

Abraham Or The Obedience Of Faith

Obedience from First to Last The Obedience of Faith The Obedience of Faith The Obedience of a Christian Man The Obedience of Faith, the Eschatological People of God, and the Purpose of Romans The School of Obedience By the Obedience of One A Victorious Life by the Obedience of Jesus Christ The Obedience of a Christian Man A Life of Obedience The Obedience of Faith Obedience. The Authority of the Word Christian Obedience the Obedience of Christ The obedience of a Christian man, ed. with a biogr. sketch, intr. and analysis by R. Lovett A Sermon [on Luke Ii. 51] on the Obedience of Jesus to Joseph and Mary Christian Obedience the Obedience of Christ. Second Edition The School of Obedience; by Andrew Murray A Study of the Concept of Obedience of Children Obedience that Saves Paul, The Apostle of Obedience Edmund Fong Don B. Garlington Don Garlington William Tyndale James C. Miller Andrew Murray Moreno Dal Bello Lee Kah Wor William Tyndale Andrew Murray Paul S. Minear Raniero Cantalamessa, OFM Cap John Alfred Trench William Tyndale John HEYLYN John Alfred TRENCH Andrew Murray Sister Arnoldina Mertens (S.C.C.) Edmund Fong Jason A. Myers

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obedience from first to last explores the theological significance of the obedience of jesus christ in karl barth s theology it does this via a threefold consideration of first the nature of jesus incarnate obedience second the relation of that obedience to the obedience of the second triune person of the eternal son and third the effects jesus obedience has on our own obedience barth not only affirms the pivotal role jesus obedience has within the economy of salvation but by equating that obedience with that of the eternal son s barth gives jesus obedience a pre

eminent place within the immanent being of godself the obedience of jesus christ is seen to have a co participatory role in god s determination of his own divine being that arises from the primordial act of divine election this notion bears on our understanding of freedom and obedience as divine freedom is expressed in divine obedience so it is with human freedom and human obedience

his publications include faith obedience and perseverance aspects of paul s letter to the romans tuumlet bingen mohr siebeck 1994 wipf stock 2009 exegetical essays 3rd ed eugene or wipf stock 2003 in defense of the new perspective on paul essays and reviews eugene or wipf stock 2005 and numerous articles in various periodicals book jacket

one of the key foundation books of the english reformation the obedience of a christian man 1528 makes a radical challenge to the established order of the all powerful church of its time himself a priest tyndale boldly claims that there is just one social structure created by god to which all must be obedient without the intervention of the rule of the pope he argues that christians cannot be saved simply by performing ceremonies or by hearing the scriptures in latin which most could not understand and that all should have access to the bible in their own language an idea that was then both bold and dangerous powerful in thought and theological learning this is a landmark in religious and political thinking

if ye keep my commandments ye shall abide in my love even as i have kept my father s commandments and abide in his love john 15 10 god will not honor the person who is not obedient for us to have favor with god obedience is of utmost importance to obey is better than sacrifice 1 samuel 15 22 this is evident from the very beginning of the bible to the very end blessed are they that do his commandments that they may have a right to the tree of life revelation 22 14 from paradise lost to paradise regained the necessity for obedience remains the same it is only obedience that restores access to the tree of life and favor with god while the original disobedience was the cause of humanity s fall through the obedience of christ to the father and through our obedience to christ we can once again be restored although he was the son of god yet he learned obedience by the things which he suffered and being made perfect he became the author of eternal saving health unto all those that hearken unto him hebrews 5 8 9 let this study awaken in you an earnest desire to fully know god s will concerning this truth let us unite in praying that the holy spirit will show us how defective the christian s life is in which obedience does not rule everything let us desire to learn how that life can be exchanged for one of full surrender to absolute obedience and how certain it is that god through christ will enable us to live it out list of chapters 1 obedience what bible says about it 2 the obedience of christ 3 obtaining the desire to obey 4 preparing to obey 5 intentional obedience 6 obedience and faith 7 willing obedience 8 obedience to the great commission

the vast majority of professing christians are taught that in some way and to some degree what they do or do not do has some bearing on their ultimate and eternal destiny they believe that what they do or abstain from doing is a contributing and determining factor to their

attaining or maintaining salvation in other words they believe that their obedience and disobedience plays a major role in whether or not they get saved or stay saved most who name the name of christ claim to believe that salvation is all of grace but the reality of the situation is that most of them have no idea what true grace is and no idea of what salvation is and what it entails because they have never been taught the truth

this booklet is about living the victorious life by the obedience of christ jesus we are and have according to what god said only because of the obedience of jesus to die the death of the cross philippians 2 8 2 corinthians 1 20 it is categorically stated in 1 corinthians 15 56 that the law is the power of sin but have you ever wondered what is the power of grace it is none other than the obedience of jesus christ scriptures are expounded to substantiate the notion in this booklet sin unleashes all its destructive power by the law but god opened the floodgates of heaven to pour out his abundant blessings by the obedience of christ jesus

a warm inspirational devotional from the classic writer that traces obedience from genesis to revelation

minear puts forward the significance of using the information uncovered from the last three chapters of romans 14 16 to reconstruct the picture of the situation in rome and to interpret the letter as a whole accordingly he challenges the assumption held by many commentators that there was a single christian congregation in rome where different groups of christians worshipped side by side minear proposes that paul is trying to unite the strong and the weak communities in rome paul does this by employing twelve axioms in efforts at reconciliation in 14 1 15 13 according to minear it is the purpose of the rest of romans to explain support and defend these axioms

