

Bible Doctrines (The True-Good-Beautiful)

T/G/B

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
- Theology Proper
- Bibliology

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Hermeneutics

Linguistics

Epistemology 9

Existence 37

Metaphysics -32

Trans. 50

Reality –Logic 32,

Truth 32

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The single greatest issue in life is virtue love for God (Matt. 22:37-40). Christ says the entire law and prophets, meaning the Word of God, hangs (**κρεμάννυμι, kremannumi**) on this virtue love for God. Everything in the Bible, the prophecies and promises, the testimonies and types, invitations and warnings, blessings and denunciations, the theology and metaphysics—all of the BDs are there to create virtue love in the believer. This is what virtue love looks like: Hab. 3:17-19; 2 Cor. 12:7-10; Philip. 4:11-13; Acts 7:59; Luke 23:39-42.

Given that virtue love for God is where we find the greatest fulfillment and happiness in all areas of life, and the Bible was given to develop the virtue necessary for that love, you can see why the philosophy of the doctrinal movement is so outstanding, i.e., the job of the Pastor-teacher is to diligently study and teach the Word of God.

The direction of our lives is far more important than where we start. Better to be wrong about details and possess right philosophy than to be right about details with bad philosophy. Our 2nd order volition determines it all . . .

Stage 3

Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God.
- Virtuous love for God: Intellective, volitional, emotional love of God. Enduring fellowship.
- Life of “above all you could ever ask or imagine”

Holy Spirit



Bible Doctrine

Stage 2

Stage 2 – Christian doctrinal believer = life of doctrine!

- Nominal understanding of God.
- Through BD this believer has gained a great deal of perinoetic truth about God & the spiritual life.
- However, he continues to have some pagan views about God’s *nature* due to lack of metaphysics.
- He has become more stable, but still very dependent on others for confidence in absolute truths.

Holy Spirit



Bible Doctrine

Stage 1

Stage 1 – Christian baby = life of ups and downs.

- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good , they think it must be true.

EPISTEMOLOGY: #9, Grasp of Existence-37

Ultimate Existence, Ehyeh, Jesus Christ

We will get back to concurrence next Wed. In the meantime we are going to look at Ultimate Existence, Ehyeh/Jesus Christ, in Exodus 3 and John 8.

Exodus 3:13 Then Moses said to God, "Behold, I am going to the sons of Israel, and I shall say to them, 'The God of your fathers has sent me to you.' Now they may say to me, '**What is His name?**' What shall I say to them?"

Exodus 3:14 And God said to Moses, **Ehyeh-asher-Ehyeh**; and He said, "Thus you shall say to the sons of Israel, **Ehyeh** has sent me to you."

Exodus 15 And God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, '**Yahweh**, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations.

EPISTEMOLOGY: #9, Grasp of Existence-37 Ultimate Existence, Ehyeh, Jesus Christ

Ex 3:14 And God said to Moses, **Ehyeh-asher-Ehyeh**; and He said, "Thus you shall say to the sons of Israel, **Ehyeh** has sent me to you."

Ex 3:14 LXX, And God said to Moses, **ἐγώ εἰμι ὁ ὢν**; and He said, "Thus you shall say to the sons of Israel, **ὁ ὢν** has sent me to you."

Theodotion (150 AD), And God said to Moses, **esomai hos esomai** [I will be who I will be]; and He said, "Thus you shall say to the sons of Israel,

John 8:58-59 Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am (**ἐγώ εἰμι**)."Therefore they picked up stones to throw at Him;

John 17:26 and I have made Thy name known to them, and will make it known (**ἐγώ εἰμι** 26 x in John).

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

1. Christ as Prophet, Luke 23:26-31:

And when they led Him away, they laid hold of one Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus. 27 And there were following Him a great multitude of the people, and of women who were mourning and lamenting Him. 28 But Jesus turning to them said, "Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. 29 "For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' 30 "Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.' 31 "For if they do these things in the green tree, what will happen in the dry?"

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

2. Christ as Priest, Luke 23:34

But Jesus was saying, "Father, forgive them; for they do not know what they are doing" (δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν).

