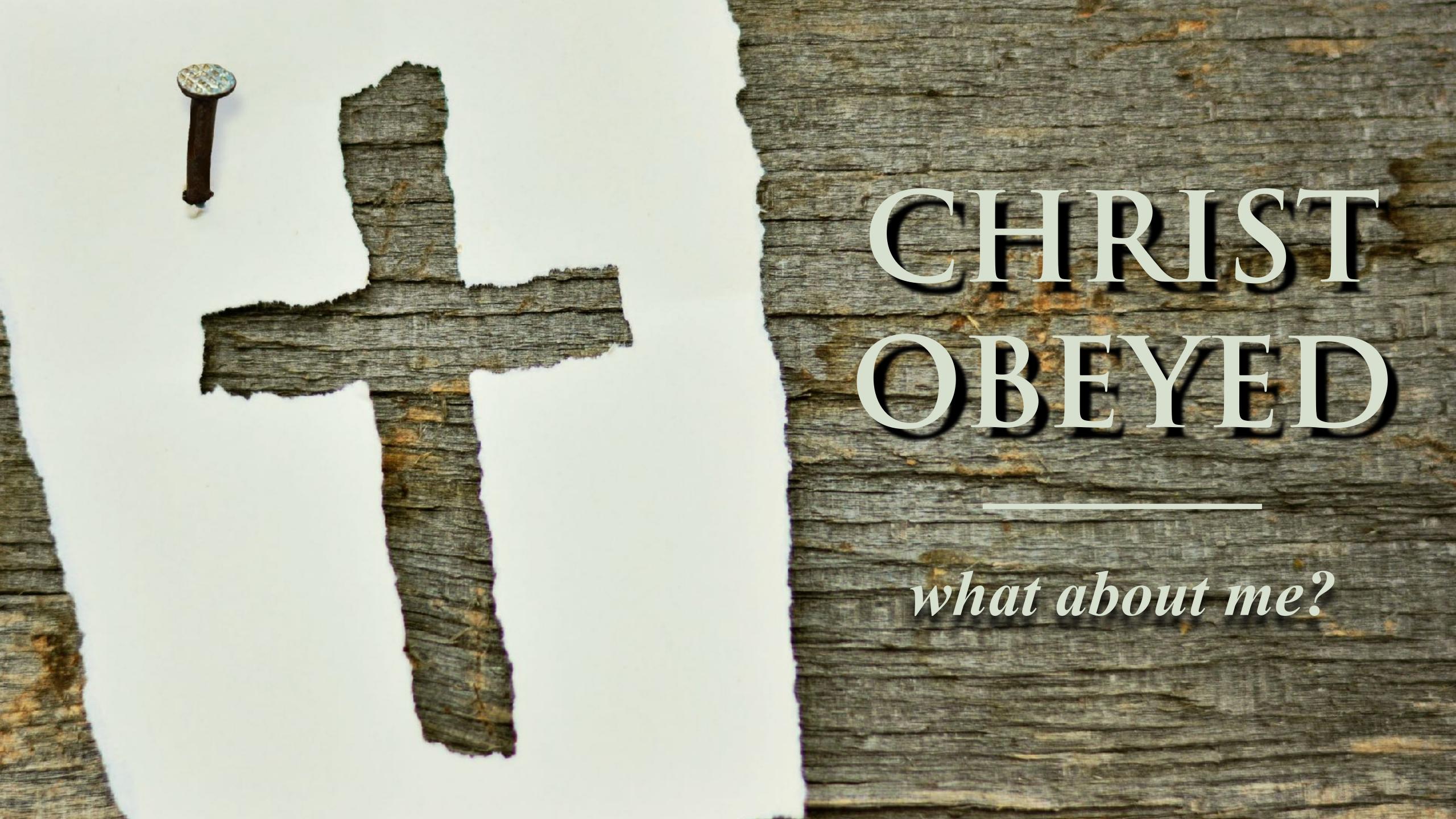
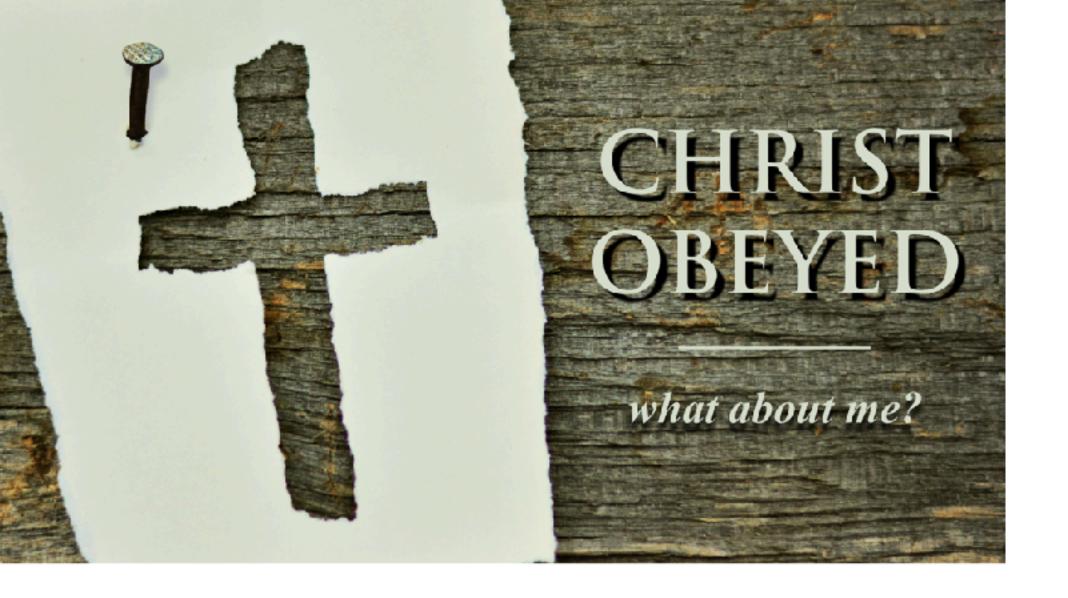
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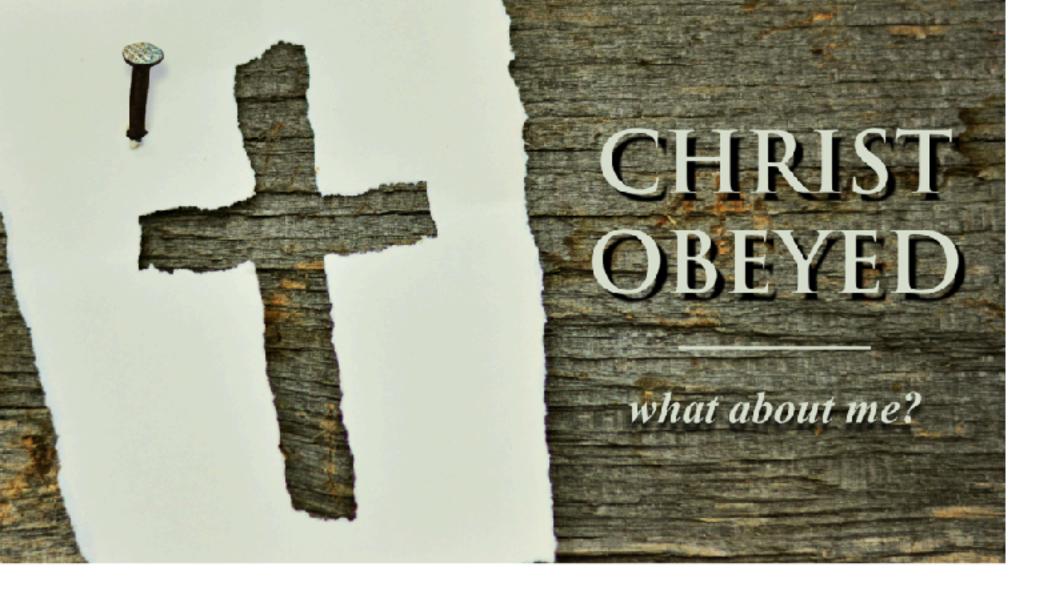




Heb. 5.9

#### **Our Purpose In Life**

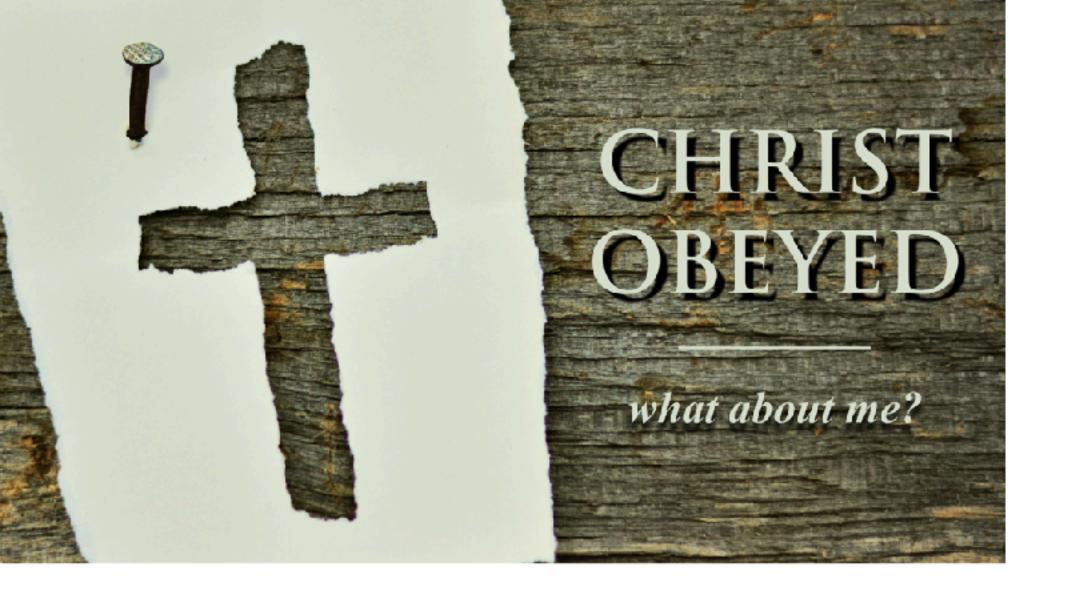
- "to be conformed to the image of His Son" (Rom. 8.29)
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Heb. 5.9

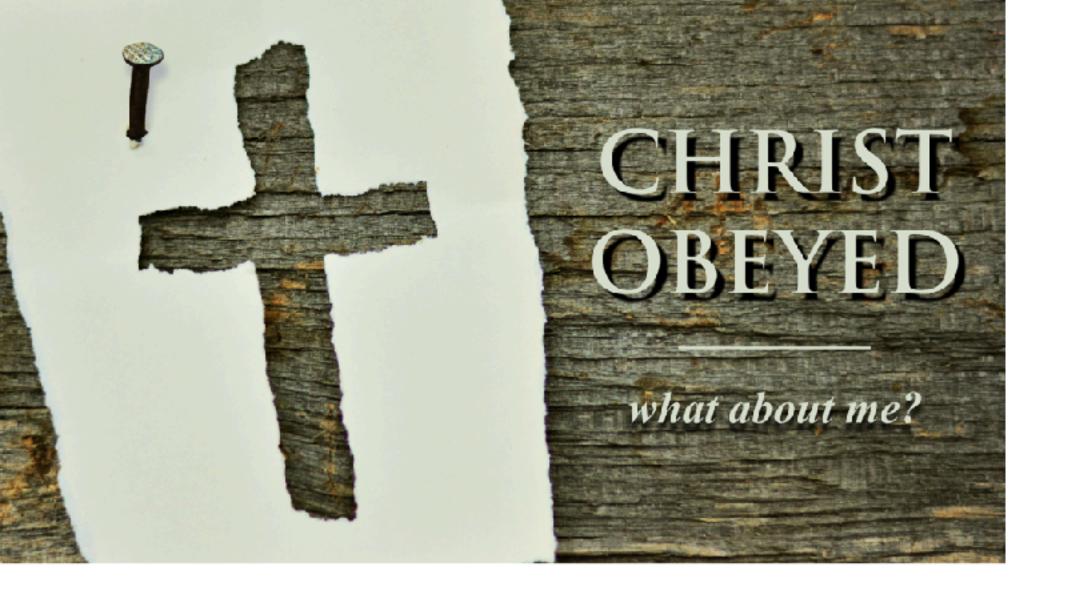
#### Our Purpose In Life ... To Imitate Christ

- "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)



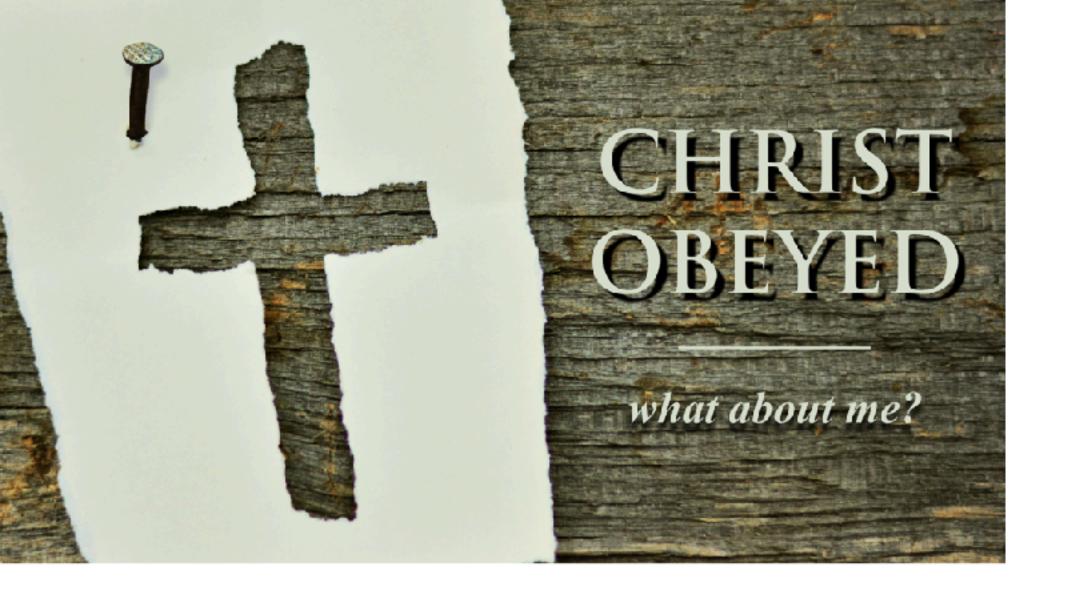
To Imitate Christ Is To Do What Christ Did

- "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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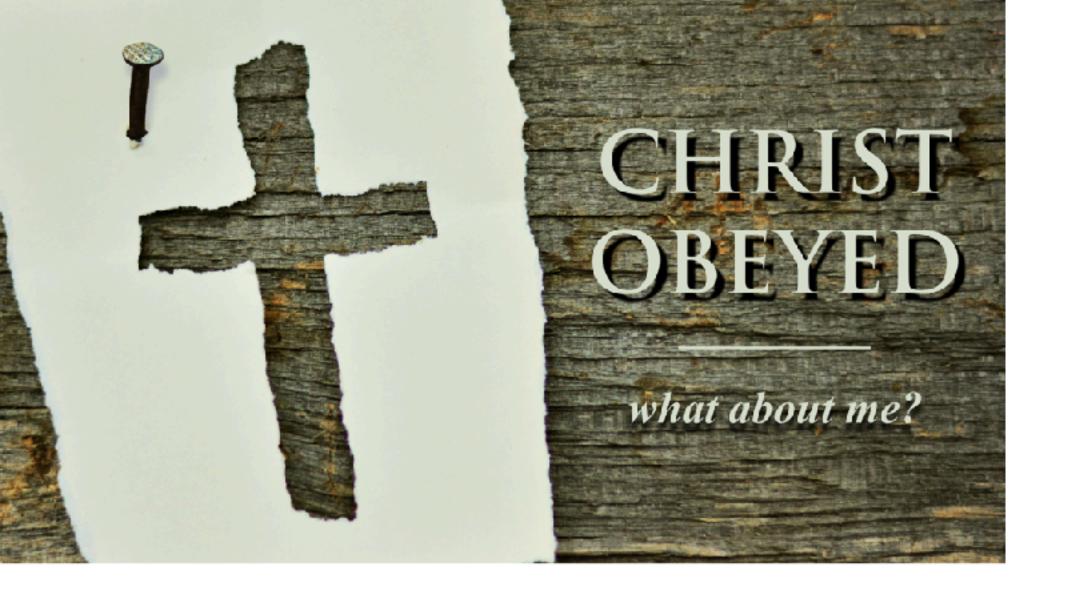
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- The role of "every high priest taken from among men" (5.1ff)
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Heb. 5.9

- High priests, like Aaron, did not make themselves priests ... (5.4ff)
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Heb. 5.9

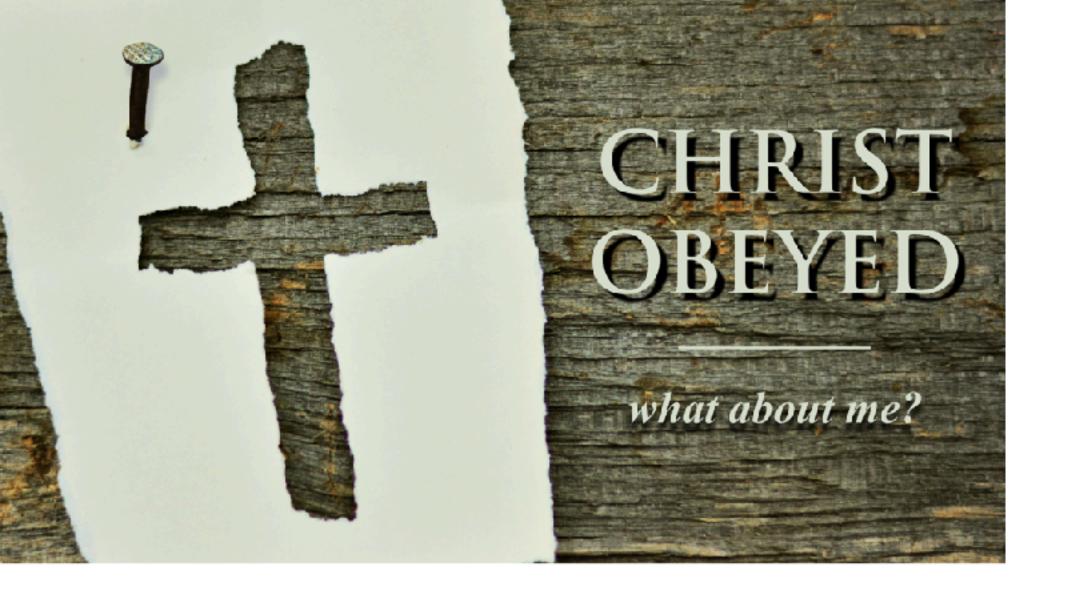
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Heb. 5.9

#### **Key Principles: Hebrews 5.1-10**

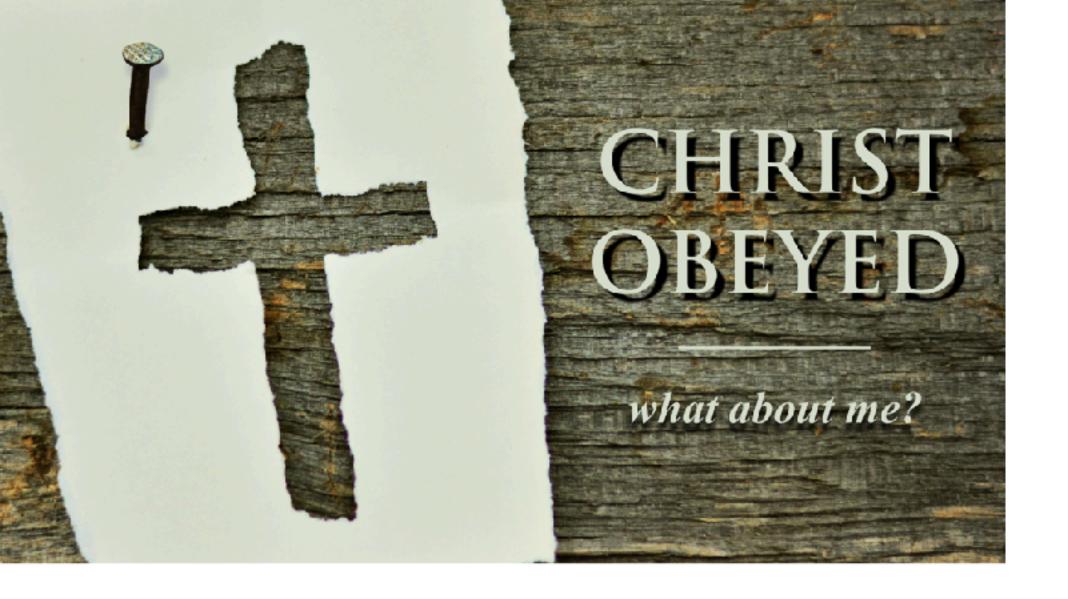
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- "having been perfected"
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Heb. 5.9

#### **Key Questions We Must Consider**

- 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?
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Heb. 5.9

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- The problem:
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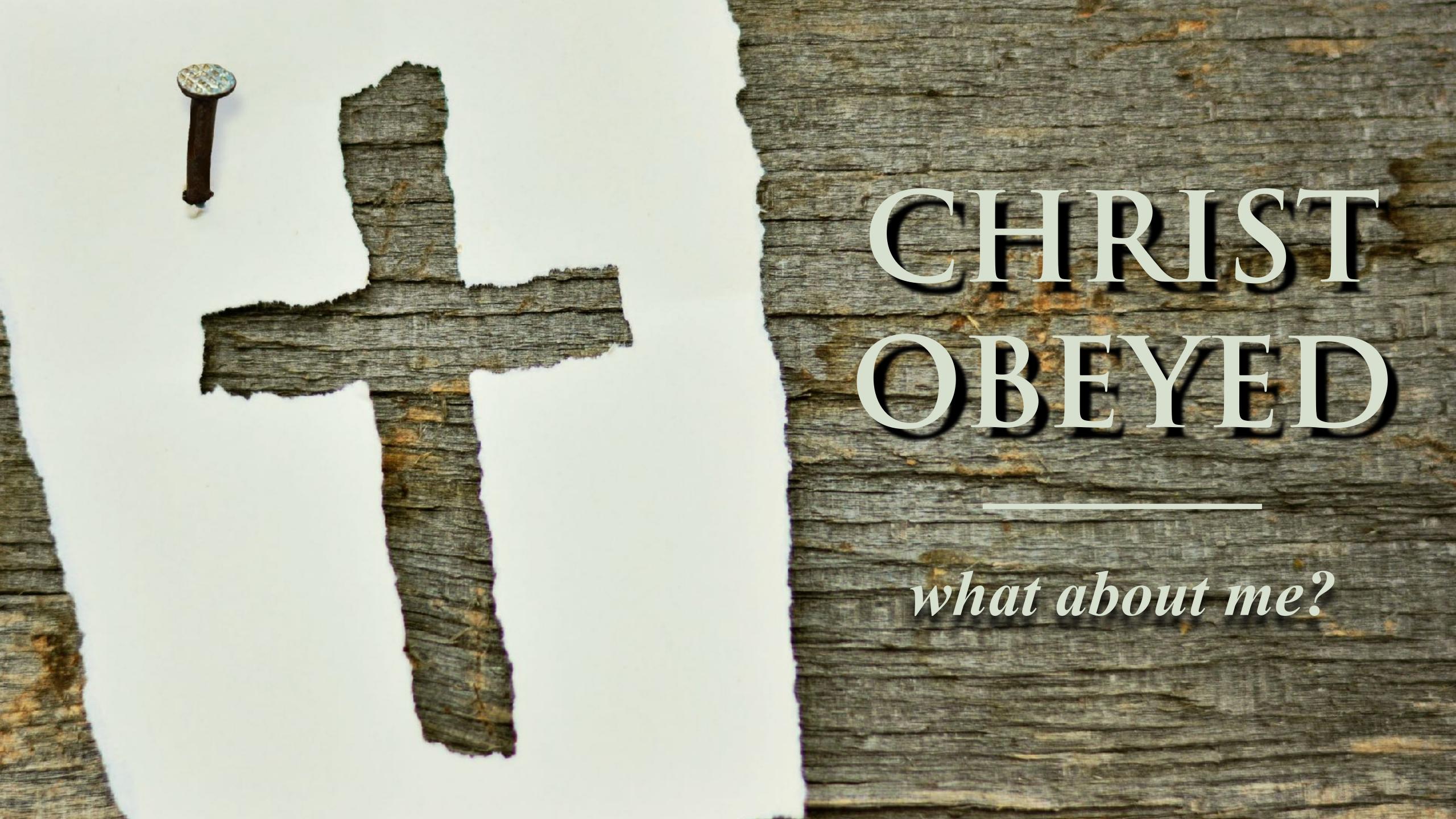
# The next session of "Christ Obeyed, What About Me?" starts @ 9.00 PM Eastern

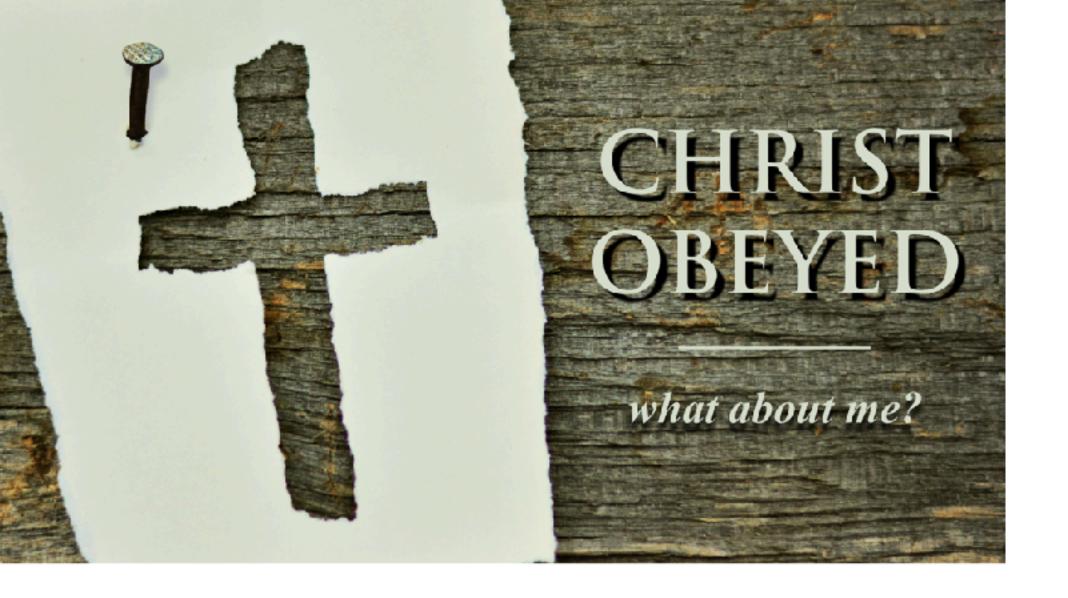
Thursday, May 10, 2018

## "Christ Obeyed, What About Me?" - #2 starts @ 9.00 PM Eastern



"Christ Obeyed, What About Me?" archived @ ighradio.com/media/video/christobeyedwhataboutme