there is a kind of obedience which concerns superiors and subjects religious and lay people alike and it is not the obedience of man to man but the obedience of man to god this is the obedience which sustains and makes acceptable all other kinds of obedience to parents to civil and religious authorities to rules and to every human institution it is precisely in order to make this obedience to law and visible authority flourishing again that we must start from obedience to god and to his word obedience is not in fact renewed by law but by grace not by the letter but by the spirit it is the spirit that is grace which alone can give man both the command and the capacity to obey law was given so that we may seek grace grace was given so that we may observe the law says st augustine it is therefore to the spirit that we entrust ourselves so that he may take us by the hand and guide us in our quest to rediscover the great secret of obedience

this historic book may have numerous typos and missing text purchasers can usually download a free scanned copy of the original book without typos from the publisher not indexed not illustrated 1899 edition excerpt through the obedience of the one shall the many be made righteous or phil ii 8 he became obedient unto death therefore god hath highly exalted him or heb v 8 9 he learned obedience and became

the author of salvation to them that obey him and you see how the whole redemption of christ consists in restoring obedience to its place the beauty of his salvation consists in this that he brings us back to the life of obedience through which alone the creature can give the creator the glory due to him or receive the glory of which his creator desires to make him partaker paradise calvary heaven all proclaim with one voice child of god the first and the last thing thy god asks of thee is simple universal unchanging obedience ii let us turn to the old testament here let us specially notice how with any new beginning in the history of god s kingdom obedience always comes into special prominence 1 take noah the new father of the human race and you will find four times written gen vi 22 vii 5 9 16 according to all that god commanded noah so did he it is the man who does what god commands to whom god can entrust his work whom god can use to be a savior of men 2 think of abraham the father of the chosen race by faith abraham obeyed heb xi 7 when he had been forty years in this school of faith obedience god came to perfect his faith and to crown it with his fullest blessing nothing could fit him for this but a crowning act of obedience when he had bound his son on the altar god came and said gen xxii 12 18 by myself have i sworn in blessing i will bless thee and in multiplying i will multiply thee and in thy seed shall all nations be blessed because thou hast obeyed my

this thesis demonstrates the dogmatic significance the motif of the obedience of jesus christ has within karl barth s doctrine of reconciliation as shown in the church dogmatics the significance is shown by considering the threefold directional manner that barth treats the obedience of jesus christ i a backward direction in drawing the incarnate obedience of jesus into the triune godhead ii a present orientation in the sense of jesus obedience displayed as it is in the incarnation and iii a forward direction showing how the obedience of christ leads to the obedience of those who are reconciled at the same time the investigation is conducted by addressing doctrinal or theological issues related to jesus obedience arising from barth s treatment of the subject matter rather than in chronological order as these treatments appear in the dogmatics the following two key findings are presented first in following the tradition barth affirms the obedience of jesus christ as a genuine and authentic human obedience involving an act of human volition in response to a higher calling or command this genuine obedience of jesus christ comes to play a causative and instrumental role in god s reconciliatory program with humankind it is in the second key finding that we locate barth s distinctive contribution to the dogmatic significance of jesus obedience vis à vis that of the tradition that is barth equates the incarnate obedience of jesus christ with the divine obedience of the eternal son within the triune godhead in this move barth goes so far as to tether the command obedience relationship between the father and the son in eternity to the eternally begetting and being begotten relations of origin that characterize the father and the son within the divine processions i argue that barth is able to assert the notion of divine obedience only because of his underlying framework of actualistic ontology this in turn is a framework specifying god s eternal election of jesus christ as a divine action of self determination that carries ontological implications for god s triune being given that the second mode of being of the triune god from the outset is identified as jesus christ barth conceives the incarnate obedience of jesus christ as the divine obedience of the eternal son under the trope of his actualistic ontology the immediate result of such a conception is that the dogmatic role

and function occupied by the obedience of Jesus Christ is extended from its usual domain within the economy of salvation to that of the divine will and purpose and even to the immanent being of God the obedience of Jesus Christ could in fact be said to occupy a co-participatory albeit asymmetrically ordered role in the determination of the divine ontology itself that arises from the divine election. Barth gives maximum space to the specification of the role and function of Jesus incarnate obedience in a manner unprecedented within the tradition while preserving the divine initiative and primacy. God allows the incarnate obedience of Jesus Christ to have a part in the divine self-determination that arises from the eternal decision of self-election but it is still God who elects who so determines his being in just this way revealing himself as the God who as Barth states does not will to be God without us. CD IV 1 p 7

Jason A. Myers reconsiders the meaning and context of the phrase the obedience of faith in Romans 1:5 and how it contributes to the theme of obedience in Romans in contrast to previous studies that have nearly exclusively focused on the obedience language in light of the Hebrew Bible and Second Temple literature. Myers instead investigates how this language functioned within the Greco-Roman world particularly in the discourse of the Roman Empire by studying both the Greco-Roman contexts and the use of obedience language during the Empire. Myers sheds fresh light on the meaning of the obedience of faith and concludes that such examination helps contemporary readers understand how Gentiles in Paul's audience would have heard and received the terms and images relating to obedience. In addition, he argues that Paul's use of obedience language both at the beginning and end of Romans 1:5, 15:18 serves as rhetorical bookends and signals a theme that is central to Paul's purpose in Romans and integral to his calling as an apostle to the Gentiles.

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