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

3. Christ as King

Luke 23:42 And he was saying, "Jesus, remember me when You come in Your kingdom!" 43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise

42 Καὶ ἔλεγεν τῷ Ἰησοῦ, Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

Luke 23:34 Then He said Jesus, Father, forgive them; for they know not what they do (δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν).

Principles:

1. Luke 23:32-37: A word about the lack of psychological drama by Luke in his recording of the crucifixion. This is designed to be pondered theologically, deeply, and personally.
2. The first saying illustrates Jesus as a priest, as an all-loving and all-merciful Intercessor. Consider the cruelty around Him as He prays for His tormentors. What a wonderful prayer in the midst of abuse, contempt, and savagery. He was not moved to anger. He uttered no condemnation, complaint, or threats. What capacity for love and grace! Instead of uttering threats, he openly prayed for those who mistreated and caused Him great pain. This is supreme virtue love.

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

Luke 23:34 Then He said Jesus, Father, forgive them; for they know not what they do (δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν). 35 And the **people stood by, looking on**. And even the rulers were **sneering** at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One."

3. Note how hate of His tormenters incapacitated them to be moved by His love. We see Christ's supreme love set upon those who tortured Him and stripped Him naked. We have supreme divine love on all of the tormenters as well as for all of the people who were gazing at it all (23:35)—those who hailed Him with Hosanna on one day then cried out "crucify Him" a few days later.

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

Luke 23:35 And the people stood by, looking on. And even **the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One."**

4. Note the bitter hatred of the rulers as well as their acknowledgment that He had saved others. Note how hate blinded them to the fact that His refusal to use His power to save Himself proved Him the Son of God. To all of this, Christ's sole answer was to pray for God to forgive them.

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

Luke 23:34 Then He said Jesus, Father, forgive them; **for they know not what they do** (δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν).

5. All sin has a strong element of ignorance. However, this ignorance is not complete, otherwise man would not be culpable. Every person has first and second order volitions, and it is how he uses his second order volition that sets the direction and transformation of the first order inclinations, appetites, and the direction of life.

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

Luke 23:34 Then He said Jesus, Father, forgive them; **for they know not what they do** (δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν).

6. Those around the Cross had various degrees of ignorance. They all had different opportunities of changing ignorance for knowledge. Consider the levels of responsibility, the absent disciples, Judas, the Jewish rulers, the crowds, the soldiers.
7. Though each man finds himself in different positions of spiritual ignorance, no one is so blind that they are without sin and beyond the reach of Christ's love, intercession, and truth.

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

Luke 23:34 But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And **they cast lots, dividing up His garments among themselves.** 35 And the people **stood by,** looking on. And even **the rulers were sneering at Him,** saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One." 36 And **the soldiers also mocked Him,** coming up to Him, offering Him sour wine, 37 and saying, "If You are the King of the Jews, save Yourself!"

8. The root evil in all negative volition (1st and 2nd order, from the disciples to the religious leaders) is *always* pride, which always closes itself off to the grace of God, both at salvation and in spiritual life. The reason people do not believe God or Christ is always related to pride—without exception, cf. Hollywood.

John 12:32 "And I, if I be lifted up from the earth, will draw all men to Myself."

James 4:6 But He gives a greater grace. Therefore it says, "God is opposed to the proud, but gives grace to the humble."

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

9. Note how pride played itself out around the cross:
 - It is pride and pride alone that makes man incapable to perceiving and accepting the Gospel or seeing the beauty God and His plan.
 - In pride a person is self-complacent and self-satisfied. This is self-righteousness comes in many colors. It is just that the religious leaders are easier for us to detect. Religion with its ritual without reality is very blinding. Such a shame to know so much about God and yet so bereft of ability to worship God and love Him for who and what He is.
 - Pride is far more pernicious than sin alone. It is the pride with its self-righteousness which creates the insurmountable obstacle to all faith and spiritual growth.

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

9. Note how pride played itself out around the cross:
 - Consider what pride did to the otherwise decent, moral, and respectable religious leaders around the Cross. They saw nothing in Christ, no TGB.
 - There is no sin or transgression that blocks a man from receiving mercy except pride, that trust in self that bars the gates of God's matchless grace.
 - Pride is root beneath the truth that "this is the condemnation, that light came into the world, and men loved darkness rather than light," John 3:19. Note what the Bible says about pride: Prov. 11:2; 13:10; 16:18; 23:29; Rom. 12:3; James 3:14-16; 1 Pet. 5:5; 1 Tim. 6:3-4; 2 Tim. 3:2-7. As doctrinal believers we have to be very diligent about pride about our knowledge; this is especially a problem among baby and even adolescent believers who really do not know as much as they think. Knowing vocabulary does not mean one gets it.

