



IDENTITY IN
CHRIST:
Finding
Security
and
Freedom
in a
World
of Fragile
Identities

*A BIBLICAL GUIDE TO
LIVING FROM THE IDENTITY
CHRIST HAS ALREADY GIVEN YOU.*

BY LORA ZIEBRO

IDENTITY IN CHRIST:
Finding Security and Freedom in a World of Fragile Identities

**A biblical guide to living from the identity
Christ has already given you.**

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I know this woman.

She has five children. She is a good mother. Her marriage is strong and joyful. When frustration rises, she responds with patience. She prays with her children. She is disciplined with her health, careful in her decisions, faithful in Scripture, and intentional about living well before the Lord.

I also know another woman.

She also has five children. But many days she does not feel like the best mother or wife. She sometimes raises her voice. She loses her temper. She overeats. She skips the gym. She struggles to make wise decisions. Her Bible may remain closed for days. She wrestles, quietly, persistently, with living faithfully before God.

I know both women well.

They are both me.

I know my story is not unique. This quiet struggle lives in many of us as believers. Many of us find these two versions existing side by side as we try to live faithfully before the Lord in the lives we have been given, whether that is in our homes, our work, our relationships, or any of the responsibilities entrusted to us.

Furthermore, while many of the examples I use reflect my own life as a wife and mother, the deeper reality we are exploring is not limited to those roles. Scripture speaks to every woman who belongs to Christ, married or unmarried, with children or without, in seasons of building a family or in seasons of quiet faithfulness that may never look like the life she once imagined. The identity Christ gives does not depend on the roles we occupy in any particular season. It belongs equally to every daughter of God.

Scripture is not surprised by this division either. The Bible is interwoven with contrasts - between the flesh and the Spirit, between the foolish and the wise. As women, we are given a particularly vivid contrast in Proverbs 14:1: *“The wise woman builds her house, but the foolish pulls it down with her hands.”*¹ The tension between flesh and Spirit is at the heart of Romans 7:19: *“For I do not do the good I want, but the evil I do not want is what I keep on doing.”* Paul himself wrestles with two competing inclinations within him, each seeking to rule his heart and mind.

The Weight We Carry

We have so many roles we must account for as women. This often leads us exhausted and stretched beyond what God has called us to be. As moms and wives, we are faced with tremendous responsibilities and give so much to those around us that we often find ourselves

¹ Nasb

feeling empty and unable to meet every demand put before us. And the truth is, we aren't meant to. It is often us who put the demands upon ourselves, seeking to find our identity, validation, and worth in what we do instead of *whose* we are. And being in that place, where our cup is so empty, and we are trying so hard to be everything for everyone, we can forget the beauty of our journey and what really matters.

Consider what current research reveals about the pressures women face:

Time and Guilt

- One in five women says taking even one hour for themselves makes them feel selfish or guilty.²
- Married women are more than twice as likely to have less than ten minutes a day to themselves.³
- One out of four mothers with a single child reports having less than ten minutes a day to care for their own needs.⁴

Mental Load and Emotional Weight

- Seventy-one percent of mothers report feeling mentally overloaded, with one-third experiencing anxiety.⁵
- Seventy-three percent of women say they regularly carry stress for friends and family, often for hours each day.⁶

Impossible Ideals

- Eighty percent of women face pressure to be both deeply involved parents *and* successful professionals.⁷
- And even within Christian spaces, many women experience the pressure toward perfection- to be holier, calmer, more faithful - where striving replaces receiving grace.⁸

Beauty and Identity

Beauty is another powerful place where many women experience pressure surrounding their identity. Modern culture often treats appearance as a measure of value, desirability, and even personal worth. From advertising and social media to entertainment and fashion, women are

² <https://www.ipsos.com/en-us/80-women-recognize-value-self-nurture-yet-few-care-selves-they-care-others?>

³ Ibid, others' stories, that we too have similar moments to those we envy, not realizing that someone sees our feed and feels the same envy we feel.

⁴ Ibid.

