



**“Christ Obeyed, What About Me?”**

**starts @ 9.00 PM Eastern**

**G**  **INTERNATIONAL  
SPEL  
HOUR**

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# CHRIST OBEYED

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*what about me?*



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**“He became the author of eternal salvation to all who obey Him”**

**Heb. 5.9**

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## **Our Purpose In Life**

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- “to be **conformed** to the image of His Son” (Rom. 8.29)
- “**bear** the image of the heavenly Man” (1 Cor. 15.49)
- “that we should be **holy** and **without blame** before Him in love” (Eph. 1.4)
- “that you **put on the new man**” (Eph. 4.24, Col. 3.10)
- that ... you may be **partakers of the divine nature**” (2 Pet. 1.4)



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## **Our Purpose In Life ... To Imitate Christ**

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- “whoever **does the will** of My Father in heaven is My brother and sister and mother.” (Mt. 12.50)
- “And the King will answer and say to them, “Assuredly, I say to you, **inasmuch as you did it to one of the least of these My brethren, you did it to Me.**”” (Mt. 25.40)
- “and if children, then heirs—heirs of God and joint heirs with Christ, **if indeed we suffer with Him, that we may also be glorified together.**” (Rom. 8.17)



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## **To Imitate Christ Is To Do What Christ Did**

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- “For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, **to make the captain of their salvation perfect through sufferings.**” (Heb. 2.10)
- “For to this **you were called**, because Christ also suffered for us, **leaving us an example, that you should follow His steps:**” (1 Pet. 2.21)
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## **Key Text: Hebrews 5.1-10**

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- The role of “every high priest taken **from among men**” (5.1ff)
  - was “**appointed** in things pertaining to God”
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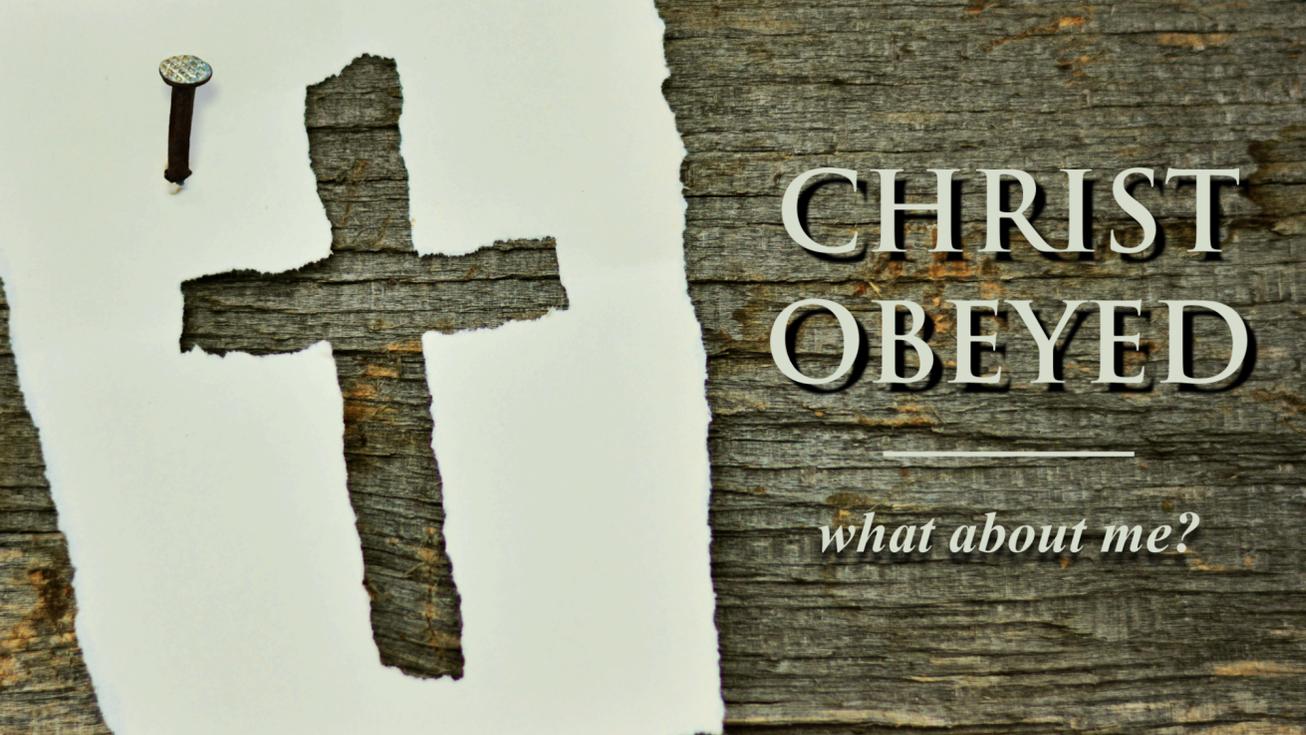
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- One **principle** and **practice** to be learned from this text:
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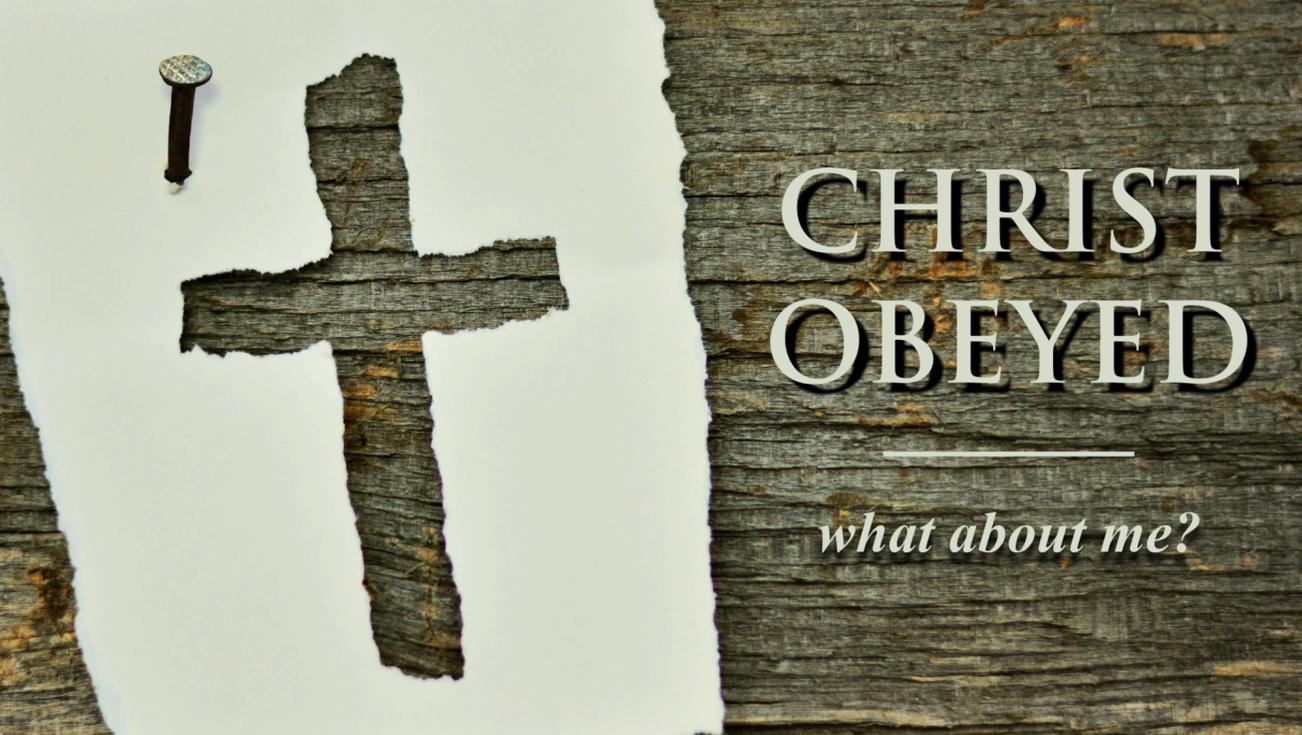
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## **Key Questions We Must Consider**

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- Does this mean we **earn** our salvation?
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- The **problem**:
  - **Over** emphasizing grace and **de**-emphasizing faith
  - **Misunderstanding** grace and **misunderstanding** faith
  - **Failing** to understand how we are grace and faith **work together**
- The solution:
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**Thursday, May 10, 2018**



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**“the blessed and only Potentate,  
the King of kings and Lord of lords”**

**1 Tim. 6.15**

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## **The Sovereignty of God**

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- God’s **supreme** sovereignty:
  - The **mighty** were subject to God (Lk. 1.52)
  - The Eunuch of Ethiopia was a man of great **authority**, but subject to the Queen (Acts 8.27)
- God’s **supreme** sovereignty:
  - **Not** subject to any thing
  - **Not** subject to any one
  - Was/is/remains **intrinsic** (built-in) to his nature



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## **The Sovereignty of God**

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- God’s **supreme** sovereignty:
  - Applies **singularly** to deity (“only Potentate”)
  - **Inherently greater** than all kings (“King of kings”, cf. Rev. 17.14, 19.16 as it applies to Jesus)
  - **Inherently greater** than all rulers (“Lord of Lords”)
  - In Greek mythology, this term applied to **Zeus** (cf. Soph. Antig. 608, Aesch. Agam. 6, Vincent)



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## **The Sovereignty of God**

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- God’s “immortality”:
  - Applies **singularly** here to deity (“who alone”)
  - Applies to humanity, but with **qualification** (1 Cor. 15.33, 34)
    - “this mortal must put on immortality” (15.33, 34 - 2x)
    - Man “puts on” immortality (enduo)
      - Point: It does **not** inherently belong to humanity; It was/is/will be **given** to humanity
      - Point: The use of it here applies exclusively to God; God does **not** “put on” immortality; God is **inherently** immortal



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## **What Can/Does A Sovereign God Do?**

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- God does what he **pleases**?
- God has always been/will always be pleased by **righteousness**.
  - “For You are **not** a God who takes pleasure in wickedness ...” (Ps. 5.4)
- God has always been/will always be pleased to **bless** his servants
  - “Let the LORD be magnified, Who has pleasure in the prosperity of His servant.” (Ps. 35.27, 36.8)



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## **What Can/Does A Sovereign God Do?**

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- God **always** acts consistently with what pleases him.
  - “Do good in **Your good pleasure** to Zion; Build the walls of Jerusalem. (Ps. 51.8)
  - “...it is **your Father’s good pleasure** to give you the kingdom.” (Lk. 12.32)
  - “...according to His good pleasure which He purposed in Himself, ...” (Eph. 1.9)



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## **What Does A Sovereign God Accept?**

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- What pleases God/what God accepts **always** glorifies and honors God (Rev. 4.11)
- **The Christ/the Lamb** glorifies and honors God, and has been glorified and honored in his own right: “Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!” (Rev. 5.12, cf. Mt. 15.31, )
- **Those who follow God** must “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.” (Rev. 14.7, Acts 4.21)



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## **Key Questions About God’s Sovereignty**

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- Does a sovereign God exist?
- Can a sovereign God do what he wants?
- Can a sovereign God create?
- Can a sovereign God create a physical world?
- Can a sovereign God create beings in his (their) image?



