

Systematic Theology session 35
Redeemed, Part 4

- The obedience of Christ during His earthly walk.
 - The obedience of Christ as being in two categories: active obedience and passive obedience.
 - The active obedience of Christ as His perfect keeping of the Law on our behalf.
 - The passive obedience of Christ as His suffering during His earthly walk, and especially, on the cross.
 - The active obedience of Christ.
 - The failure of Adam, as our federal head representing all of us, to obey God.
 - The guilt of Adam's sin as being imputed to us, since he represented us in the garden (Romans 5:12).
 - Our need for a new federal head, Christ, to perfectly obey the Law.
 - The essence of the Law as the demand and obligation to "do this and live" (Luke 10:25-29).
 - The perfect obedience of the federal head of God's people, Christ, as fulfilling all righteousness on our behalf (Matthew 3:13-15, Romans 5:19).
 - The passive obedience of Christ.
 - The voluntary obedience of Christ to endure suffering for our sins (Isaiah 50:5-7, Luke 9:51-53, Philippians 2:5-8).
 - The voluntary taking by Christ of the curse of the Law, shown by the method of His death, the curse of hanging on a tree (Deuteronomy 21:22-23, Galatians 3:13).
 - The "marvelous exchange" that takes place in salvation; our sins were accounted to Christ at the cross, and His perfect righteousness is accounted to us (2 Corinthians 5:21).
 - The acceptance by the Father of the effectiveness of the atonement of Christ as proven by the resurrection of Christ (Romans 4:23-25, Acts 2:24).
- The office of Christ as high priest.
 - The office of high priest as being a representative, acting on behalf of men in relation to God (Hebrews 5:1, Hebrews 2:16-17).
 - The impossibility of mere men representing themselves before God, as shown by the book of Job (Job 9:1-3, Job 4:17-19, Job 9:32-33, 1 Timothy 2:5).
 - The need for our high priest and redeemer to be truly man.
 - The maxim of Gregory of Nazianzus: "What He did not assume He did not redeem."
 - Since a human brought the need for redemption, the one who redeems must also be human (Hebrews 2:14-17).
 - The need for our redeemer to be truly man as being foreshadowed by the Old Testament law of the kinsman redeemer (Ruth 3:9-10).
 - The need for our high priest and redeemer to be truly God.
 - The impossibility of a mere man to endure the infinite wrath of God against sin in the short period of time on the cross.
 - The need for the blood of Christ to have infinite value to atone for our sins (Zephaniah 3:14-17).