⁵ <https://www.theguardian.com/lifeandstyle/2026/jan/28/how-bad-is-maternal-health-in-europe-and-how-can-we-fix-it?>

⁶ <https://nypost.com/2025/05/22/lifestyle/younger-women-face-more-daily-stress-than-older-generations/>

⁷ <https://www.pewresearch.org/social-trends/2017/12/05/americans-see-different-expectations-for-men-and-women/>

⁸ <https://momsinprayer.org/the-identity-crisis-of-perfectionism/>

repeatedly told, implicitly and explicitly, that beauty is something they must achieve in order to be seen, valued, or admired.

Research reflects how deeply this pressure affects women. Studies have shown that a majority of women report dissatisfaction with their physical appearance, even when they are perceived positively by others. In one global survey, more than 70 percent of women reported feeling pressure to meet unrealistic beauty standards, often shaped by media images that do not reflect ordinary life.⁹ Other studies show that a significant percentage of children begin to worry about their appearance very early in childhood, with media playing a significant role in shaping how they think about appearance.¹⁰ Another study found that 40-60% of girls report worrying about their body or weight during elementary school.¹¹

These pressures quietly shape how many women come to understand themselves. Beauty becomes something to chase, protect, or measure ourselves against. Yet when identity is rooted in appearance, it becomes fragile because beauty, as the world defines it, is always changing, always competing, and always fading.

Scripture offers something far more stable. While the Bible never dismisses beauty, it consistently redirects our understanding of it. True beauty, according to Scripture, is not merely external but flows from a life shaped by wisdom, faith, and devotion to God (Proverbs 31:30; 1 Peter 3:3-4). When identity is anchored in Christ rather than appearance, beauty is no longer something we must strive to secure. Instead, it becomes the natural expression of a life aligned with truth.

In fact, beauty was part of God's design from the beginning. The created world itself reflects His glory, harmony, and order. When our identity is rooted in Christ, beauty is rightly understood and becomes something that flows from a life aligned with truth.

In this way, *beauty is not something Scripture dismisses; it is something Scripture redeems.*

Take a moment and let that sit with you. Which of those pressures felt most familiar? If any of this felt familiar, you're not alone. Many of us are living under expectations that were never meant to define us.

And women, we live in an Instagram world. Social media shows us a type of life that is unattainable and yet impresses value and self-worth in obtaining it. We seem to forget, as we look at others' social media feeds or hear other people's stories, that we too have similar moments to those we look at with envy, not realizing that someone sees our feed and feels that same envy we have for others. This is why we need to remember that, like our own

⁹ <https://www.dove.com/us/en/campaigns/purpose/global-state-of-beauty.html>

¹⁰

<https://www.common sense media.org/press-releases/new-report-by-common-sense-media-reveals-kids-body-image-develops-as-early-as-five-and-media-and-parents>

¹¹ <https://now.org/now-foundation/love-your-body/love-your-body-whats-it-all-about/get-the-facts/>

stories, everyone else's posts are mere moments from their lives. And we are watching those moments somehow forgetting that what we see is not their full life. None of it is the whole picture. Much of that world is an illusion designed to keep us removed and distracted from what truly matters and is worthy of our time and energy.

It is no wonder that women struggle with their identity, and it becomes fragile...much of it is built on illusion and performance. But building our lives in this way is like building our house on sand. And this is why defining our identity as women by the world's standards can at times be crippling. Perhaps not when things are running smoothly, and we feel like we have it all together, in those times, we may not sense the weight we hold on our shoulders. But when things begin to crack, when life begins to go in a direction we didn't expect, when we can't look at those around us without feeling some level of envy or even contempt, when the world we thought we would have pivots, then we see the weight of all we have been carrying and how our hopes and self worth were defined through them and by them. It is then that we realize we were not meant to be defined by something so fragile.

THE GOSPEL AND IDENTITY

This is where the gospel speaks into your life, and where everything turns.

The gospel does not ask you to manage your identity; it gives you one. Christian identity is not built in or constructed by your performance; instead, it is given to you, freely, through grace, by the finished work of Christ. Paul writes in Col 1:13, “*He has delivered us from the domain of darkness and transferred us to the kingdom of His beloved Son.*” Paul here is speaking of a positional change in our being. This makes identity more than a mere idea but an act already accomplished. To understand Christian hope, we must grasp what has already happened to us as believers. When Scripture says, “*Christ in you, the hope of glory,*” it is not pointing you inward to your strength, but outward to Christ’s finished work.