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## **Key Questions About God’s Sovereignty**

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- Can a sovereign God **create beings in his (their) image?** (Gen. 1.26ff)
- Can a sovereign God **create free moral agents that he can direct/instruct?**
- Can a sovereign God **expect free moral agents to do what he has directed/instructed?**



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## **Key Questions About God’s Sovereignty**

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- Can a sovereign God **bleed someone/something other than himself/themselves?**
- What would this blessing **necessarily** involve?
- How would it **work?**
- What would it **require on the part of a sovereign God?**
- What would it **require on the part of inanimate creation?**
- What would it **require on the part of animate creation?**
- What would it **require on the part of free moral agents created in God’s image?**



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## **Key Questions About God’s Sovereignty**

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- Can a sovereign God **make his fulfilled expectations a condition of any blessing?**
- Can a sovereign God **ever** say **“If you do this, then I will do that?”**
- **If** a sovereign God **cannot say this, why could he not do so?**
  - Would it **violate his nature?**
  - **How** would it violate his nature?
    - Would it **violate his sovereignty?**
    - Would it **violate the free will of humanity?**



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- **If** a sovereign God **can say** “If you do this, then I will do that?” ...
- **Under what conditions could he do so?**
- Could he do so with regard to **physical blessings?**
- Could he do so with regard to **spiritual blessings?**
- Can **any** condition/blessing given by a sovereign God be intrinsically connected to God’s nature?



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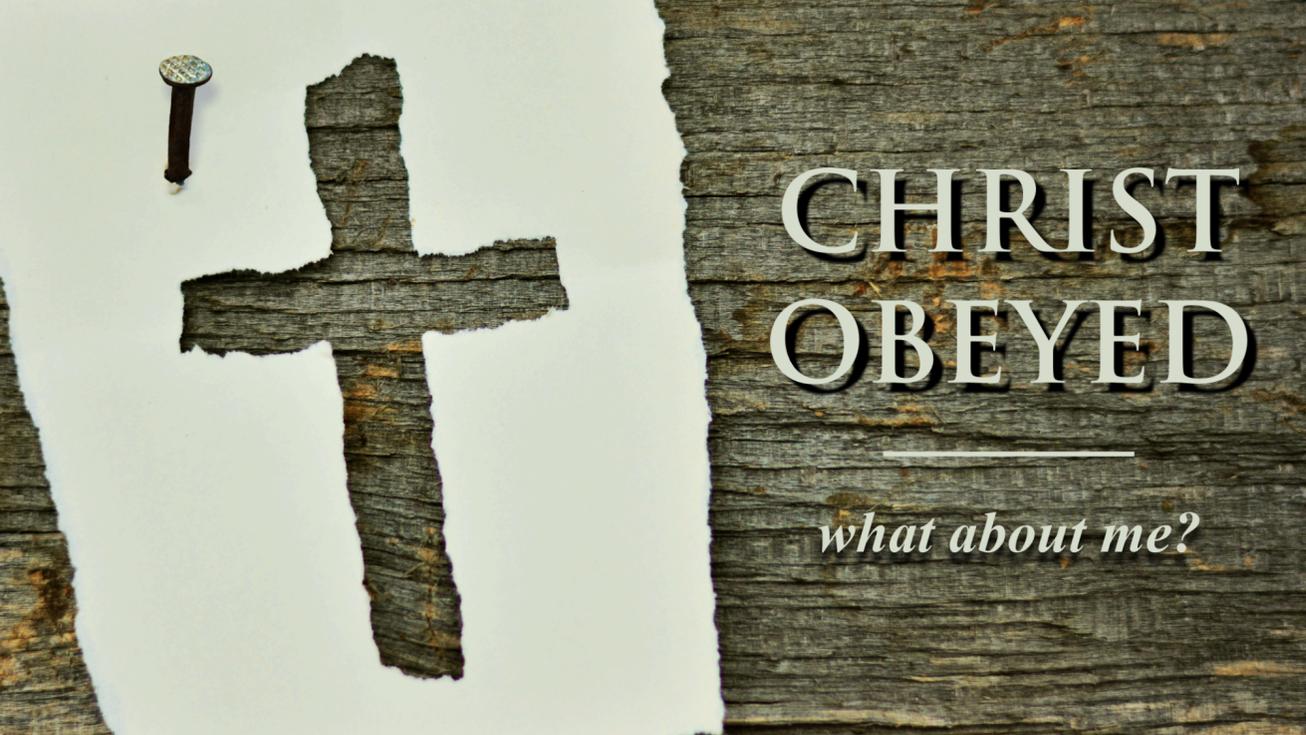
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## **God’s Sovereignty, Christ’s Obedience, My Faith**

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- Review of earlier questions:
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## **God’s Sovereignty, Christ’s Obedience, My Faith**

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- **Summary:**

- As our study progresses we will:
  - Explore the dynamic mentor/disciple relationship between God the Father and God the Son
  - Explore how that Father/Son relationship impacts us
    - How it impacts our understanding of faith
    - How it impacts our understanding of grace
    - How it impacts our understanding of redemption by grace through faith



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## Jesus, The Discipled “He learned obedience”

Heb. 5.8

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### Jesus, The Discipler

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- We usually think of Jesus as “the discipler”
- Take My yoke upon you and **learn** from Me, for I am gentle and lowly in heart, and you will find rest for your souls.” (Mt. 11.29)
- That’s certainly a legitimate way to regard Jesus
- But, in light of our prior studies, we must also consider Jesus as “the discipled”
- Some form of the term rendered “disciple, learner, student, fellow, consider, unlearned, etc.” appears 294 x in 277 vs. in the NT
- It usually refers to Jesus as the teacher/discipler and the “disciples” as the learners/followers
- But not always



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**Jesus, The Discipled**  
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## **Jesus, The Discipler, Was Also A Disciple**

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- Jesus, however, **was also a disciple.**
  - “A disciple is not above his teacher, nor a servant above his master. It is enough for a disciple that he be like his teacher, and a servant like his master.” (Mt. 10.24)
  - This passage tells us that disciples & servants are to be like their teachers & masters
- Jesus, as a discipler, taught the disciples to learn from him, to imitate what he taught & did
  - “For I have given you an example, that you should do as I have done to you.” (Jn. 13.15, cf. 17)



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## **Jesus, The Discipler, Was Also A Disciple**

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- The apostles, as disciplers, taught others to **learn from Christ**, to imitate what he taught & did
- “But you have not so learned Christ” (Eph. 4.20) • “And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.” (Eph. 5.2) • “Let this mind be in you which was also in Christ Jesus,…” Phil. 2.5 • “For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:” (1 Pet. 2.21) • “He who says he abides in Him ought himself also to walk just as He walked.” (1 Jn. 2.6)



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## Jesus, The Discipled “He learned obedience”

Heb. 5.8

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### Jesus, The Discipler, Was Also A Disciple

---

- Jesus, when he taught discipleship to others, also intimated **his own discipleship**.
- “Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock:” (Mt. 7.24) Unstated here, but implicit both here and elsewhere, was this principle: “You need to listen just like I need to listen.”
- That principle appears throughout the New Testament
- “All things have been delivered to Me by My Father, ...” (Mt. 11.27) Jesus “received” what the Father “delivered,” and then Jesus “delivered” to the disciples, who “received” Jesus’ words.



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- Jesus’ suffering not only provided an example for the disciples, it reflected **his own discipleship**.
- “Then Jesus said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.” (Mt. 16.24)
- Jesus’ **was a disciple, a learner, a hearer, a doer** of the Father’s will
- “though He was a Son, yet He **learned** obedience by the things which He suffered.” (Heb. 5.8)
- “And being found in appearance as a man, He **humbled Himself and became obedient** to the point of death, even the death of the cross.” (Phil. 2.8)



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Heb. 5.8

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### Jesus, The Discipler, Was Also A Disciple

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- Jesus life of discipleship began in a very public way ... at his baptism by John
- “But Jesus answered and said to him, “Permit it to be so now, for thus it is fitting for us **to fulfill all righteousness.**” Then he allowed Him.” (Mt 3.15)
- His life of discipleship was one of constant service to others
- “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (Mt. 20.28)
- His constant concern, even as he approached death, was always God’s will
- “Again, a second time, He went away and prayed, saying, “O My Father, if this cup cannot pass away from Me unless I drink it, **Your will be done.**” (Mt. 26.42, cf. Jn. 4.34)



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**Jesus, The Discipled  
“He learned obedience”**

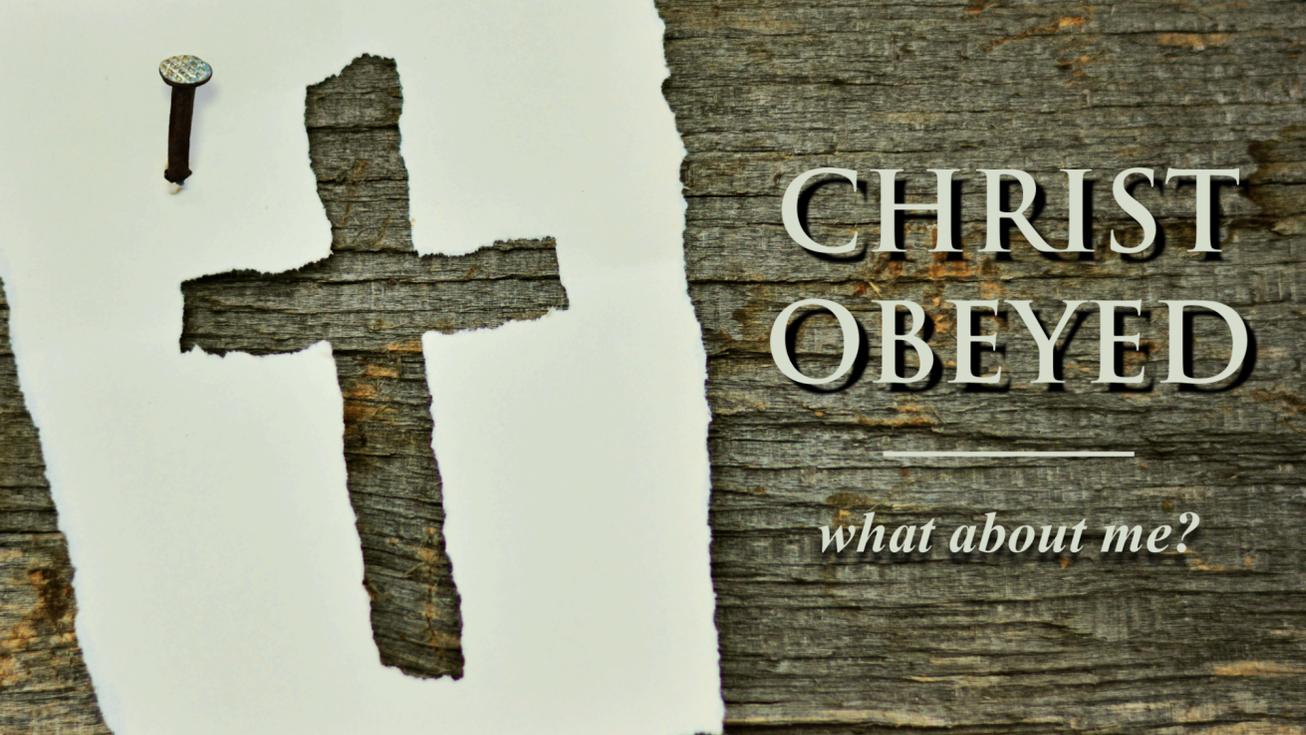
**Heb. 5.8**

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## **Jesus, The Discipler, Was Also A Disciple**