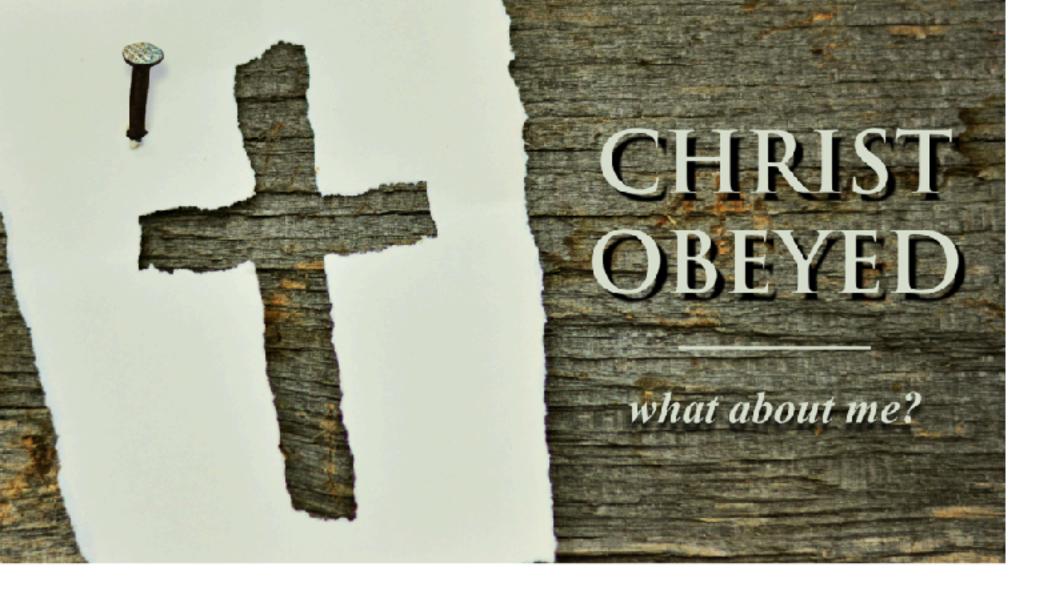




Heb. 5.9

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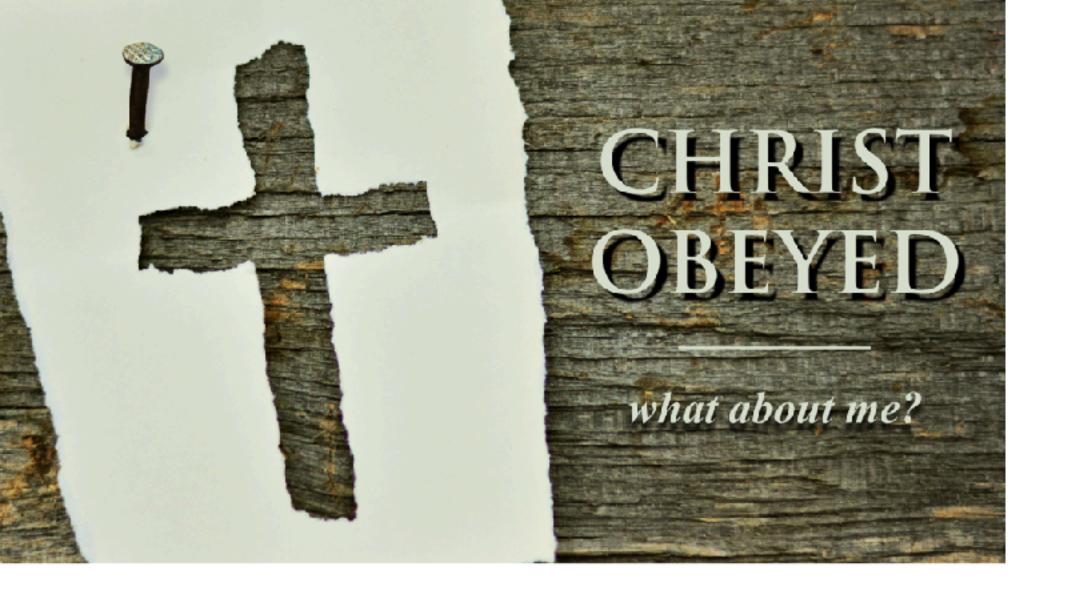
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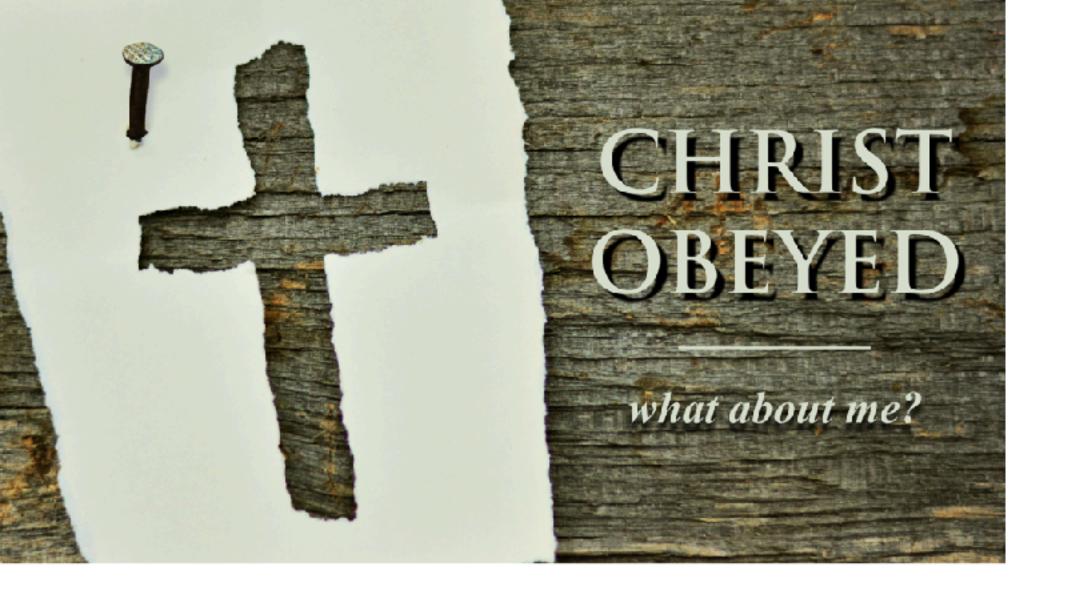
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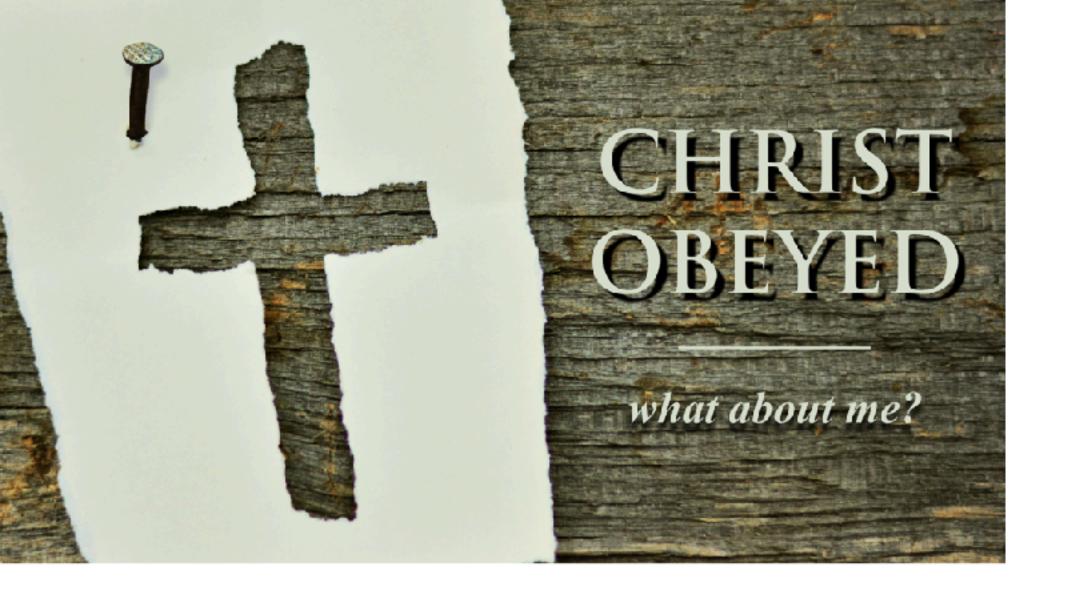
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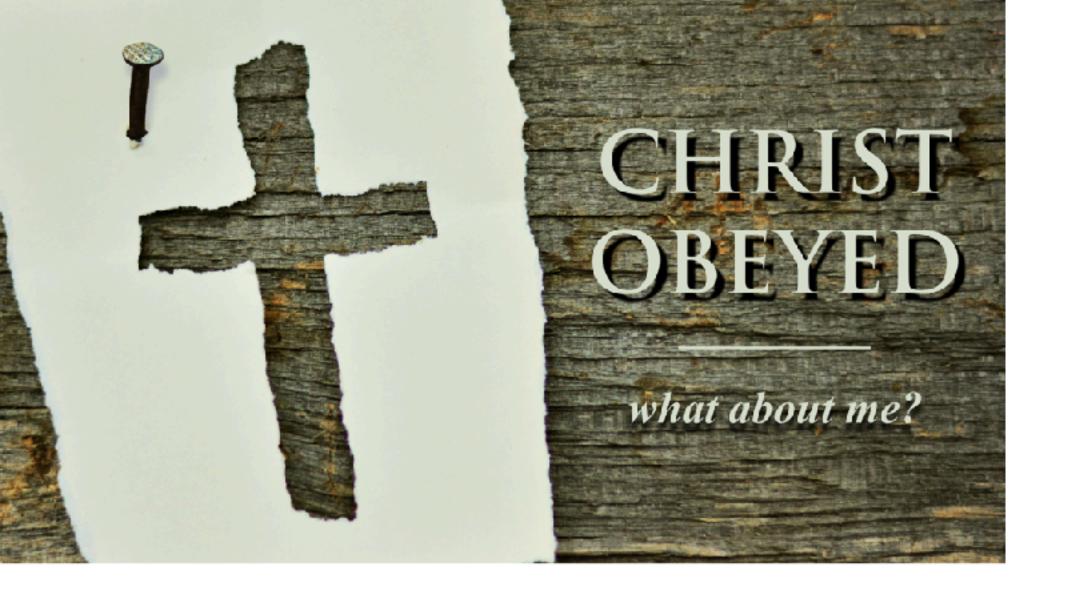
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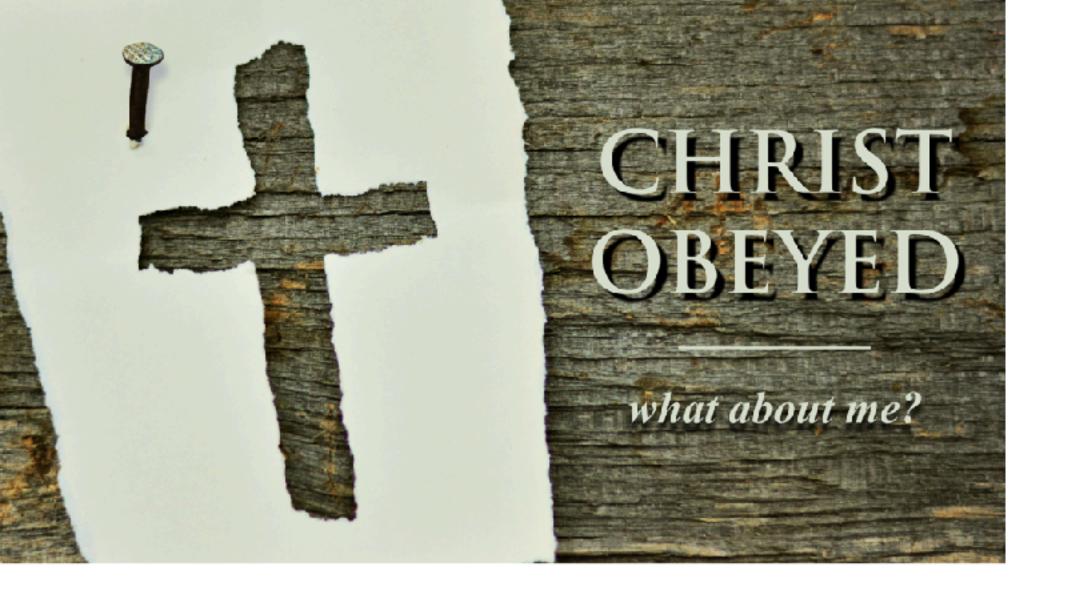
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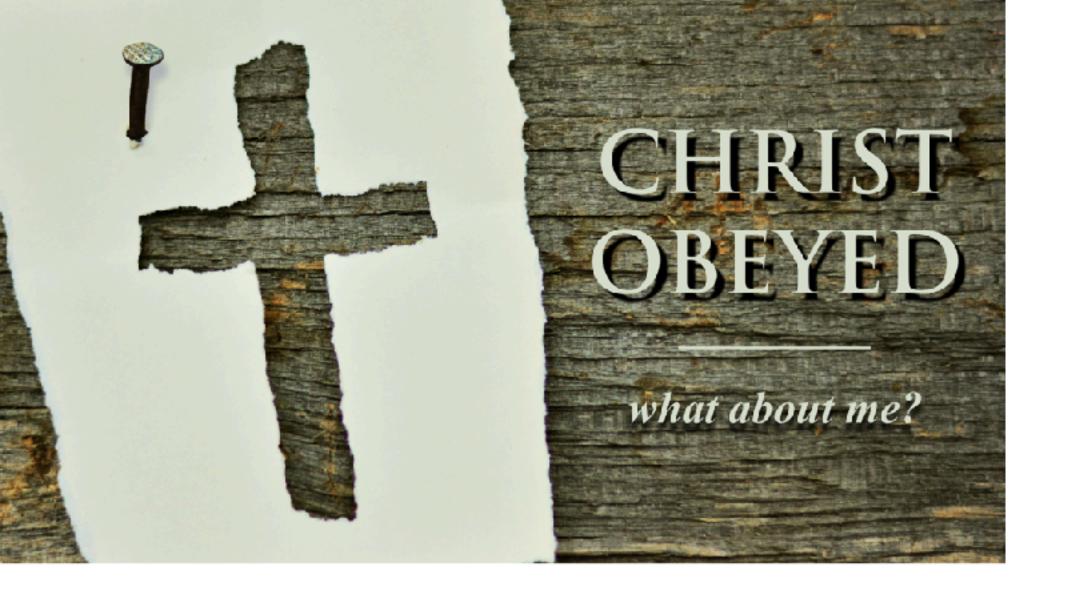
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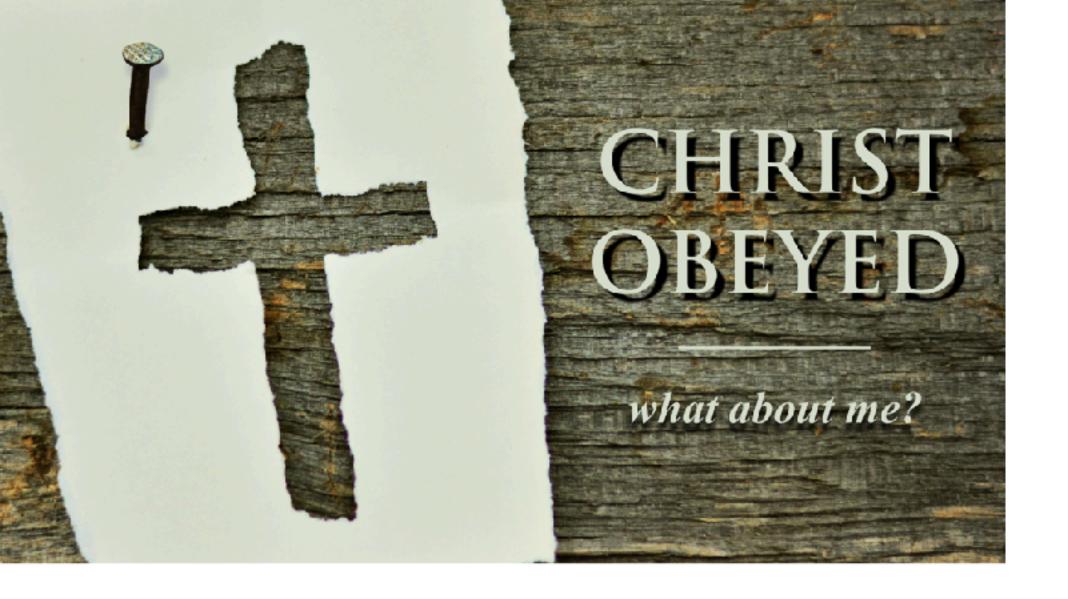
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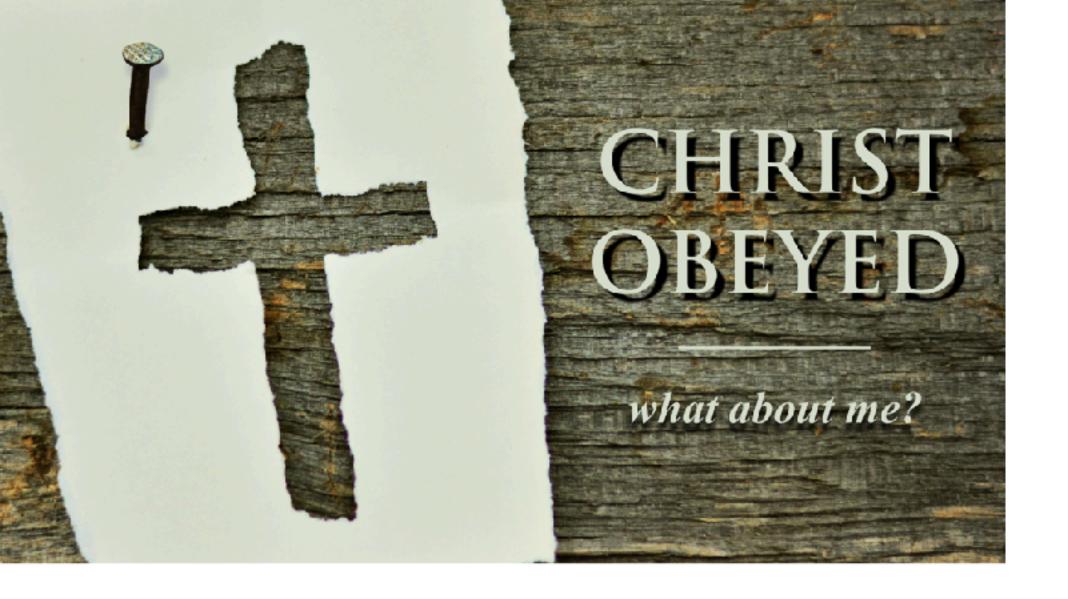
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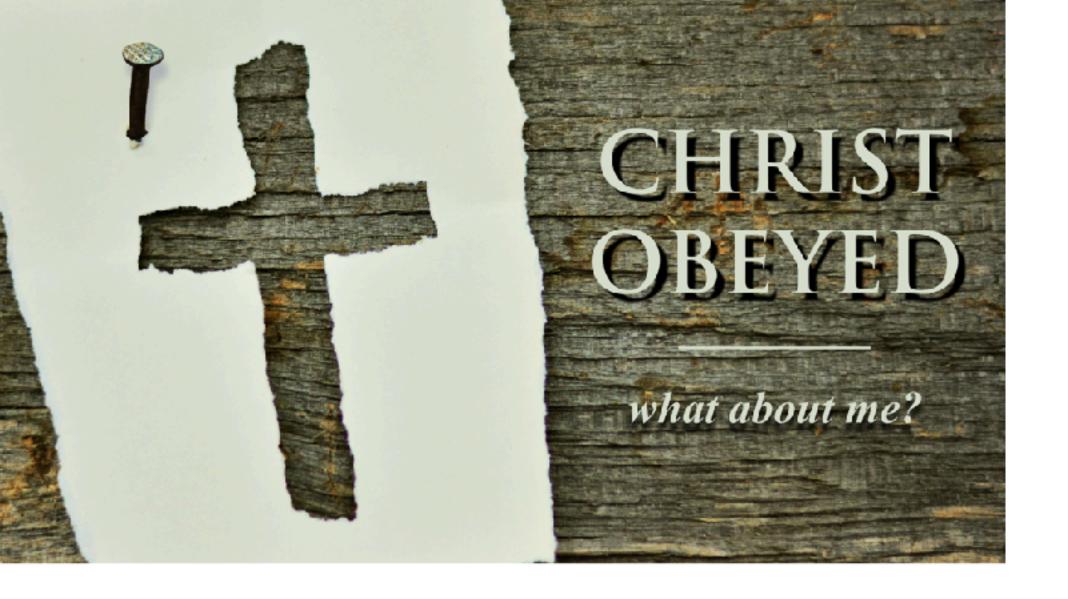


#### "the blessed and only Potentate, the King of kings and Lord of lords"

1 Tim. 6.15

#### The Sovereignty of God

- 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

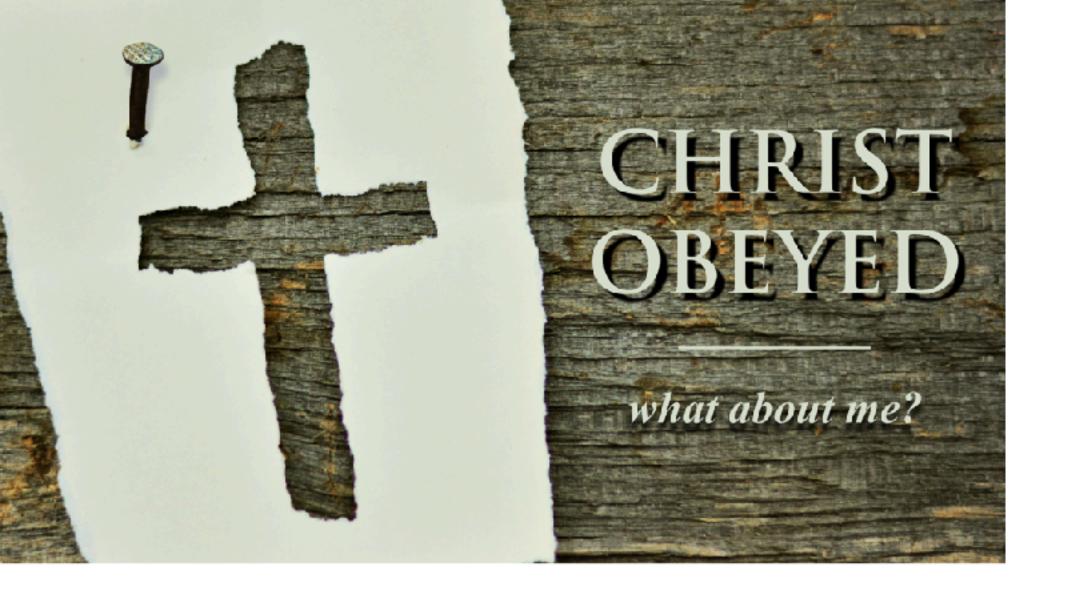


## "the blessed and only Potentate, the King of kings and Lord of lords"

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#### The Sovereignty of God

- 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)

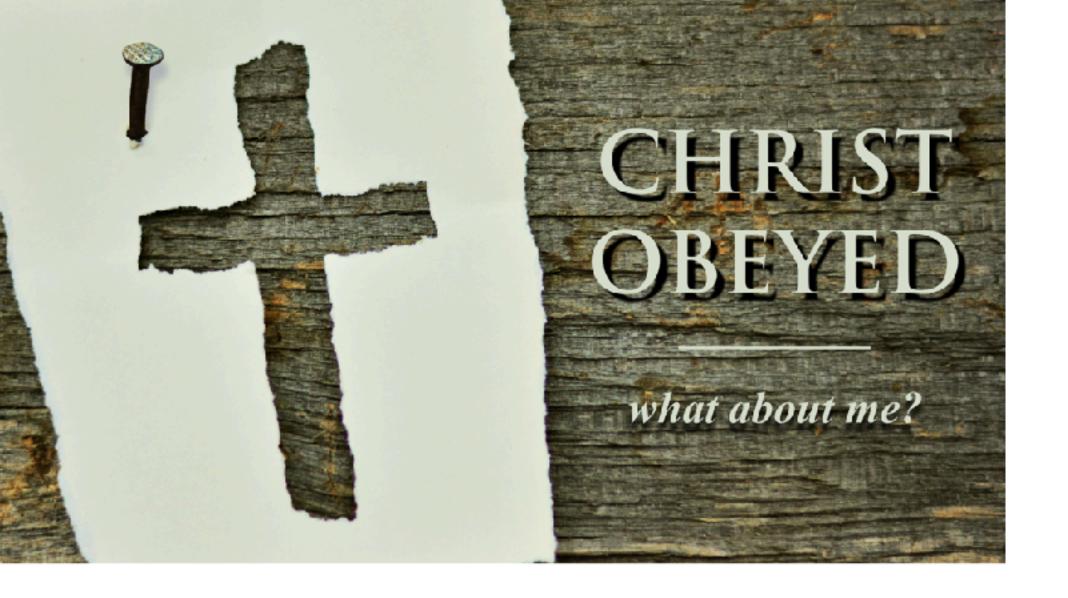


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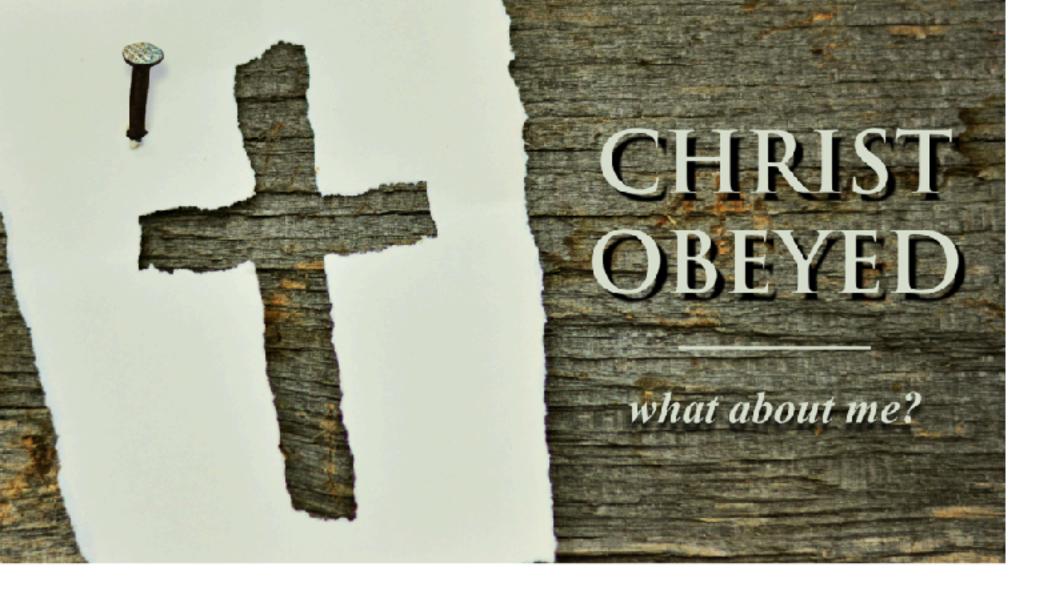
- God's "immortality":
- Applies singularly here to deity ("who alone")
- Applies to humanity, but with qualification (1 Cor. 15.33, 34)
- "this mortal must put on immortality" (15.33, 34 2x)
- Man "puts on" immortality (enduo)
  - Point: It does not inherently belong to humanity; It was/is/will be given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



1 Tim. 6.15

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

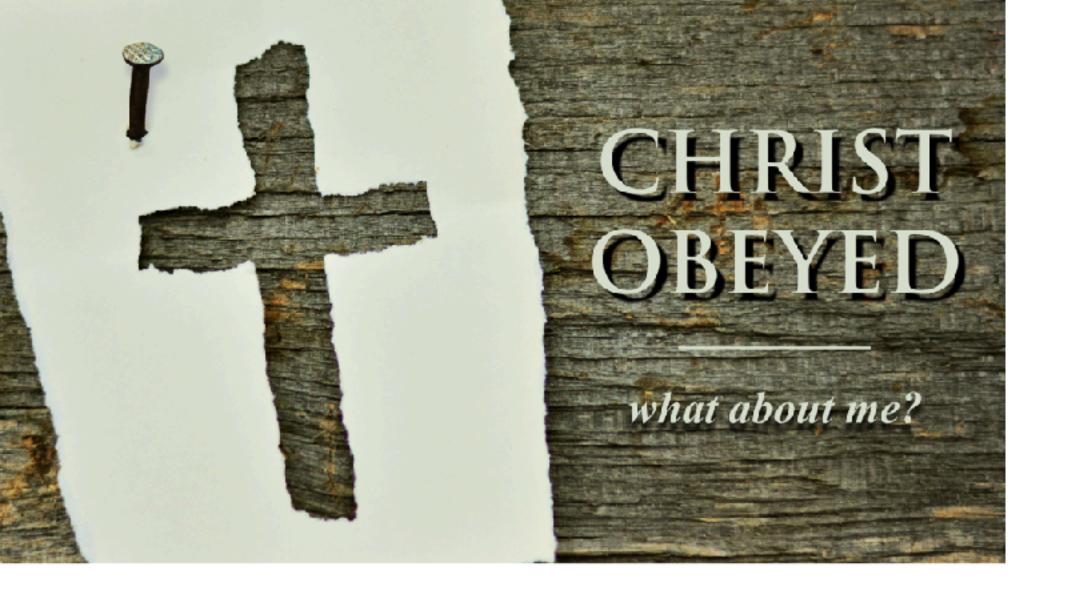
- God does what he pleases?
- God has always been/will always be pleased by righteousness.
- "For You are not a God who takes pleasure in wickedness ..." (Ps. 5.4)
- God has always been/will always be pleased to bless his servants
  - "Let the LORD be magnified, Who has pleasure in the prosperity of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



1 Tim. 6.15

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

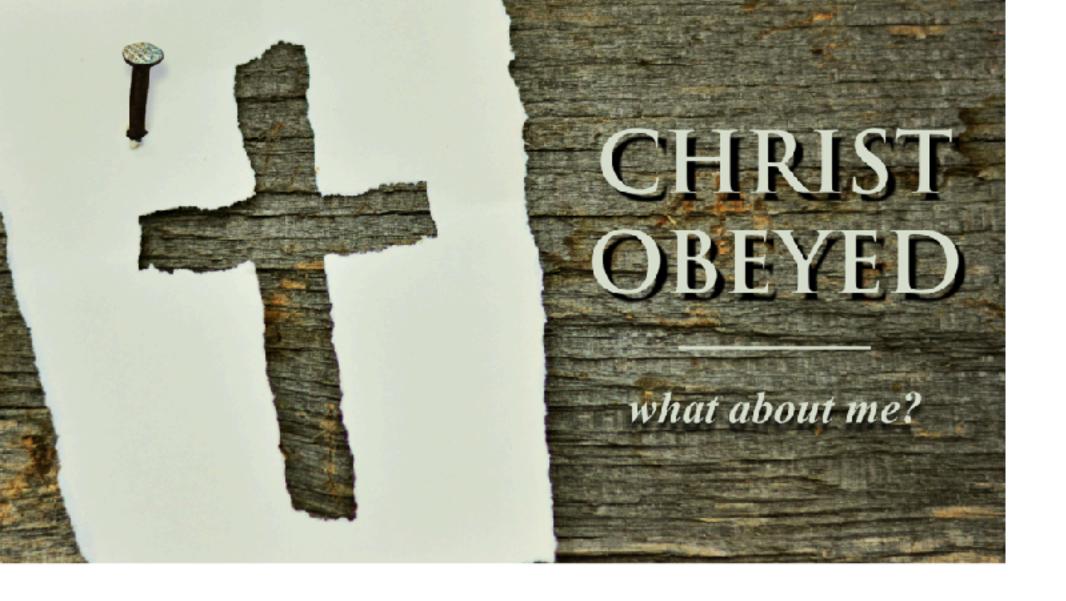
- God always acts consistently with what pleases him.
  - "Do good in Your good pleasure to Zion; Build the walls of Jerusalem. (Ps. 51.8)
  - "...it is your Father's good pleasure to give you the kingdom." (Lk. 12.32)
  - "...according to His good pleasure which He purposed in Himself, ..." (Eph. 1.9)



1 Tim. 6.15

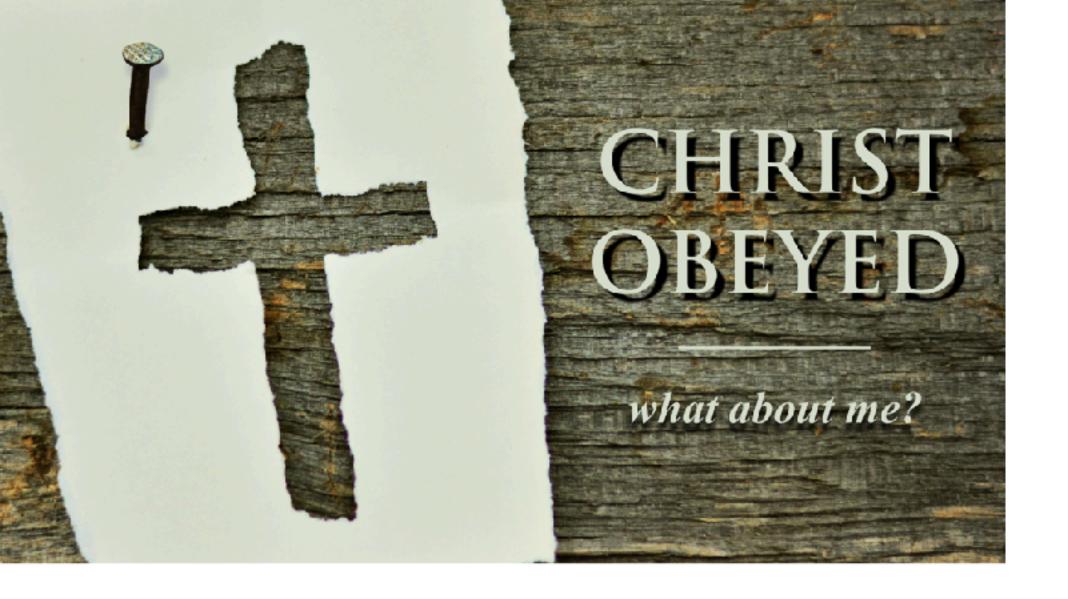
#### What Does A Sovereign God Accept?

