

# Doctrine of Human Behavior and Consequence

## Lesson 13 – Conclusion

Romans 12:1-2 – Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

### INTRODUCTION

We have now walked the entire Biblical story of human behavior, from its beginning to its final evaluation. The text has shown us God’s original design, the devastating effects of the fall, the restraint of the Law for Israel, the prophetic calls to return, the practical wisdom for daily life under the sun, the flawless example of the Lord Jesus, the new identity of every believer in Christ, the corporate life of the body, the gracious discipline that trains us, and the coming evaluation of our works at the judgment seat of Christ. Every lesson has been developed from the Scripture itself, letting the Bible speak in its historical setting while drawing out the principles that apply to us today under grace.

So, what should our behavior look like right now? And why should we pursue it? And what happens when we succeed or when we fail? The Bible answers these questions with clarity and simplicity. We are not left in ambiguity subjectivity but with concrete objective instructions and promises rooted in who we are in Christ.

### WHAT OUR BEHAVIOR SHOULD BE

Because we are no longer in Adam but are now in Christ, our daily conduct is to match the new identity God has given us. Ephesians 4:1 calls us to “*walk in a manner worthy of the calling with which you have been called.*” The Greek περιπατέω (peripateō) pictures the whole direction of life, and ἄξιος (axios) means matching in weight. Our actions should weigh as much as the dignity of our position seated with Christ in the heavenly places (Ephesians 2:6).

This is nothing less than being Christlike. The Lord Jesus is the perfect human example of what God always intended an image-bearer to look like. He is the Word who became flesh and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth (John 1:14). Every choice He made, every trial He faced, and every relationship He entered showed full alignment with the Father. We are not left to guess what Christlikeness means. The Gospels record it, and the Epistles call us to live it out.

This looks like putting off the old self with its practices and putting on the new self, which has been created in righteousness and holiness of the truth (Ephesians 4:22-24). The old self is the person we were in Adam, the one whose life was marked by the works of the flesh listed in Galatians 5:19-21. The new self is created in us at the moment of salvation and must be deliberately put on day by day. Jesus modeled this perfectly. Though He was tempted in all things as we are, yet He was without sin (Hebrews 4:15). He chose obedience every time.

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It means *fleeing* immorality (1 Corinthians 6:18). The Greek φεύγω (pheugō) pictures decisive, immediate flight. Joseph did this when Potiphar's wife tempted him; Jesus did it by quoting Scripture in the wilderness and by refusing every shortcut Satan offered. For us, it means running from anything that would dishonor the body that now belongs to Christ.

It means speaking the truth in love (Ephesians 4:15). This is not harsh confrontation or timid silence. The phrase *in love* uses ἀγάπη (agapē), the self-sacrificing love that seeks the other person's highest good. Jesus spoke truth to the woman at the well about her five husbands and the one she had now, yet He offered her living water (John 4:17-18, 10). He told the rich young ruler the hard truth about his priorities yet looked at him with love (Mark 10:21). We speak God's truth plainly, but we do it with the compassion that wants the listener to grow up into Christ.

It means working *heartily* as for the Lord (Colossians 3:23). The adverb ἐκ ψυχῆς (ek psuchēs) means from the soul, with all that we are. Jesus worked as a carpenter for years in obscurity, doing each task with perfect integrity before any public ministry began. Whether we are in the spotlight or sweeping floors, we do it as unto Him.

It means *servicing* one another through love (Galatians 5:13). The verb δουλεύω (douleuō) pictures humble bondage, the kind of service a beloved servant gives. On the night He was betrayed, Jesus, knowing that the Father had given all things into His hands, got up from supper, laid aside His garments, took a towel, and washed the disciples' feet (John 13:3-5). He said, "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet" (John 13:14). This is not optional humility; it is the pattern of the Master.