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- Doing/following/obeying/surrendering to the Father’s will **defined Jesus’ life/Jesus’ discipleship**
- “Jesus said to them, “My food is to **do the will of Him who sent Me, and to finish His work.** (Jn. 4.34)
- “For I have come down from heaven, **not to do My own will,** but the will of Him who sent Me.” (Jn. 6.38)
- “But that the world may know that I love the Father, and **as the Father gave Me commandment, so I do.** Arise, let us go from here.” (Jn. 14.31)



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## Jesus, The Discipled “He learned obedience”

Heb. 5.8

---

### Jesus, The Discipler, Was Also A Disciple

---

- Jesus’ discipleship, his obedience to the Father, **was a matter of love, not just outward actions**
- “If you keep My commandments, you will abide in My love, **just as I have kept My Father’s commandments and abide in His love.**” (Jn. 15.10) [Our discipleship must parallel Jesus’.]
- It was because of Jesus’ obedience, his discipleship, that souls are made righteous
- “For as by one man’s disobedience many were made sinners, **so also by one Man’s obedience many will be made righteous.**” (Rom. 5.19)



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## Jesus, The Discipled “He learned obedience”

Heb. 5.8

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### Jesus, The Discipler, Was Also A Disciple

---

- Jesus’ discipleship, his obedience to the Father, **qualified him/perfected him** to be Savior
- “For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.” (Heb. 2.10)
- “though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him,” (Heb. 5.8-9)



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**Jesus, The Discipled  
“He learned obedience”**

**Heb. 5.8**

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## **Jesus, The Discipler, The Disciple Always Submitted To The Father**

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- In every Father/Son relationship passage reflecting Jesus’ perfection — his role as Savior — God the Father **was always active** and Jesus, the Son, **was always passive**
  - Acts 2.33-36
  - Romans 1.1-6
  - Romans 5.18-19
- Jesus always submitted to the Father
  - Jn. 4.34, 8.29, 12.49, 14.15, 23, 31, 15.9-10, 17.4



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**Jesus, The Disciple  
“He learned obedience”**

**Heb. 5.8**

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## **How Does Jesus The Disciple Tell His Disciples To Live?**

---

- In our future studies we will see that Christ’s discipleship, his obedience to the Father’s will ...
  - caused him to be exalted
  - made him both Lord and Christ
  - declared him to be the Son of God
  - made him High Priest
  - made him the author of eternal salvation

**The next session of**  
**“Christ Obeyed, What About Me?” - #4**  
**starts @ 9.00 PM Eastern**  
**Thursday, May 24, 2018**

**“Christ Obeyed, What About Me?” archived @  
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# CHRIST OBEYED

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*what about me?*



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**“He became the author of eternal salvation to all who obey Him”**

**Heb. 5.9**

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## **Key Questions We Must Consider (Part 1)**

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- Does this mean we **earn** our salvation?
- How does **Christ's hearing** and **obedience** connect with redemption by **grace**?
- How does **Christ's hearing** and **obedience** connect with redemption by **faith**?
- How does **our hearing** and **obedience** fit with redemption by **grace**?
- How does **our hearing** and **obedience** fit with redemption by **faith**?
- If Christ does **everything**, why should we have to **do anything**?



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**“He became the author of eternal salvation to all who obey Him”**

**Heb. 5.9**

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## **Future Studies (Part 1)**

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- The **problem**:
  - **Over** emphasizing grace and **de**-emphasizing faith
  - **Misunderstanding** grace and **misunderstanding** faith
  - **Failing** to understand how we are grace and faith **work together**
- The solution:
  - Focus on the **thoughts, words** and **actions** of Jesus the Christ
  - Learn from his perfect example what grace **has always been**
  - Learn from his perfect example what faith **has always been**
  - Learn from his perfect example how grace and faith **has always worked together**



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**“the blessed and only Potentate,  
the King of kings and Lord of lords”**

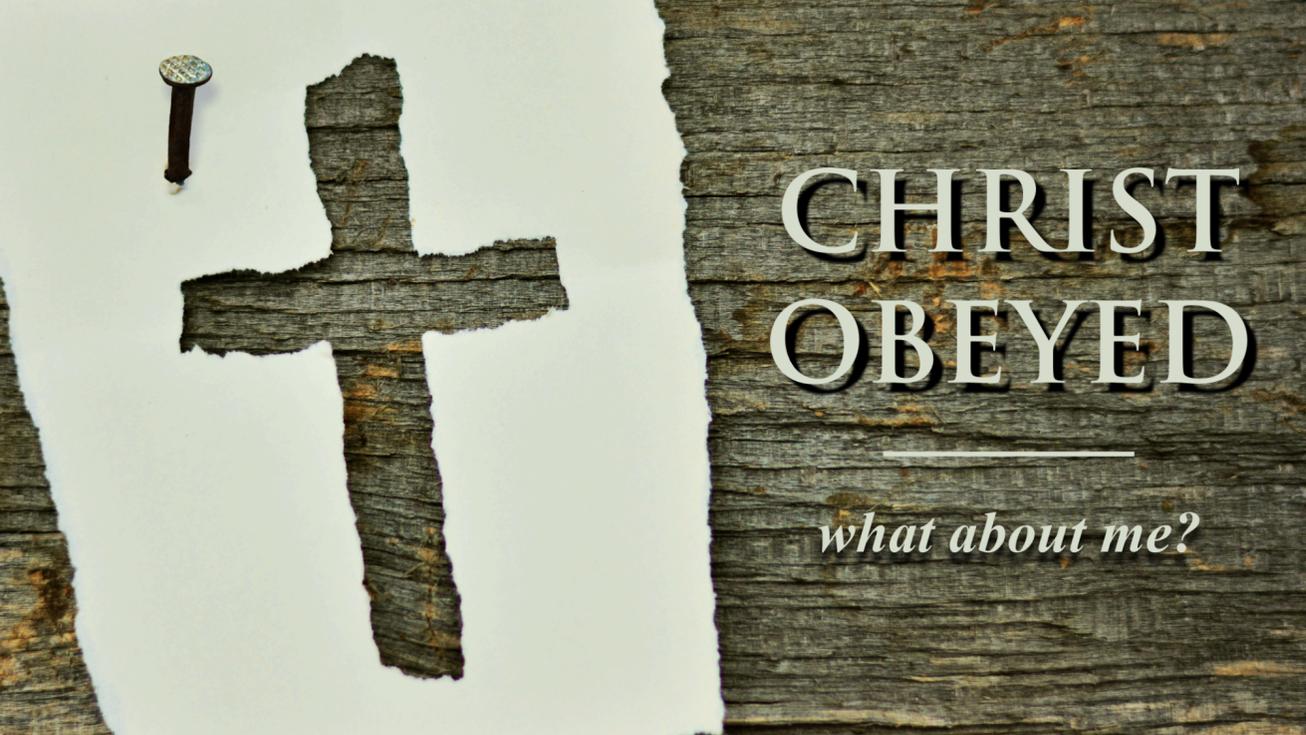
**1 Tim. 6.15**

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## **Key Questions About God’s Sovereignty (Part 2)**

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- **If** a sovereign God **can say** “If you do this, then I will do that?” ...
- **Under what conditions could he do so?**
- Could he do so with regard to **physical blessings?**
- Could he do so with regard to **spiritual blessings?**
- Can **any** condition/blessing given by a sovereign God be intrinsically connected to God’s nature?



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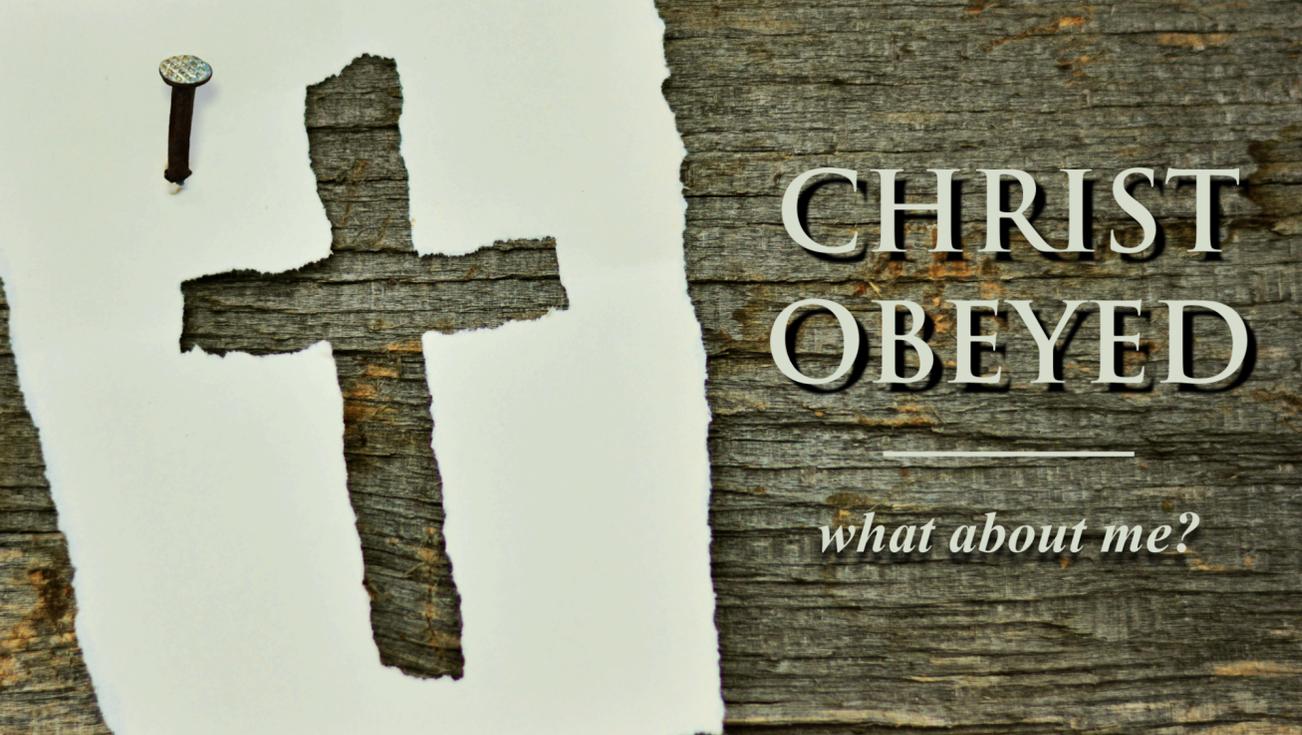
**1 Tim. 6.15**

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## **God’s Sovereignty, Christ’s Obedience, My Faith (Part 2)**

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- Review of earlier questions:
  - How does **Christ’s hearing** and **obedience** connect with redemption by **grace**?
  - How does **Christ’s hearing** and **obedience** connect with redemption by **faith**?
  - How does **our hearing** and **obedience** fit with redemption by **grace**?
  - How does **our hearing** and **obedience** fit with redemption by **faith**?
  - If Christ does **everything**, why should we have to **do anything**?