People always talk about identity, and when they do, they usually mean how we see ourselves, our roles, abilities, successes, or failures. That is certainly how society defines it. Philosophically speaking, identity is not about how we feel or what we do; *it is something profoundly deeper.* Identity is ontological and deals with the nature of being. In other words, identity is not about what we do but about what we are, in a metaphysical sense. And as believers, what we are, our “whatness” is positional; we stand in Christ’s righteousness, not our own. And this matters because anything built on feelings, performance, or circumstances will always be fragile. But Scripture wants you to know you stand *in* Christ’s identity, on a Rock, a Fortress, a Strong Tower that can never be moved. As a Christian, your identity is fixed and stable because it rests on One who does not change.

Christianity proclaims that our truest identity is not something we build, discover, or maintain. Instead, it is something we receive as part of our being. Scripture speaks in the language of gifting. Ephesians 2:9 reminds us that salvation, *our new identity*, is a gift of God, not of works, so no man can boast.

It is for that reason Scripture does not ground our hope in the idea that we are “enough” in ourselves, or “good enough,” or that we must learn to “love ourselves.” Instead, the Gospel message and our identity in Christ describe what God has done and its complete fulfillment. In this way, the Christian life does not begin with self-definition, but with divine action.

Furthermore, in Christ’s economy, our life has redemptive ends. God stands as the redeemer over our stories, bringing wholeness and peace over every moment. Giving us more than what the fragile identity of the world can offer.

For this reason, Scripture is not filled with metaphors for positive thinking through the lens of the world’s psychological gospel, nor does it invite us into a works-based righteousness. Neither has the power to save or to transform the human heart. Instead, Scripture calls us to anchor our identity in Christ. It is in Christ that we find our wholeness.

OUR STANDING BEFORE GOD

Theologically, our righteousness is judicial, meaning that Jesus stands in our place and we are covered in His righteousness. In other words, God does not declare us righteous because we have achieved righteousness ourselves, but because Christ's righteousness is counted to us. Since our righteousness is not our own, we cannot earn it or lose it. *As we are found in Him*, then whatever comes before us, even if our choices bring failure, shame, and guilt, the righteousness of Christ is our standing before God. It overwhelms us as our advocate and the place where we go to find a way forward. In this way, we are not loved more by God when we do well, nor less when we fail... we are loved in Christ perfectly, so Christ is the balm over us, speaking grace and peace.

In this way, when Scripture says in Colossians 3:3, "For you have died, and your life is hidden with Christ in God," it is not describing a mindset or an inner feeling. It is telling us that we have a new life and are safe in Christ.

What would it change within you if you could grasp this truth today?

Many of us live as though identity must be protected through effort; *we think that by doing enough, being enough, or managing enough, then we are good enough*. But that is a burden that will always collapse under pressure, as it cannot sustain the whole of our real life. Scripture is clear that our identity is now anchored outside of our performance, outside of our emotional stability, outside of our possessions, outside of our looks, outside of our belonging or acceptance to a particular group, outside of our home, outside of our ability to hold everything together. This is precisely why hope exists and also why we are called to rejoice in every circumstance, not because every circumstance is good, but because Christ is present and sovereign in them. Hope, therefore, is the confidence that who we are is already secure, both positionally and eternally.

Furthermore, because you belong to Christ, *you are already loved*, not in a fragile surface sense, but in a deep completion.

And as a result, while circumstances functionally have the ability to overcome us, they are yet powerless to do so. It is precisely this place where Christian victory lies, and how you see stories that can't make sense outside of the working of Christ upholding the believer. So much of scripture and our lived lives are filled with Hagar moments, when the world and what comes upon us seems like it is trying to break us, and yet like Hagar, we are steadied and realize that Jehovah el Roi - the God who sees, is with us...the God who sees you is present in your story, especially when things are darkest. Especially then, my friend.

And yet, even knowing this, even knowing that Christ upholds us in our darkest moments, we often turn back to measuring ourselves by fragile standards. And one of the places this shows up most clearly is in how we read Scripture itself.