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

Luke 23:39 And **one of the criminals who were hanged there was hurling abuse** at Him, saying, "Are You not the Christ? Save Yourself and us!" 40 **But the other answered, and rebuking him** said, "Do you not even fear God, since you are under the same sentence of condemnation? 41 "And we indeed justly, for we are receiving what **we deserve for our deeds**; but this man has done nothing wrong." 42 And he was saying, "Jesus, remember me when You come in Your kingdom!" 43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

10. Note the contrast between the pride and humility in the two responses as one malefactor enjoys taunting Christ, while the other malefactor expresses the virtue of humility and with that the grace to become the most powerful believer in the world at that time. One is not moved by the love of Christ, while the other one is moved to faith. Note their different attitudes regarding themselves. Each man has his own 2nd order volition. It has nothing to do with how they were raised.

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

Luke 23:41 "And we indeed justly, for we are receiving what we deserve (ἄξια) for our deeds; but this man has done nothing wrong (ἄτοπον)." 42 And he was saying, "Jesus, remember me when You come in Your kingdom!" (Καὶ ἔλεγεν τῷ Ἰησοῦ, Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου).

11. Note the poverty of spirit of the malefactor in his confession as well as recognition of Christ's sinlessness. All faith does include a sense of personal sinfulness and true repentance. He saw the love and grace in Christ in the midst of His sufferings and used his last breath to cry to the Lord.

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

Luke 23:41 "And we indeed justly, for we are receiving what we deserve (ἄξια) for our deeds; but this man has done nothing wrong (ἄτοπον)." 42 And he was saying, "Jesus, remember me when You come in Your kingdom!" (Καὶ ἔλεγεν τῷ Ἰησοῦ, Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου).

12. Note the enormous spiritual virtue of faith considering the circumstances.
 - Christ pinned to a cross and crowned with thorns.
 - A reed for a scepter.
 - Yet saw in Him power to bring in God's Kingdom.

13. He had a far greater faith than any of Christ's disciples. Perhaps the only human being on the earth at the time with such faith. All of the disciples are gone, shaken in their faith and utterly despondent, all the while the robber has cast Himself on Christ as the Savior, the Righteous One who will bring in a new world.

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

Luke 23:43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise." (Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ)

14. Christ graciously accepts the petition and assures him that the companionship that begun on the Cross will be continued there. It is "With Me" that makes Paradise, wherever the soul is.
15. Note the confidence, the clarity, and the authority of Christ to determine the future.
16. Note the declaration of unbroken continuance of personal existence.
17. Note the reality of a state of conscious blessedness with the Lord of Life.

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

Luke 23:44 And it was now about the sixth hour, and darkness fell over the whole land until the ninth hour, 45 the sun being obscured; and the veil of the temple was torn in two.

18. The darkness speaks of Him bearing the sins of the world. The tearing of the veil of the Temple speaks of open access to the presence of God.

2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.

Matthew 27:46 And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why hast Thou forsaken me."

Galatians 3:13 Christ redeemed us from the curse of the Law, having become a curse for us--

Christ as Prophet, Priest, and King on His Cross (Luke 23:26-46)

Luke 23:46 And Jesus, crying out with a loud voice, said, "Father, into Thy hands I commit My spirit." And having said this, He breathed His last.

19. The loud voice demonstrates that He died with great power, which is incompatible with the exhaustion to which death by crucifixion is generally due. This shows that His death was an act of His will. He died because He chose, and He chose because He loved and wanted to save mankind.
20. His last moment was of peaceful surrender into the hands of the Father Christ which serves as an example for all believers as they fulfill God's plan on earth. Supergrace believers never go Home kicking and screaming or being dragged reluctantly. They simply yield themselves up willingly into the Father's hands who brings them to His side and blesses them with fuller presence of Himself (cf., Abraham, David, Paul).