In the body of Christ, it means regarding one another as more important than ourselves (Philippians 2:3). Jesus did not consider equality with God something to be held on to, but emptied Himself, taking the form of a bond-servant (Philippians 2:6-7). It means bearing one another's burdens (Galatians 6:2), just as He bore our griefs and carried our sorrows (Isaiah 53:4). It means building up one another (1 Thessalonians 5:11), encouraging and strengthening the weak the way He lifted the weary with a word.

It means letting the word of Christ dwell richly within us, teaching and admonishing one another with psalms and hymns and spiritual songs (Colossians 3:16). Jesus lived by every word that proceeds from the mouth of God (Matthew 4:4). He quoted Scripture in every major moment of His life. We fill our minds with the same truth so that it overflows in mutual encouragement.

Above all, it means living out the character of the Lord Jesus who became flesh and dwelt among us full of grace and truth (John 1:14). He showed compassion to the leper and touched him when no one else would (Mark 1:41). He exercised authority without arrogance, teaching as one having authority and not as the scribes (Matthew 7:29). He extended grace to sinners without compromising truth, inviting Himself to Zaccheus's house and promising

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paradise to the thief on the cross. He responded to traps with perfect wisdom, rendering to Caesar what is Caesar's and to God what is God's (Matthew 22:21). He prayed consistently, slipping away to lonely places even when crowds pressed in (Luke 5:16). And He submitted fully to the Father's will, praying in Gethsemane, "not as I will, but as You will" (Matthew 26:39), and going to the cross without opening His mouth in self-defense (1 Peter 2:18-25).

In short, our behavior is to reflect the image of God that we were originally created to bear, now restored in Christ and instructed by His Word and motivated by His grace. We fix our eyes on Jesus, the author and perfecter of faith (Hebrews 12:2), and by the renewing of our minds we demonstrate in daily life what the will of God is, that which is good and acceptable and perfect.

### WHY WE SHOULD LIVE THIS WAY

The motivation is never fear, of losing salvation, or wrath or of punishment. Romans 8:1 remains true: "There is now no condemnation for those who are in Christ Jesus." Instead, four clear reasons flow directly from the text.

First, grace itself trains us. Titus 2:11-12 states, "For the saving grace of God has appeared, to all men, *instructing* us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age." The verb *παιδεύω* (*paideuō*) is the same word used for fatherly training; grace is our instructor to forsake evil and pursue good.

Second, the love of Christ compels us. 2 Corinthians 5:14 says, "For the love of Christ *controls* us." The verb *συνέχω* (*sunechō*) pictures pressure from every side that holds us together and urges us forward. When we dwell on what He has done, gratitude becomes the strongest motive.

Third, the Word renews our minds and reshapes our desires. Romans 12:2 commands, "be transformed by the renewing of your mind." As we let Scripture dwell in us richly, our thinking changes, our priorities change, and right behavior follows more naturally.

Fourth, we live in light of the coming evaluation. We make it our ambition to be pleasing to Him because we must all appear before the "bema" of Christ so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or worthless (2 Corinthians 5:9-10). This is not about entrance into heaven but about reward for faithful stewardship. Think of a heavenly awards ceremony.

### UNDERSTANDING THE CONSEQUENCES

The Bible never leaves us guessing about outcomes. Consequences have always been instructive, and they still are under grace, though the form has changed.

Natural consequences continue to operate in this life. A gentle answer turns away wrath, but a harsh word stirs up anger (Proverbs 15:1). Diligence leads to abundance while laziness brings want (Proverbs 10:4). Division in the body weakens testimony and harms fellowship (1

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Corinthians 1:10-13). These are the same principles Solomon observed, and they still teach us today.

Discipline under grace is fatherly training, not punishment. *Discipline* is the word *παίδεια* (*paideia*), means child-training. God uses His Word to reprove, correct, and train us in righteousness (2 Timothy 3:16-17) so that we share His holiness and yield the peaceful fruit of righteousness (Hebrews 12:10-11).