UNDERSTANDING THE VIRTUOUS WOMAN

Have you ever felt discouraged by Proverbs 31 instead of encouraged? I love the Proverbs 31 woman, but I think we sometimes read her in a way Scripture never intended. We often imagine her as though she were a single historical woman whose life we are meant to replicate exactly, but Proverbs 31 is wisdom poetry, not a biography. The passage does not present a standard we must achieve in order to have value; it is a poetic portrait that shows what a life shaped by wisdom looks like over time.

What we often see instead is something like an Instagram version of who she is. But the passage itself is not presenting the minute-by-minute reality of someone's life. It shows us her excellence, not her exhaustion; her direction, not her failures. This is because Proverbs 31 is meant to show us an orientation toward God, not uninterrupted success. It does not list her failures or struggles, not because they didn't exist, but because they aren't the point. The text is showing us the direction of a life shaped by wisdom, not what every moment felt like.

In that sense, she is not more human than we are; she is profoundly human. She represents what a faithful life looks like in its fullness. And that means the life she represents, like ours, unfolds through ordinary limits, weariness, and imperfection. She felt what we felt, had the same fears, prayed the same prayers.

We are *meant* to find ourselves in her story as we live lives shaped by the same faith. Not in perfection, because the point was never perfection, but as the culmination of thousands of small moments over the course of our full life, as we move in faith, trusting God in our own lives. Trusting Him with our family, our dreams and hopes, trusting Him when He says no to our prayers or pivots away from our dreams, trusting Him when we are confused by what He has permitted, or when He allows things that take our breath away.

In all those moments, we are becoming more like Him, not less. And this is the excellence that Proverbs 31 is meant to point toward.

Our beauty, our value, our worth, Christ wants us to find it in Him. He is the only place where we can do so safely or see ourselves rightly. He is the only one who can help us to bring balance to our failures and beauty from ashes. And I think that's the deeper wisdom and true point of Proverbs 31.

The passage doesn't list those moments not because they aren't present, but because in Christ, our failures are washed away, and whatever goodness is found in us belongs ultimately to Him. *And in that place*, we can see the perfection. The failures that mark every real life exist in this story of faith; they are all present, yet they are not what defines it. In this passage, and in our lives, Christ is greater!

And that is true for every believer.

Christ is greater than all those moments you have already had or will have, when you have wept before Him, in confusion, shame, guilt, fear, exhaustion, doubt, repentance...when life became

messy and perhaps even a little ugly. *He is greater.* And this is how every daughter of Christ, over the course of her life, reflects the wisdom Proverbs 31 describes.

And even more so why Christ in us *is* the hope of glory.

WHAT IS HOPE?

Biblical hope is fundamentally different from the secular understanding of hope. In many ways, the word itself functions as an equivocation in terms. Meaning that we often use the same word, *hope*, to mean very different things. The Greek word for hope, *elpis*, does not mean wishful thinking, emotional optimism, or “hoping for the best.” Instead, it means to look forward with confidence to that which is certain. It rests on objective reality rather than subjective feeling.

In Hebrews 6:17-19 the author writes: “*In the same way God, desiring even more to demonstrate to the heirs of the promise the fact that His purpose is unchangeable, confirmed it with an oath, so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to hold firmly to the hope set before us. This hope we have as an anchor of the soul, a hope both sure and reliable and one which enters within the veil.*”¹²

Here, hope is grounded on two unchangeable things: God’s promise and His oath. Theologically speaking, hope is therefore anchored outside of the self. That is why the author immediately adds the metaphor using an *anchor*. An anchor does not stabilize the ship because the ship is strong. It stabilizes the ship because it is fastened to something immovable. The purpose of the metaphor is to show the certainty by which we are secured in Christ.

This meaning is often lost in the way our culture speaks about hope. The word functions as an equivocation in terms, contrasting wishful thinking with certainty. Those are entirely different things. Secular hope *may* happen; it merely wishes something to be so. It rests on possibility and may or may not correspond to objective reality. Biblical hope, by contrast, *will certainly* happen because it is grounded in objective truth and on the character of God, who has ordained it from eternity. For this reason, Scripture calls believers to rejoice in every circumstance.

Furthermore, as we are told in verse 20, this hope is “*one which enters within the veil.*” Here we see that hope is not merely a thing, but a person, for the one who has entered behind the veil is Jesus, our forerunner and high priest.