- 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)



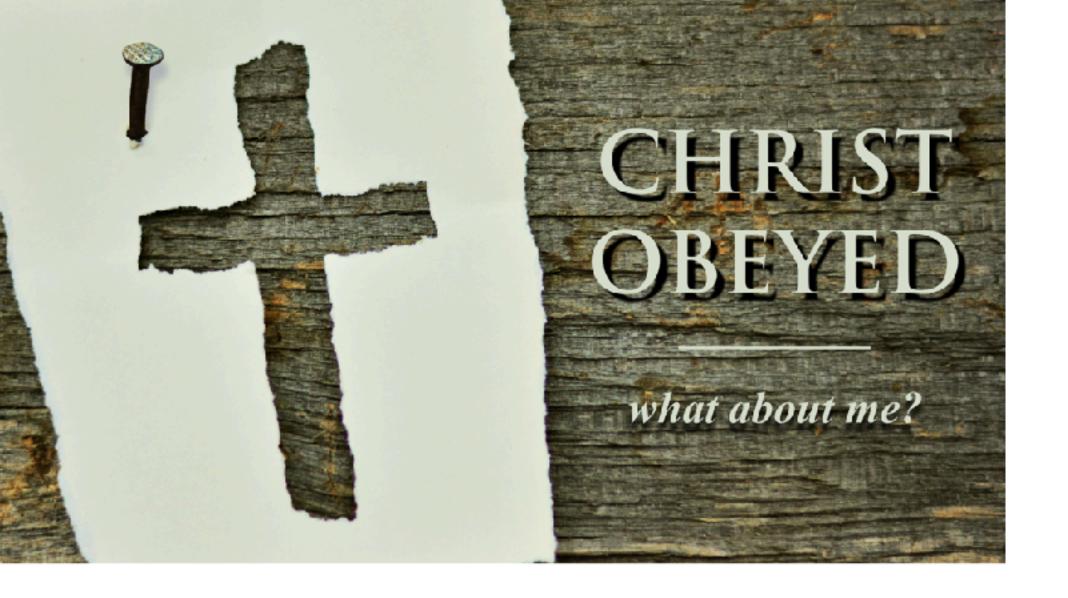
1 Tim. 6.15

- 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?



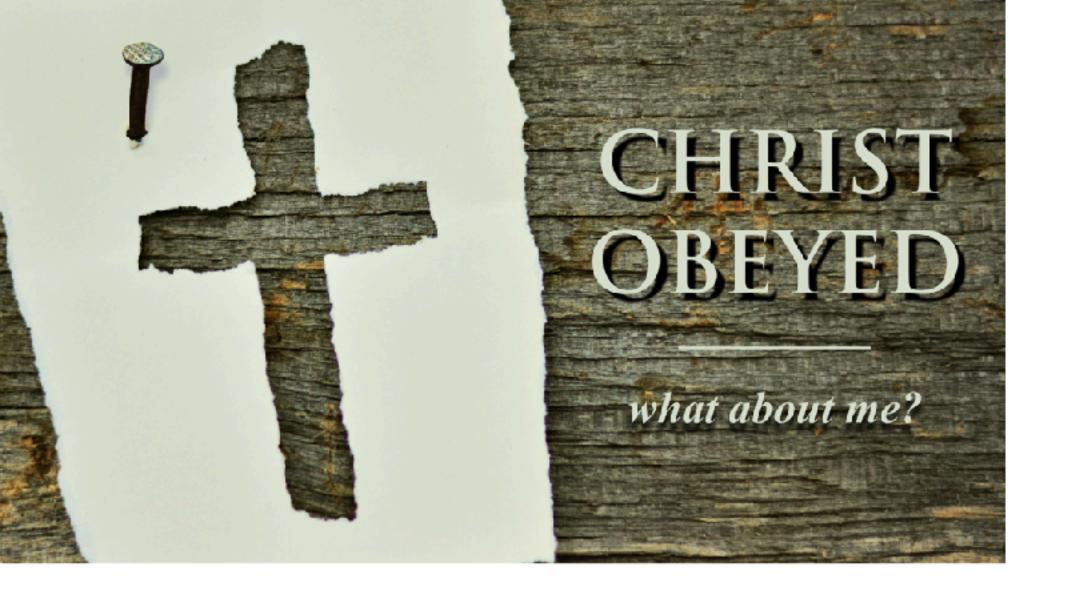
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- Can a sovereign God create beings in his (their) image? (Gen. 1.26ff)
  - Can a sovereign God create free moral agents that he can direct/instruct?
  - Can a sovereign God expect free moral agents to do what he has directed/instructed?



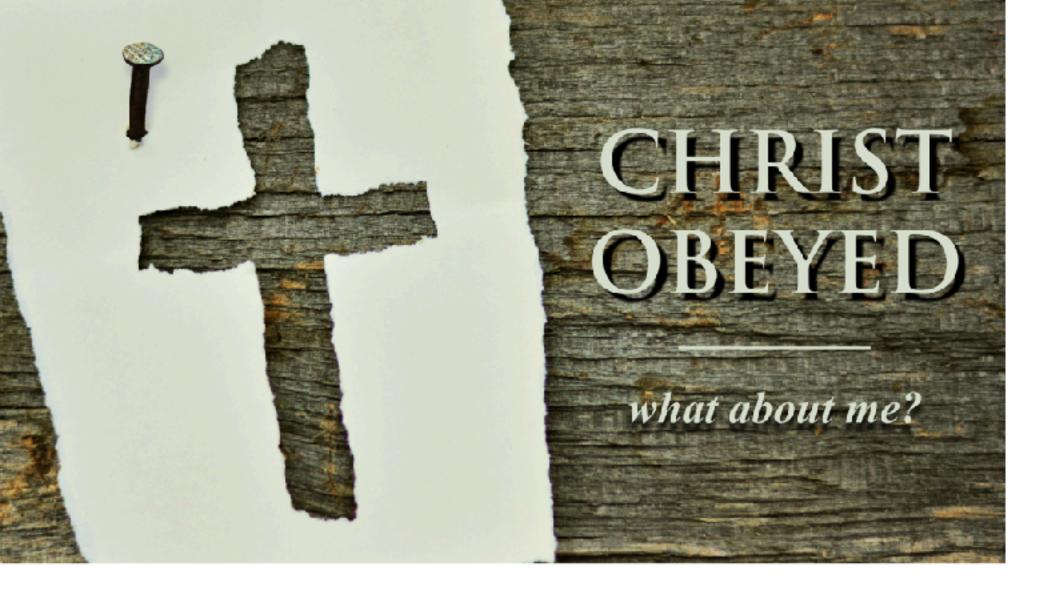
1 Tim. 6.15

- Can a sovereign God bless 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?



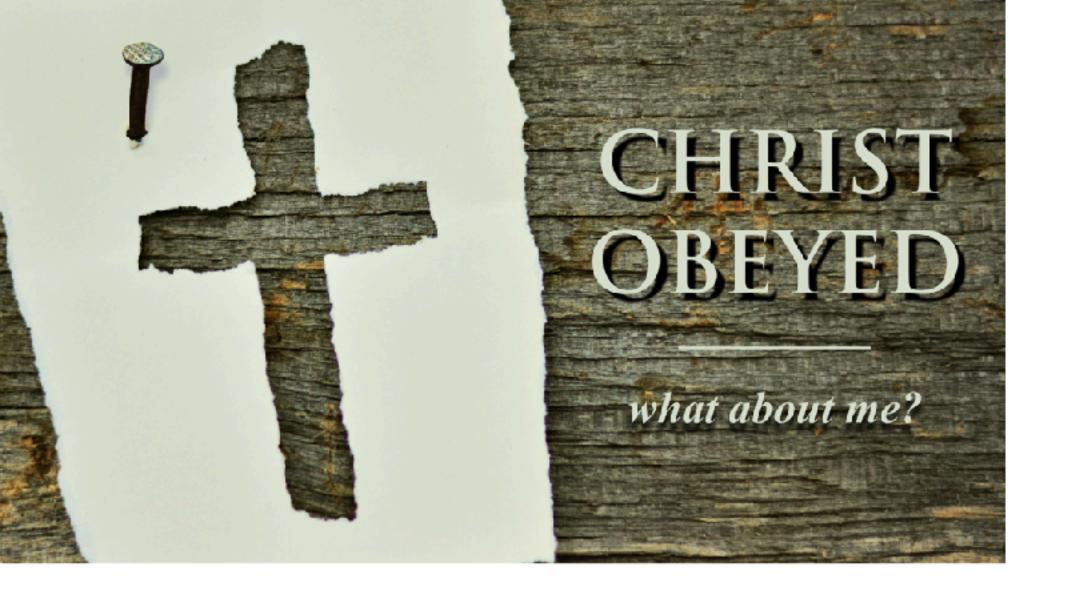
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- Can a sovereign God make his fulfilled expectations a condition of any blessing?
- Can a sovereign God ever say "If you do this, then I will do that?"
- If a sovereign God cannot say this, why could he not do so?
  - Would it violate his nature?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



1 Tim. 6.15

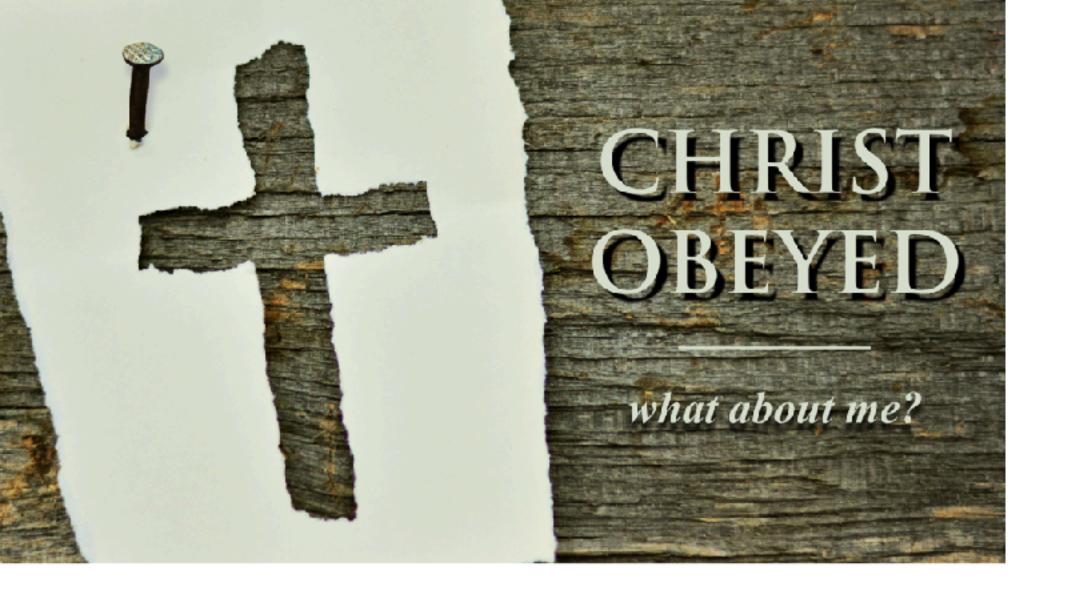
- If a sovereign God can say "If you do this, then I will do that?" ...
- Under what conditions could he do so?
- Could he do so with regard to physical blessings?
- Could he do so with regard to spiritual blessings?
- Can any condition/blessing given by a sovereign God be intrinsically connected to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



1 Tim. 6.15

#### God's Sovereignty, Christ's Obedience, My Faith

- 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?
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#### God's Sovereignty, Christ's Obedience, My Faith

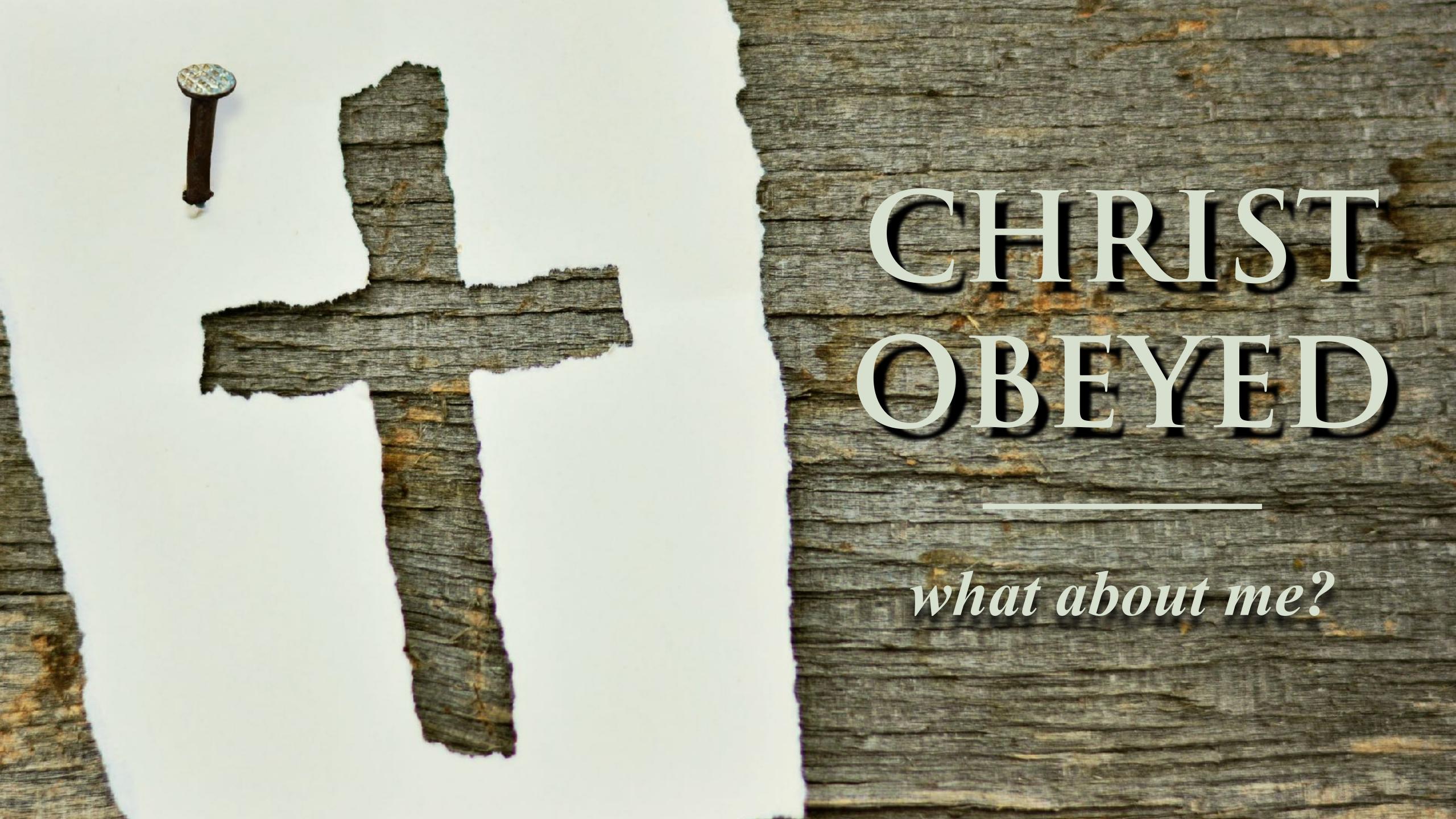
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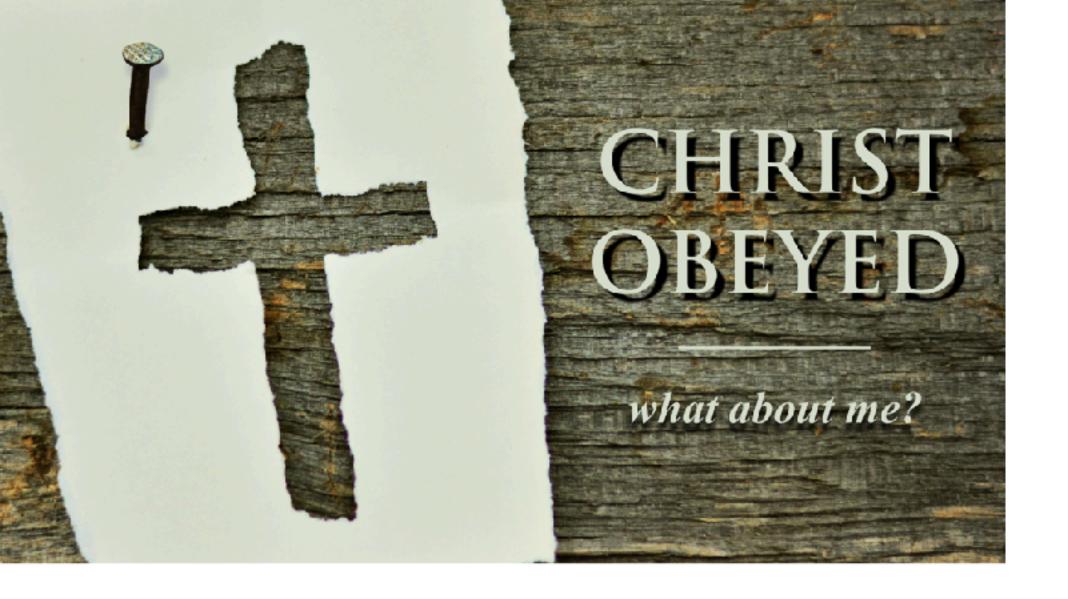
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  - How it impacts our understanding of faith
  - How it impacts our understanding of grace
  - How it impacts our understanding of redemption by grace through faith

# "Christ Obeyed, What About Me?" - #3 starts @ 9.00 PM Eastern



"Christ Obeyed, What About Me?" archived @ ighradio.com/media/video/christobeyedwhataboutme





## "He became the author of eternal salvation to all who obey Him"

Heb. 5.9

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

- Does this mean we earn our salvation?
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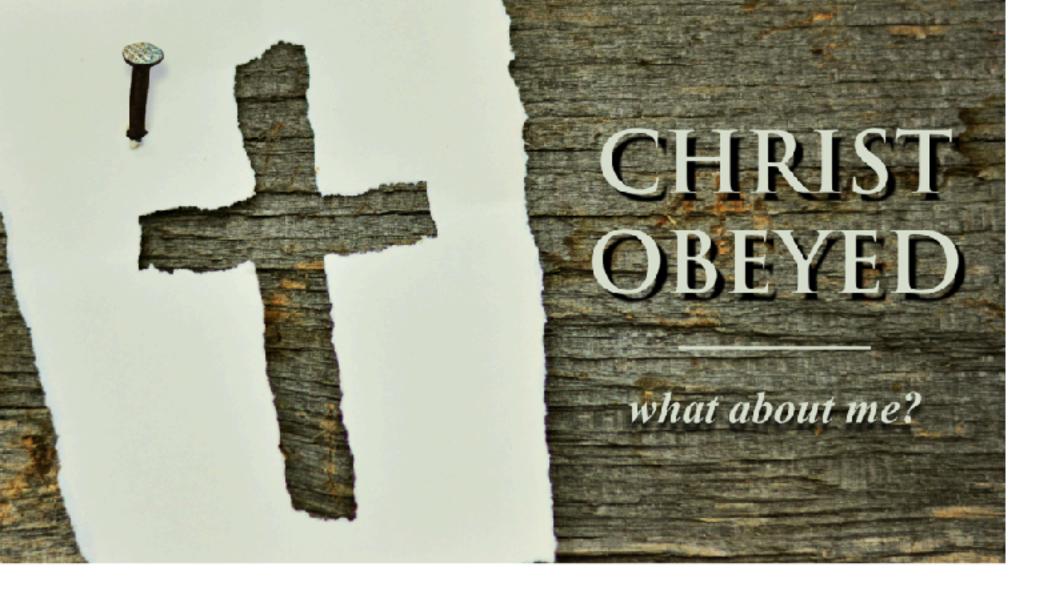


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#### **Future Studies (Part 1)**

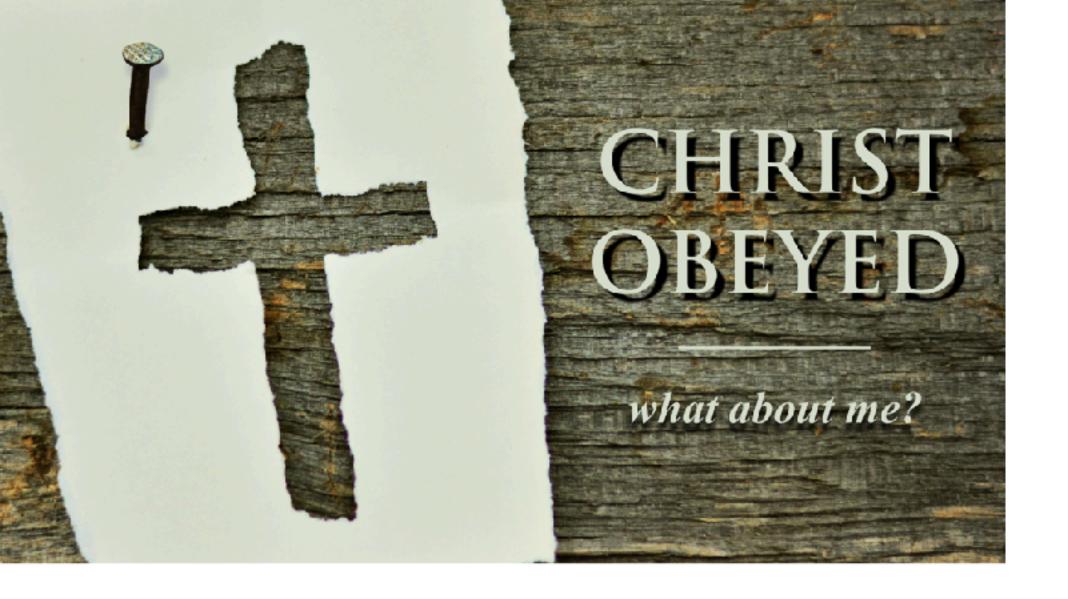
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1 Tim. 6.15

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

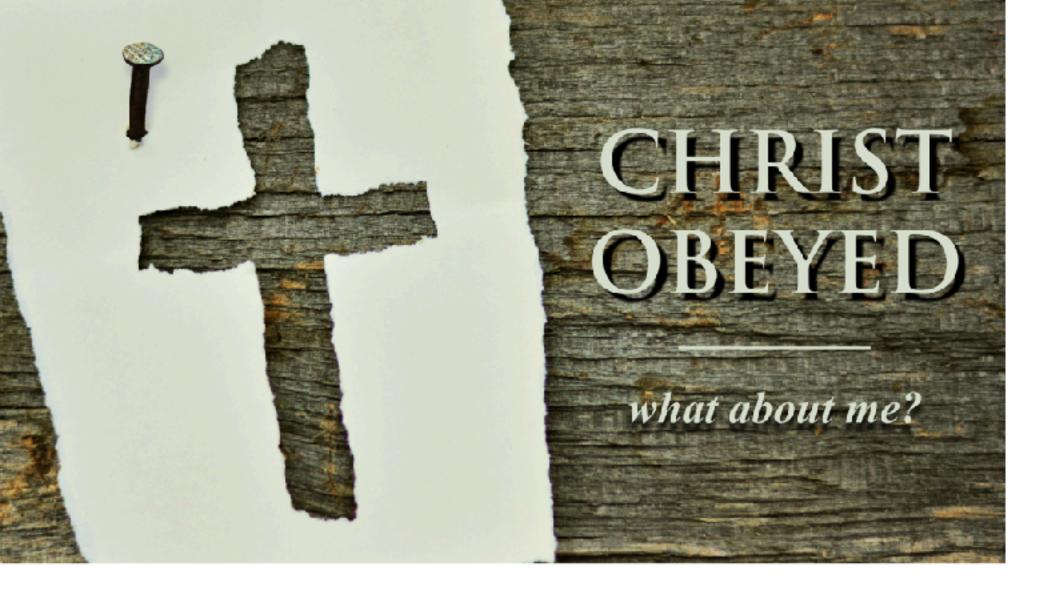
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1 Tim. 6.15

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

- Review of earlier questions:
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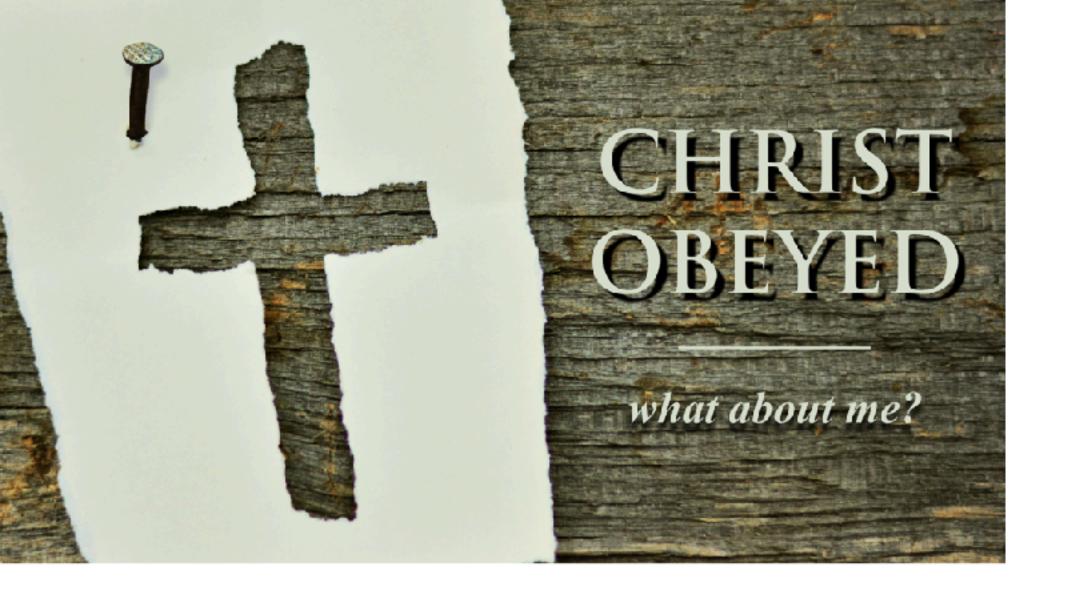
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Heb. 5.8

#### Jesus, The Discipler

- 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



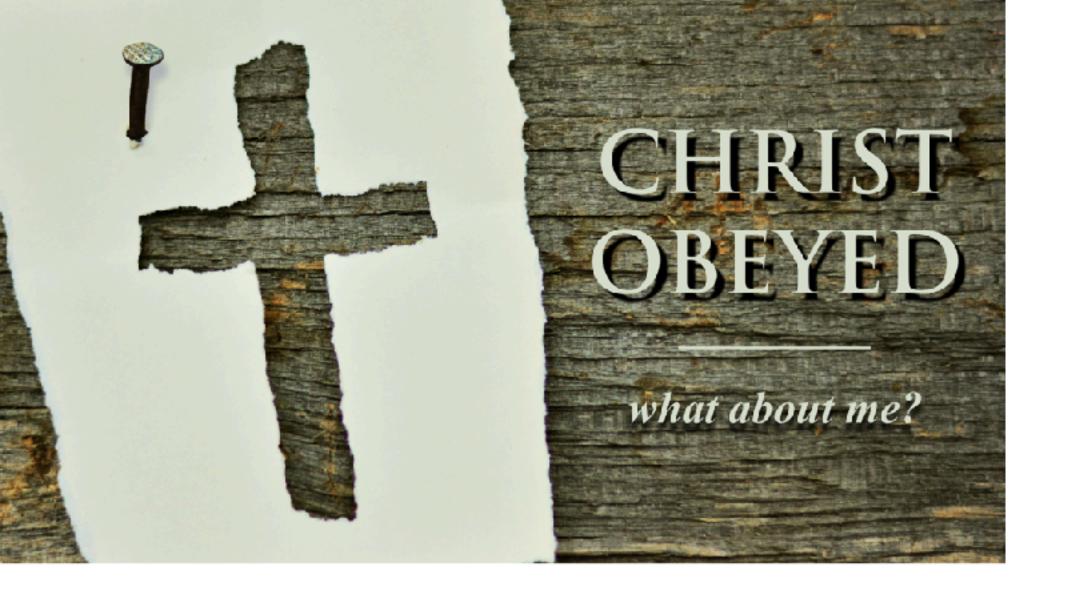
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- Jesus, however, was also a disciple.
- "A disciple is not above his teacher, nor a servant above his master. It is enough for a disciple that he be like his teacher, and a servant like his master." (Mt. 10.24)
- This passage tells us that disciples & 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)



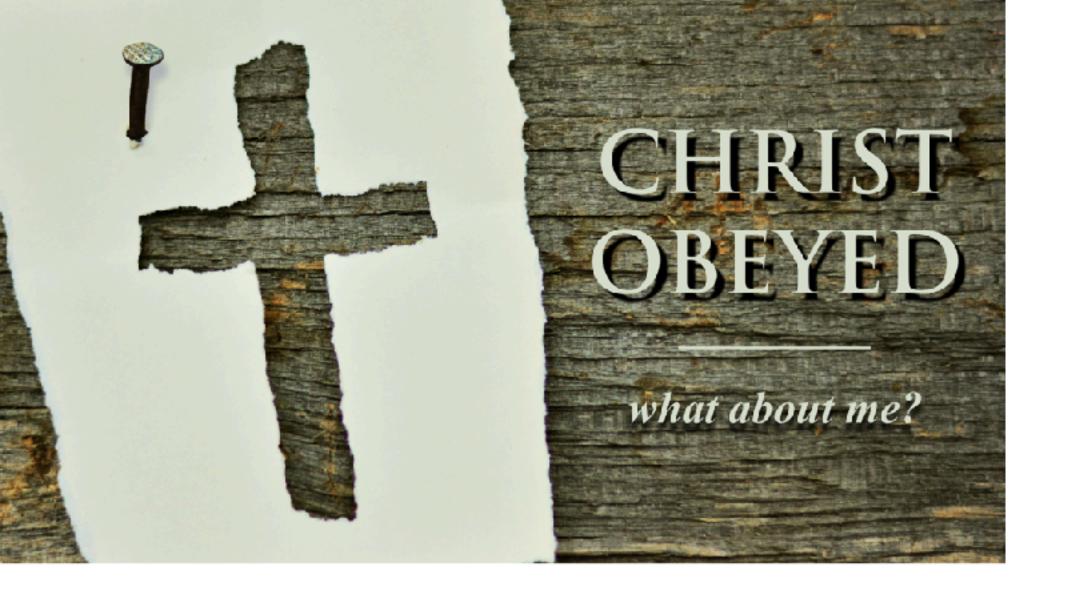
Heb. 5.8

- 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)