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**1 Tim. 6.15**

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## **God’s Sovereignty, Christ’s Obedience, My Faith (Part 2)**

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- **Summary:**

- As our study progresses we will:
  - Explore the dynamic mentor/disciple relationship between God the Father and God the Son
  - Explore how that Father/Son relationship impacts us
    - How it impacts our understanding of faith
    - How it impacts our understanding of grace
    - How it impacts our understanding of redemption by grace through faith



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## Jesus, The Discipled “He learned obedience”

Heb. 5.8

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### Jesus, The Discipler

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- We usually think of Jesus as “the discipler”
- Take My yoke upon you and **learn** from Me, for I am gentle and lowly in heart, and you will find rest for your souls.” (Mt. 11.29)
- That’s certainly a legitimate way to regard Jesus
- But, in light of our prior studies, we must also consider Jesus as “the discipled”
- Some form of the term rendered “disciple, learner, student, fellow, consider, unlearned, etc.” appears 294 x in 277 vs. in the NT
- It usually refers to Jesus as the teacher/discipler and the “disciples” as the learners/followers
- But not always



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**Jesus, The Discipled**  
**“He learned obedience”**

**Heb. 5.8**

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## **Jesus, The Discipler, Was Also A Disciple**

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- Jesus, however, **was also a disciple.**
  - “A disciple is not above his teacher, nor a servant above his master. It is enough for a disciple that he be like his teacher, and a servant like his master.” (Mt. 10.24)
  - This passage tells us that disciples & servants are to be like their teachers & masters
- Jesus, as a discipler, taught the disciples to learn from him, to imitate what he taught & did
  - “For I have given you an example, that you should do as I have done to you.” (Jn. 13.15, cf. 17)



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**Heb. 5.8**

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**Jesus, The Discipled  
“He learned obedience”**

**Heb. 5.8**

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## **Jesus, The Discipler, The Disciple Always Submitted To The Father**

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- In every Father/Son relationship passage reflecting Jesus’ perfection — his role as Savior — God the Father **was always active** and Jesus, the Son, **was always passive**
  - Acts 2.33-36
  - Romans 1.1-6
  - Romans 5.18-19
- Jesus always submitted to the Father
  - Jn. 4.34, 8.29, 12.49, 14.15, 23, 31, 15.9-10, 17.4



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**Jesus, The Disciple  
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- In our future studies we will see that Christ’s discipleship, his obedience to the Father’s will ...
  - caused him to be exalted
  - made him both Lord and Christ
  - declared him to be the Son of God
  - made him High Priest
  - made him the author of eternal salvation



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### Acts 2.33, 36

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- "Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. ... 36 Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”
- God - always **active** in exalting/declaring Christ
- Christ - always **passive** in being exalted/being declared



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### Romans 1.1-6

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- Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God 2 which He promised before through His prophets in the Holy Scriptures, 3 concerning His Son Jesus Christ our Lord, who **was born** of the seed of David according to the flesh, 4 and **declared** to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. 5 Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, 6 among whom you also are the called of Jesus Christ;
- God the Father **actively** brought Jesus into the world through David; God **actively** declared Jesus to be his Son
- In both instances, Jesus was **passive** — Jesus **received life**, Jesus **was declared Son**



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## God Exalts/Declares Christ Was Exalted/Declared”

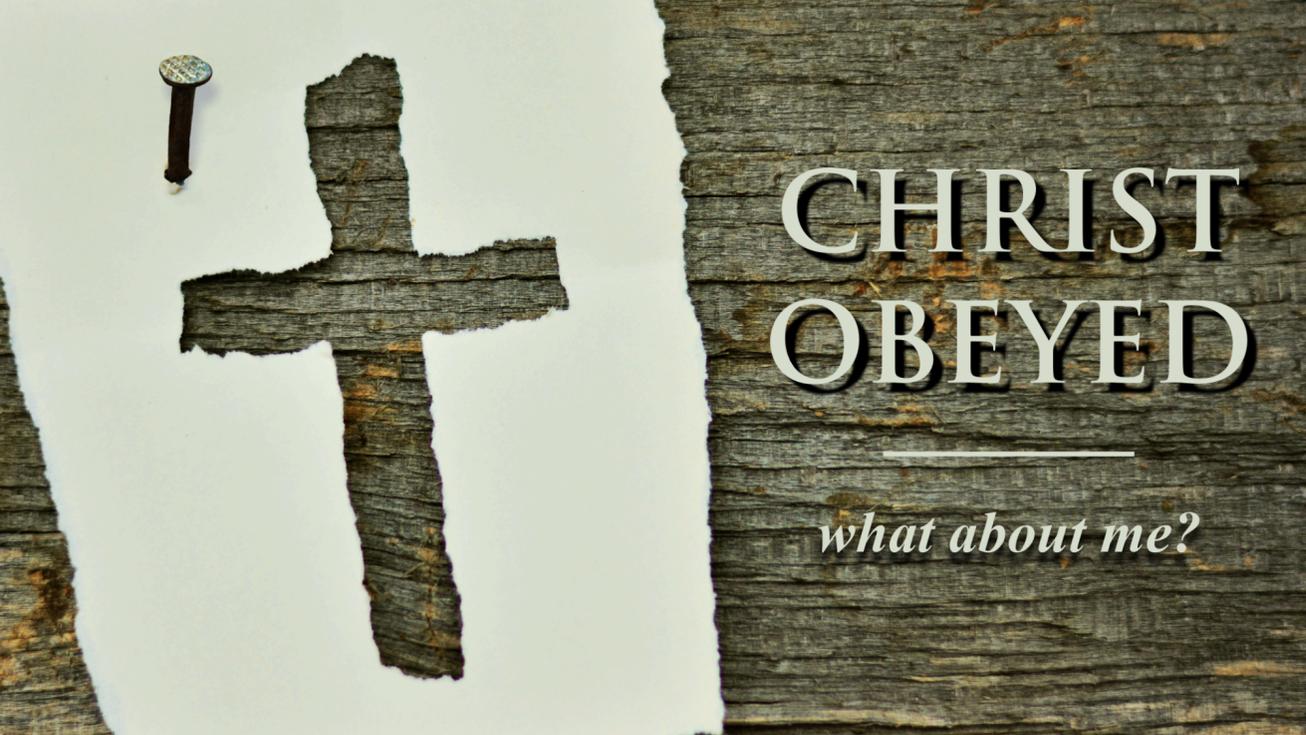
Acts 2.33, 36, Rom. 1.1-6

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### Romans 5.18-19

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- Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life. 19 For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.
- Adam’s **disobedience** - he heard God’s will/word, he **did not** submit to God’s will/word
  - through Adam’s **disobedience** - many made sinners (cf. Rom. 5.12 - because they sinned)
- Christ’s **obedience** — he heard the Father’s will/word; he **did** submit to the Father’s will/word
  - through Christ’s **obedience** — many will be made righteous (cf. 1 Jn. 2.29 - practice righteousness)



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**God Exalts/Declares  
Christ Was Exalted/Declared”**

**Acts 2.33, 36, Rom. 1.1-6**

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**Hebrews 5.1-10**

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- For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. 2 He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. 3 Because of this he is required as for the people, so also for himself, to offer sacrifices for sins. 4 And no man takes this honor to himself, but he who is called by God, just as Aaron was.



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### Hebrews 5.1-10

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- So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: “You are My Son, Today I have begotten You.” 6 As He also says in another place: “You are a priest forever According to the order of Melchizedek”; 7 who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, 8 though He was a Son, yet He learned obedience by the things which He suffered. 9 And having been perfected, He became the author of eternal salvation to all who obey Him, 10 called by God as High Priest “according to the order of Melchizedek,”



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### Hebrews 5.1-10

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- Aaron **did not** exalt himself • “No man takes this honor to himself”
- God **declared** him to be high priest • “But he who is called by God”
- Christ **did not** exalt himself • “So also Christ did not glorify Himself to become High Priest”
- God **declared** him to be high priest • “but it was He who said to Him: You are My Son ...”
- God was **active**: In declaring Aaron high priest • In declaring Christ high priest
- Aaron and Christ were on the **receiving end** of God’s actions • Both were **passive**



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## God Exalts/Declares Christ Was Exalted/Declared”

