

# *Faith Bible Church*

## **The Logos**

John 1:1f. Ἐν ἀρχῇ ἦν ὁ λόγος = In beginning was the Logos,  
καὶ ὁ λόγος ἦν πρὸς τὸν θεόν = and the Logos was with God,  
καὶ θεὸς ἦν ὁ λόγος = and the Logos was God.

<sup>2</sup> He was in the beginning with God. <sup>3</sup> All things came into being by Him, and apart from Him nothing came into being that has come into being. <sup>4</sup> In Him was life, and the life was the light of men. <sup>5</sup> . . . There was the true light which, coming into the world, enlightens every man. <sup>14</sup> And the Logos became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

### **Questions?**

These slides will be available at  
[www.fbcweb.org/sermons.html](http://www.fbcweb.org/sermons.html)

*Pastor Don*

## More on the Logos

1. Consider how this Logos/theistic cosmology would have resonated with the first century. Even though they were not aware of the amazing scientific discoveries of the anthropic principle and ID—the fine tuning of the universe and Intelligent Design as per microbiology.
2. Contrast this with society's modern reductionistic mechanistic view of the universe. Note how God has effectively been stripped out of modern cosmology as the Reality behind the Logos/order/tuning—even among Christians. This is especially true with respect to the *present* cause of universe (you cannot have a present infinite regress).

## More on the Logos

3. This reductionistic mechanistic cosmology is due in no small part to Immanuel Kant who also brought a host of other kosmic philosophies to to our society and Christianity: e.g., anti-metaphysicalism, behaviorism, pragmatism, agnosticism, relativism, existentialism, rejection of the proofs for the existence of God, fideism, subjectivism, reduction of Christianity into the subjective realm and reducing it to a system of morals and ethics.
4. Kant's influence has saturated the thinking of philosophers, scientists, theologians, economists, politicians, sociologists, psychologists, educators, Christians, and for that matter most of the rest of the human race.

## More on the Logos

5. You are more influenced by Immanuel Kant than Jesus Christ if you:
- doubt the existence of God,
  - believe that the existence of God cannot be proven,
  - believe that philosophy is a waste of time,
  - believe that man's knowledge is limited to what he can obtain through the five human senses,
  - Pooh-pooh metaphysics,
  - believe everything about and in the universe can be explained by the laws of physics,
  - believe that man is a product of his environment,
  - believe that Christianity is merely a system of morals that we need in order to be good,
  - believe that truth is relative,
  - believe that no absolute can ever be established to exist, and
  - believe that the question of God's existence lies beyond the reach of man's knowledge.

## More on the Logos

6. Although Kant's influence has permeated the non-Christian and Christian worlds, there are encouraging signs both on the macro level as well as the micro level with respect to teleology and design.
7. In fact, the great gains in science are increasingly leading scientists away from random physicalism of Darwinism and back to Aristotle's teleology. Further, the great gains in philosophy of mind only further confirm hylomorphism against materialism and Platonic or Cartesian dualism.
8. Scientists can no longer deny that there is design and order (Logos!) throughout creation—e.g., from the DNA to the cosmic constants of the universe, cf. John 1:1f.

# Philosophical/Theological/Doctrinal & Spiritual Foundations

- Bible Doctrines**
- Eschatology
  - Thanatology
  - Ecclesiology
  - Israelology
  - Dispensationalism
  - Doxology
  - Hodology
  - Soteriology
  - Hamartiology
  - Natural Law (DE, Gvt, Econ.)
  - Anthropology
  - Angelology
  - Pneumatology
  - Christology
  - Paterology
  - Trinitarianism
  - Theology Proper
  - Bibliology
  - Prolegomena: logic (27)

Broad and deep understanding of BD

**2 Corinthians 10:5** We are destroying speculations (λογισμός) and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.

**Mature Believer**

- Mind of JC, OWC, PLG
- Great depth of BD
- Supergrace life
- Great Divine Production
- Absolute Confidence
- Life beyond dreams

Enough BD to be overcomer; DV

1 John 2:14, "you are strong, and the word of God abides in you"

**Adolescent**

- Overcomer of KD
- Committed to BD
- Committed to Truth

Lacks BD, DV

Eph 4:14, "tossed here and there by waves, & carried about by every wind of *doctrine.*"

**Babe**

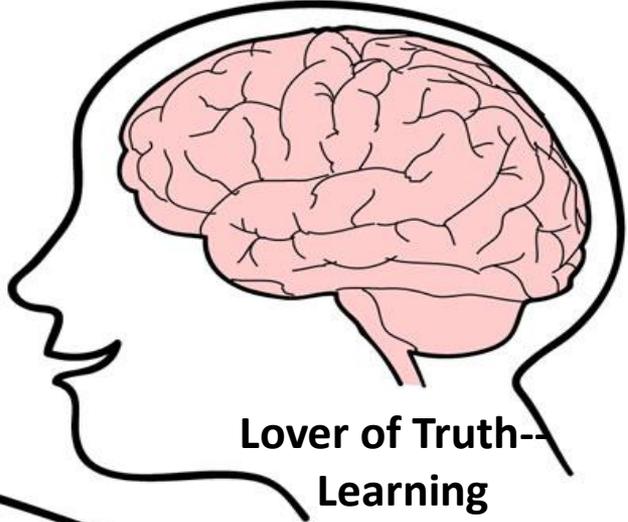
- Undeveloped 2<sup>nd</sup>, 3<sup>rd</sup>, order mental capacities in doctrinal conceptualization
- Still has a lot of philosophical HV baggage.
- Feelings oriented