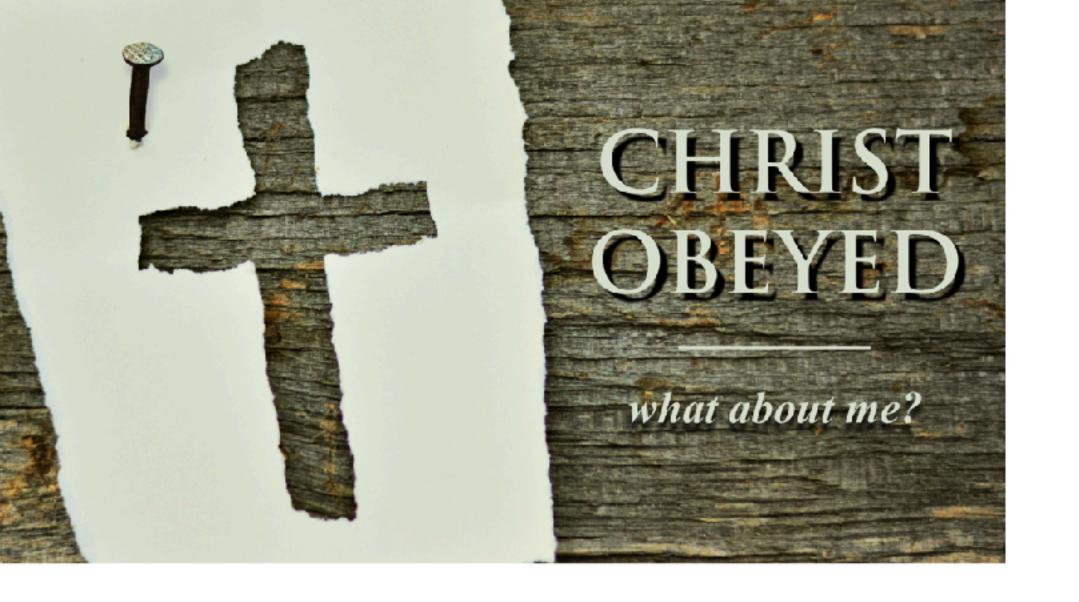
Heb. 5.8

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- "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."
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Heb. 5.8

- 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)



Heb. 5.8

- 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)



Heb. 5.8

- 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)



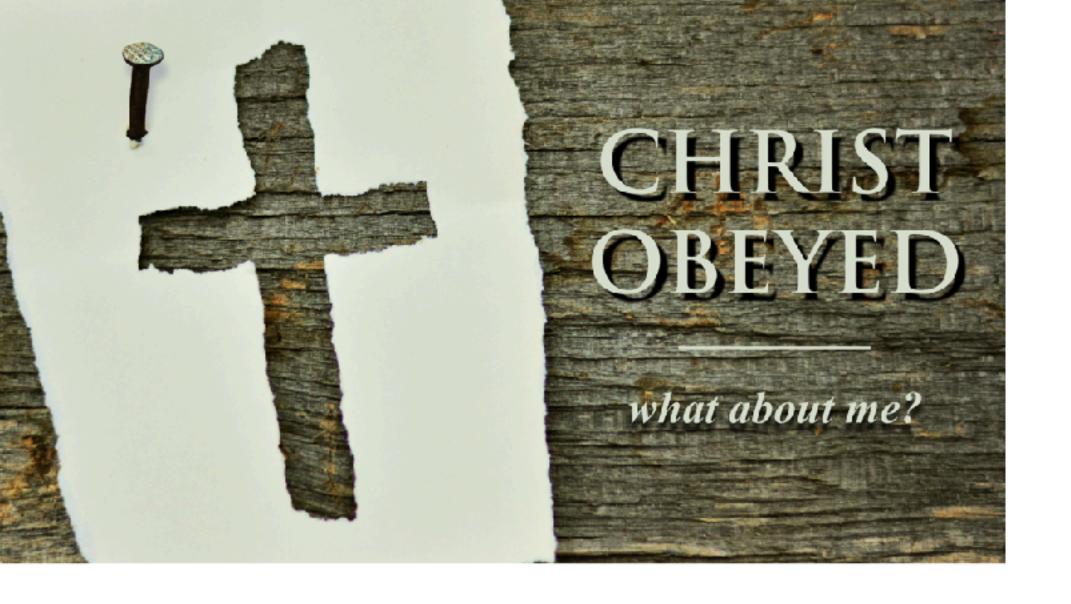
Heb. 5.8

- 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)



Heb. 5.8

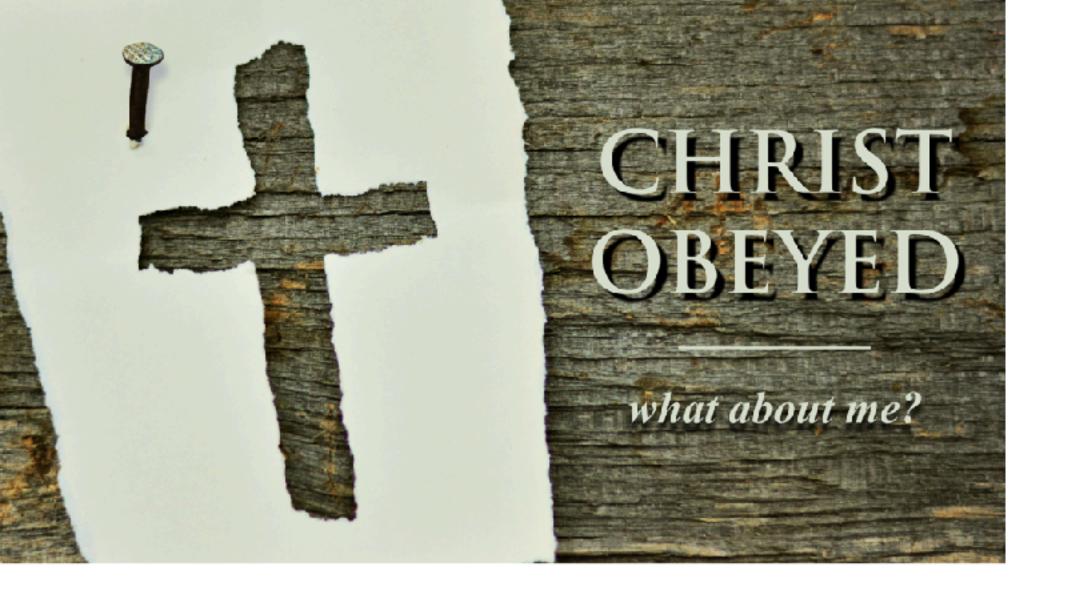
- Jesus' discipleship, his obedience to the Father, qualified him/perfected him to be Savior
  - "For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings." (Heb. 2.10)
  - "though 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)



Heb. 5.8

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

- 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



Heb. 5.8

#### 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

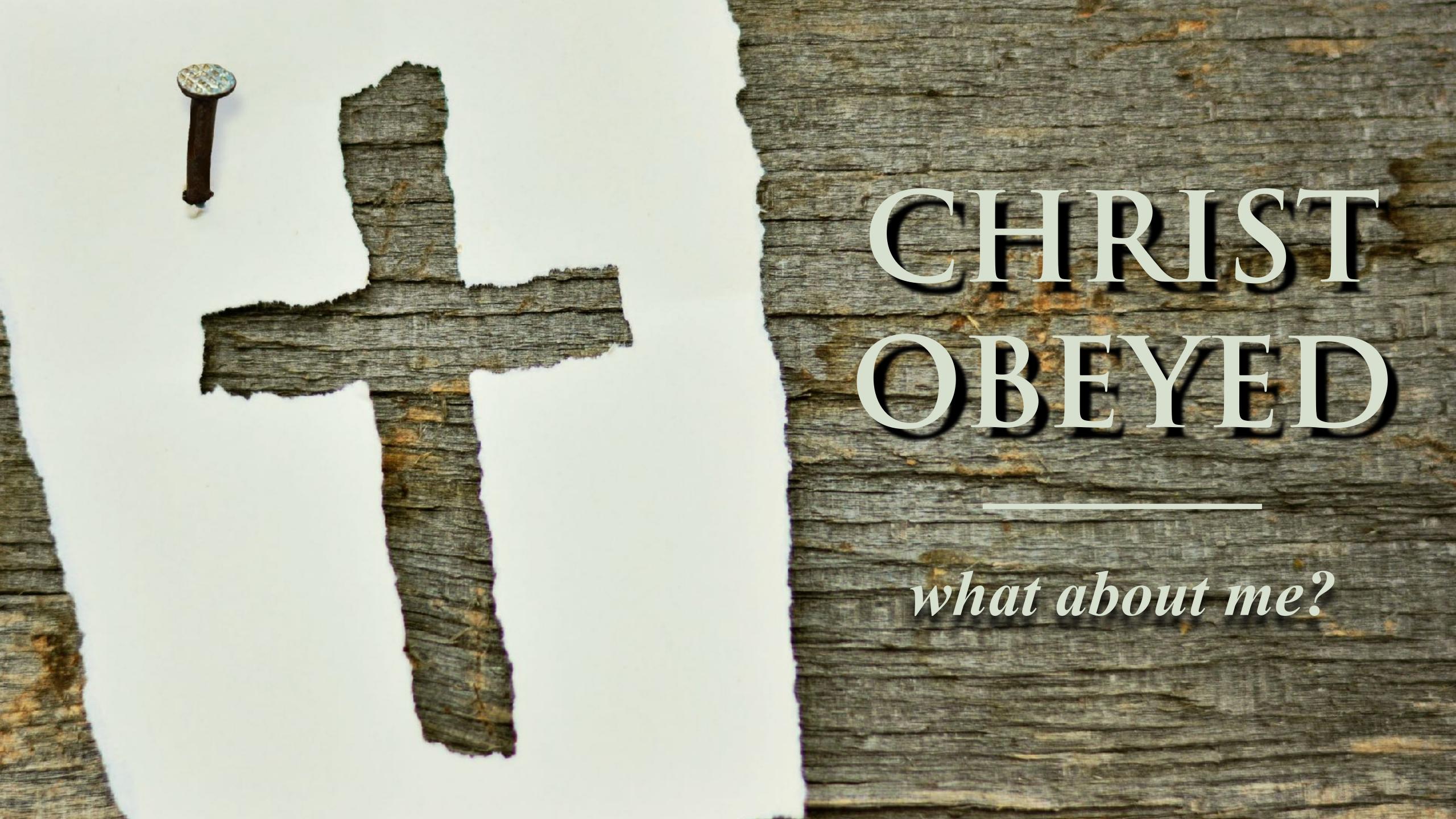
Thursday, May 24, 2018

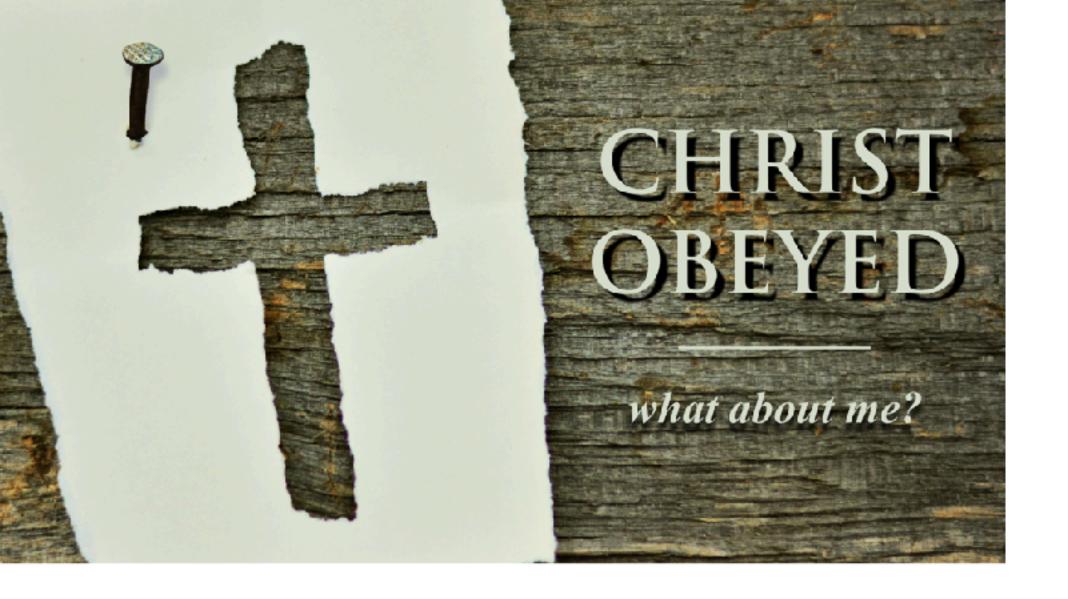
"Christ Obeyed, What About Me?" archived @ ighradio.com/media/video/christobeyedwhataboutme

# "Christ Obeyed, What About Me?" - #4 starts @ 9.00 PM Eastern



"Christ Obeyed, What About Me?" archived @ ighradio.com/media/video/christobeyedwhataboutme





### "He became the author of eternal salvation to all who obey Him"

Heb. 5.9

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

- 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?

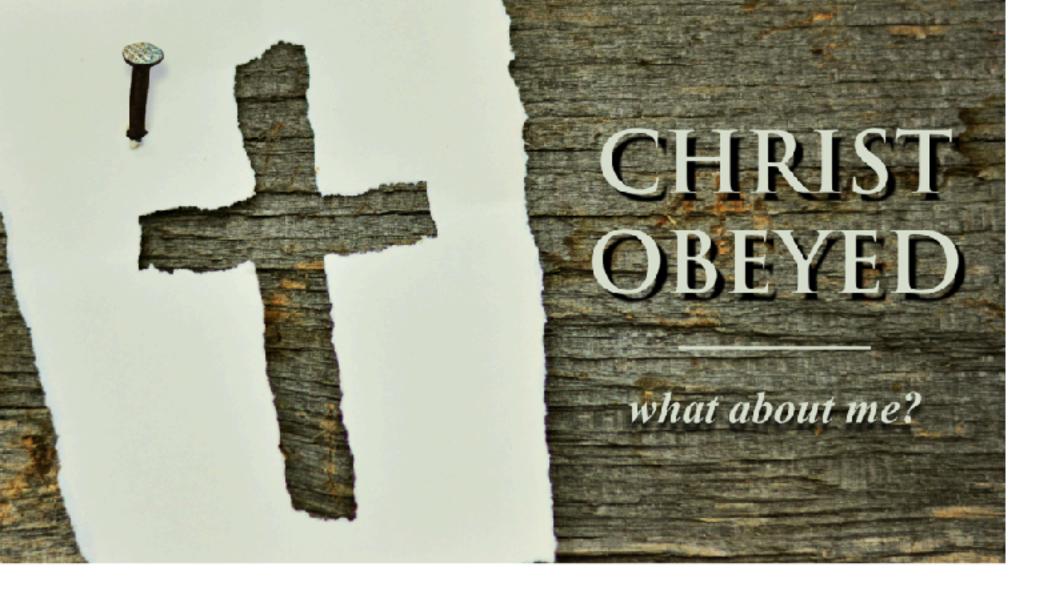


### "He became the author of eternal salvation to all who obey Him"

Heb. 5.9

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

- 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

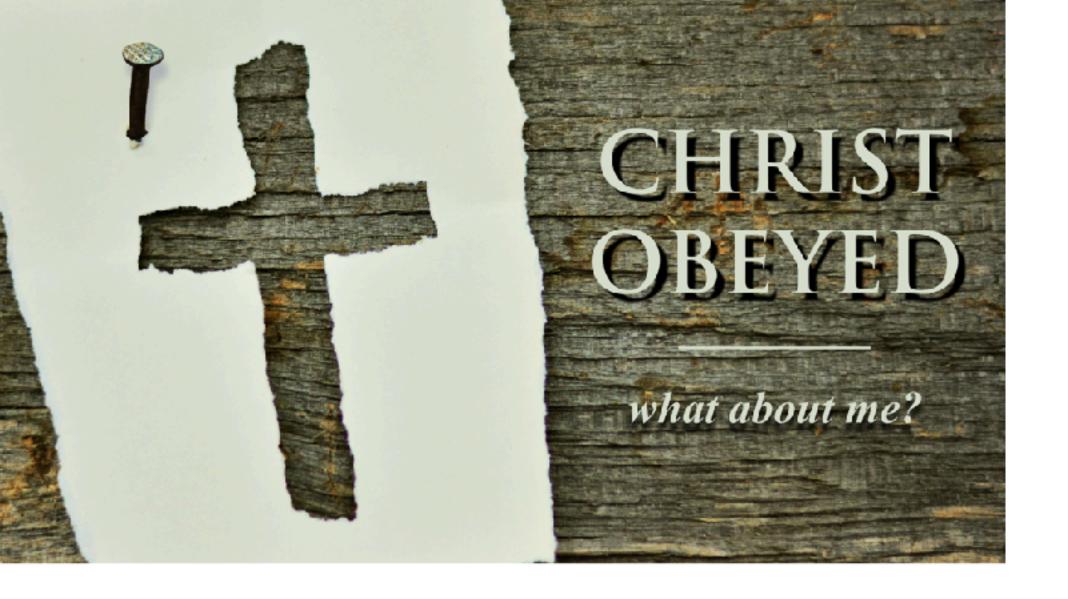


### "the blessed and only Potentate, the King of kings and Lord of lords"

1 Tim. 6.15

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

- 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?

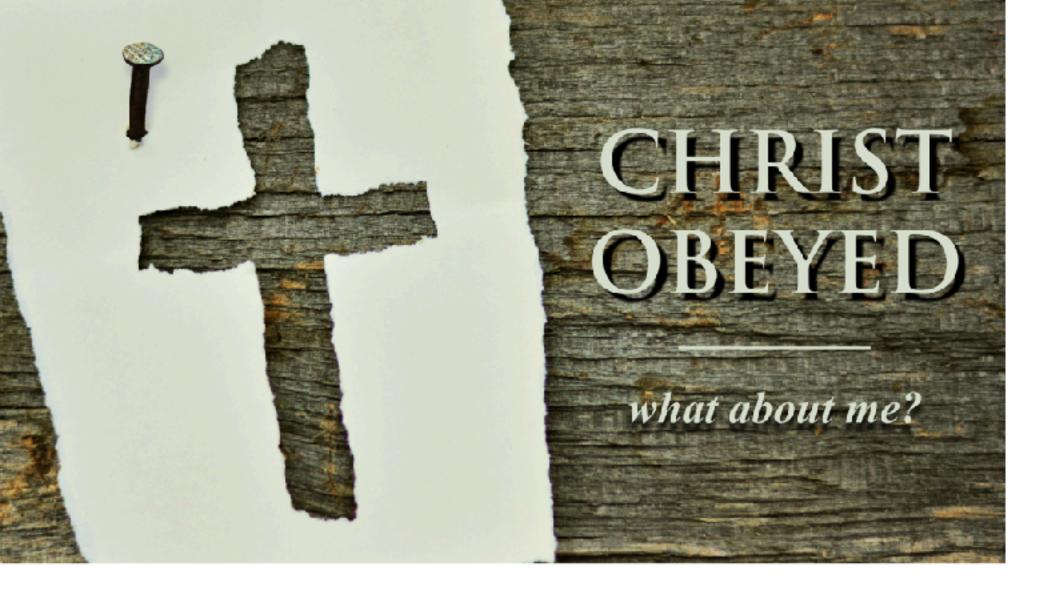


### "the blessed and only Potentate, the King of kings and Lord of lords"

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

- 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?
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### God's Sovereignty, Christ's Obedience, My Faith (Part 2)

#### Summary:

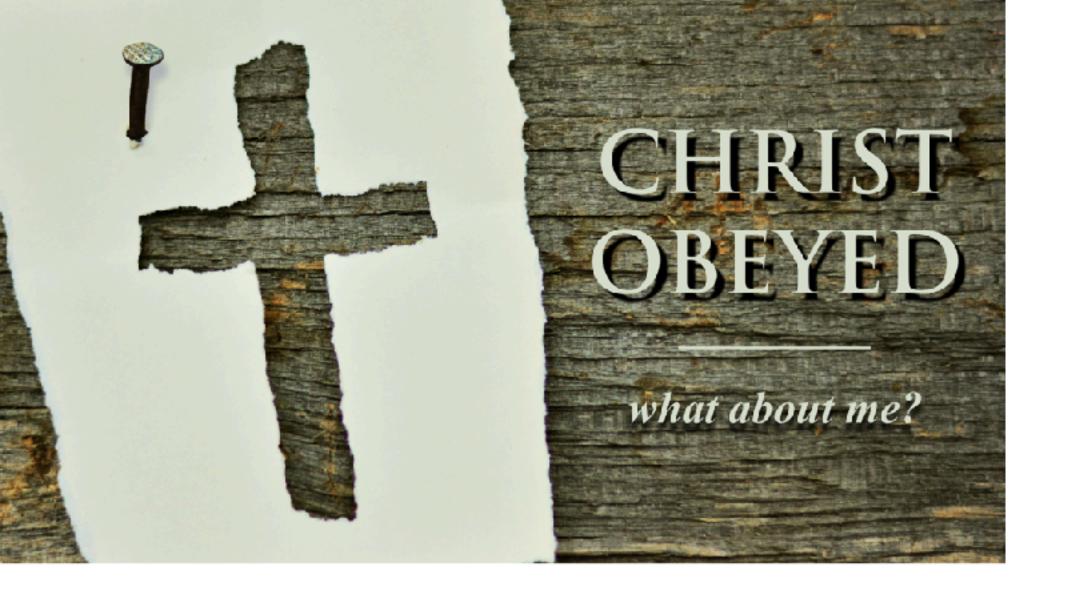
- As our study progresses we will:
- Explore the dynamic mentor/disciple relationship between God the Father and God the Son
- Explore how that Father/Son relationship impacts us
  - How it impacts our understanding of faith
  - How it impacts our understanding of grace
- How it impacts our understanding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



Heb. 5.8

#### Jesus, The Discipler

- 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



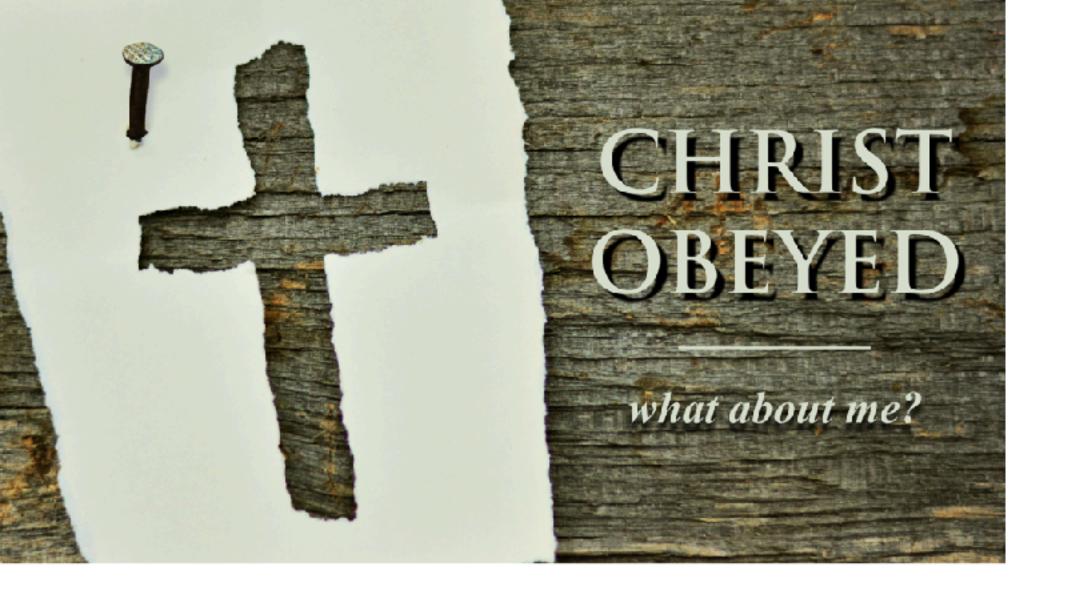
Heb. 5.8

- Jesus, however, was also a disciple.
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- 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
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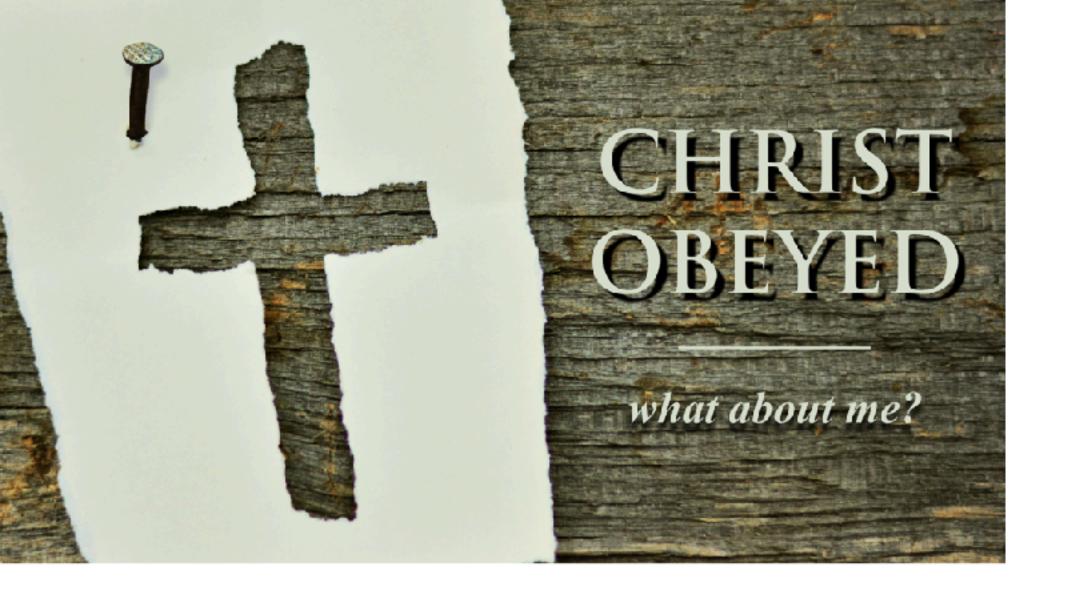
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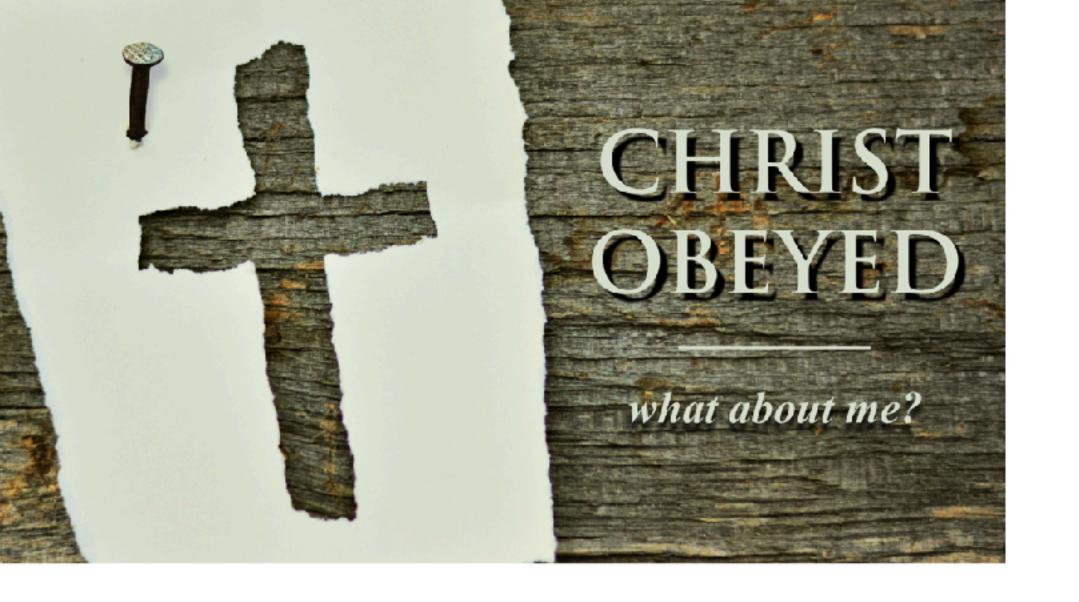
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Heb. 5.8

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Heb. 5.8

- Doing/following/obeying/surrendering to the Father's will defined Jesus' life/Jesus' discipleship
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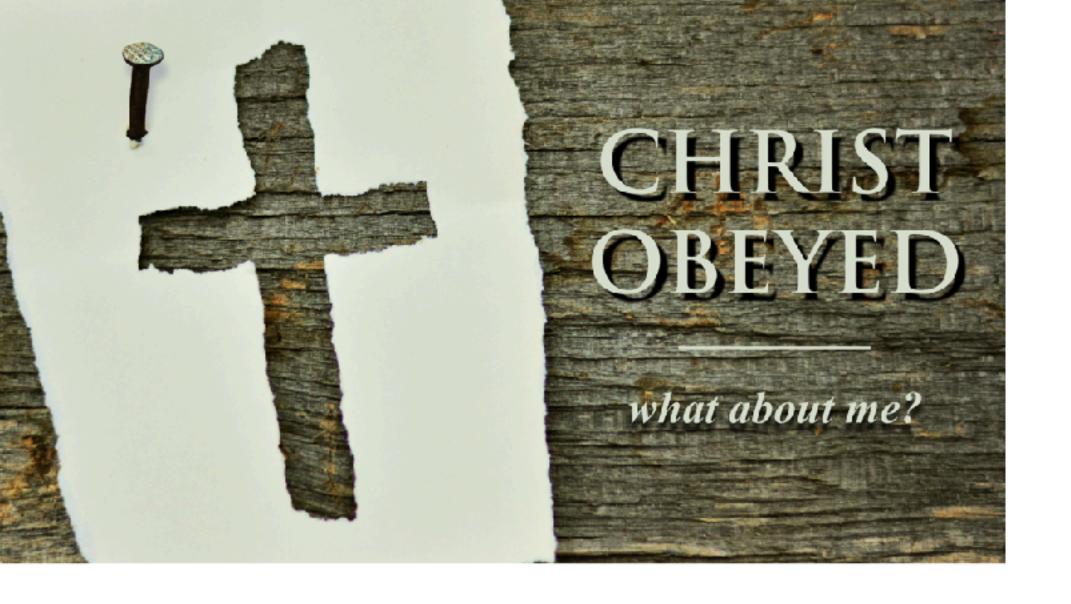
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- Jesus' discipleship, his obedience to the Father, was a matter of love, not just outward actions
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Heb. 5.8

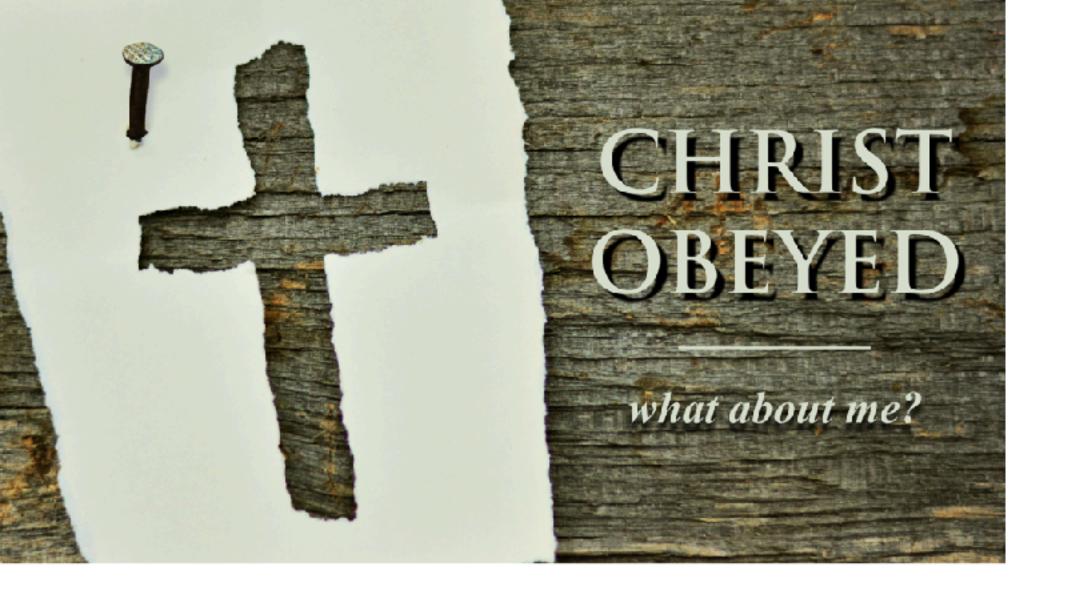
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Heb. 5.8