¹² Ibid.

HOPE'S ORIGIN

And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.”¹³

-Genesis 3:8

What is interesting about hope is where it first began. The first place hope enters man's world is at the worst moment in human history - the Fall. Hope was born in response to, and as a counter to, what had happened to us. The Fall brought ruin upon humanity and severed our relationship to God.

Yet in that moment, when man was without hope, and God was fully justified in His judgment, we see something truly remarkable: God walking in the cool of the day to meet Adam. Have you ever thought about that before?

I find the language of Genesis 3:8 incredibly beautiful. The imagery suggests a kind of steadiness and peace. God is walking towards our need and desperation. And yet He is steady. In the greatest, universe-altering event, outside of creation and redemption, God moves toward man.

This is the heart of the Gospel.

We see Adam and his wife hiding from God, yet, as we understand from the following verses, God's posture is redemptive. God will enter into man's story in a way that begins our restoration. Grace will be before Him, redemption and mercy will go with Him. And love stands ready as a promise. He will cover man when man cannot cover himself. He will walk alongside him as his protector in a way that anticipates the day Christ Himself would walk the earth.

In this moment, judgment is not the only word spoken over humanity; grace has entered the story.

What follows in this chapter is the promise theologians call the *Protoevangelium*, the first announcement of the Gospel, when God declares that the seed of the woman will one day crush the serpent.

To understand our identity rightly, we must understand this: hope was born at the very moment humanity lost everything.

It invites us to see the beauty of the Redeemer who calls to humanity in our darkest hours, so that we may know He is faithful and good.

This is our heritage as believers.

It is our identity.

¹³ NASB

WHO YOU ARE IN CHRIST

Have you ever paused to consider what Scripture actually says about your identity in Christ? While the world asks you to build an identity, Scripture declares the one you have already been given. Because of Jesus, you are now:

1. What God Has Done For You (Your standing before God)

Justified – declared righteous before God (Romans 5:1)
Forgiven – sins removed, not merely overlooked (Ephesians 1:7; Colossians 2:13)
Reconciled – hostility removed, peace restored (Romans 5:10; 2 Corinthians 5:18)
Accepted / Beloved – genuinely received, not merely tolerated (Ephesians 1:6)
Not condemned – judgment already satisfied (Romans 8:1)
Redeemed – bought out of bondage (Galatians 3:13; 1 Peter 1:18–19)
Delivered from darkness – transferred, not wandering (Colossians 1:13)
Free from the law’s condemnation (Romans 7:6; Galatians 5:1)
Dead to sin’s mastery – not sinless yet no longer enslaved (Romans 6:6–14)
Clothed in Christ’s righteousness (2 Corinthians 5:21; Isaiah 61:10)
Sanctified – set apart as God’s own (1 Corinthians 1:2; Hebrews 10:10)
Made holy – by Christ’s work, not our effort (Hebrews 10:14)

2. Who You Now Are (Your identity through union with Christ)

In Christ – our primary location and identity (2 Corinthians 5:17)
New creation – not improved, but made new (2 Corinthians 5:17)
Children of God – relational identity, not metaphorical (John 1:12; Romans 8:15–16)
Sons and daughters – heirs with full standing (Galatians 4:4–7)
Heirs of God, co-heirs with Christ (Romans 8:17)
Known by God – not anonymous or overlooked (Galatians 4:9)
Crucified with Christ – old self judged (Galatians 2:20)
Raised with Christ – sharing resurrection life (Colossians 2:12; 3:1)
Hidden with Christ in God – secure and untouchable (Colossians 3:3)
Seated with Christ in the heavenly places – already positioned (Ephesians 2:6)
United to Christ, having one spirit with Him (1 Corinthians 6:17)
God’s workmanship – intentionally formed (Ephesians 2:10)
Chosen people and precious in God’s sight (1 Peter 2:4–5)
A royal priesthood – access and dignity (1 Peter 2:9)
Citizens of heaven – true homeland (Philippians 3:20)
Members of God’s household (Ephesians 2:19)

3. Your Security and Future Hope (What cannot be taken from you)

Sealed with the Holy Spirit (Ephesians 1:13–14)

Kept by God's power (1 Peter 1:5)