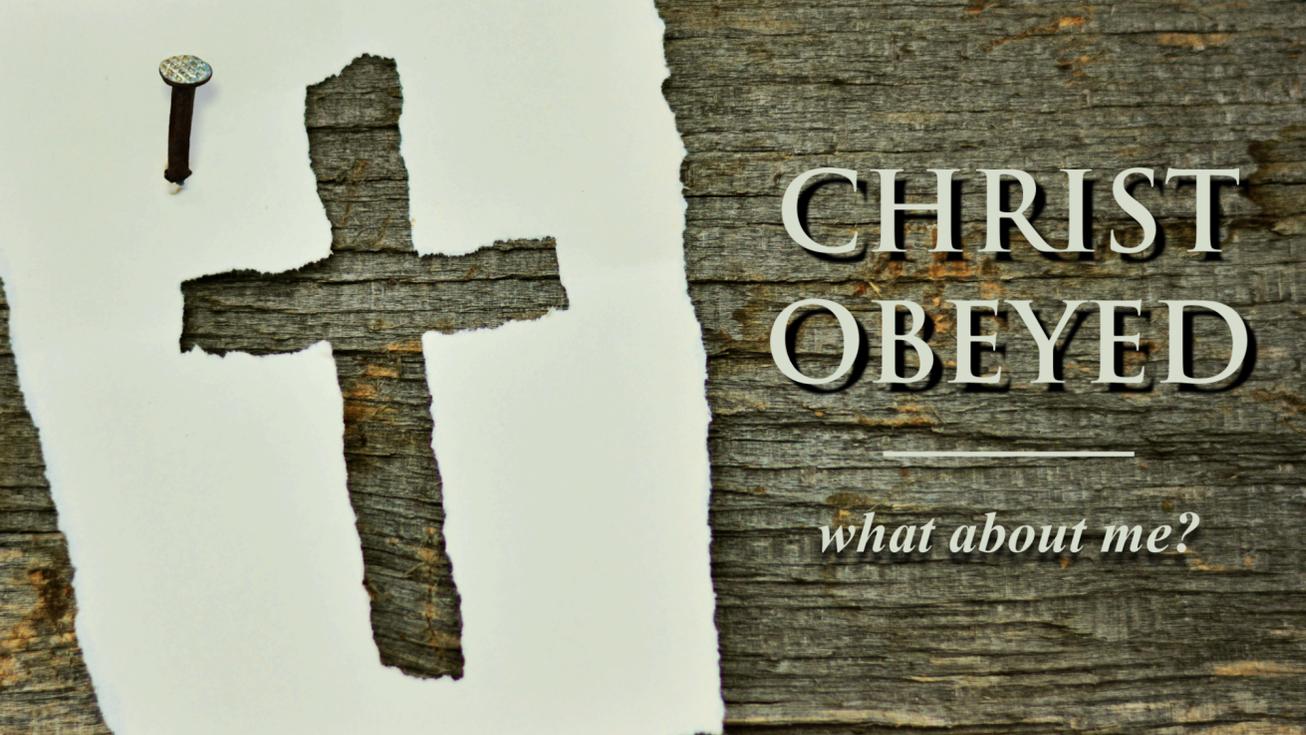
Acts 2.33, 36, Rom. 1.1-6

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### John 15.9-10

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- "As the Father loved Me, I also have loved you; abide in My love. 10 If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love."
- The apostles were instructed to "**keep** My (Jesus') commandments"
- In order to "**abide** in My (Jesus') love."
- Jesus "**kept** My Father's commandments"
- So that he would "**abide** in His (the Father's) love."
- The apostles' "keeping" was **subjunctive** ... it "**might**" occur • Their abiding was "**future**"
- Jesus' keeping was **perfected/continual** ... it **always** occurred • He **was even then "abiding"**



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**God Exalts/Declares  
Christ Was Exalted/Declared”**

**Acts 2.33, 36, Rom. 1.1-6**

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**John 15.9-10 • “Just as” • Christ’s Obedience & My Obedience**

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- **Christ**
  - was obedient
  - was faithful
  - was righteous
- **I/You/We**
  - must be obedient
  - must be faithful
  - must be righteous



---

## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### Christ's Obedience

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- caused him to be exalted
- made him both Lord and Christ
- declared him to be the Son of God
- made him High Priest
- made him the author of eternal salvation



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## **God Exalts/Declares Christ Was Exalted/Declared”**

**Acts 2.33, 36, Rom. 1.1-6**

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### **My/Your/Our Obedience**

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- qualifies me/you/us to be accepted by God
- adds me/you/us to his kingdom, his church
- cleanses me/you/us of my sin
- makes me/you/us a child of God
- makes me/you/us complete in Christ
- permits me/you/us to walk in newness of life



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### What If Christ Did Not Obey?

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- he would **not** be exalted
- he would **not** be Lord and Christ
- he would **not** be the Son of God
- he would **not** be High Priest
- he would **not** be the author of salvation



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### What If I/You/We Do Not Obey?

---

- I/You/We are **not** accepted by God
- I/You/We are **not** added to his kingdom, his church
- I/You/We are **still** in sin
- I/You/We are **not** children of God
- I/You/We are **not** complete in Christ
- I/You/We can **not** walk in newness of life



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### Future Studies

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- Questions to answer:
  - What **completed** Christ’s obedience?
  - What **completes** my obedience?
  - **How** must Christ’s obedience parallel mine?
  - **How** was Christ exalted?
  - **How** am I/you/we saved?

“If the captain of salvation must learn obedience, so must his followers.” (M.R. Vincent on Heb 5.9)

**The next session of**  
**“Christ Obeyed, What About Me?” - #5**  
**starts @ 9.00 PM Eastern**  
**Thursday, May 31, 2018**

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# CHRIST OBEYED

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*what about me?*



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### John 15.9-10

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- Jesus "**kept** My Father's commandments"
- So that he would "**abide** in His (the Father's) love."
- The apostles' "keeping" was **subjunctive** ... it "**might**" occur • Their abiding was "**future**"
- Jesus' keeping was **perfected/continual** ... it **always** occurred • He **was even then "abiding"**



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**God Exalts/Declares  
Christ Was Exalted/Declared”**

**Acts 2.33, 36, Rom. 1.1-6**

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**John 15.9-10 • “Just as” • Christ’s Obedience & My Obedience**

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- **Christ**
  - was obedient
  - was faithful
  - was righteous
- **I/You/We**
  - must be obedient
  - must be faithful
  - must be righteous



---

## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

---

### Christ's Obedience

---

- caused him to be exalted
- made him both Lord and Christ
- declared him to be the Son of God
- made him High Priest
- made him the author of eternal salvation



---

**God Exalts/Declares  
Christ Was Exalted/Declared”**

**Acts 2.33, 36, Rom. 1.1-6**

---

**My/Your/Our Obedience**

---

- qualifies me/you/us to be accepted by God
- adds me/you/us to his kingdom, his church
- cleanses me/you/us of my sin
- makes me/you/us a child of God
- makes me/you/us complete in Christ
- permits me/you/us to walk in newness of life



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

---

### What If Christ Did Not Obey?

---

- he would **not** be exalted
- he would **not** be Lord and Christ
- he would **not** be the Son of God
- he would **not** be High Priest
- he would **not** be the author of salvation



---

## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

---

### What If I/You/We Do Not Obey?

---

- I/You/We are **not** accepted by God
- I/You/We are **not** added to his kingdom, his church
- I/You/We are **still** in sin
- I/You/We are **not** children of God
- I/You/We are **not** complete in Christ
- I/You/We can **not** walk in newness of life



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### Future Studies

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- Questions to answer:
  - What **completed** Christ’s obedience?
  - What **completes** my obedience?
  - **How** must Christ’s obedience parallel mine?
  - **How** was Christ exalted?
  - **How** am I/you/we saved?

“If the captain of salvation must learn obedience, so must his followers.” (M.R. Vincent on Heb 5.9)



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **The Gospel • Christ’s Obedience • My Obedience**

---

- Romans 6.1-4
- What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.



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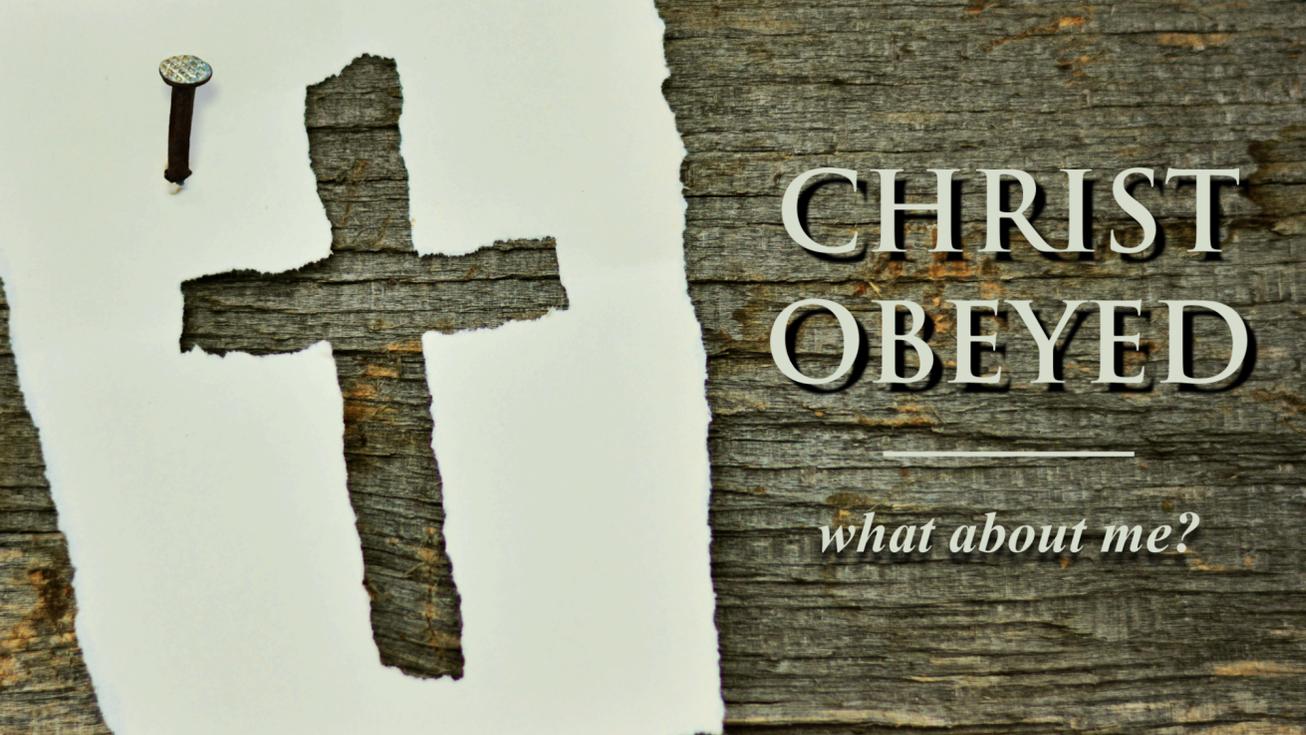
**Rom. 6.17**

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## **The Gospel • Christ’s Obedience • My Obedience**

---

- Romans 6.5-9
- For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin. 8 Now if we died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.



---

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**Rom. 6.17**

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## **The Gospel • Christ’s Obedience • My Obedience**

---

- Romans 6.10-13
- For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. 12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. 13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.



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**Rom. 6.17**

---

## **The Gospel • Christ’s Obedience • My Obedience**

---

- Romans 6.14-17
- For sin shall not have dominion over you, for you are not under law but under grace. 15 What then? Shall we sin because we are not under law but under grace? Certainly not! 16 Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? 17 But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **The Gospel • Christ’s Obedience • My Obedience**

---

- Romans 6.18-20
- And having been set free from sin, you became slaves of righteousness. 19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. 20 For when you were slaves of sin, you were free in regard to righteousness.