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

- 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



Heb. 5.8

### 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



Acts 2.33, 36, Rom. 1.1-6

#### Acts 2.33, 36

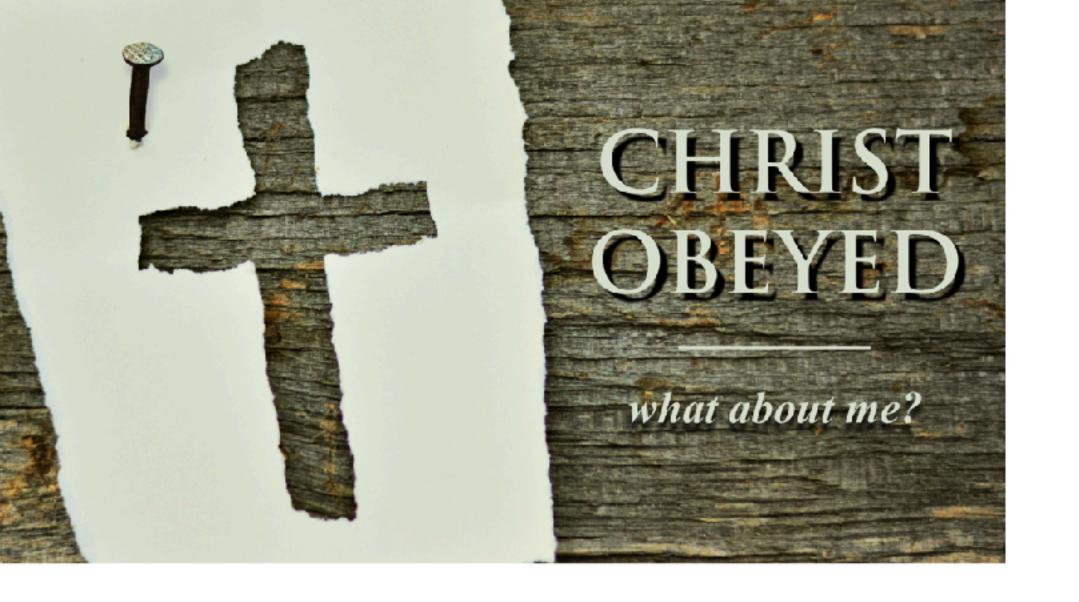
- "Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. ... 36 Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."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



Acts 2.33, 36, Rom. 1.1-6

#### **Romans 1.1-6**

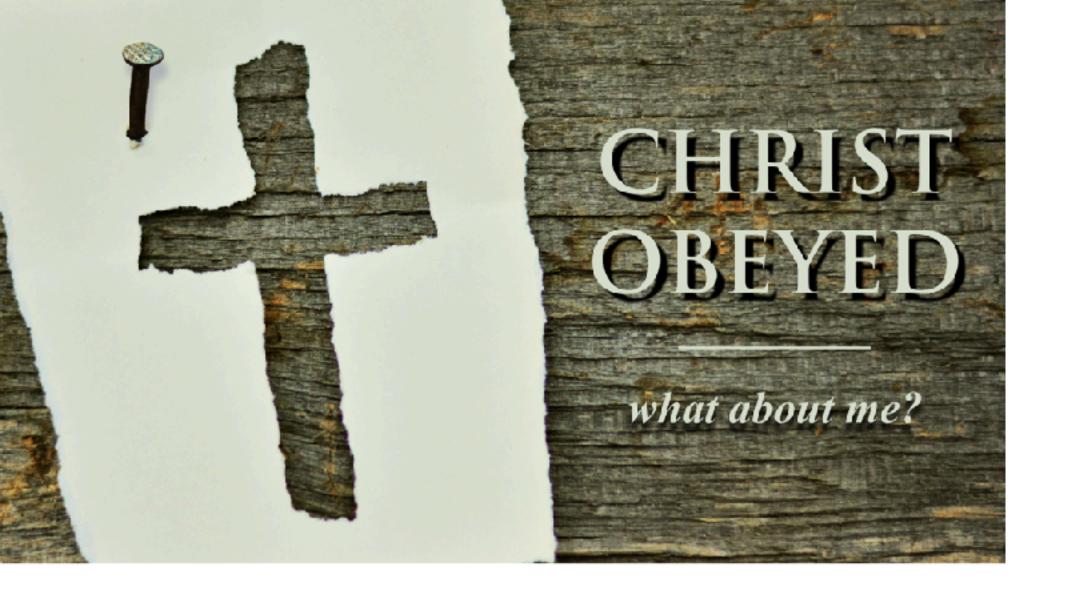
- Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God 2
  which He promised before through His prophets in the Holy Scriptures, 3 concerning His Son
  Jesus Christ our Lord, who was born of the seed of David according to the flesh, 4 and declared
  to be the Son 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



Acts 2.33, 36, Rom. 1.1-6

#### **Romans 5.18-19**

- 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



Acts 2.33, 36, Rom. 1.1-6

#### **Hebrews 5.1-10**

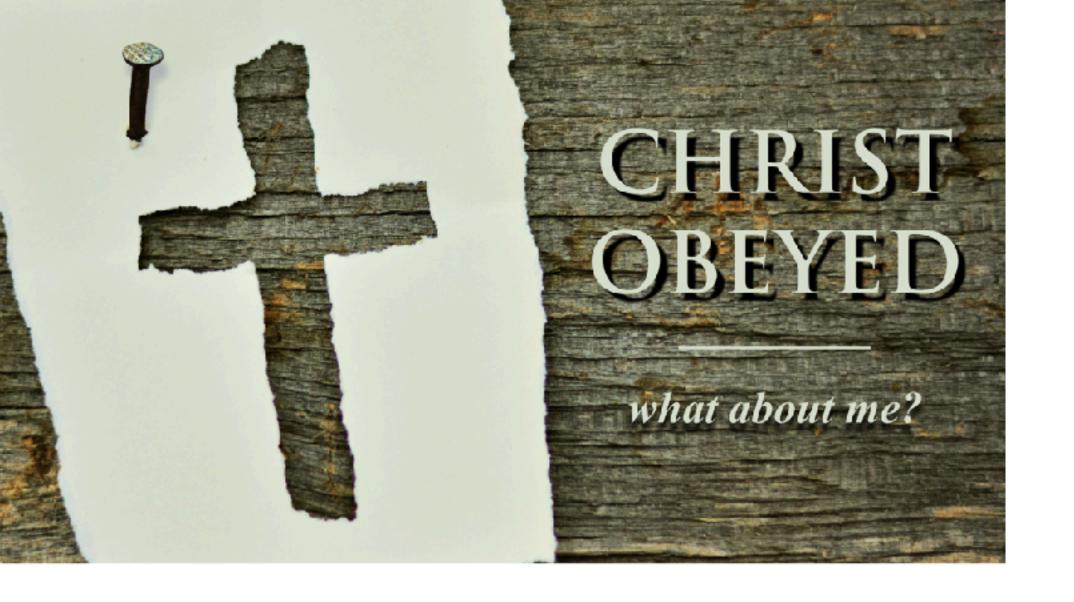
• For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. 2 He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. 3 Because of this he is required as for 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.



Acts 2.33, 36, Rom. 1.1-6

#### **Hebrews 5.1-10**

• 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,"



Acts 2.33, 36, Rom. 1.1-6

#### **Hebrews 5.1-10**

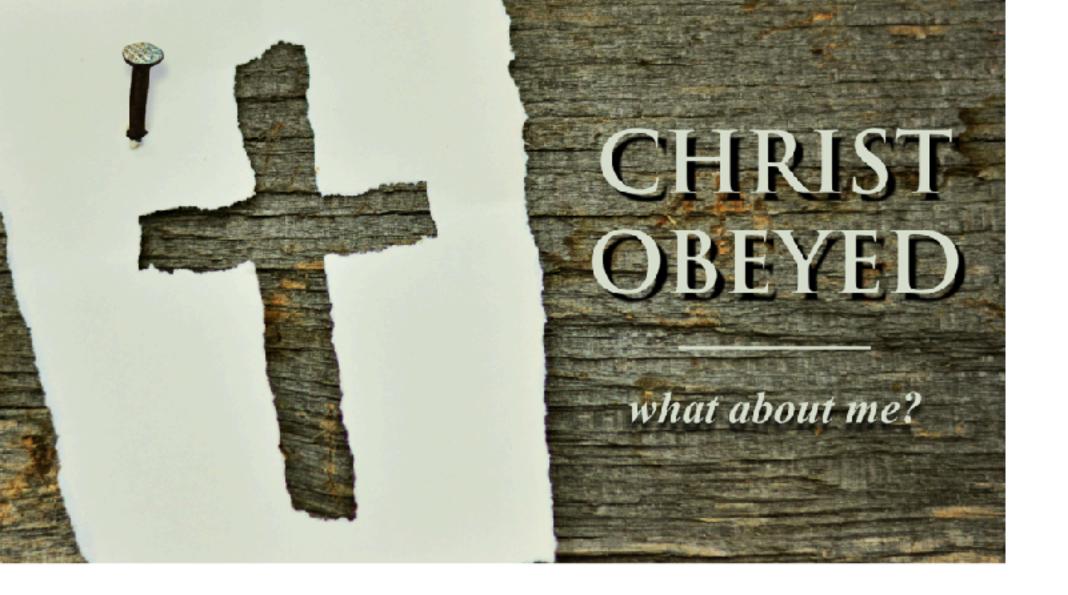
- Aaron did not exalt himself
   "No man takes this honor to himself"
  - · God declared him to be high priest · "But he who is called by God"
- Christ did not exalt himself "So also Christ did not glorify Himself to become High Priest"
- God declared him to be high priest "but it was He who said to 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



Acts 2.33, 36, Rom. 1.1-6

#### John 15.9-10

- "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"

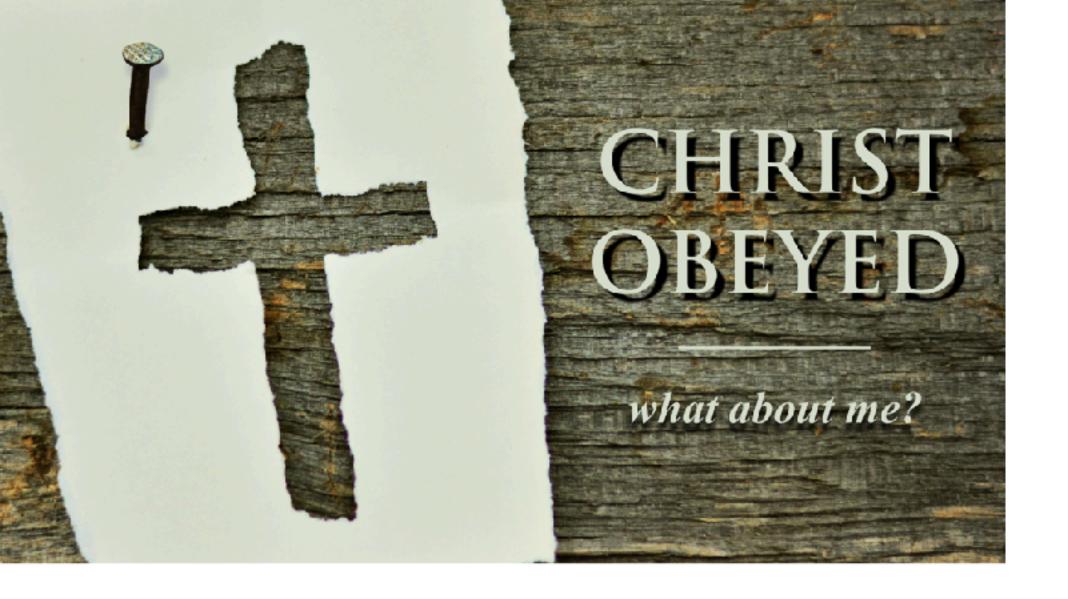


Acts 2.33, 36, Rom. 1.1-6

### John 15.9-10 · "Just as" · Christ's Obedience & My Obedience

- Christ
  - was obedient
  - was faithful
- was righteous

- I/You/We
- must be obedient
- must be faithful
- must be righteous



Acts 2.33, 36, Rom. 1.1-6

#### **Christ's Obedience**

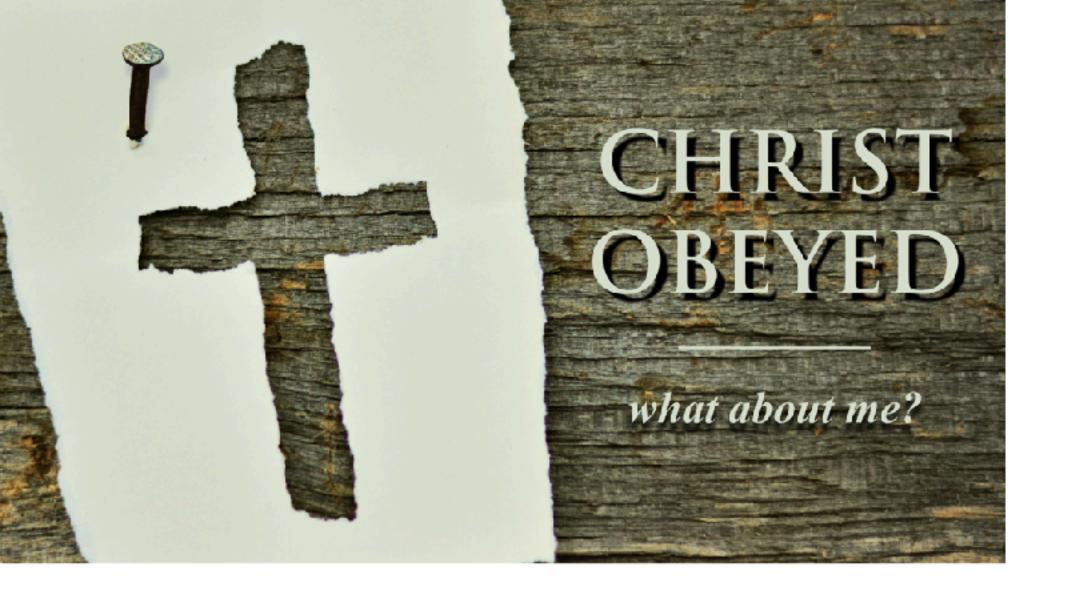
- caused him to be exalted
- made him both Lord and Christ
- declared him to be the Son of God
- made him High Priest
- made him the author of eternal salvation



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



Acts 2.33, 36, Rom. 1.1-6

### What If Christ Did Not Obey?

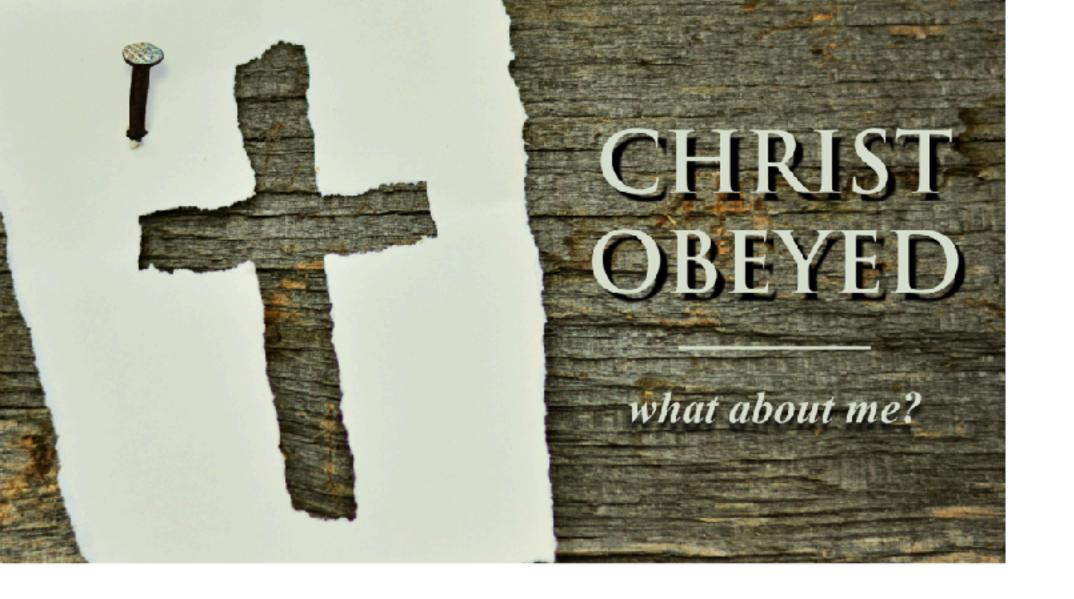
- he would not be exalted
- he would not be Lord and Christ
- he would not be the Son of God
- he would not be High Priest
- he would not be the author of salvation



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



Acts 2.33, 36, Rom. 1.1-6

#### **Future Studies**

- 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

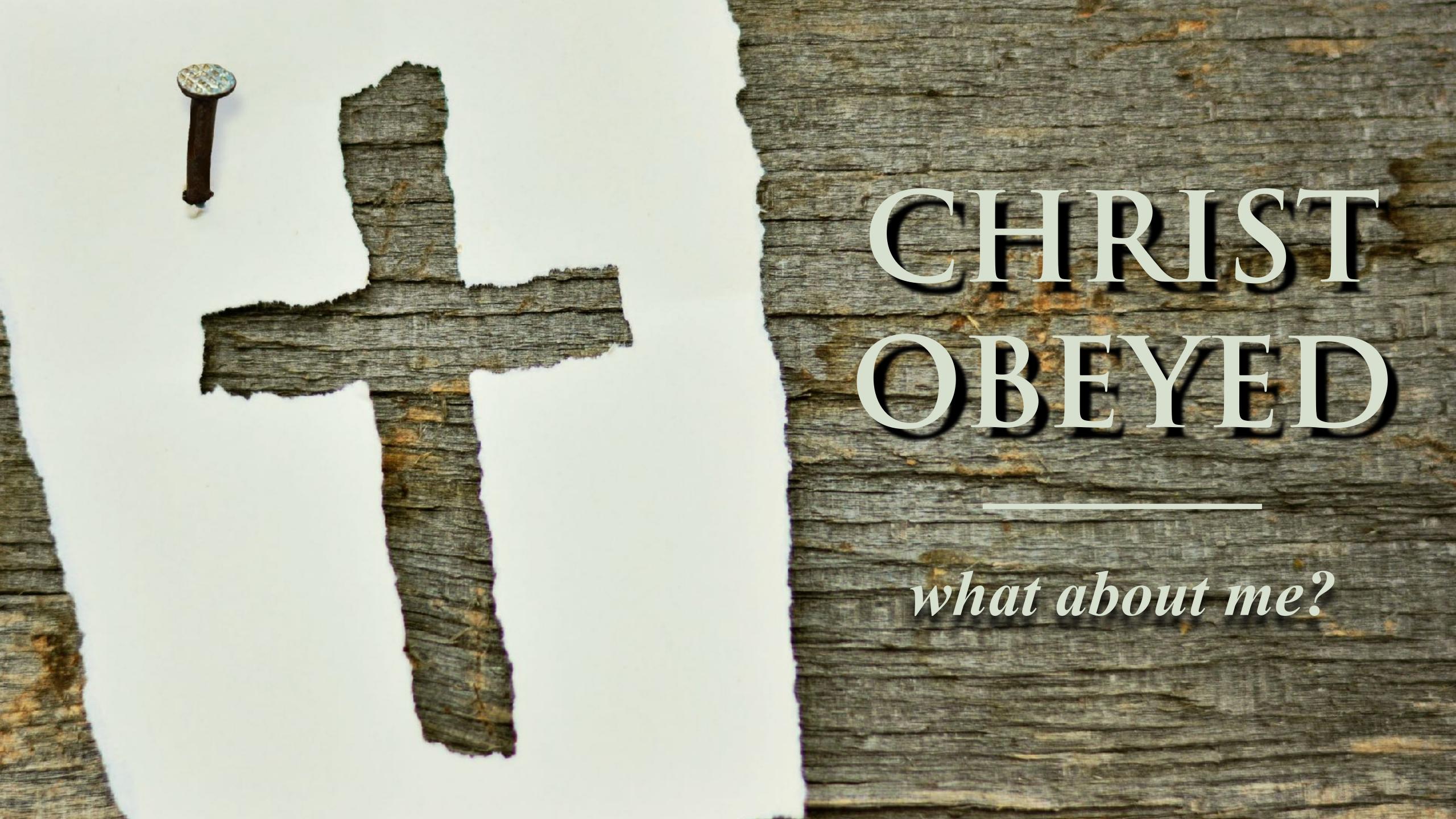
Thursday, May 31, 2018

"Christ Obeyed, What About Me?" archived @ ighradio.com/media/video/christobeyedwhataboutme

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"Christ Obeyed, What About Me?" archived @ ighradio.com/media/video/christobeyedwhataboutme

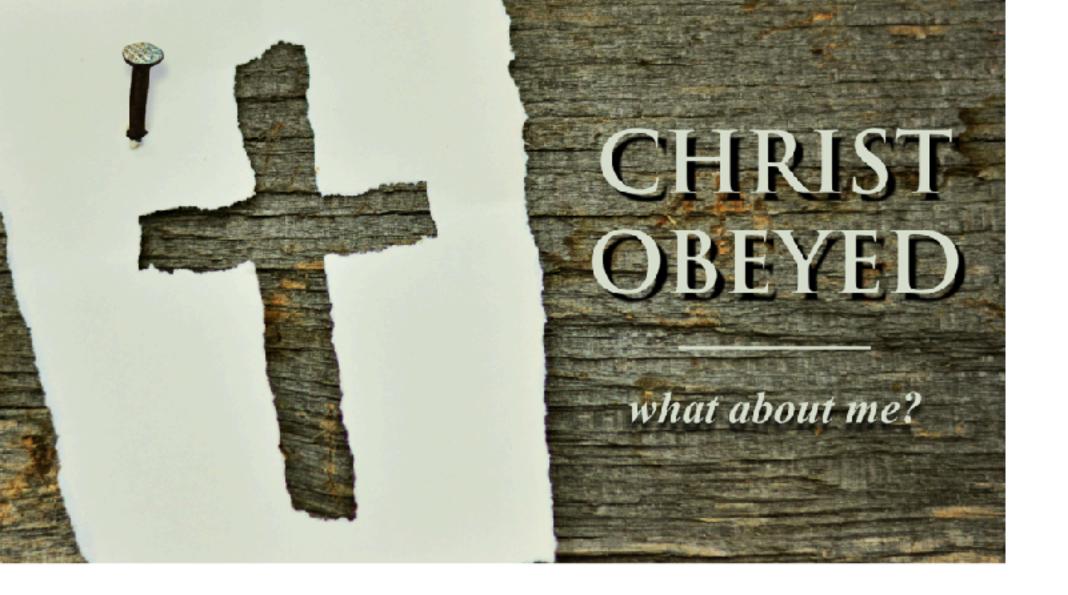




Acts 2.33, 36, Rom. 1.1-6

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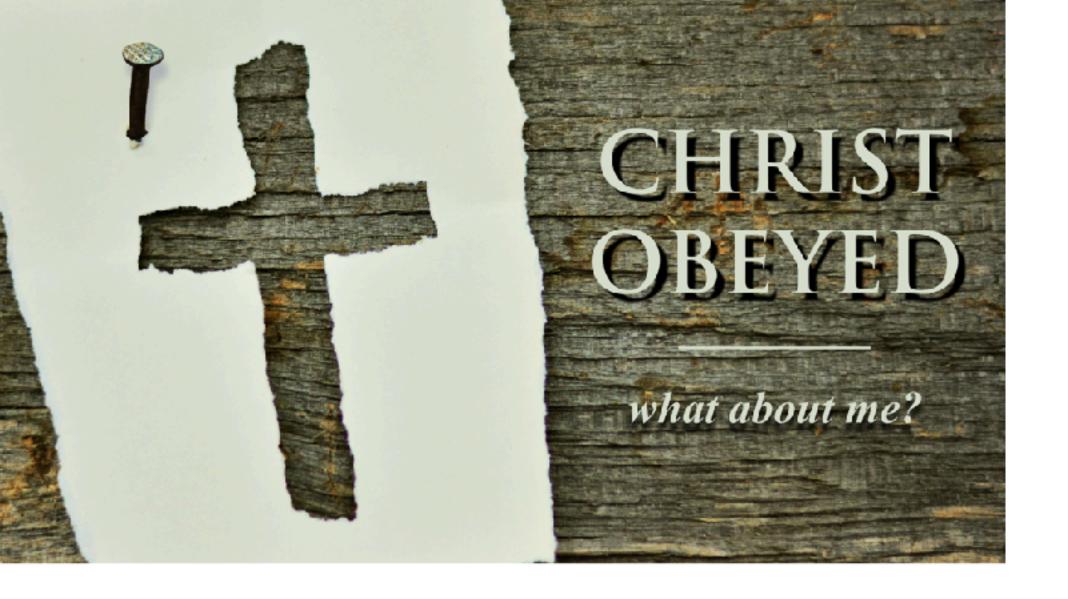


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- Christ
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Acts 2.33, 36, Rom. 1.1-6

#### **Christ's Obedience**

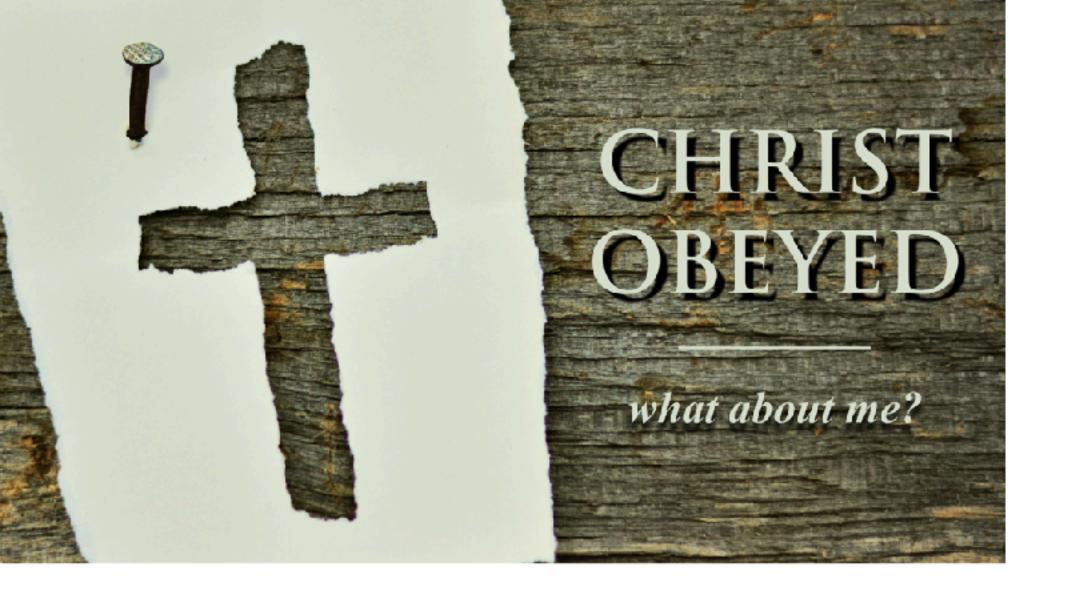
- caused him to be exalted
- made him both Lord and Christ
- declared him to be the Son of God
- made him High Priest
- made him the author of eternal salvation



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



Acts 2.33, 36, Rom. 1.1-6

#### What If Christ Did Not Obey?

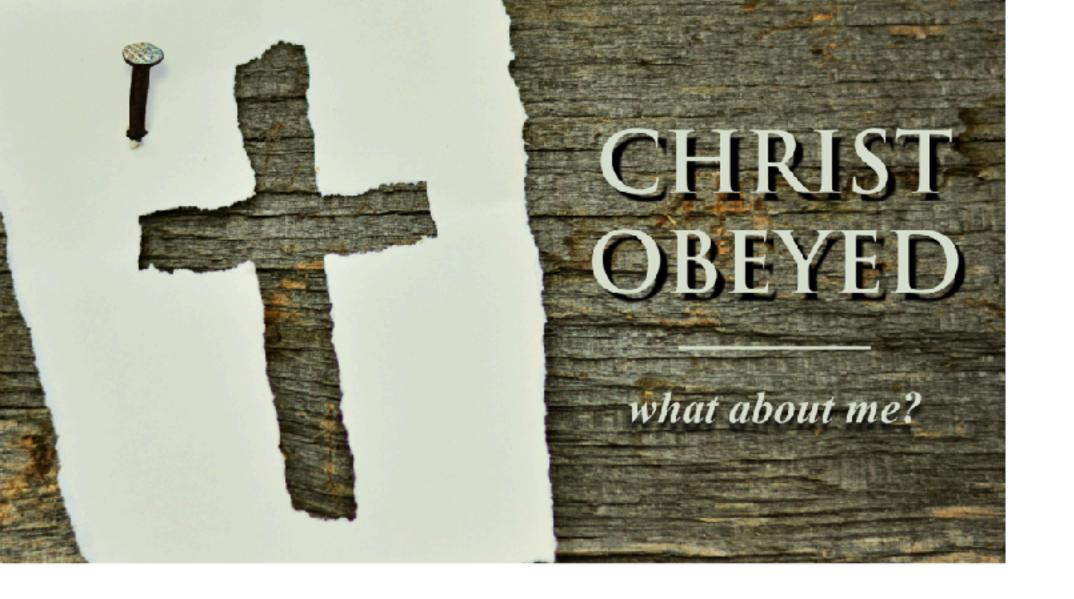
- he would not be exalted
- he would not be Lord and Christ
- he would not be the Son of God
- he would not be High Priest
- he would not be the author of salvation



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

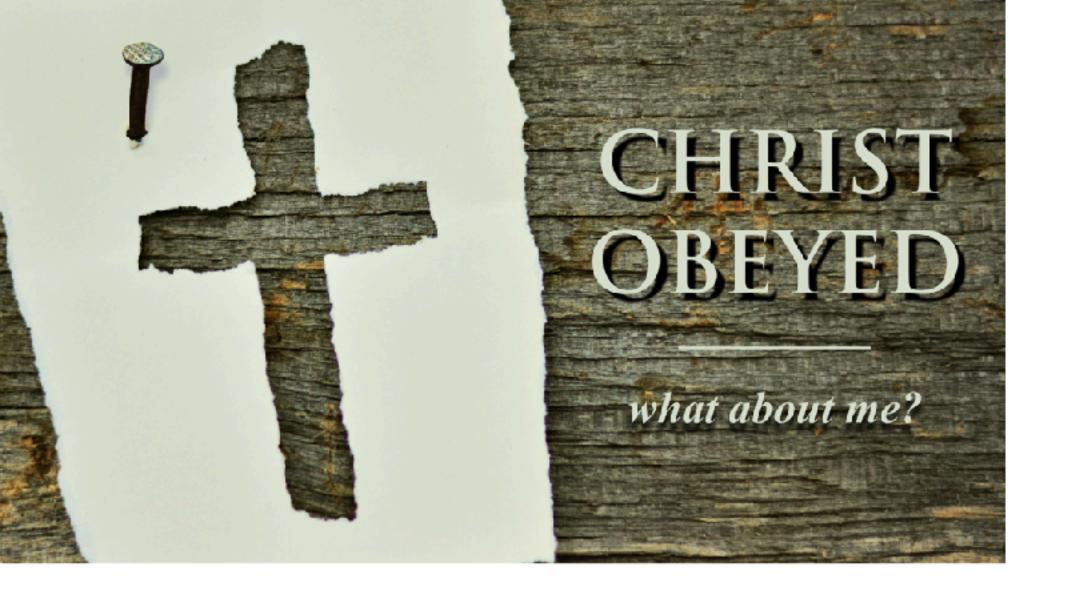


Acts 2.33, 36, Rom. 1.1-6

#### **Future Studies**

- 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)



Rom. 6.17

- 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.



