying, and living in agreement with the New Covenant reality Christ has already established.

HOW TO USE THIS GUIDE

The guide moves in six connected steps: identifying old identity language, understanding the limits of the Old Covenant, resting in the finished New Covenant, putting off the Old Man, embracing New Covenant identity, and practicing confession that names sin without surrendering identity. The group should see each session as part of one journey rather than six disconnected discussions.

- **Select a group leader before the first meeting:** Choose someone who will prepare ahead of time, guide the discussion, keep the group on track, and help the gathering move from conversation into prayer and practice.
- **Set the schedule:** Plan six main sessions, one for each chapter, and decide whether the group will also meet for an optional conclusion, prayer, and devotional follow-up.
- **Prepare personally:** Each participant should read the assigned chapter, mark one Scripture or statement that challenged old identity language, and come ready to share honestly and briefly.

- **Begin with welcome and prayer:** Open each gathering with a warm welcome, a short prayer, and one brief check-in question that helps people become present without taking over the session.
- **Name the session aim:** Before discussion begins, the leader should state the main truth for the session, so the group knows what they are moving toward.
- **Read the key Scripture aloud:** Let the group hear the Word together, pause briefly, and allow Scripture to set the tone before opinions or experiences are shared.
- **Use the questions as a guide:** The discussion questions are meant to shape conversation, not control it. Do not force every question if the group is already engaging the central truth well.
- **Keep the atmosphere safe and faith-filled:** Encourage honesty, protect confidentiality, avoid debate, and gently guide the group away from shame, accusation, or performance-based thinking and back toward Scripture and New Covenant truth.
- **End with practice:** Close each gathering with the New Covenant practice, prayer focus, and one simple step each person can carry into the week.
- **Follow up simply:** Between sessions, encourage prayer partners or brief check-ins, but keep follow-up light enough that people can sustain it.

SUGGESTED MEETING LENGTH

Each gathering is designed to last 60 to 75 minutes. The leader does not need to reteach the chapter; the goal is for the group to identify the key truth, discuss it honestly, pray together, and leave with one clear act of agreement to practice during the week.

Each session follows the same simple pattern: participants read the assigned chapter, hear the key Scripture, consider the key truth, respond to the opening question, discuss the questions, complete the New Covenant practice, and pray the prayer focus. This repeated order helps the leader guide the gathering without overexplaining and helps participants know what to expect each week.

SESSION 1: STOP CONFESSING THE OLD IDENTITY

Read: Chapter 1.

Key Scripture: 2 Corinthians 5:17; Romans 6:6; Revelation 12:10.

Key Truth: A believer must name sin honestly without allowing failure to rename the person Christ has made new.

Leader Cue: As the leader, listen for language that turns failure into identity. Help the group distinguish between confessing an act and confessing a name God no longer gives to the believer in Christ.

Opening Question: When you fail, what words do you most naturally use to describe yourself?

1. What is the difference between saying, “I sinned,” and saying, “I am a sinner”?
2. Where have you allowed accusation, shame, or habit to shape your confession more than Scripture?
3. How does the truth that the Old Man was crucified with Christ challenge the way you interpret failure?
4. What old phrase do you need to stop confessing, and what New Covenant phrase should replace it?

New Covenant Practice: During the week, write down one identity statement you tend to say after failure. Then rewrite it as a truthful confession that names the sin without surrendering your identity in Christ.

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Prayer Focus: Ask the Father to expose any agreement with accusation and to train your conscience to speak in agreement with His verdict in Christ.

SESSION 2: LEAVING THE SHADOW OF THE OLD COVENANT

Read: Chapter 2.

Key Scripture: Leviticus 17:11; Hebrews 10:1–4; 2 Corinthians 3:7–9.

Key Truth: The Old Covenant exposed sin and covered specific transgressions, but it could not change the worshipper's identity, cleanse the conscience fully, or finish the work Christ came to complete.

Leader Cue: As the leader, help participants see the Old Covenant as a God-given shadow that pointed forward to Christ, not as the believer's present way of relating to the Father.

Opening Question: Where do you still tend to approach God as though acceptance is temporary or must be regained?

1. What did repeated animal sacrifices teach about the seriousness of sin?
2. Why could the Old Covenant cover sin but not perfect the worshipper's conscience?
3. What Old Covenant patterns still show up in modern Christian prayer, especially after failure?
4. How does understanding the shadow help you value the substance found in Christ?

New Covenant Practice: Identify one way you still relate to God through distance, guilt, or repeated attempts to regain acceptance.