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

---

## **The Gospel • Christ’s Obedience • My Obedience**

---

- Romans 6.21-23
- What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. 22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. 23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Texts & Truths**

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- Increasing sin ≠ increasing grace (6.1)
- Dying to sin ≠ living continually in sin (6.2)
- Baptism into Christ Jesus = baptism into his death (6.3)
  - We were buried with Christ through baptism into death ... (6.4f)
  - So that just as Christ was raised, we should walk in newness of life
  - Our baptism into Christ does more than just mirror Christ’s death
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- Nothing else unites us with Christ in the likeness of his death like baptism
- In baptism, our old man was crucified with Christ (6.6)
  - So that the body of sin will be removed ...
  - And so that we no longer serve sin.
- Those who have died to sin (in baptism, 6.3) ...
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- Because of this — how we are saved by Christ’s blood, how we are saved by faith, how we are united with Christ in baptism’s death, burial and resurrection model ... (6.12)
  - We do not let sin reign in our bodies/lives ...
  - We do not give opportunity for our bodies/lives to be used as tools of sin ... (6.13)
  - But we take every opportunity to use them as tools for good
  - As souls saved by the blood of Christ, through faith when we surrender to Christ in baptism ...
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- Again: Increasing sin  $\neq$  increasing grace (6.15)
- Why not?
- Because whoever/whatever you surrender to, you serve (6.16)
  - There are consequences to service/slavery
  - If you surrender to/are slaves of sin, it will lead to your death (6.16)
  - If you surrender to obedience (to God in Christ), it will lead to righteousness



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**“You obeyed from the heart that form of doctrine”**

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- God must be thanked ... (6.17)
- Why? Because even though we were (past tense) slaves of sin/servants to sin ...
- You (Roman Christians)/We (Christians today) “obeyed from the heart that form of doctrine to which you were delivered”
- Roman Christians changed their status
  - They moved from serving sin ...
  - To serving righteousness
  - They did so when they “obeyed” something
  - They did so when they “obeyed” something “from the heart”



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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---

- Roman Christians changed their status (*continued*)
  - They did so when they “obeyed ... that form of doctrine”
  - They did so when that “form of doctrine” was “delivered” to them
  - What was delivered to the Romans that moved them from sin to righteousness?
  - What did the Romans obey?
  - How did they obey it from the heart?
  - What was that “form of doctrine?”



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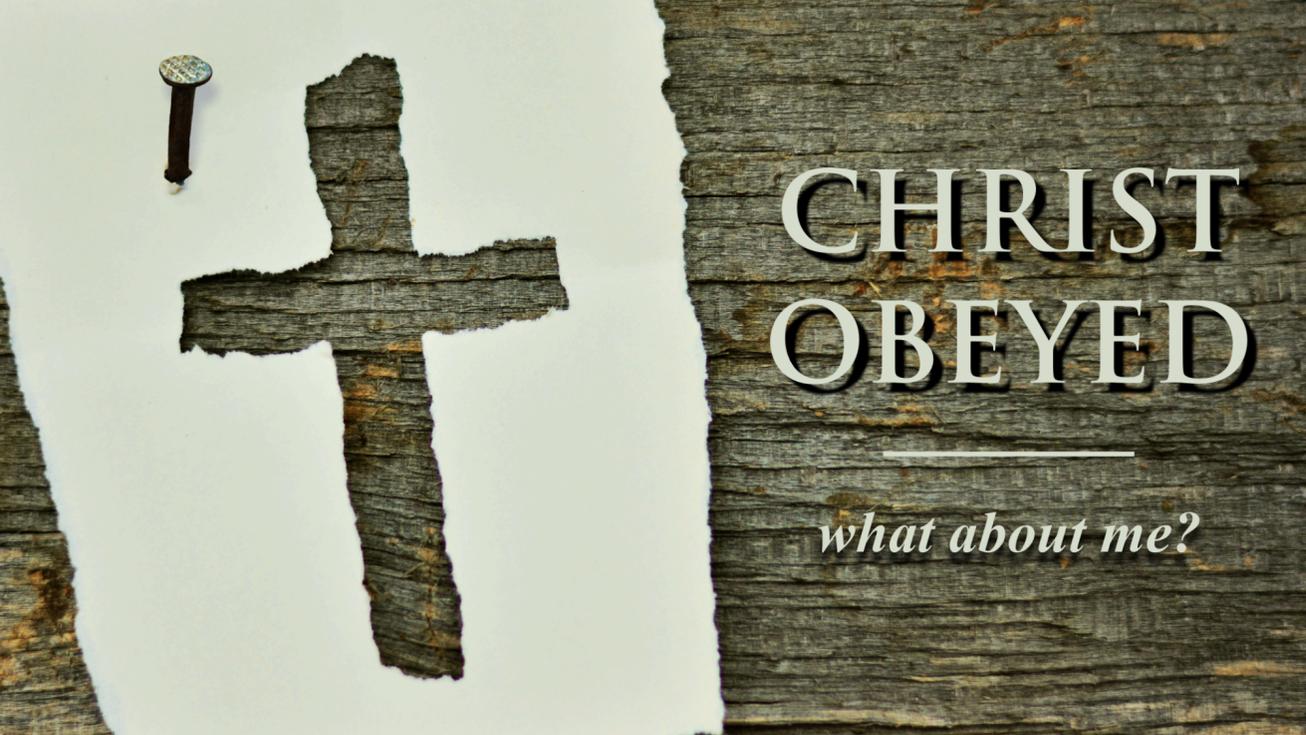
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  - When you were slaves of sin, you were not righteous (6.20)



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- What you produced before brought shame and death (6.21)
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## **Romans 6: Key Changes (15-19)**

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- vs 15 - We are not under law but under grace. **“Not under law”** indicates where they were, and **“but under grace”** indicates where they are.
- vs 16 - You are slaves to whomever you **obey**, indicates a change of master/change of results.
- vs 17 - You **were** slaves of sin, **but** you obeyed that form of doctrine. **“Were,”** and **“but”** indicates change.
- vs 18 - You **have been** set free from sin, and **have become** slaves of righteousness. **“Have been”** and **“have become”** indicate change.
- vs 19 - You **used to** present yourselves as slaves of unrighteousness, **but now** present yourselves as slaves for righteousness. **“Used to”** and **“but now”** indicate change.



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- vs 20 - **When you were** slaves of sin, you **were** free from righteousness. **“When you were”** indicates that they are *now* no longer what they used to be, an indication of change.
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- vs 22 - **Now you have been set free from sin, have become** slaves of God, **now you have** redeeming fruit, and ultimately, eternal life. **“Now,” “you have been set free from sin,” “have become,”** and **“now you have”** all indicate change.
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**“Christ Obeyed, What About Me?” - #6**  
**starts @ 9.00 PM Eastern**  
**Thursday, June 7, 2018**

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# CHRIST OBEYED

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*what about me?*



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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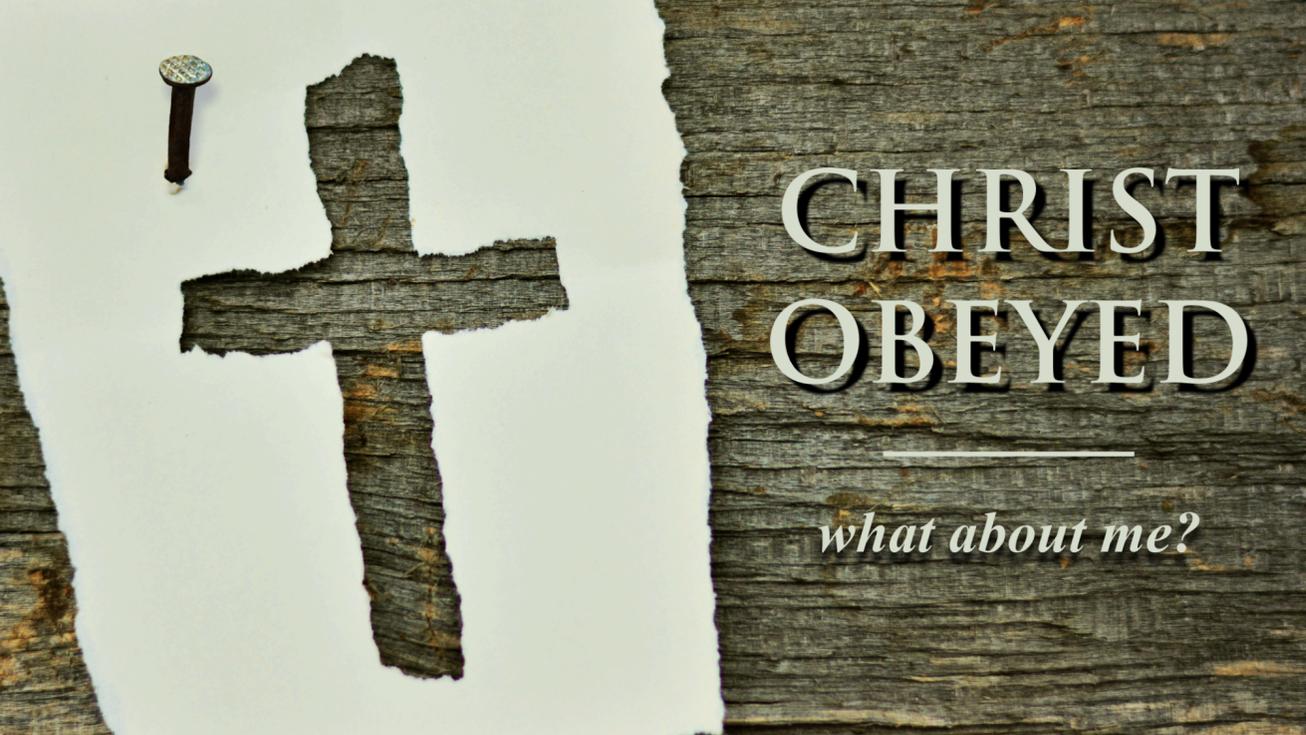
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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Changes (1)**

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- vs 1 - “what shall we say then? Shall we continue in continue in sin” These two questions suggest a **change that occurred at some point**. Asking whether or not “we continue in sin” tells us that at the point under consideration a **decision** was made **not** to continue in sin.



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Changes (2)**

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- vs 2- “how shall we who died to sin ...” Continuing the thought from the prior verse, Paul emphatically denied the “continuation” route. He did so by noting that “we ... died to sin.” Death to sin, a frequent topic in this context **indicates a major change**. You **were** alive before, but alive “in sin.” But **now** you are dead, “dead to sin.” Those who have “died to sin” can **no longer** “live any longer in it.” The **change**, once made, must be permanent. [Note: This does not demand sinless perfection. That’s not possible. It does, though, demand an **ongoing commitment** — mentally, spiritually, psychologically, practically, etc. — to avoiding sin. **That commitment reflects a major change in life.**]



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Changes (3)**

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- vs 3 - Paul asks “do you not know” to indicate that his readers were **already** well aware of the **changes** he addressed, changes that they **already** implemented in their lives. He’s calling attention to it to make a point. Paul says in effect, “I am **not** asking you to make a commitment to change now. I am asking you to be faithful to the commitment that **you have already made.**” Their prior commitment to change, starting with their faith, continuing with/through their repentance, and culminating in their immersion into Christ — into Christ’s death — was repeatedly emphasized in this text as a teaching tool. Consider this parallel: A man **should not** have to be told to **start** being faithful to his wife. If any biblically mandated commitment was made in the context of his wedding, that man **should have already made that commitment.** Calling attention to it after the fact serves as a **reminder** of that “already made commitment.” Paul does the same thing here. **You have already committed to this change,** this new life in Christ ... **now live consistently with it daily in every way.**



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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### **Romans 6: Key Changes (3)**

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- vs 3 - The picture presented in the expressions “baptized into Christ Jesus” and “baptized into His death” graphically, dramatically and pointedly declare **the magnitude of the change** Romans made when they became Christ’s. You **were** alive in sin. **Now** you are dead to sin. But, having died to sin, you **are now** alive to Christ. You **used to be** dead to Christ. What they were willing to live for and die for before — sin, was **not** what they were willing to live for and die for **now**. **Now** they lived for Christ. **Now** they were willing to die for Christ. That’s the incredibly powerful commitment they agreed to when they were immersed/baptized into Christ.