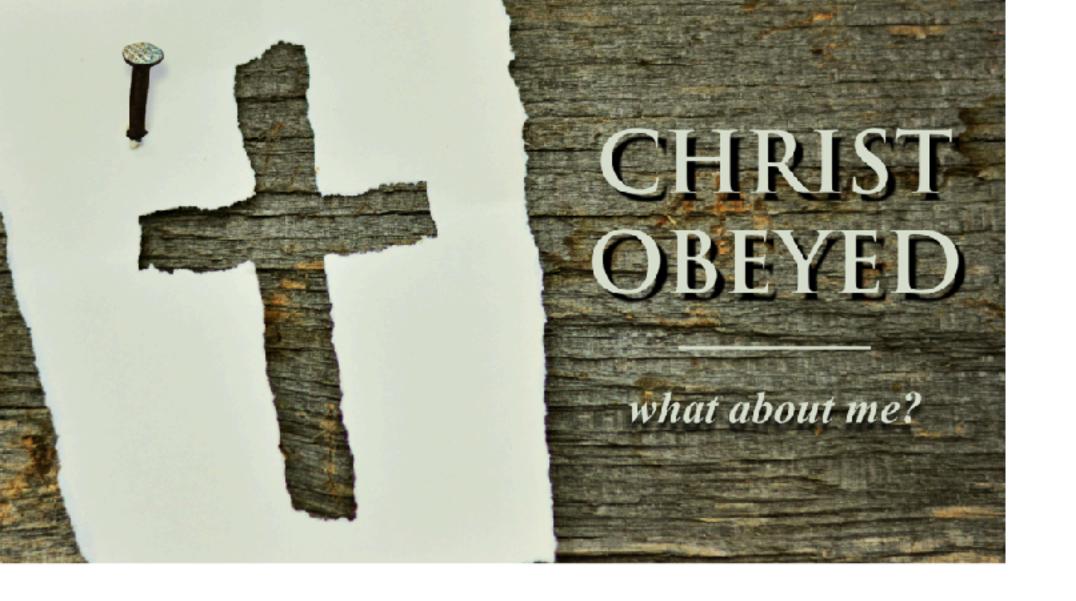
Rom. 6.17

- 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.



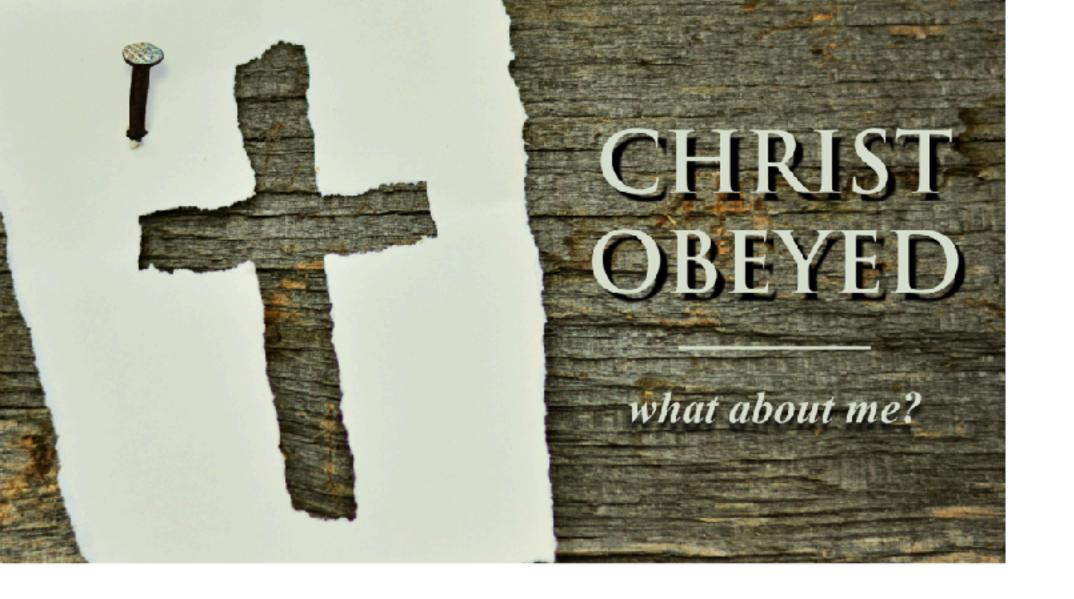
Rom. 6.17

- 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.



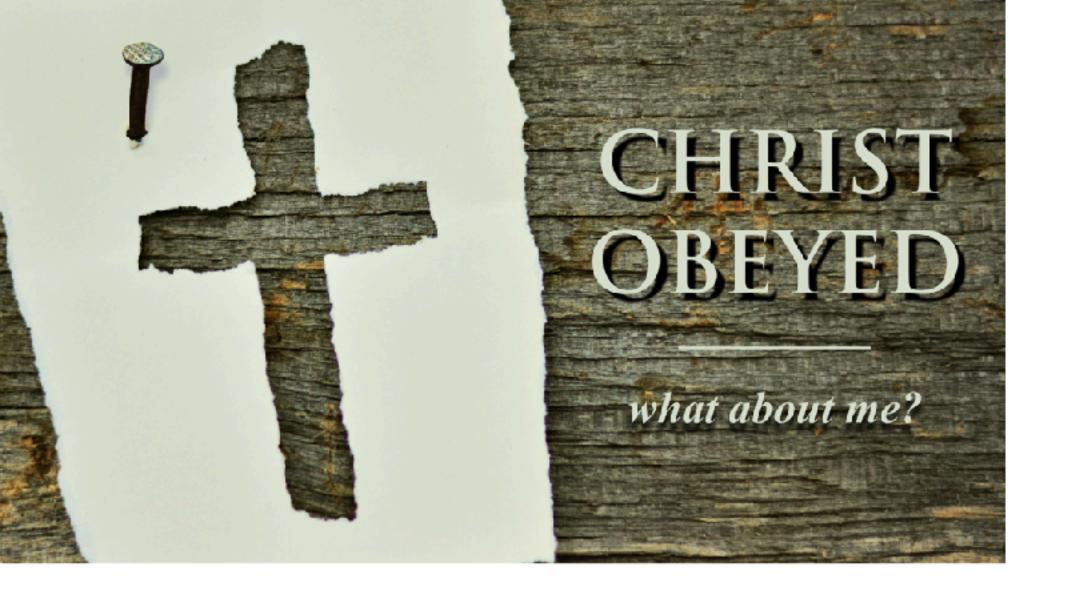
Rom. 6.17

- 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.



Rom. 6.17

- 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.



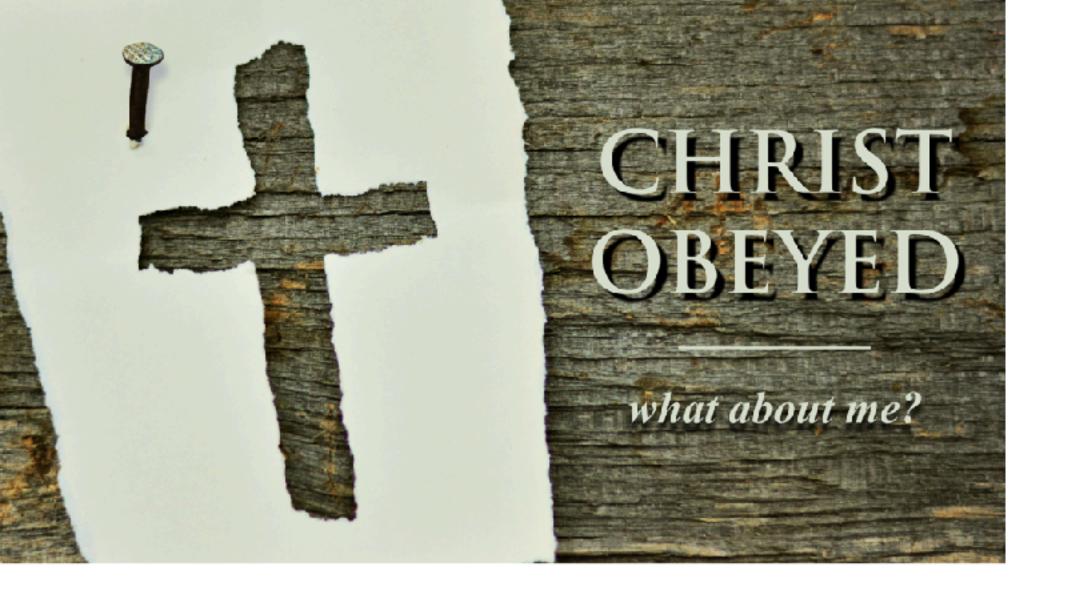
Rom. 6.17

- 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.



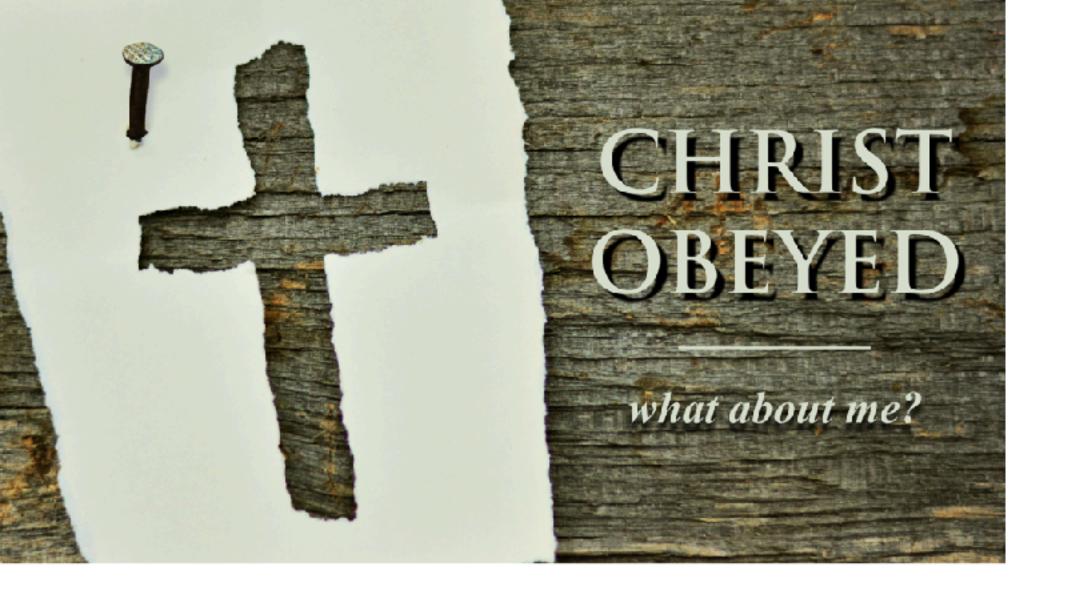
Rom. 6.17

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- 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
  - It connects with Christ
  - It connects us with Christ's atoning blood
- It connects us with Christ's resurrection ...
- And it does so in a way unlike anything else



Rom. 6.17

- When we are united in the likeness of Christ's death (baptism) ... (6.5)
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  - 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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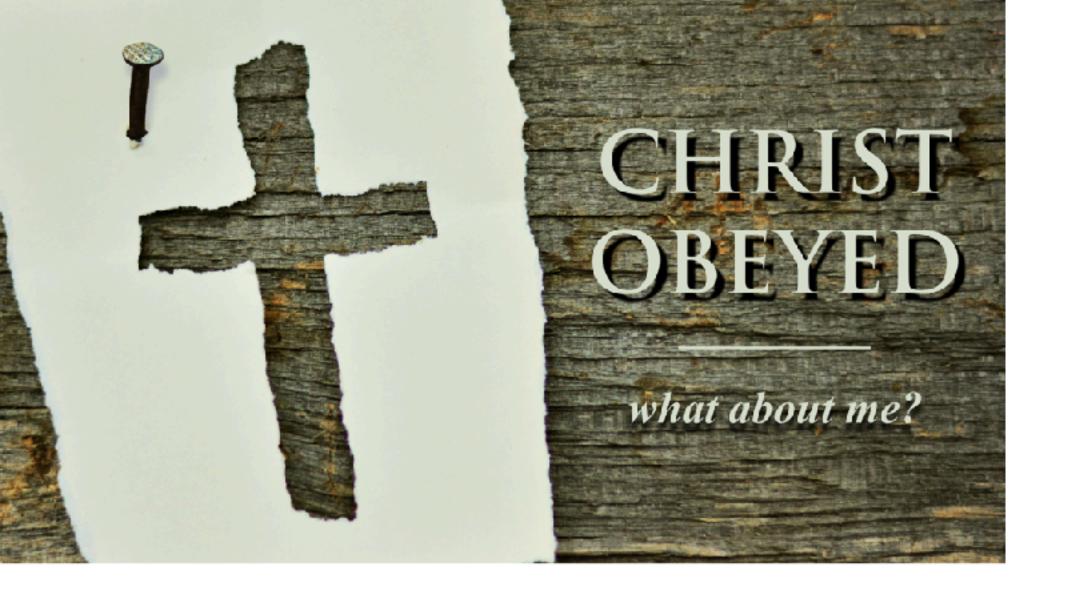
Rom. 6.17

- If we died with Christ (in baptism, 6.3, 6) (6.8)
- We believe/have faith that we will live with him ...
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- But the life he lives to God continues without end (6.10)
- In the same manner, we are dead to sin so that we can be alive to God in Christ (6.11)



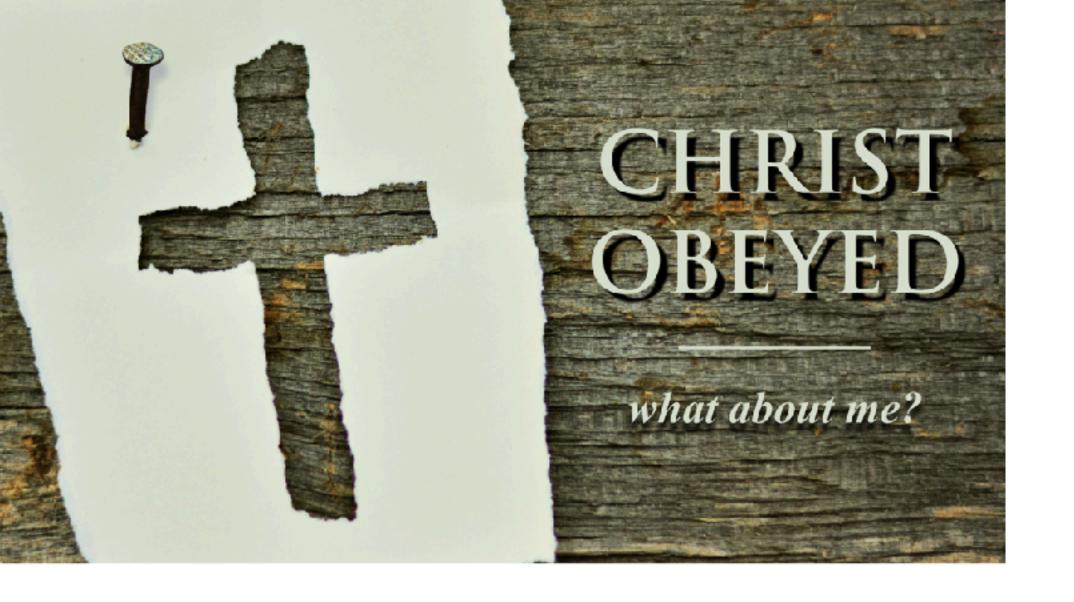
Rom. 6.17

- 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 ...
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- 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 ...
- We do not let sin dominate us (6.14)
- We are under grace, not law (meaning: we do not take advantage of grace/mercy to shirk our responsibility to live holy lives before God in Christ, thus building on the thoughts in 6.1ff)



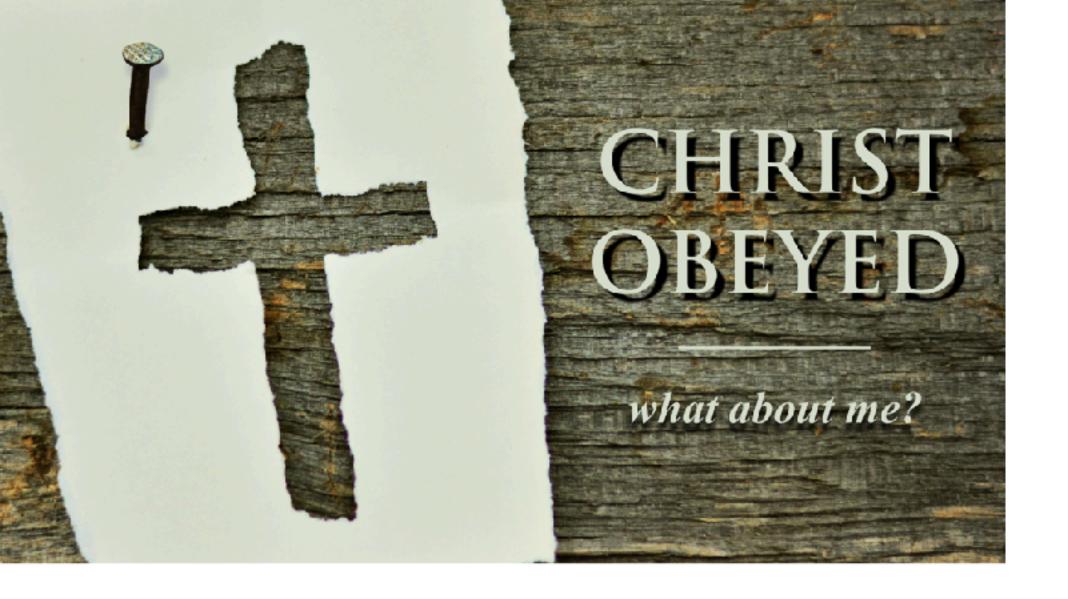
Rom. 6.17

- Again: Increasing sin ≠ 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



Rom. 6.17

- 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"



Rom. 6.17

- 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?"



Rom. 6.17

- Whatever it was that the Romans received, it ... (6.18)
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- They moved, then, from presenting themselves as slaves of uncleanness that only increased ... (6.19)
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Rom. 6.17

- When you were slaves of sin, you were not righteous (6.20 continued)
- What you produced before brought shame and death (6.21)
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- Sin earns death, but God's give yields eternal life (6.23)



Rom. 6.17

#### Romans 6: Key Changes (15-19)

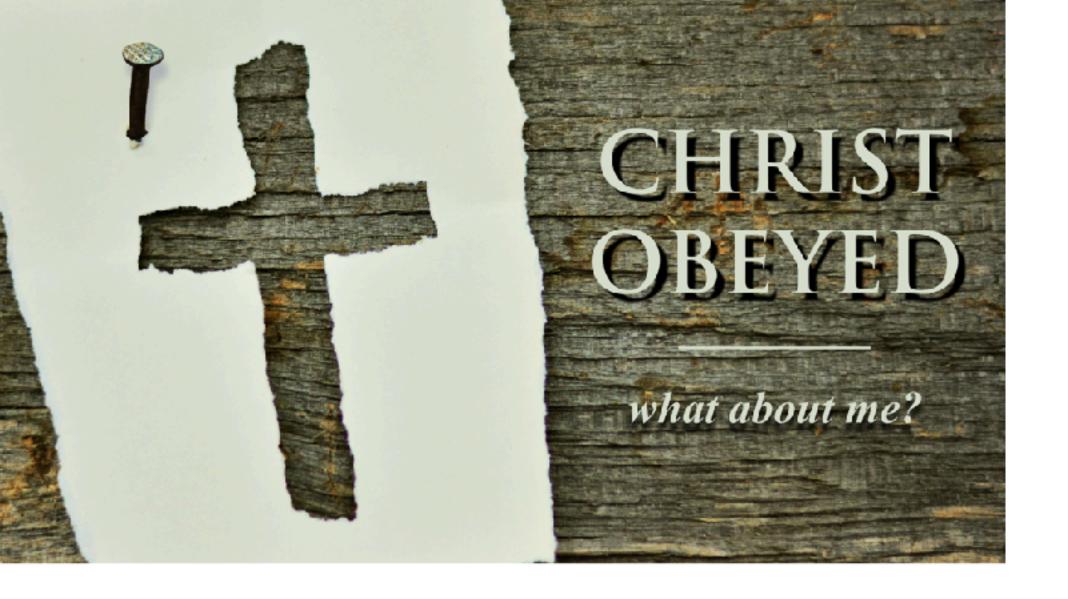
- vs 15 We are not under law but under grace. "Not under law" indicates where they were, and "but under grace" indicates where they are.
- vs 16 You are slaves to whomever you obey, indicates a change of master/change of results.
- vs 17 You were slaves of sin, but you obeyed that form of doctrine. "Were," 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.



Rom. 6.17

#### Romans 6: Key Changes (20-23)

- 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.
- vs 21 There was no redeeming fruit in serving sin, only death. Their **former** state had no redeeming fruit, which indicates that their **new state** does. This reflects change.
- 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.
- vs 23 The wages of sin refers yields death (where they were, how they were living), but God's gift yields eternal life (where they are now, how they are now living). All reflective of change.



Rom. 6.17

#### **Our Final Study**

- Romans 6: Key Changes (1-14)
- What is that "form of doctrine" in Romans 6.17?
- How did the Romans "obey(ed) from the heart that form of doctrine?"
- How does it relate to Christ's obedience?
- What does it have to do with redemption by grace?
- What does it have to do with redemption by faith?



# The final session of "Christ Obeyed, What About Me?" - #6

starts @ 9.00 PM Eastern

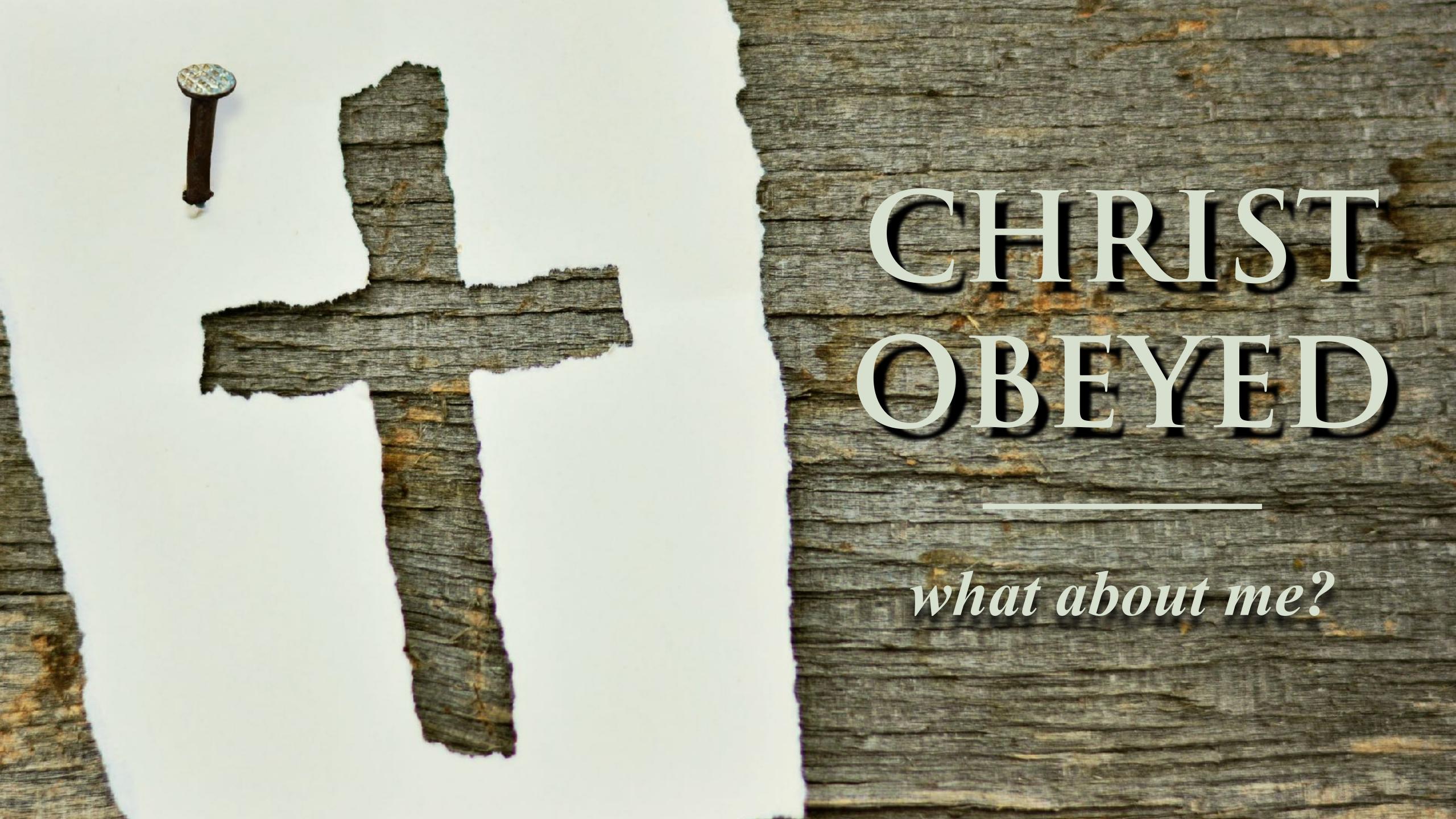
Thursday, June 7, 2018

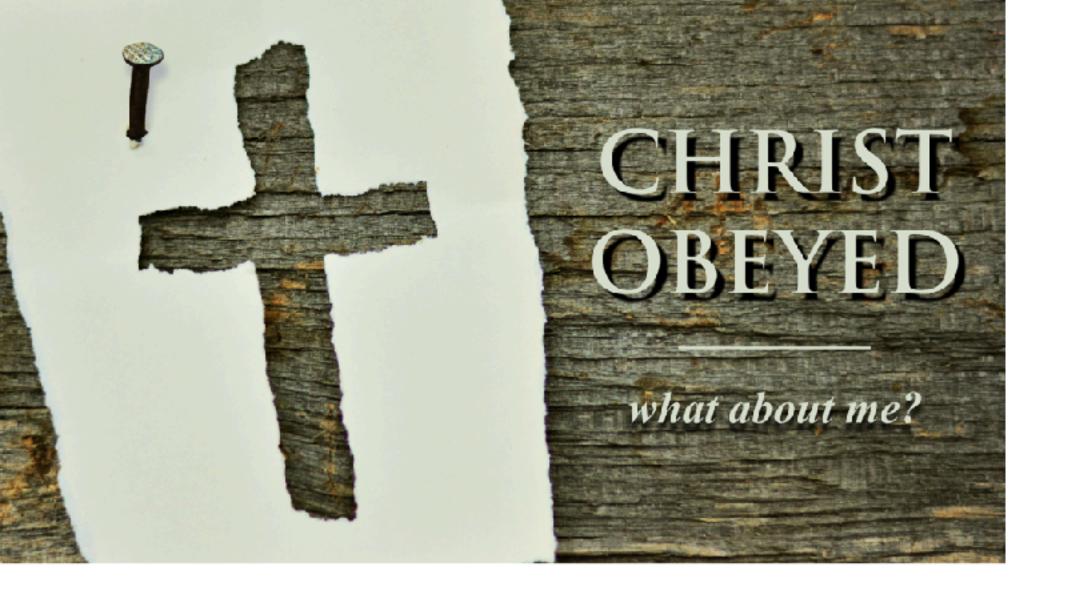
"Christ Obeyed, What About Me?" archived @ ighradio.com/media/video/christobeyedwhataboutme

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"Christ Obeyed, What About Me?" archived @ ighradio.com/media/video/christobeyedwhataboutme





