

Our Full Identity in Christ Jesus

An 11-Session Bible Study

Who We Are Because of What He Has Done

Includes: Greek & Hebrew Word Studies · Cross-Reference Trails
Reflection Questions · Personal Application
Group Discussion · Prayer Guides

"Christ in you, the hope of glory."

— **Colossians 1:27**

How to Use This Study

This study guide contains eleven sessions, one for each foundational truth of Christian identity covered in the blog series. Each session is designed for approximately 60–90 minutes of personal study, or 90 minutes in a group setting.

Each session includes:

Session Focus — a theological grounding for the identity truth, written in accessible language.

Greek/Hebrew Word Studies — the original language behind key terms, with context from the ancient world.

Cross-Reference Trail — connected Scriptures that develop the theme across the biblical narrative.

Reflection Questions — personal, honest questions designed to move from theology to your actual life.

Personal Application — concrete, specific practices to embody the truth this week.

Group Discussion — questions for open, honest conversation with others on the same journey.

Prayer — a closing prayer that speaks the truth back to God as a declaration and invitation.

A note on approach:

Christian identity is not motivational content. It is covenantal reality — statements about who you are based on what Christ has done. The goal of this study is not information accumulation but genuine reception: learning to live from truths that are already true, rather than striving toward an identity you're hoping to earn.

Go slowly. Return to sessions. Let the word studies open the text in new ways. Use the reflection questions honestly. Pray the prayers as your own — not as liturgy to perform but as declarations to receive.

You are not discovering who you should be. You are discovering who you already are in Christ.

SESSION 07

Given Rest

"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls."

— Matthew 11:28–30

◆ SESSION FOCUS

The word 'yoke' (Greek: zygos) in first-century Jewish culture referred to a rabbi's interpretation of Torah and his way of discipleship. Each rabbi had his own yoke — his set of demands. The Pharisees' yoke was crushing (Matthew 23:4). Jesus offers his instead: not absent of demands, but chrestos — useful, kind, well-fitted. And crucially, a yoke is designed for two. The agricultural image: an experienced ox paired with a younger one, sharing the load and setting the pace. Jesus is not removing the load. He is pulling alongside you in it.

◆ GREEK/HEBREW WORD STUDIES

ἀνάπαυσις
anapausis

Rest, relief, refreshment

Matthew 11:28 — 'I will give you rest' (egō anapausō hymas). Jesus is the subject; rest is given, not achieved. The agency belongs entirely to him. Not a technique for finding rest — a person to come to.

χρηστός

Useful, kind, fitting, good

chrēstos

Translated 'easy' in Matthew 11:30, but the word means kind, well-suited, fitting. Same word used in Ephesians 4:32 — 'Be kind (chrēstoi) to one another.' Jesus's yoke is not light in the sense of having no demands. It is kind, tailored to you, carried with someone gentle.

πραῦς
praus

Gentle, meek (strength under control)

Jesus describes himself as praus — Matthew 11:29. In Greek literature, praus described a trained war horse — enormous power perfectly submitted to the rider's control. Jesus's gentleness is not weakness. It is power in service of your care.

◆ CROSS-REFERENCE TRAIL

Matthew 23:4 The Pharisees' yoke — the contrast Jesus is offering relief from.

Hebrews 4:1–11 The Sabbath rest that remains — theological rest as a reality to enter.

Psalms 23:1–3 He makes me lie down — pastoral rest imagery. Rest is something God leads us into.

Exodus 33:14 My Presence will go with you, and I will give you rest. Rest as the byproduct of God's nearness.

Isaiah 40:28–31 Those who hope in the Lord will renew their strength. Rest and renewal in God.

◆ REFLECTION QUESTIONS

1. What is the specific yoke you're currently carrying that Jesus is inviting you to exchange? Name the weight — performance, approval, fear, control.

Your response...

2. The word for 'rest' (anapausis) implies God is the active giver of rest — you are the receiver. How well do you receive things from God? What makes receiving hard?

Your response...

3. Jesus says 'learn from me, for I am gentle and humble in heart.' What do you learn from someone gentle? How does Jesus's character — not just his teaching — become the source of rest?

Your response...

◆ PERSONAL APPLICATION

→ Take a 'burden inventory' this week. Write down everything you're currently carrying. Then, one by one, consciously place each at the feet of Jesus and ask: 'Is this yours to carry, or mine?' Listen for his answer.

→ Practice the Sabbath this week — not as a rule but as a practice of trust. One full day (or as much as possible) of resting from productivity. Notice what anxiety or guilt comes up. Bring that to Jesus.

→ Memorize Matthew 11:28–30. Recite it when you feel the weight of performance or striving. Let it be an actual invitation you respond to.

◆ GROUP DISCUSSION

1. What does 'weariness' look like in your life right now? What are you tired from? Is it the wrong kind of burden, or is it a right burden that needs to be shared?
2. The rabbinic yoke was about a system of demands. What 'yoke' have you been carrying — in your church culture, your family, your own perfectionism — that Jesus might want to replace with his?
3. How do you distinguish between the productive tension of growth and the crushing weight of performance? What does each feel like in your body, your emotions, your prayer life?
4. What would it practically look like to pull in a yoke alongside Jesus today — sharing the direction, sharing the load — in your current circumstances?

◆ PRAYER

Jesus, I am weary.

I come to you — not because I've figured it out, but because you said to come.

I trade the yoke I've been pulling alone for yours.

Your yoke is kind. Your burden fits.

Teach me your pace. Teach me your gentleness.

And give me the rest you promised.

I receive it. Not by achieving it, but by coming to you.

Amen.