Given eternal life – already begun (John 10:28; 1 John 5:11)

Guaranteed resurrection (Romans 8:11)

Glorified – spoken as certain (Romans 8:30)

Christ in us, the hope of glory (Colossians 1:27)

Anchored in God's promise and oath (Hebrews 6:17–19)

Waiting for what is certain, not uncertain (Romans 8:24–25)

These truths describe our standing before God, not the perfection of our daily experience. The Christian life is the lifelong process of learning to live from what God has already declared to be true about us. Your identity in Christ does not depend on how you feel, how well you perform, or how steady your circumstances are. It rests on the finished work of Christ on your behalf. Now listen to how Scripture speaks to those who belong to Christ. Romans 8:31-39 says:

What then shall we say to these things? If God *is* for us, who *is* against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? Who will bring charges against God's elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, but rather, was raised, who is at the right hand of God, who also intercedes for us. Who will separate us from the love of Christ? *Will* tribulation, or trouble, or persecution, or famine, or nakedness, or danger, or sword? Just as it is written: "For you sake we are killed all day long; we were regarded as sheep to be slaughtered."

But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord.¹⁴

This is the language of certainty, and it is precisely what Scripture means by biblical hope. Nothing can undo who you are in Christ. Nothing can overturn what God has already declared over you. That is what it means to belong to Christ, and why you no longer have to live for what is fleeting. Think about all those things God says about who you are now, and how radically different they are from the world's identity system. These are not fragile; they are enduring and eternal.

It is clear from Scripture that God wants us to understand the extent to which we are new creatures and, by this, to also know the security we now have in Him. We are meant to be transformed by these truths and move forward from them, no longer enslaved by the systems of this world.

¹⁴ NASB

PRACTICING WHAT IS ALREADY TRUE

If these things are true, if our identity is truly secured in Christ, then the natural question becomes: how do we live from that reality in everyday life?

Understanding our identity in Christ is not meant to remain an abstract theological idea. It is something we return to repeatedly as we move through our ordinary lives. Because we still live in a fallen world and carry the remnants of our old patterns, we often drift back into living as though our worth must be proven, protected, or maintained.

However, returning to truth is not complicated, but it does require intentional attention. One helpful way to think about this process is through four simple movements: recognize, repent, return, and reorient.

Recognition

The first step is simply noticing.

Often, the places where our identity has quietly shifted are not dramatic. They develop slowly, almost invisibly, until something fragile begins carrying the weight of who we believe ourselves to be.

It may be helpful to pause and consider a few questions honestly.

1. Where in your life have you been asking something fragile to carry the weight of your identity?
2. When you are tired, discouraged, or feel that you have failed, what most often shapes the way you see yourself? Is it comparison? Productivity? The approval of others? Control? Appearance? The expectation that you must always be “the strong one”?
3. What feels most fragile right now?

Recognition is not meant to produce shame. It simply brings into the light the places where we may have begun leaning on something that was never meant to hold or define us.

Repentance

Once we see these places clearly, Scripture invites us to bring them honestly before God.

Repentance, in its simplest sense, means turning back. It is the humble acknowledgment that we have allowed something other than Christ to shape our sense of worth, security, or identity.

This is not a moment for harsh self-condemnation. It is a moment for honesty.

We confess the ways we have looked elsewhere for what only Christ can provide. We release the fragile things we have been clinging to. And we ask the Lord to forgive us and restore our perspective so that it aligns with Christ again.

Return

After repentance comes return.

When the fragile places in our lives are exposed, we tend to move instinctively in certain directions. Sometimes we turn inward, toward self-criticism, endless self-analysis, or attempts to fix ourselves through greater effort. Other times, we numb ourselves or simply avoid the discomfort. But the gospel invites a different movement: return.

Return to what is already true.

Return to the reality that your life is “hidden with Christ in God” (Colossians 3:3). Return to the finished work of Christ that established your identity long before your present circumstances appeared. Return to the grace that already covers you.

We are not returning to something we must achieve. We are returning to something that has already been secured.