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Write one sentence that replaces that old posture with the truth that Christ has fulfilled the shadow.

Prayer Focus: Thank God that the Old Covenant shadows have served their purpose and that Christ has brought you into a better covenant secured by His blood.

SESSION 3: STANDING IN THE FINISHED NEW COVENANT

Read: Chapter 3.

Key Scripture: Hebrews 8:13; Hebrews 10:9–14; Hebrews 10:19–22.

Key Truth: The New Covenant is not the Old Covenant repaired; it is a new order established by Christ's once-for-all sacrifice, seated triumph, and continuing sufficiency.

Leader Cue: As the leader, keep the group focused on what Christ has finished before moving to personal application. Encourage thanksgiving before analysis, because the chapter is meant to settle confidence in the completed work.

Opening Question: Which New Covenant benefit named in this chapter most strengthens your confidence before God?

1. What does Christ's seated posture say about the completeness of His priestly work?
2. How does once-for-all redemption change the way you respond to guilt or accusation?
3. Why is union with Christ the location from which righteousness, access, adoption, and the Spirit are received?
4. Where do you still act as though something must be added to Christ's finished work?

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New Covenant Practice: Choose one New Covenant benefit from the chapter and begin prayer each day by thanking God for it as already secured in Christ before asking Him for anything else.

Prayer Focus: Thank Jesus for His once-for-all sacrifice and ask the Holy Spirit to anchor your conscience in the truth that the Son is seated because the work is finished.

SESSION 4: THE END OF THE SINNER

Read: Chapter 4.

Key Scripture: Galatians 2:20; Romans 6:6–7; Ephesians 4:22–24.

Key Truth: The Cross did not improve the Old Man; it brought the old identity to an end so the believer could live as a new creation in Christ.

Leader Cue: As the leader, help the group avoid turning this session into self-improvement. Keep the emphasis on death and resurrection, putting off what no longer belongs and putting on what grace has already provided.

Opening Question: What old label or self-description have you treated as normal even though the Cross has judged it?

1. What does it mean that the believer died with Christ?
2. Why is the Old Man to be put off rather than negotiated with or improved?
3. How does putting on the New Man affect your thoughts, speech, habits, and expectations?
4. What would repentance look like if you practiced it from new creation identity instead of self-condemnation?

New Covenant Practice: Write two columns. In the first, list old identity phrases you need to put off. In the second, write the New Man truth you will put on in place of each one.

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Prayer Focus: Ask the Father to renew your mind so you stop wearing what the Cross has removed and begin walking consciously in the New Man created according to God.

SESSION 5: LEARNING THE LANGUAGE OF NEW COVENANT IDENTITY

Read: Chapter 5.

Key Scripture: Ephesians 1:6; Romans 5:1; Colossians 2:10; Ephesians 2:6.

Key Truth: The New Testament names the believer according to Christ's finished work: accepted, justified, complete, sanctified, sealed, seated, and more than a conqueror.

Leader Cue: As the leader, invite participants to identify which identity statements are hardest to believe. Then guide them back to the Scriptures that give those names, not to emotions, memories, or recent performance.

Opening Question: Which identity statement in this chapter feels most natural to believe, and which one feels most difficult?

1. How would your prayers change if you consistently approached God as accepted in the Beloved?
2. Which identity truth directly answers a lie you have believed about yourself?
3. What is the difference between living for acceptance and living from acceptance?
4. How can the group help one another speak identity language that agrees with Scripture?

New Covenant Practice: Choose one identity statement from the chapter. Speak it aloud each day with its Scripture reference, and notice where your thoughts, prayers, or reactions resist it.

Prayer Focus: Ask the Holy Spirit to make Scripture's identity language stronger in you than shame, accusation, old habits, or emotional uncertainty.

SESSION 6: CONFESSING SIN WITHOUT RETURNING TO THE OLD NAME

Read: Chapter 6.

Key Scripture: 1 John 1:7–9; 1 John 2:1; Romans 8:1; 1 Corinthians 6:11.

Key Truth: New Covenant confession names sins honestly, rejects the sinner-identity, and reaffirms union with Christ.

Leader Cue: As the leader, help the group practice clear, honest confession without turning the discussion into shame. Keep returning to the pattern: name the sin, refuse the old identity, reaffirm union with Christ.

Opening Question: What usually happens in your thoughts and words immediately after you sin?

1. What is the difference between confessing sins and confessing a sinner-identity?
2. Why does confession restore alignment rather than status or standing with God?
3. How does the presence of Jesus as Advocate protect the believer from self-condemnation?
4. Which part of the suggested confession do you most need to make your own?