At the end of this age, every believer will stand before the judgment seat of Christ. The fire will test the quality of our works (1 Corinthians 3:13). Gold, silver, and precious stones endure and bring reward. Wood, hay, and straw burn, resulting in not obtaining what could have been (1 Corinthians 3:15). One aspect of rewards are described as *crowns*, *στέφανος* (*stephanos*), symbols of glory and delegated authority in the coming kingdom: the crown of righteousness for those who have loved His appearing (2 Timothy 4:8), the incorruptible crown for disciplined self-control (1 Corinthians 9:25), the crown of life for those who persevere under trial (James 1:12), and the crown of glory for faithful shepherds (1 Peter 5:4). These are not earned for salvation but acknowledged for stewardship after salvation.

Failure to live faithfully does not cancel our secure position, but it does mean missed opportunity and hearing that some of our labor amounted to nothing that endured the test. Success brings the Master's "Well done, good and faithful servant," greater capacity to reflect His rule in the age to come, and the joy of expanded usefulness in His Kingdom.

### FINAL CHARGE

Therefore, knowing these things, let us present our bodies as living sacrifices and let our minds be renewed by the truth. Let us walk worthy of the calling, motivated by grace, compelled by love, instructed by the Word, and looking to the day we will see Him face to face. The same God who designed us in His image, redeemed us through His Son, and placed us into His body has also prepared good works for us to walk in (Ephesians 2:10). He will not be out-given. What we invest for His sake now will be repaid in the next.

This is the life that honors the Lord who called us. This is the behavior that flows from who we truly are in Christ. And this is the path that leads to the peaceful fruit of righteousness both now and in the age to come. May we all live according to the Word until we hear the words we long for most: "Well done, good and faithful servant. Enter into the joy of your Master."

# The Doctrine of Human Behavior: Living Your Identity in Christ

## THE PATTERN OF CHRISTLIKENESS



### Walking Worthy (*Axios*)

Aligning the "weight" of daily actions with the high dignity of our position in Christ.



Old-Self Habits

New Self (Holiness)

### The Put-Off / Put-On Dynamic

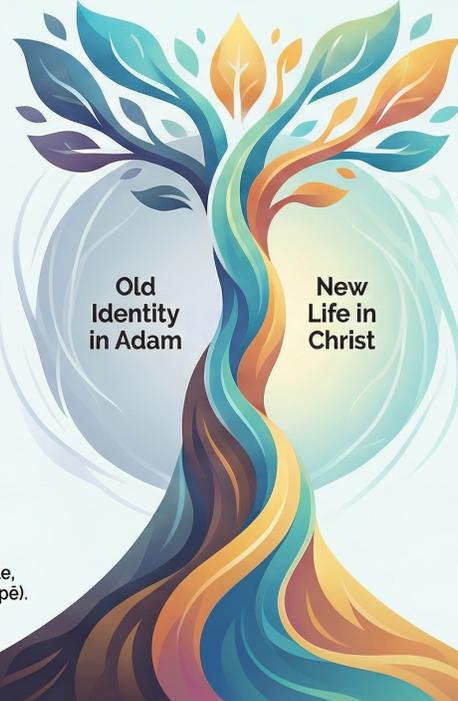
Deliberately discarding old-self habits and dally putting on the new self created in holiness.



### Relational Integrity

Speaking truth in love and serving others through humble, self-sacrificing bondage (*Agap *).

Context: Believers Transitioning from Old Identity in Adam to New Life in Christ (Romans 12:1-2). Behavior as Response to Grace.



## MOTIVATION AND ETERNAL OUTCOMES

### Grace as the Instructor

Motivation flows from gratitude and fatherly training (*Paideia*) rather than the fear of punishment.



### The Bema Seat Evaluation

A future "awards ceremony" where Christ tests the quality of a believer's earthly works.



### REWARD TYPES (Crowns)



Crown of Righteousness: For those who have loved His appearing



Incorruptible Crown: For disciplined self-control



Crown of Life: For those who persevere under trial

### Natural vs. Divine Consequences

While salvation is secure, choices result in natural outcomes now and stewardship rewards later.



Natural Outcomes Now



Stewardship Rewards Later