Reorientation

Finally, we begin to reorient our lives from that place of truth. This does not mean perfection. It means posture. Instead of asking, *How do I become worthy?* We begin asking a different question:

1. What might begin to change, not in perfection, but in posture, if you truly lived from your identity in Christ rather than continually striving toward one?
2. How might that reshape your inner dialogue?
3. How might it change the way you respond to failure?
4. How might it influence your parenting, your marriage, or the way you speak to yourself when you feel discouraged?

Reorientation is the slow work of allowing truth to reshape the direction of our lives. It is the daily practice of remembering that we are not striving toward an identity, but living from one already given to us in Christ.

And every time we forget, as we inevitably will, we simply begin again:

Recognize.

Repent.

Return.

Reorient.

This rhythm becomes one of the quiet ways we learn to live in the freedom that Christ has already secured for us.

If it is helpful, you might take a moment to write down one thing you have been asking to carry the weight of your identity, something fragile, something that was never meant to hold you. You may keep it as a reminder to return that place to the Lord in prayer. Or you may simply release it to Him now, entrusting again what was never meant to define you. The invitation is simple: return your identity to the place where it has always been secure, in Christ.

What does this mean for us?

Scripture teaches that every believer already possesses the indwelling Spirit of God and, because of this, a new identity. I have found great comfort in this as a Christian, mom, wife, and woman. Our identity in Christ is meant to cover us like a shield when the world and our fears overwhelm us. It is meant to anchor us, to take hold of us when we fail, and place us back on solid ground. It protects us from the voices that speak death and falsehood over us. It is meant to balance and humble us, and to remind us that we are one in a great family of believers, united through love in Christ.

It is something we hold fast to as we raise our children and entrust their souls to the Lord. It steadies us as we walk through life with our husbands, loving and serving them even when our marriage, our family, or our dreams look different from what we once imagined, from what the world calls worthy, or even from what the walls of the church sometimes assume is normal.

Your identity in Christ is meant to set you free.

Living Unashamed in Christ

One of my favorite quotes is from Jim Elliot, who served as a missionary in the 1950s until his untimely death. He once wrote, “He is no fool who gives what he cannot keep to gain that which he cannot lose.”

We must hold fast to our life in Christ, now more than ever. Our children and our families should look to us and know it is real for us, that Christ is real to us. We must war for them, pray for them, cry for them, and intercede for them. And when we fail, which we will, we must dust off our feet, steady ourselves in who we are in Christ, and begin again.

Scripture speaks of victory in our lives, not because we bring it in our own effort. It speaks of hope, but not in a sense of human uncertainty. It speaks of identity, but not through the lens of feelings, materialism, or performance. Instead, all of these promises are gifts secured through Jesus Christ.

Belonging to Jesus means we can stop striving to prove that we are valuable, to earn favor, or to secure our sense of worth, because in Christ, we are already valuable before God. Instead, we can begin living as those who belong to Him, walking in the rest, wholeness, and identity that Christ has already secured. From that place, everything we do begins to change. We are no longer trying to become someone we are not, impress others, or earn the love of God or man. Instead, we live freely in Him, clothed in His righteousness. And from that place, real life begins.

My hope for you is that you will live your life grounded in Christ, whether that life is expressed in raising children, serving quietly in unseen places, building friendships, pursuing work, or walking faithfully through seasons that look very different from what you once imagined. For those who are mothers, trusting that He is able to do in your children what He has first done in you.

Trust the Lord all your days. Fight the good fight of faith. Bear the reproach of following Christ in this generation, especially before your children.

As an apologist who teaches high school students, I see this clearly. When a student’s parents do not take Christ seriously, when they do not take their faith or Scripture seriously, their children often do not take God seriously either.

Our identity in Christ matters because it allows us to live unashamed in a world that wants us to feel ashamed. And when we live this way, we teach our children to do the same. Because who we are is not held up and built on things that are fragile but enduring.

Do not let your life before your loved ones become one of compromise in order to please a world you were never meant to belong to. We have no reason to live for a world that is not ours or to wear an identity that we do not own when the one we have been given in Christ is beautiful, perfect, and secure. Christ is worthy of our devotion, our love, and our obedience, imperfect as it may be sometimes. He is worthy of it all.

As you leave here, my hope is that you will find increasing freedom in who you are in Jesus. That you would see that you do not need to build your worth or prove your value, because who you are in Christ is greater than anything you could ever build on your own.

You are already precious in His sight.

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