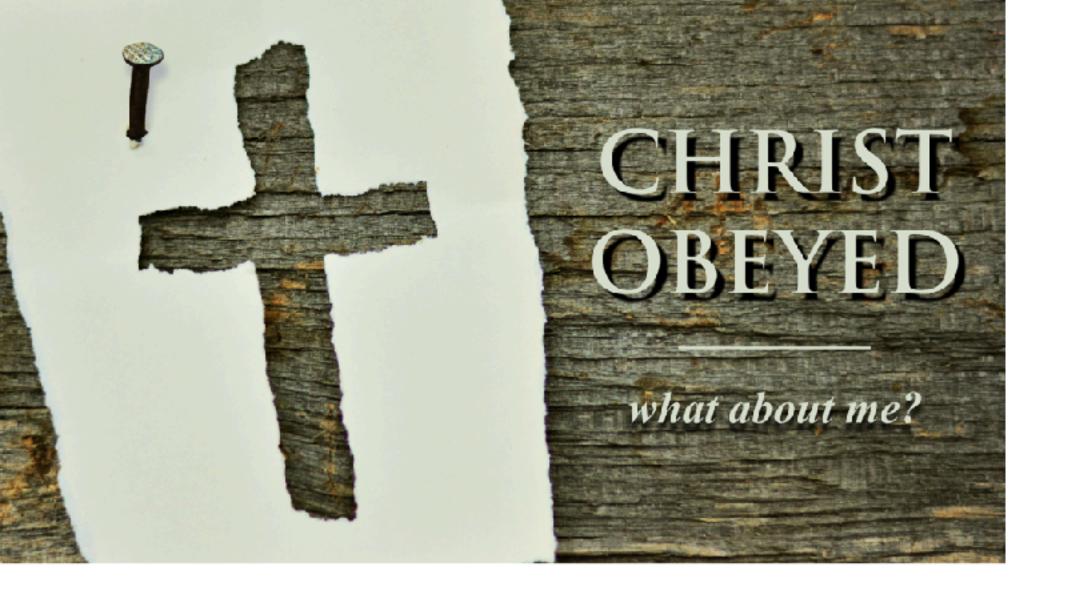
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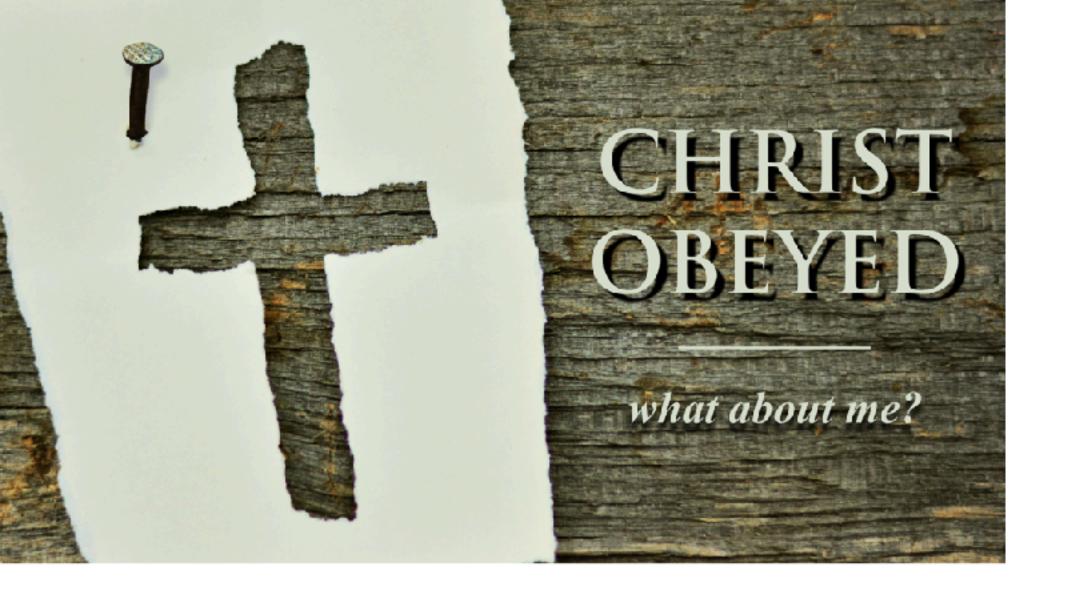
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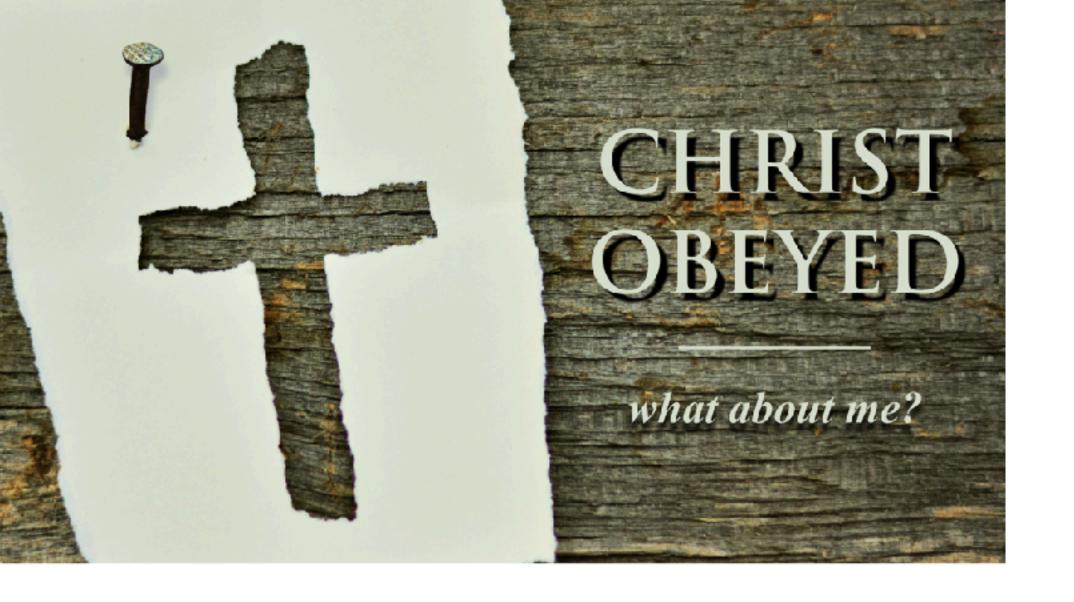
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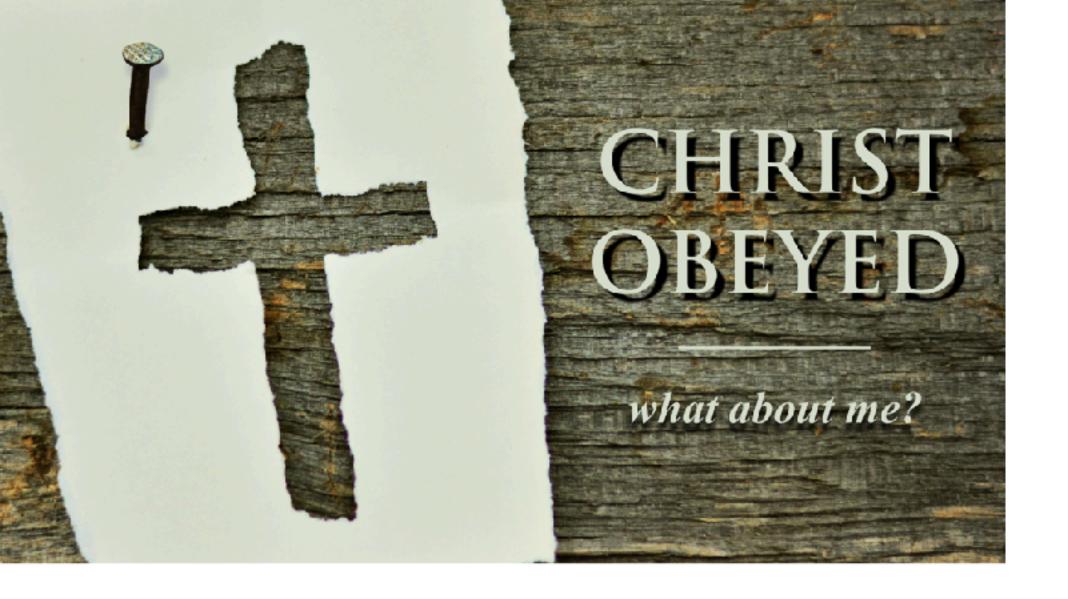
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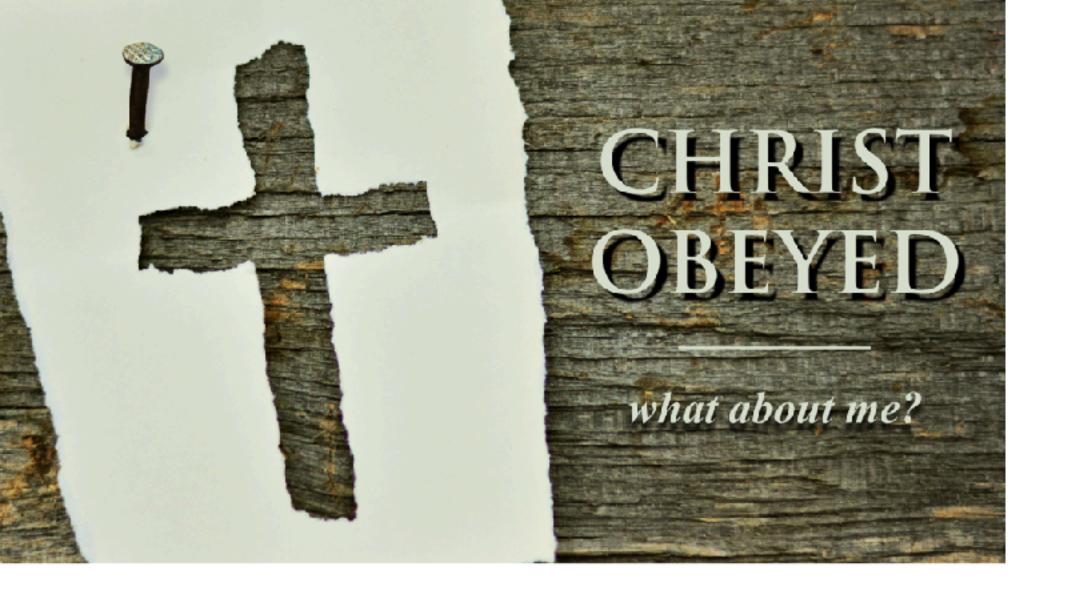
Rom. 6.17

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Rom. 6.17

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Rom. 6.17

#### Romans 6: Key Changes (15-19)

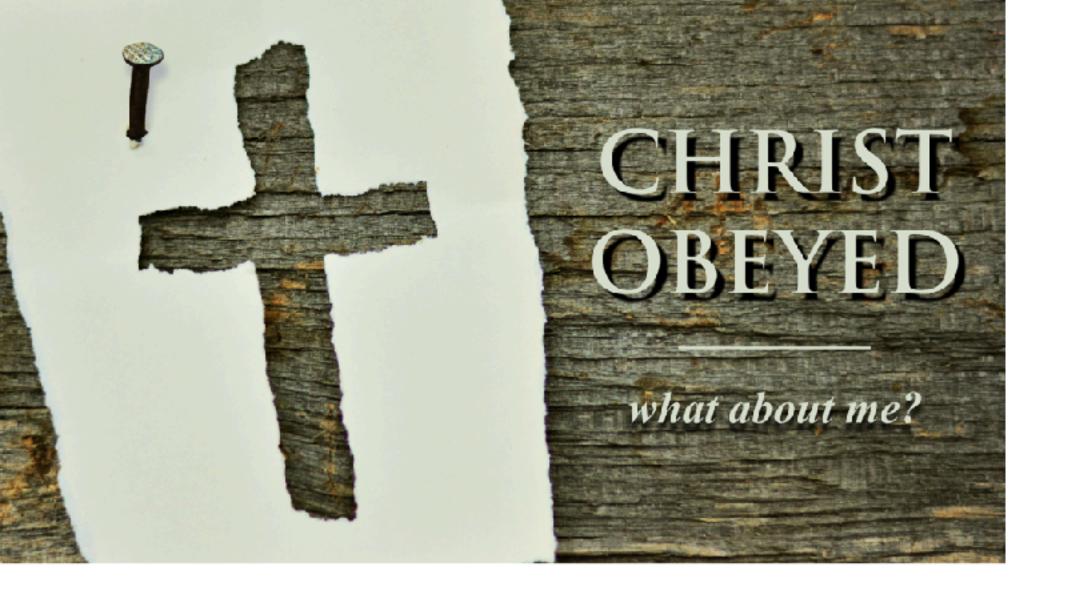
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Rom. 6.17

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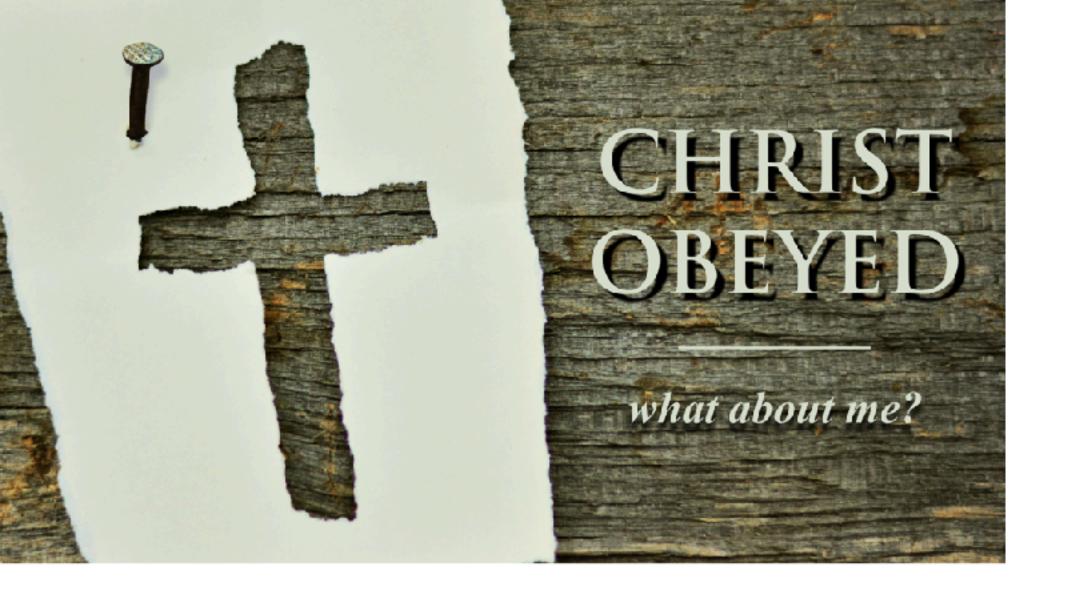
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Rom. 6.17

#### **Our Final Study**

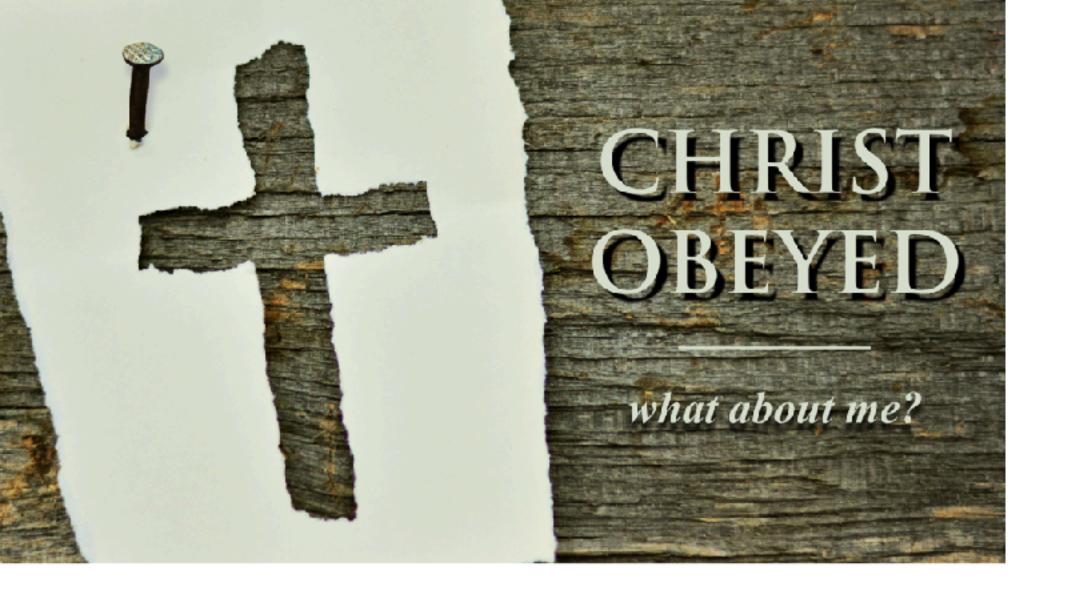
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Rom. 6.17

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

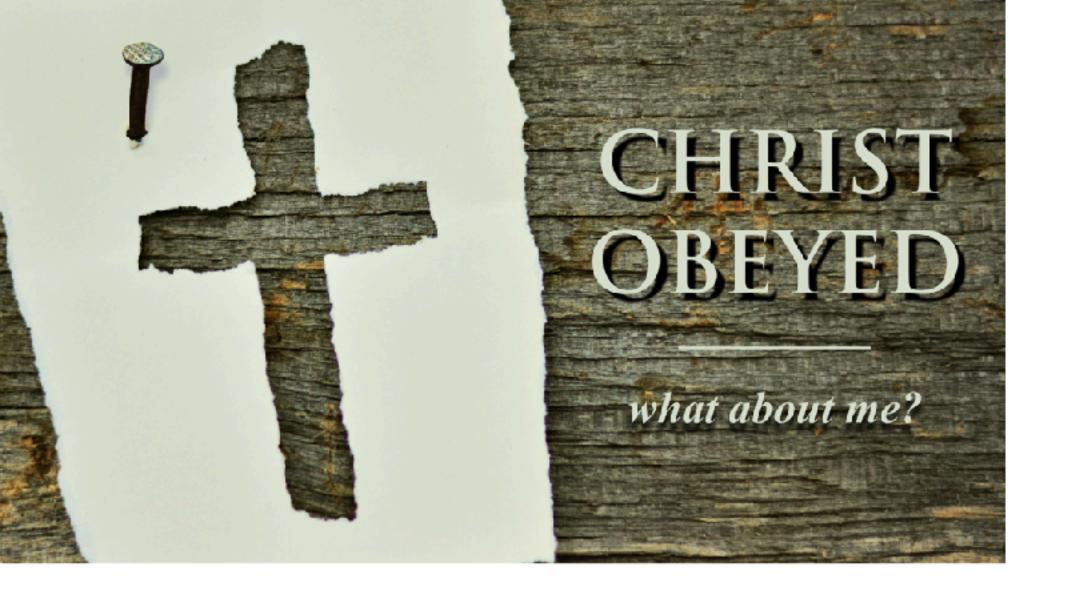
• vs 1 - "what shall we say then? Shall we continue in continue in sin" These two questions suggest a **change that occurred at some point.** Asking whether or not "we continue in sin" tells us that at the point under consideration a **decision** was made **not** to continue in sin.



Rom. 6.17

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

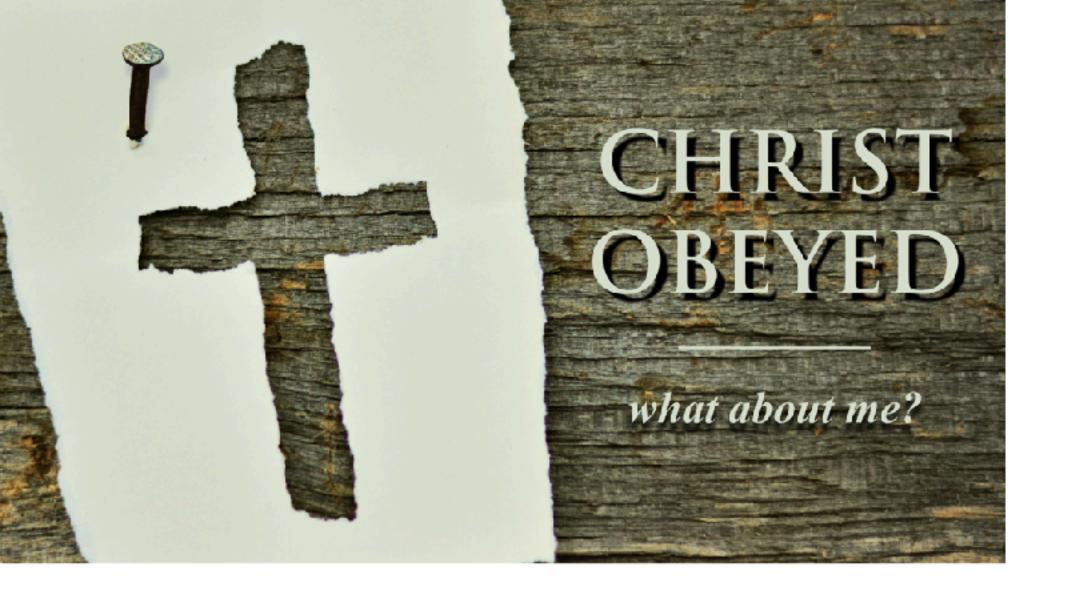
• vs 2- "how shall we who died to sin ..." Continuing the thought from the prior verse, Paul emphatically denied the "continuation" route. He did so by noting that "we ... died to sin." Death to sin, a frequent topic in this context **indicates a major change.** You **were** alive before, but alive "in 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.**]



Rom. 6.17

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

• 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.



Rom. 6.17

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

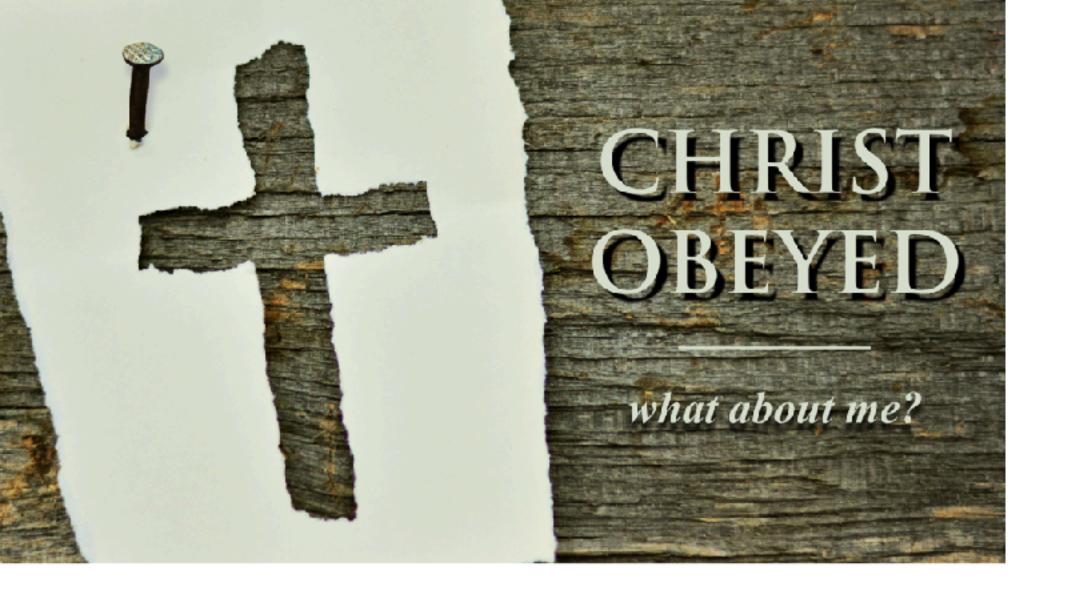
• vs 3 - The picture presented in the expressions "baptized into Christ Jesus" and "baptized into His death" graphically, dramatically and pointedly declare the magnitude of the change Romans made when they became Christ's. You were alive in sin. Now you are dead to sin. But, having died to sin, you 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.



Rom. 6.17

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

• 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.



Rom. 6.17

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

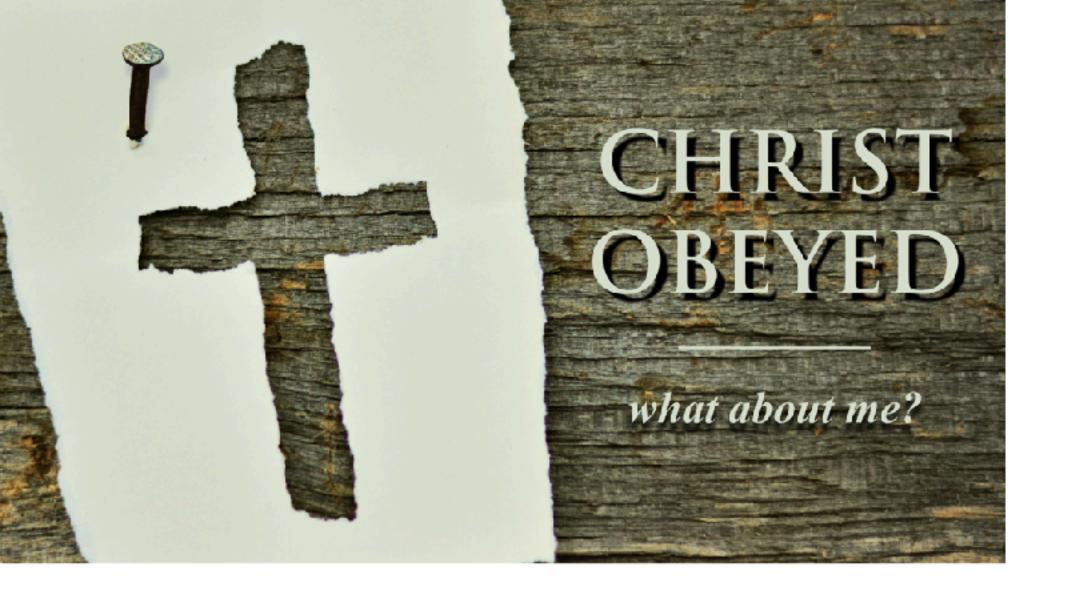
• vs 4 - But third, as taught in this text, it also involves the Christ. The saints at Rome are referred to in this verse as having been buried with Christ. When did that happen? It happened "through baptism." Nothing else in Scripture identifies this sense of joint burial with Christ. Only baptism does that. But that's not the end of the thought that Paul conveys here. "Therefore" indicated a prior change. Their burial with Christ though 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.



Rom. 6.17

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

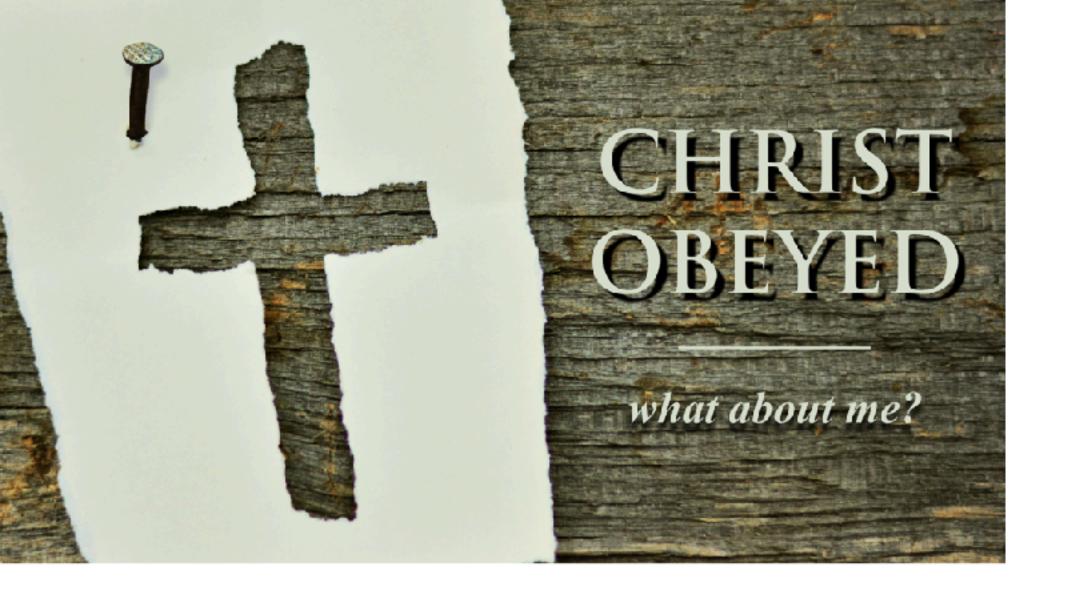
vs 4 - Having been buried with Christ through baptism into death, they were now prepared — now qualified (by God, cf. Col. 1.12) — to "walk in newness of life." As Christ was raised from the dead, Paul's Roman readers were raised. They were raised to live a new life. The dramatic nature of this change 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).



Rom. 6.17

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

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 knittogether-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-inthe-grave Christ to the resurrected-from-the-grave Christ was dramatic and climactic.