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Changes (4)**

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- vs 4 - Paul identified the **specific point of change** in this verse, a change that he references regularly throughout the chapter. “Therefore” expresses a conclusion, a conclusion that carried with it a call to stay the course. Romans who obeyed the faith (Rom. 1.5ff, 16.25ff) **started** this course when they completed this change, when they first became Christ’s. That path **began** when they were baptized into Christ. They were “baptized with Him (that’s Christ) through baptism into death.” **Baptism was never a solo act.** First, it involves the “baptizer,” the person doing the baptizing. John, the cousin of Jesus, has often been referred to as John “the baptizer,” or John “the immerser.” Why? Because he was “preaching a baptism of repentance for the remission of sin” (Mk. 1.4). Second, it involves the “baptized,” the person submitting to baptism.



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## **Romans 6: Key Changes (4)**

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- vs 4 - But third, as taught in this text, it also involves the Christ. The saints at Rome are referred to in this verse **as having been buried with Christ. When** did that happen? It happened “through baptism.” **Nothing else in Scripture identifies this sense of joint burial with Christ. Only baptism does that.** But that’s not the end of the thought that Paul conveys here. “Therefore” indicated a prior **change**. Their burial with Christ through baptism into death tells us when that prior change occurred. **It occurred in/at baptism.** But Paul continued saying “that” ... “that” ... “that” what. That, another term indicating a conclusion or consequence of some kind introduces the “what” and “why” Romans were to be **“on the other side”** of baptism.



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Changes (4)**

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- vs 4 - Having been buried with Christ through baptism into death, they were **now** prepared — **now** qualified (by God, cf. Col. 1.12) — to “walk in newness of life.” As Christ was raised from the dead, Paul’s Roman readers were raised. They were raised to live a new life. **The dramatic nature of this change cannot be missed.** You died. You died with Christ. You died with Christ in baptism. You were buried. You were buried with Christ. You were buried with Christ in baptism. But **now** ... **now** you are alive. You are alive with Christ. You are alive with Christ after — and because of — your death and burial with Christ in baptism. **Now** you can live with Christ (cf. 6.5ff).



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Changes (5)**

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- vs 5 - Again, referring to **the prior change** introduced in verse 4, Paul continues to emphasize the **consequences** — the inevitable, the planned, the divinely anticipated results — of having been baptized into Christ and into his death. “If we have been united together” does not just mean that the Romans were “united together” as if their unity only involved themselves. While they were all members of — and thus united members of — Christ’s spiritual body, his kingdom, the words “united together” refers to their new **knit-together-with-Christ** relationship, a relationship that **started** when they surrendered — **another dramatic “change” word** — to Christ in baptism. If they were united with Christ in the likeness of His death — and they were — then they would also be united in the likeness of Christ’s resurrection. The **change** from the dead-in-the-grave Christ to the resurrected-from-the-grave Christ was dramatic and climactic.



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Changes (5)**

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- vs 5 - It caught the apostles and many of the most ardent of believers off guard. In spite of the fact that it was prophesied in the First Testament (cf. Lk. 24 - Jesus to the Emmaus walkers and Jesus to the apostles) ... in spite of the fact that Jesus often prophesied his resurrection ... his followers missed it. They did not think: “Oh, yes, Jesus died. But not to worry. He will rise again the third day.” No, they were not expecting that. They **missed the coming change that so uniquely identified Jesus as Messiah**. Jesus was **now** the resurrected Messiah, just as the prophets said he would be. And, over time, their faith grew into a “resurrected Messiah faith.” They did not just believe that Jesus lived. They did not just believe that Jesus died. They **now** believed that Jesus lived again. And that once-for-all-forever change **paralleled** the once-for-all-should-be-forever **change** that the Romans went through when they were baptized into Jesus and baptized into his death. **Christ’s changes anticipated their changes. Their changes paralleled Christ’s changes.**



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Changes (6-8)**

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- vs 6 - From this point forward, Paul continued to drive home the you-were-once-dead-in-sin-but-now-you-are-alive-in-Christ redemptive focus. In this verse he uses the words “old man,” “crucified,” references the old man’s “body of sin” that has been now “done away with,” and notes that the Romans “should no longer be slaves of sin.” **Every one of these expressions reflects a dramatic change in their lives.**
- vs 7 - Another “change” oriented verse. You died. That’s **change**. You are freed from sin. Another **change**.
- vs 8 - Another “died with Christ” and “live with Him” reference, and another emphasis on **change**.



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Changes (9)**

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- vs 9 - Because Christ has been raised, he does not die anymore. This verse, while not completing Paul’s thought, anticipates the upcoming parallel connection — about to be repeated again — in the lives of Roman Christians. Christ died. He does not die anymore. The **changed** from the dead-in-the-grave-Christ to the alive-again-Christ has already happened. It will not happen again. But **the ongoing impact of that change never goes away.** Because Christ resurrected and will never die again, death has no hold on him. Paul’s as-yet-complete thought anticipates what was about to come. The resurrection of Christ was a major change, and though it will never be repeated, its effect continues, in Christ’s life, **and** in ours. That sets the stage for verses 10-11.



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Changes (10)**

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- vs 10 - In death Christ died once for all. In life, he lives to God. Yes, even prior to his death on the cross Jesus lived to/for God. But now, in a unique and impossible-to-duplicate-again way, Jesus lives for God in an eternally — a forever — completed way. As with the previous verse, Paul’s incomplete thought will show how this idea parallels the lives of Roman Christians. **Their lives changed dramatically as well.**



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Changes (11)**

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- vs 11 - “Likewise” tells us that what Paul just said about Christ applied with equal force — in principle — to the Romans. You have counted yourselves dead to sin, an accounting that **started** when they, by faith/through faith, were baptized into Christ and into Christ’s death. But **now**, on the other side of baptism, you are alive to God in Christ. The pivot — **the point of change**, the center — of their death-to-sin-but-now-alive-to-Christ-and-through-Christ conversion again **signals baptism**.



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**“You obeyed from the heart that form of doctrine”**

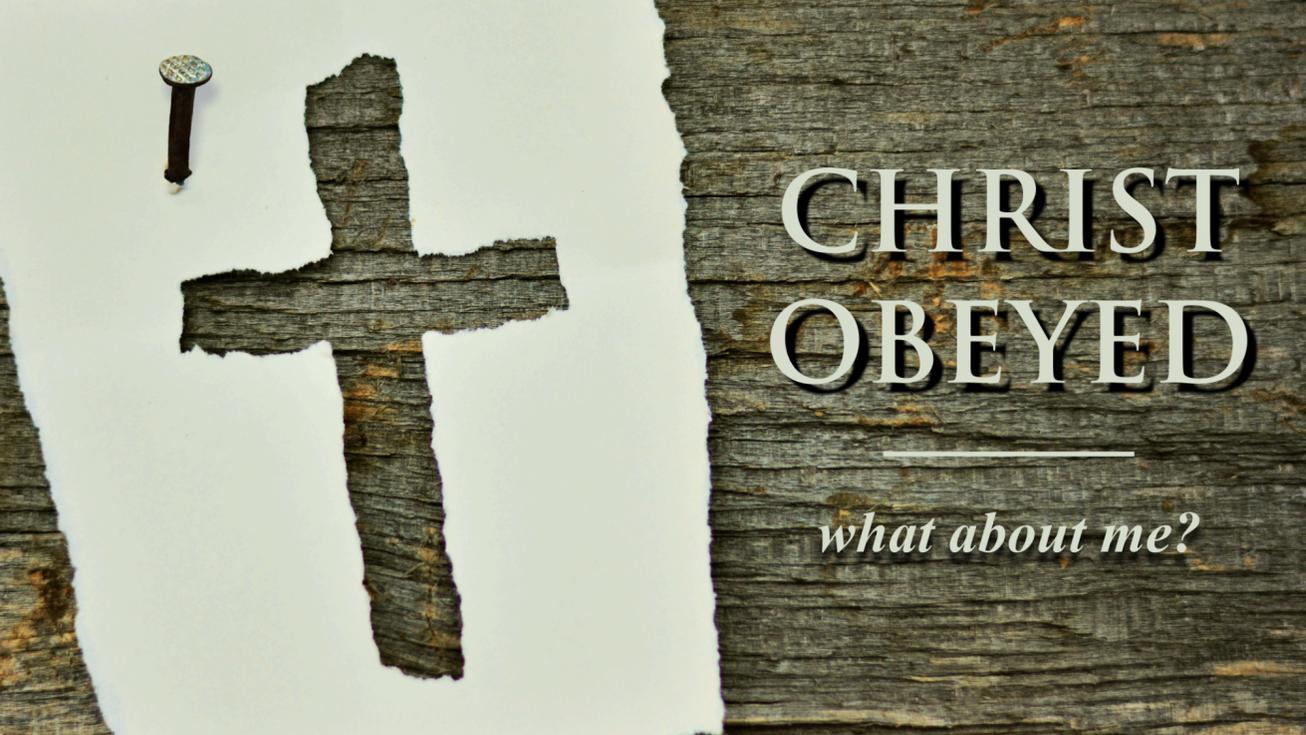
**Rom. 6.17**

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## **Romans 6: Key Changes (12)**

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- vs 12 - Now that this change has been wrought — has been completed — in their initial obedience to the gospel, Roman Christians were to **keep** sin at bay. Do **not** let it rule your life. Do **not** surrender to its lusts. You committed to that **when** you were immersed into Christ for the remission of your sins. Do **not** give up on that pursuit of holiness now. **The changed life you started has not ended yet.** You are still living. You are still breathing. So, as long as you are, you **must continue** suppressing and stifling sin in your lives.