New Covenant Practice: Use the suggested confession from Chapter 6 during the week. Afterward, write one short sentence that

THE NEW COVENANT REALITY

names what was wrong and one sentence that reaffirms who you are in Christ.

Prayer Focus: Ask the Father to make your confession honest, clean, and covenant-shaped: no hiding, no excuse-making, no self-condemnation, and no return to the Old Man's name.

SMALL GROUP FOLLOW-UP ACTIVITIES

After the six sessions are complete, the group is invited to continue practicing the message in simple ways rather than allowing the study to end with discussion alone.

Participants may work through the seven-day devotional, pair up with a prayer partner for weekly encouragement, memorize one New Covenant identity Scripture, write a personal confession of truth, or share a brief testimony of how their language after failure has changed.

FOUR SIMPLE FOLLOW-THROUGH OPTIONS

- **Seven-Day Devotional:** Participants read one devotional each day and write one sentence of agreement with the New Covenant truth presented.
- **Prayer Partner Check-In:** Prayer partners meet or message once during the week to encourage one another in identity, confession, and confidence before God.
- **Identity Scripture Memorization:** Each participant chooses one Scripture from the study and speaks it daily until it becomes part of his or her inner language.
- **Confession Testimony:** At a future gathering, anyone who wishes may share how his or her words after failure have shifted from accusation to New Covenant agreement.

MOVING FORWARD AFTER THE GROUP ENDS

As the group concludes, participants are reminded that the purpose of this study was not merely to complete six sessions, answer questions, or discuss theological ideas.

The purpose was to help each person stand before the Father with greater confidence in the finished work of Christ, the reality of New Covenant identity, and the practice of confession that agrees with heaven's settled verdict.

Closing Group Prayer: Father, thank You for the New Covenant established by the blood of Jesus. Thank You that the Old Man has been crucified, the new creation has come, and our identity is settled in Christ. Teach us to name sin honestly without surrendering the name You have given us. Renew our minds, cleanse our consciences from accusation, and help our words, prayers, and daily choices agree with Your finished work. Let us live as children brought near, saints made new, and sons and daughters who walk in the light with confidence. In Jesus' name, **Amen.**

The study is finished, but the New Covenant reality continues. The Cross has spoken, the blood has answered, the Son is seated, and the believer is called to live from the name Christ has already given.

ABOUT THE AUTHOR

Thomas T. Hale is a teacher, former Academic Dean of the Christian Life School of Theology, former youth pastor, senior pastor, and church administrator whose work brings together the academic, the pastoral, and the deeply practical. With decades of ministry experience, he is known for making complex theological truths readable, teachable, and usable for everyday discipleship.

Thomas holds a B.A. in History from Arkansas State University, a Master of Theology from Christian Life School of Theology, and a Doctor of Divinity from Christian Life School of Theology. His training reflects his lifelong commitment to understanding Scripture in its historical depth and communicating it with clarity and pastoral warmth.

He continues to write, teach, and create resources that serve the Church while honoring both his own legacy and the influence of the teachers and mentors who have shaped his life.

Thomas makes his home on a peaceful property in London, Arkansas, surrounded by gardens, animals, and a pond, an environment where stewardship and theology meet, and where faith continues to grow in steady, grounded ways. For more information about his work and other resources, visit www.thomasthale.com.

THE NEW COVENANT REALITY

What if the Cross did more than make forgiveness possible, what if it finished it?

Many believers love God sincerely, yet live under a quiet weight: sin-consciousness, repeated self-condemning prayers, and the feeling that their standing with God rises and falls with every failure.

In *The New Covenant Reality*, Thomas Hale invites you to step out of an Old Covenant mindset and into the settled freedom of the New Covenant, where Christ offered one sacrifice for sins forever, sat down, and secured a new identity that cannot be undone.

With clear Scripture, pastoral warmth, and practical guidance for confession and spiritual language, this book helps you distinguish between confessing sins and confessing a sinner-identity. You will learn New Covenant truth, and speak in agreement with heaven's verdict: washed, sanctified, justified, accepted, and complete in Christ. This message will draw you back to your true identity established in Christ.

- Understand the difference between the Old Covenant posture of performance and the New Covenant reality of completion
- Learn a biblical pattern for confession that restores clarity, peace, and fellowship
- Adopt New Covenant language that strengthens faith and aligns your heart with Scripture
- Rest in the finished work of Christ and live from your New Covenant identity