Rom. 6.17

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

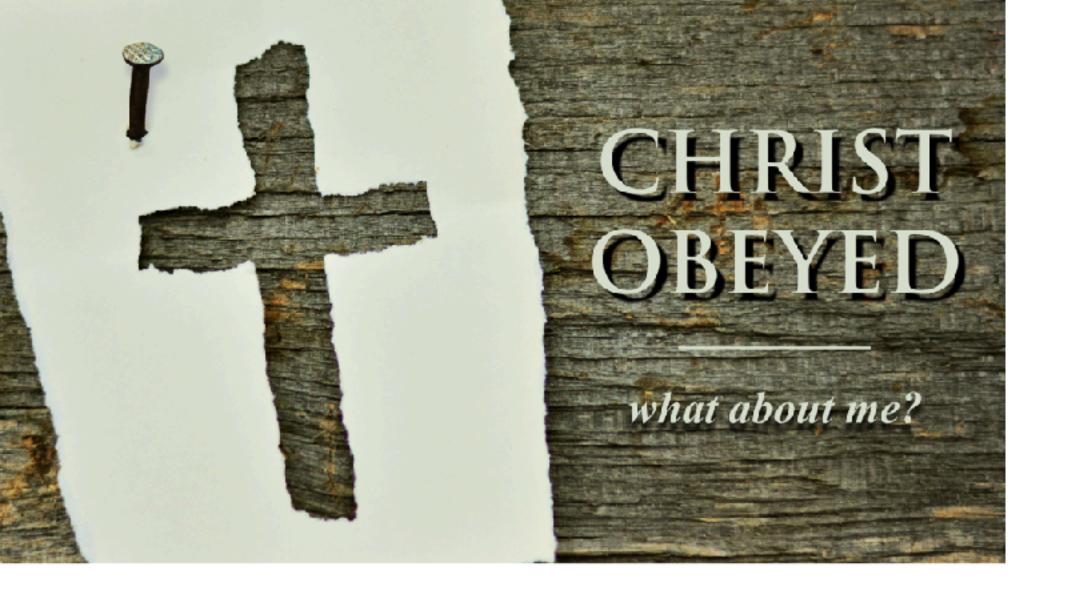
• vs 5 - It caught the apostles and many of the most ardent of believers off guard. In spite of the fact that it was prophesied in the First Testament (cf. Lk. 24 - Jesus to the Emmaus walkers and Jesus to the apostles) ... in spite of the fact that Jesus often prophesied his resurrection ... his followers 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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#### Romans 6: Key Changes (6-8)

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

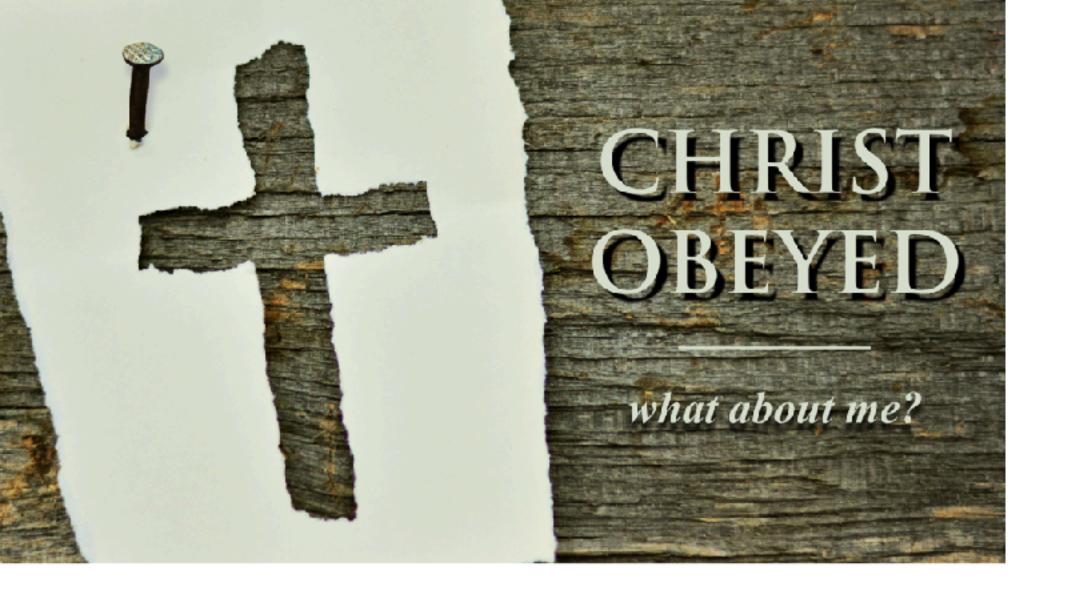
• vs 9 - Because Christ has been raised, he does not die anymore. This verse, while not completing Paul's thought, anticipates the upcoming parallel connection — about to be repeated again — in the lives of Roman Christians. Christ died. He does not die anymore. The **changed** from the dead-in-the-grave-Christ 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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#### Romans 6: Key Changes (10)

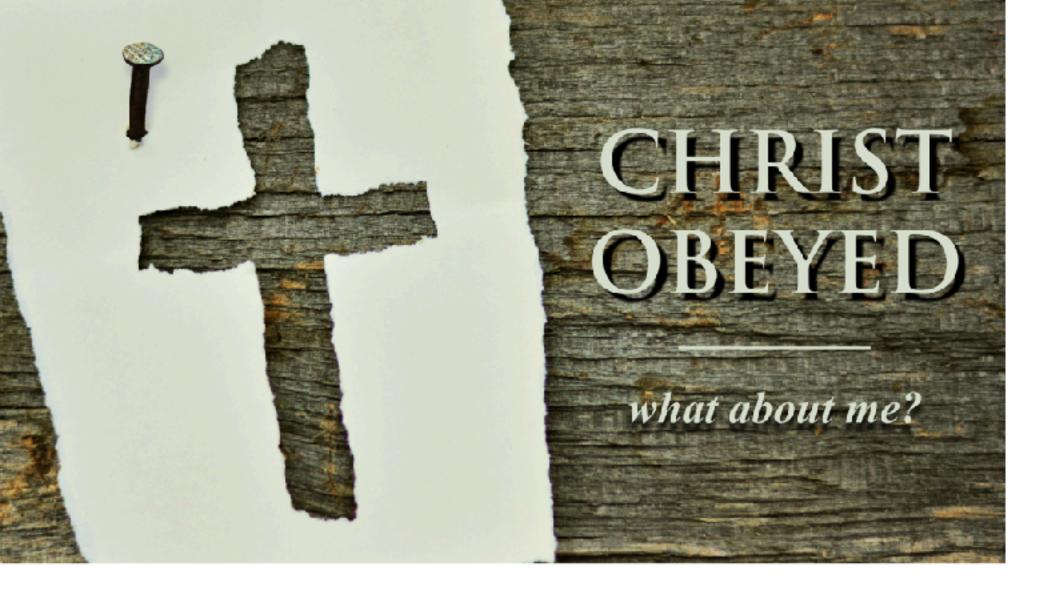
vs 10 - In death Christ died once for all. In life, he lives to God. Yes, even prior to his death on the cross Jesus lived to/for God. But now, in a unique and impossible-to-duplicate-again way, Jesus lives for God in an eternally — a forever — completed way. As with the previous verse, Paul's incomplete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



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

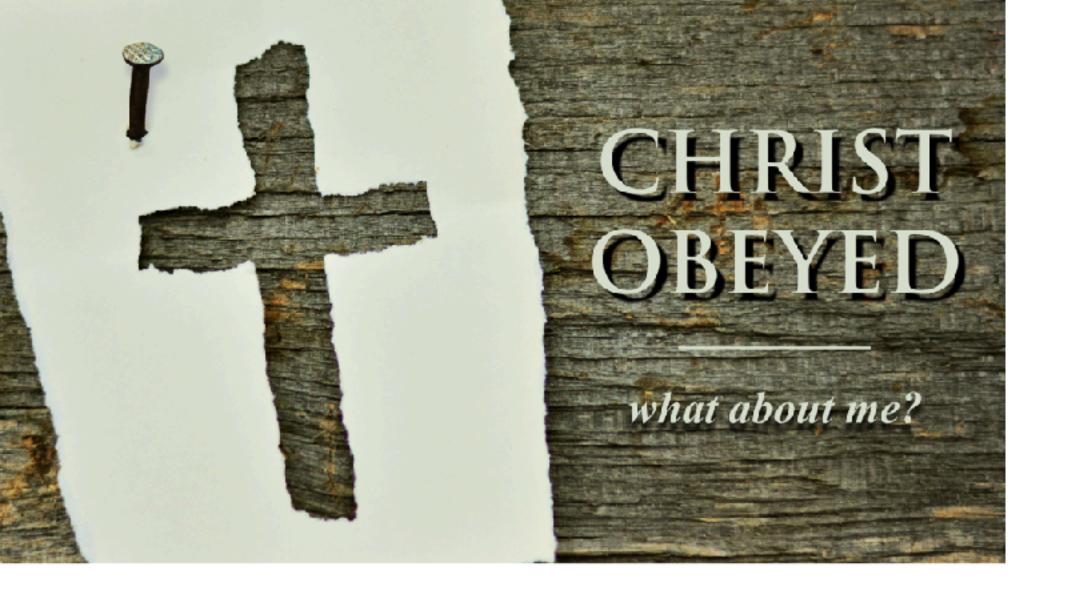
vs 11 - "Likewise" tells us that what Paul just said about Christ applied with equal force — in principle — to the Romans. You have counted yourselves dead to sin, an accounting that started when they, by faith/through faith, were baptized into Christ and into Christ's death. But now, on the other side 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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#### Romans 6: Key Changes (12)

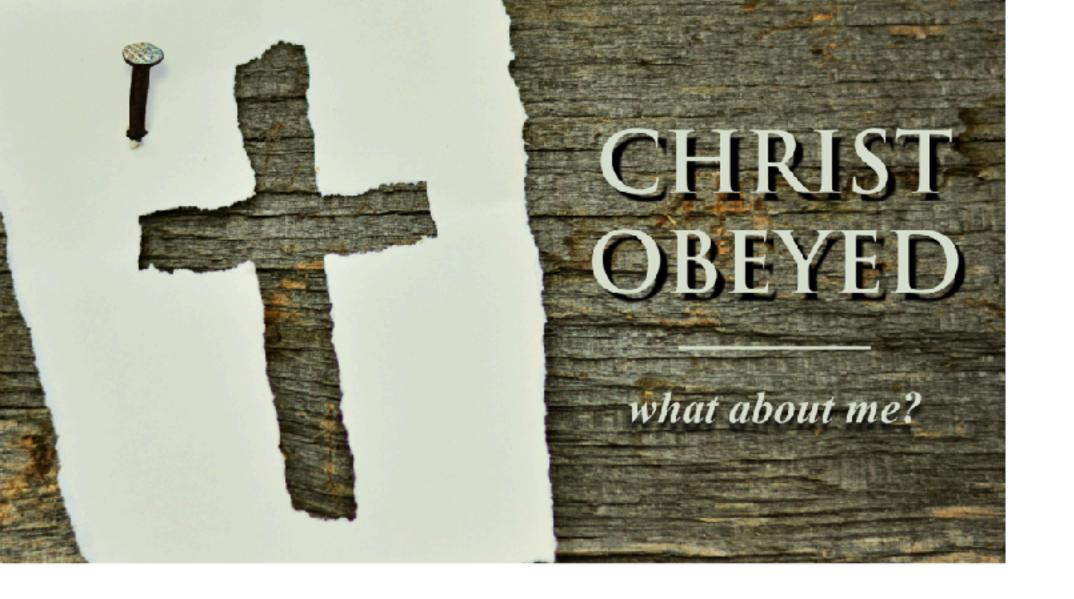
vs 12 - Now that this change has been wrought — has been completed — in their initial obedience to the gospel, Roman Christians were to keep sin at bay. Do not let it rule your life. Do not surrender to its lusts. You committed to that when you were immersed into Christ for the remission of your sins. 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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#### Romans 6: Key Changes (13-14)

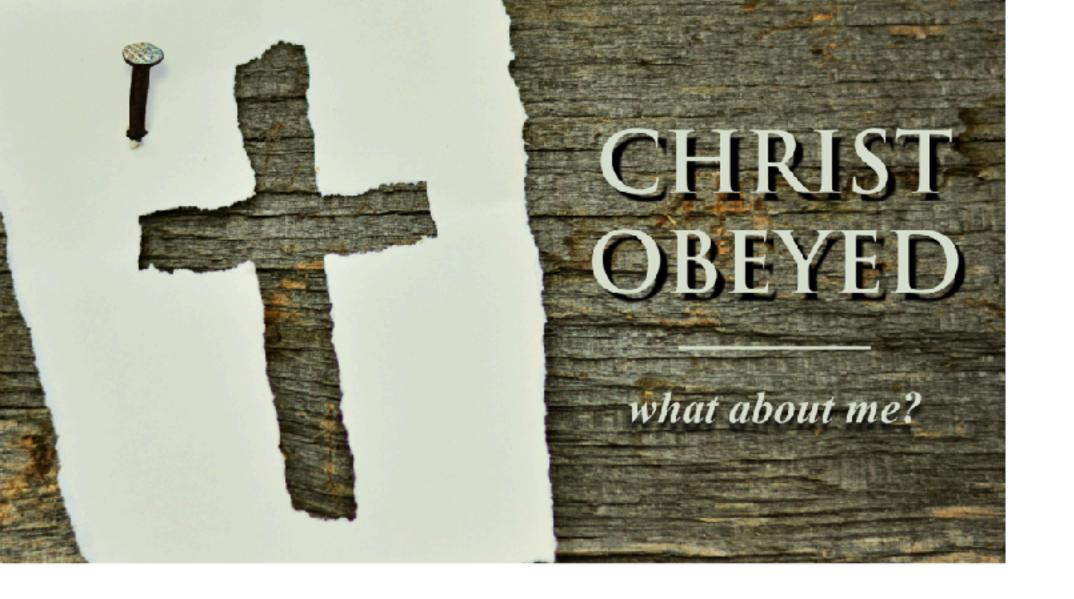
- vs 13 Because of this dramatic change in life, do not create or give in to opportunities for unrighteousness, but rather create and give opportunity for righteousness.
- vs 14 This last verse we started at verse 15 last time returns to Paul's prior discussions in Romans about the role that the Mosaic 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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#### Romans 6: Key Changes (14)

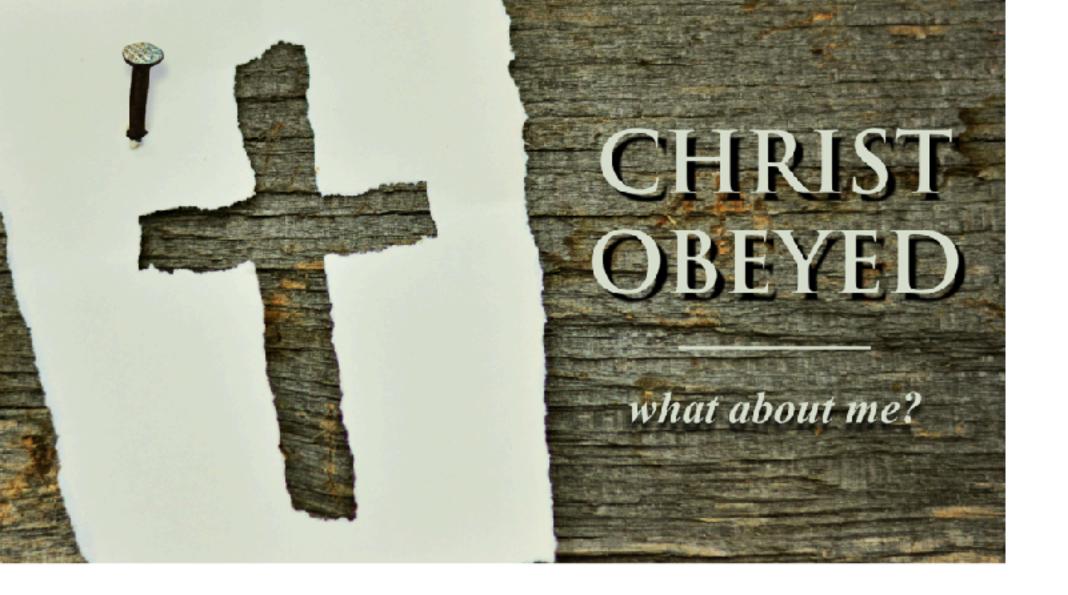
• vs 14 - That was the point of Paul's series of questions in the opening verses of Galatians 3. No blessing he introduced in that setting came through the law. Every one of them came through the hearing of faith. The same truth applies here. This climactic change — being united with Christ in his death 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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#### Romans 6: Key Changes (Summary)

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.

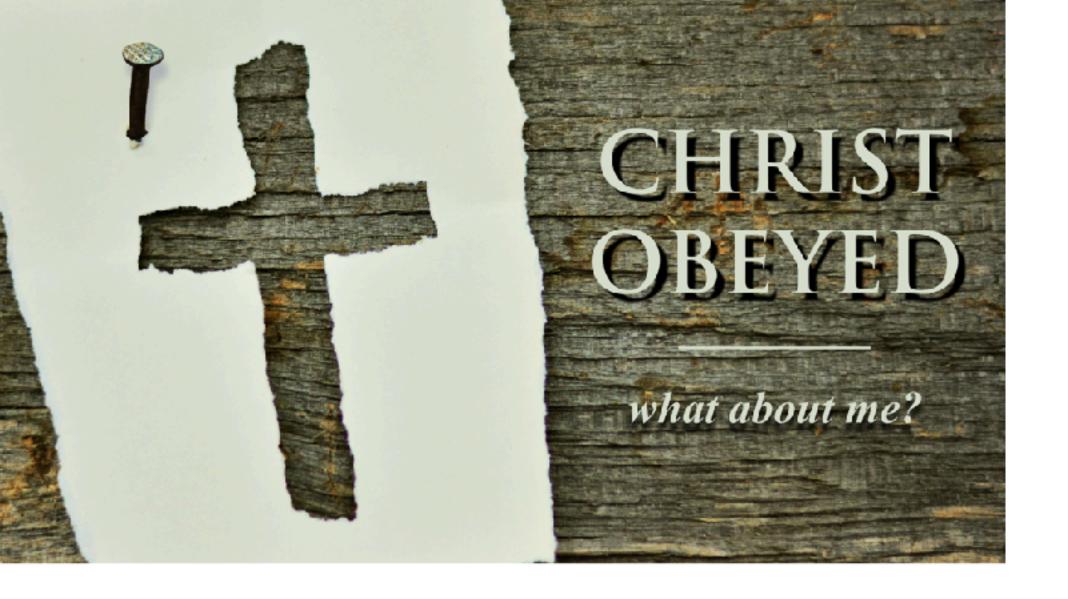


Acts 2.33, 36, Rom. 1.1-6

### John 15.9-10 · "Just as" · Christ's Obedience & My Obedience

- Christ
  - was obedient
  - was faithful
- was righteous

- I/You/We
- must be obedient
- must be faithful
- must be righteous



Acts 2.33, 36, Rom. 1.1-6

#### **Christ's Obedience**

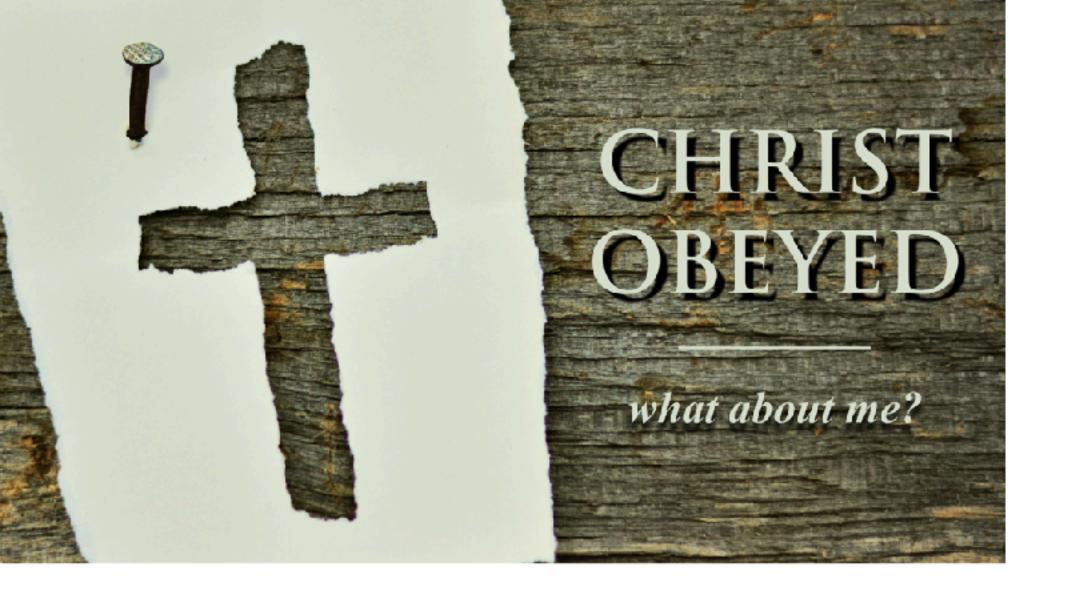
- caused him to be exalted
- made him both Lord and Christ
- declared him to be the Son of God
- made him High Priest
- made him the author of eternal salvation



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



Acts 2.33, 36, Rom. 1.1-6

### What If Christ Did Not Obey?

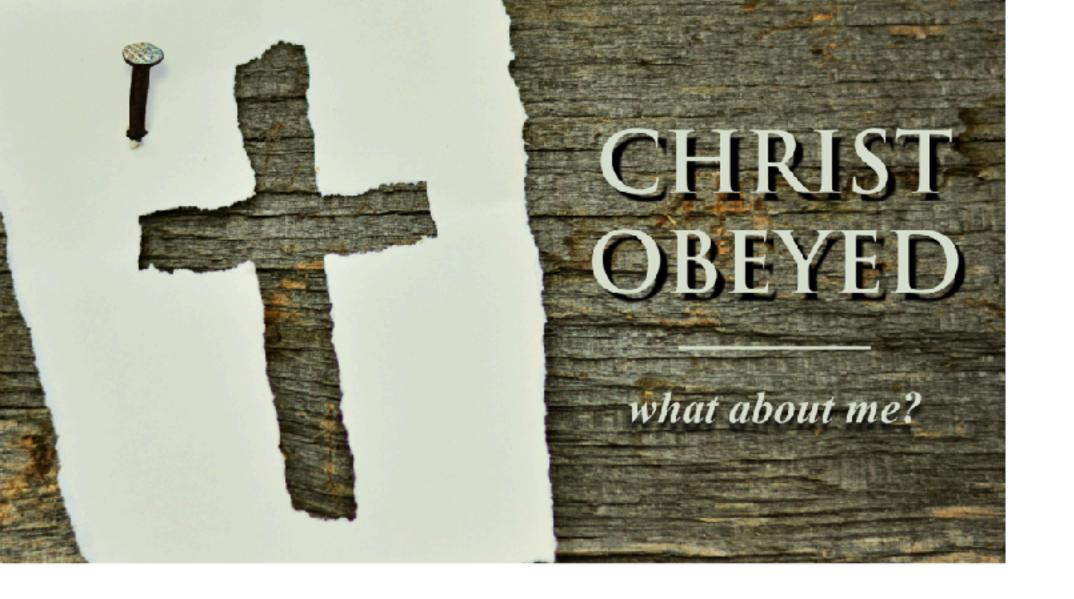
- he would not be exalted
- he would not be Lord and Christ
- he would not be the Son of God
- he would not be High Priest
- he would not be the author of salvation



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

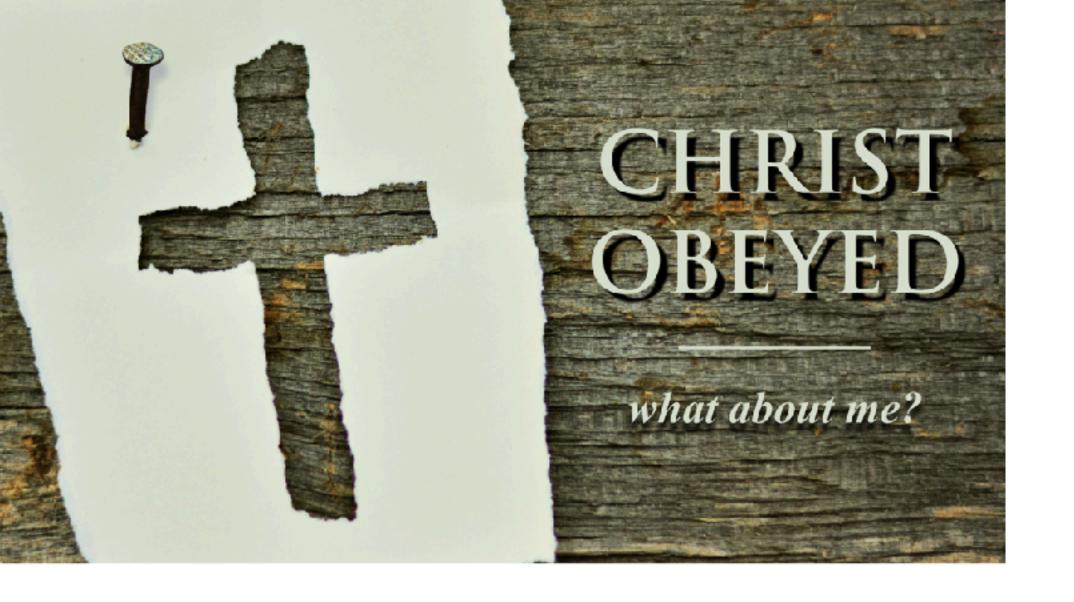


Acts 2.33, 36, Rom. 1.1-6

#### **Future Studies**

- 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?

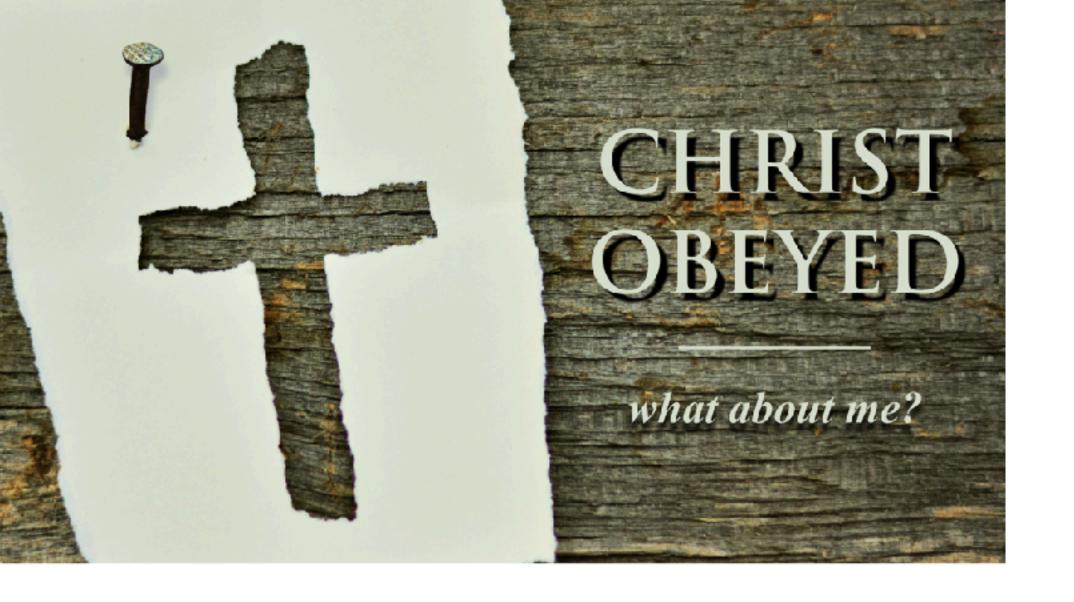
"If the captain of salvation must learn obedience, so must his followers." (M.R. Vincent on Heb 5.9)



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#### What completed Christ's obedience?

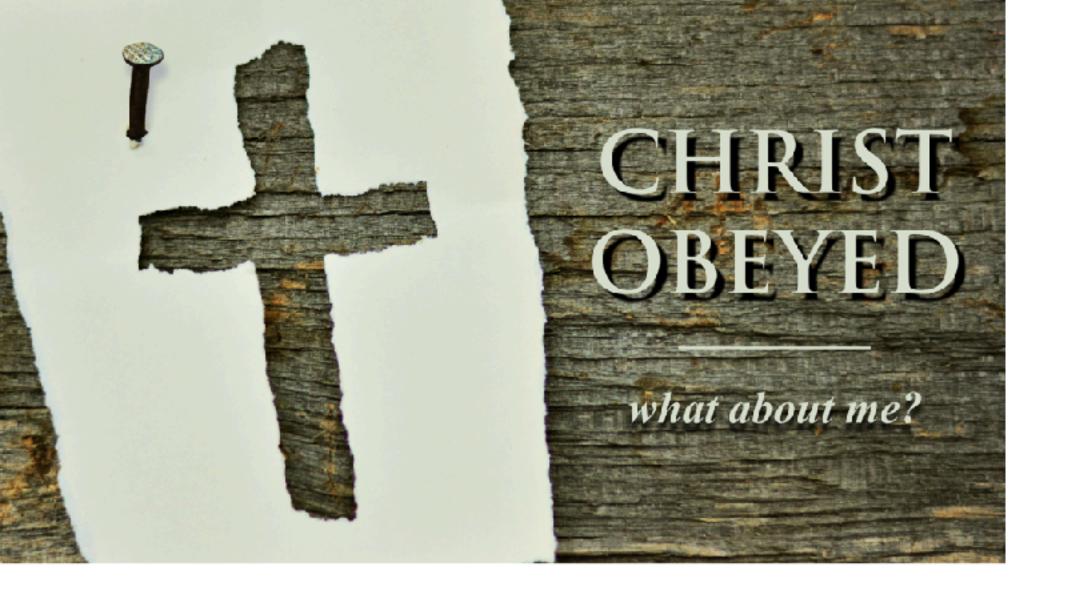
- "For I delivered to you first of all that which I also received: that **Christ died for our sins** according to the Scriptures, 4 and that **He was buried**, and that **He rose again** the third day according to the Scriptures, ..." (1 Cor. 15.3-4)
  - His death
  - His burial
  - His resurrection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



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#### What completes our obedience?

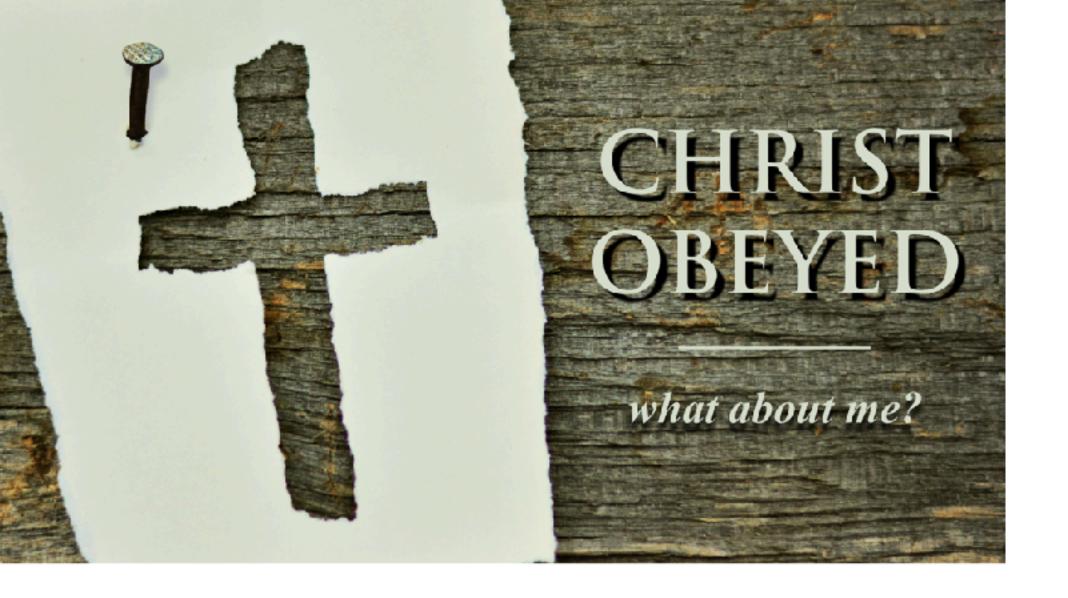
- "... How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, 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



Rom. 6.17

#### What completes our obedience?

- 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.



Rom. 6.17

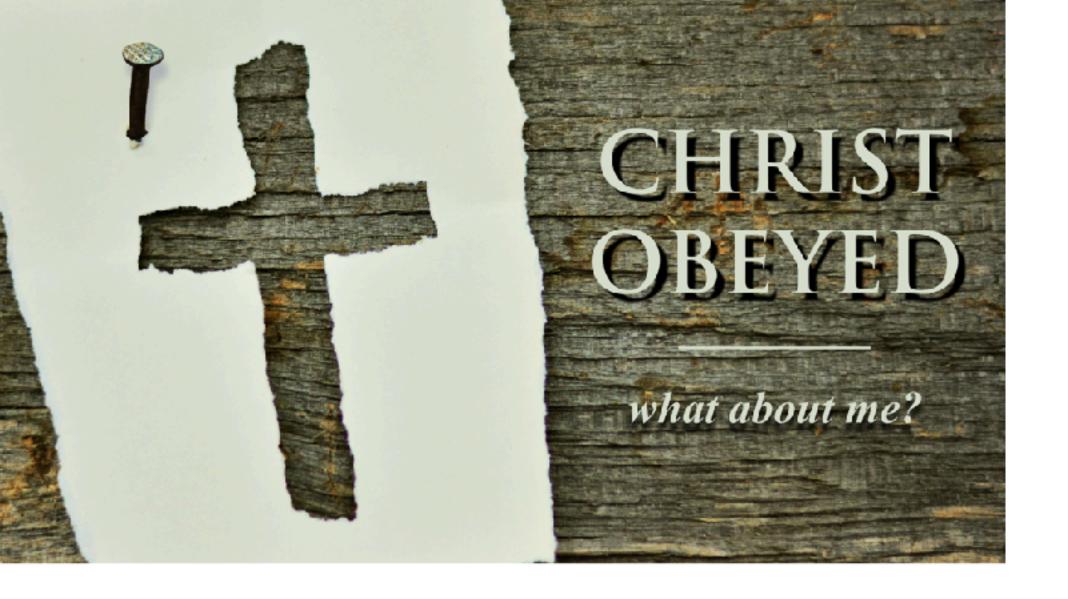
#### Christ's Obedience & My Obedience

#### 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



Rom. 6.17

#### Christ's Obedience & My Obedience

- Christ
  - was obedient
  - was faithful
- was righteous

- I/You/We
- must be obedient
- must be faithful
- must be righteous

If you have any questions or comments about this series, send them to free@IGHRadio.com or use the contact form at InternationalGospelHour.com



"Christ Obeyed, What About Me?" archived @ ighradio.com/media/video/christobeyedwhataboutme