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**“You obeyed from the heart that form of doctrine”**

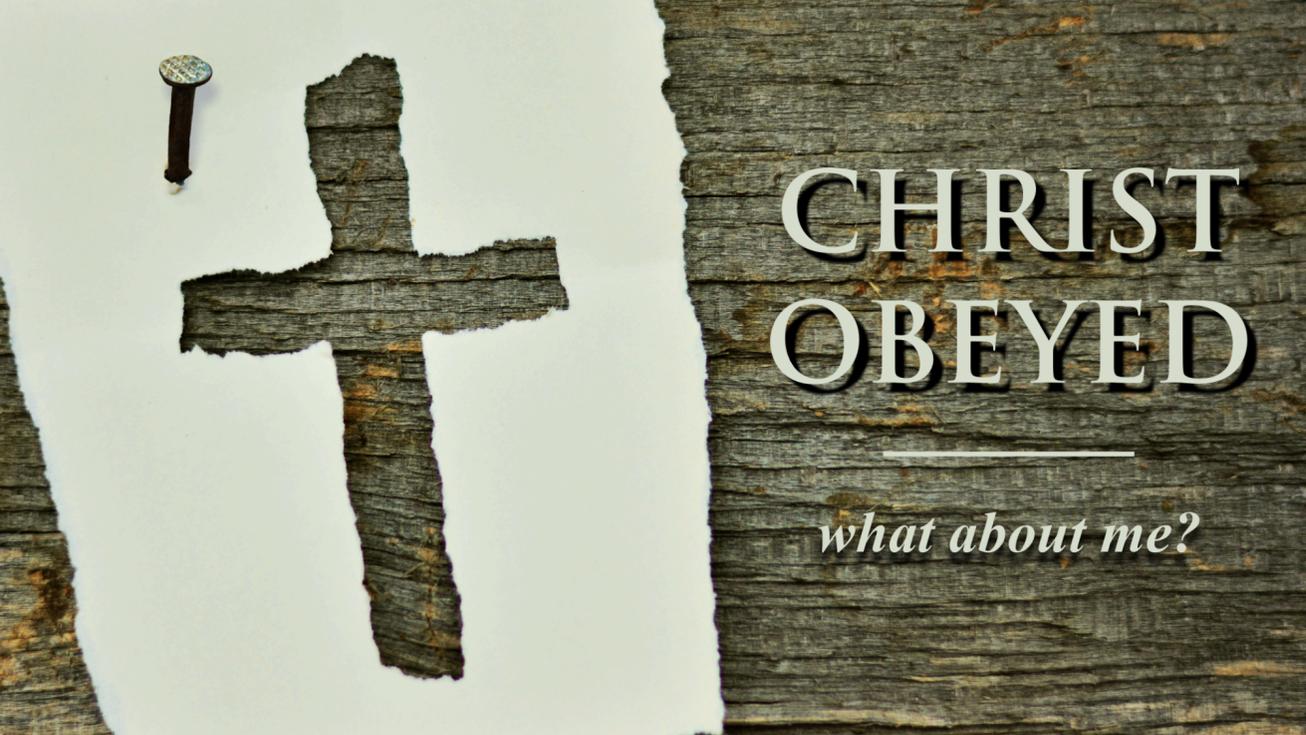
**Rom. 6.17**

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## **Romans 6: Key Changes (13-14)**

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- vs 13 - **Because of** this dramatic change in life, **do not** create or give in to opportunities for unrighteousness, but rather create and give opportunity for righteousness.
- vs 14 - This last verse — we started at verse 15 last time — returns to Paul’s prior discussions in Romans about the role that the Mosaic law played while it was in effect. That role would require many lessons and multiple volumes to fully explain, but the upshot of it here was this: **The change that Paul introduced and repeatedly emphasized in Romans 6 did not come because of — or through — the Mosaic law.** Though it was a representation of God’s grace, it was not the fullest representation of God’s grace.



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Changes (14)**

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- vs 14 - That was the point of Paul’s series of questions in the opening verses of Galatians 3. **No blessing he introduced in that setting came through the law.** Every one of them came through the hearing of faith. The same truth applies here. **This climactic change — being united with Christ in his death and being united with Christ to live for God’s glory — that did not come through the law.** It was anticipated in and through the law. The law brought us to this point. But it was accomplished in Christ. **And it was accomplished in Christ when the Romans, having been buried with Christ in baptism, so put on Christ.** That’s the thought in Romans 6, the opening verses, combined with Paul’s statement to the Galatian churches in Galatians 3.24ff.



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Romans 6: Key Changes (Summary)**

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- Summary - Romans 6 cannot be read without seeing the **changes** built into the text. **Almost every verse, and often multiple times within each verse, Paul returns to the crux, the point of change, as baptism.** Does this mean that baptism, totally disconnected from anything else, saves us? **Never.** But Paul does **not** present baptism as totally disconnected from anything/ everything else in this text. It's connected with Christ in such a way that to dismiss it is to dismiss — and to denigrate, if not to despise — the redemptive connections of faith that God has enjoined throughout the New Testament. May we never do that.



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**God Exalts/Declares  
Christ Was Exalted/Declared”**

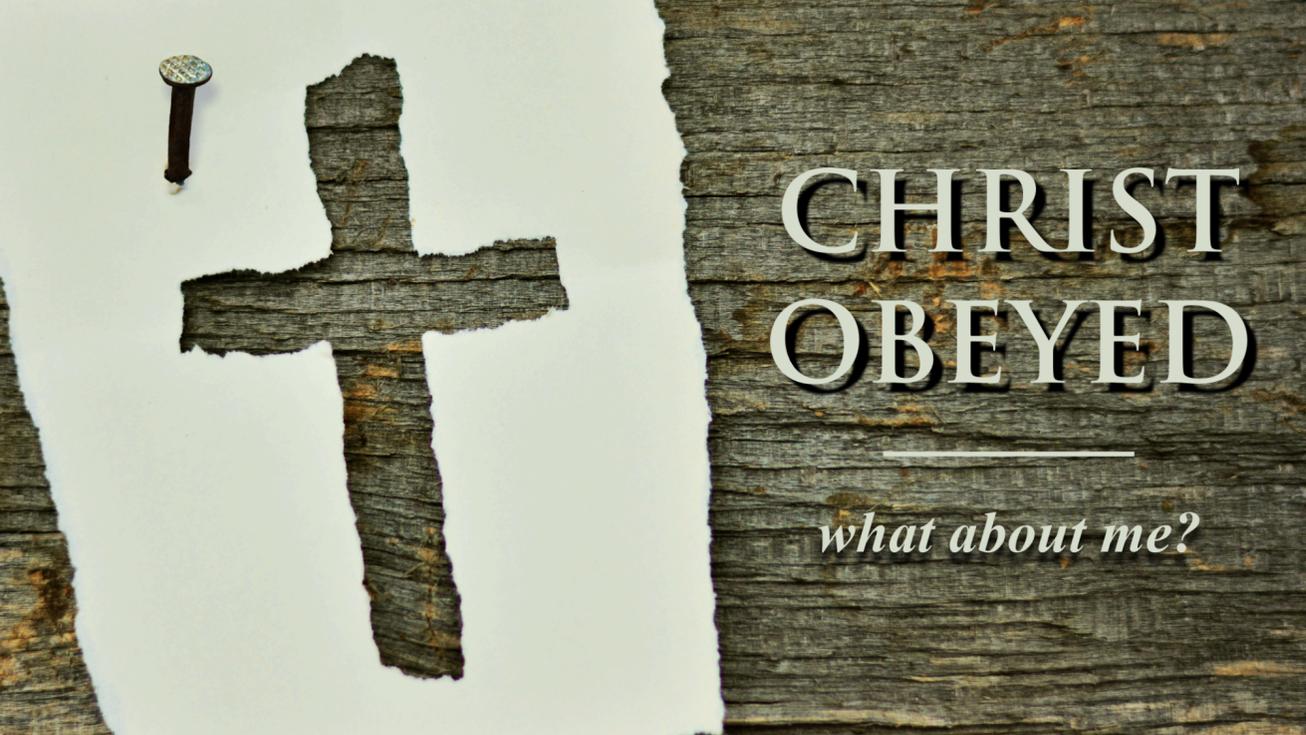
**Acts 2.33, 36, Rom. 1.1-6**

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**John 15.9-10 • “Just as” • Christ’s Obedience & My Obedience**

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- **Christ**
  - was obedient
  - was faithful
  - was righteous
- **I/You/We**
  - must be obedient
  - must be faithful
  - must be righteous



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**God Exalts/Declares  
Christ Was Exalted/Declared”**

**Acts 2.33, 36, Rom. 1.1-6**

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**Christ's Obedience**

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- caused him to be exalted
- made him both Lord and Christ
- declared him to be the Son of God
- made him High Priest
- made him the author of eternal salvation



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### My/Your/Our Obedience

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- qualifies me/you/us to be accepted by God
- adds me/you/us to his kingdom, his church
- cleanses me/you/us of my sin
- makes me/you/us a child of God
- makes me/you/us complete in Christ
- permits me/you/us to walk in newness of life



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### What If Christ Did Not Obey?

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- he would **not** be exalted
- he would **not** be Lord and Christ
- he would **not** be the Son of God
- he would **not** be High Priest
- he would **not** be the author of salvation



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### What If I/You/We Do Not Obey?

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- I/You/We are **not** accepted by God
- I/You/We are **not** added to his kingdom, his church
- I/You/We are **still** in sin
- I/You/We are **not** children of God
- I/You/We are **not** complete in Christ
- I/You/We can **not** walk in newness of life



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## God Exalts/Declares Christ Was Exalted/Declared”

Acts 2.33, 36, Rom. 1.1-6

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### Future Studies

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- Questions to answer:
  - What **completed** Christ’s obedience?
  - What **completes** my obedience?
  - **How** must Christ’s obedience parallel mine?
  - **How** was Christ exalted?
  - **How** am I/you/we saved?

“If the captain of salvation must learn obedience, so must his followers.” (M.R. Vincent on Heb 5.9)



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **What completed Christ's obedience?**

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- “For I delivered to you first of all that which I also received: that **Christ died for our sins** according to the Scriptures, 4 and that **He was buried**, and that **He rose again** the third day according to the Scriptures, ...” (1 Cor. 15.3-4)
  - His death
  - His burial
  - His resurrection
  - Completed his obedience
  - Sums up the gospel



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **What completes our obedience?**

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- “ ... How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were **baptized into His death?** 4 Therefore we were **buried with Him through baptism into death**, that **just as Christ was raised from the dead** by the glory of the Father, **even so we also should walk in newness of life.**” (Rom. 6.2-4)
  - Our death
  - Our burial
  - His resurrection
  - Completes our obedience
  - Sums up the form of doctrine — the gospel — delivered to us



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **What completes our obedience?**

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- We can be saved by Christ without our faithful obedience to His will as easily as Jesus could have been made both Lord and Christ without His faithful obedience to the will of the heavenly Father.
- Our faithful submission to the will and word of Christ makes us acceptable in the sight of Christ, just as his faithful submission to the will of the heavenly Father made him author of salvation.



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Christ's Obedience & My Obedience**

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- **Christ**
  - exalted him
  - made him Christ
  - made him priest
  - declared him Son
  - made him author of salvation
- **My/You/Our**
  - adds me to Christ
  - cleanses me from sin
  - makes Christ's sacrifice count for my salvation
  - shows that we are his
  - prompts us to live for Christ



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**“You obeyed from the heart that form of doctrine”**

**Rom. 6.17**

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## **Christ's Obedience & My Obedience**

---

- **Christ**
  - was obedient
  - was faithful
  - was righteous
- **I/You/We**
  - must be obedient
  - must be faithful
  - must be righteous

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