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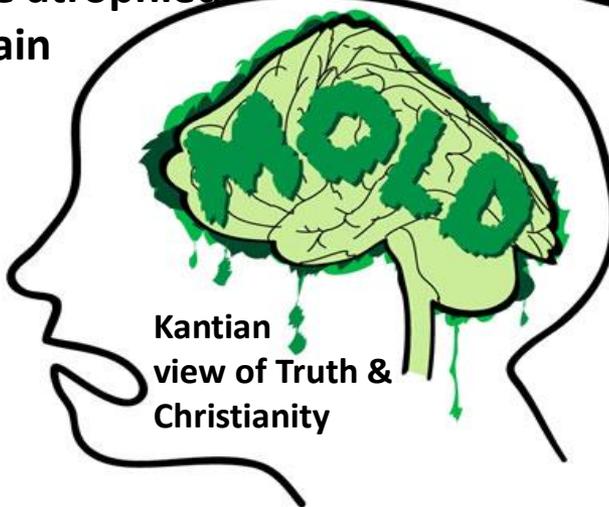
**Active Learner – Ever-growing Mind**

**Healthy Growing Christian Mind and Brain**

**Hylomorphism is the only solution to the body-mind problem**



**Hylomorphism & the atrophied brain**



**In contrast to Plato and Descartes there is a very intimate connection between your soul (form) and your body/brain (matter). The Biblical view is the only view that holds up to rigorous scientific analysis.**

**Captured through deception of philosophy, Col 2:8 (cf. Plato, Descartes, Kant).**

# The two aspects of spiritual growth and health



## Spiritual Growth *in Jesus Christ*

- The Spiritual life.
- Personal relationship with God
- Development of spiritual virtue
- F-Ship, FRL, CCL, OWC, the supergrace life.
- Conformity to and maturity in Jesus Christ, Eph. 4:12-16.
- Serious and maturing disciple of Jesus Christ.



## Intellectual Growth *in Christianity*<sup>2</sup>

- Logic, Truth, metaphysics, critical thinking skills in presuppositions
- Philosophical development of theology proper, especially on the attributes of God
- Equipped to defend the Faith, Col. 2:8; Jude 1:4-5; 2 Peter 3:15.
- Scholar of Christianity
- Defender of Christianity.

**What is wrong with focusing *merely* on your own ECS and supergrace package?**

**What is syncretism?**

**What is wrong with focusing merely on the intellectual aspects of Christianity (e.g., philosophy, apologetics)?**

# Logic - 27

1. Consider the great harm Christians have inflicted upon Christianity due to rejection of logic.
  - a. Western culture now predominantly considers Christianity as irrational and that reason and “religion” are at odds with each other.
  - b. The result is that when you give the gospel many today would not view it as a viable intellectual option.
  - c. Your invitation for them to believe in Jesus would be viewed by them as more akin to believing in Krishna; they just as soon believe in fairies or leprechauns as in Jesus.

## Logic - 27

2. What are the four laws of logic?
3. What are the three acts of the mind?
4. What is the issue in the first act of the mind? How important is this in the pursuit of Bible doctrine? (e.g. “Spirit” in the Bible)
5. What is the issue in the second act of the mind? How important is this in the pursuit of Bible doctrine? (e.g., “Love of money is the root of evil”).
6. What is the issue in the third act of the mind? How important is this in the pursuit of Bible doctrine? What conjunctions do we find in the third act of the mind?

## Logic - 27

7. One of the most basic kinds of syllogisms is called a *categorical syllogism*. It is called *categorical* because it is made up of two unconditional premises leading to an unconditional conclusion: in other words, three categorical statements. The relationships between these statements are very important. The statements have a lot in common.

## Logic - 27

8. There can be no more than three terms to fill all six subject and predicate slots.
  - a. The first term is the *major term*. It occurs in the major premise and is the predicate of the conclusion.
  - b. The second term is the *minor term*, which is found in the minor premise and is the *subject* of the conclusion.
  - c. The third term is shared by both premises but never appears in the conclusion; it is the *middle term*.
  
9. Major premise: All men (*middle term*) are mortal (*major term*)  
Minor premise: Socrates (*minor term*) is a man (*middle term*)  
Conclusion: Socrates (*minor term*) is mortal (*major term*)

Resurrection Special #53: A Walkthrough from  
the Lord's Supper to the Tomb: Prayer -1

**Matthew 26:36-456**

**We now are in the  
Garden of Gethsemane**

1. Pride in Gethsemane.

2. Prayer.

3. The love of God (U.A.)

Resurrection &  
the Spiritual Life  
in the Epistles

A Walkthrough of the  
Resurrection Narratives

**A Walkthrough  
from the Lord's Supper to the Tomb**

6 Ways of Falsifying Naturalism

The Failure of All Alternate Theories

Bedrock Facts: Death of JC & Multiple Appearances

Historiography: Establishing Historical Proof  
for the Resurrection of Jesus Christ

# Matthew 26:36-45

1. Mark the distress of Christ in the Garden of Gethsemane:
  - a. Luke 22:44, And being in agony (ἀγωνία) He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.
  - b. Matthew 26:37, And He took with Him Peter and the two sons of Zebedee, and began to be grieved (λυπέω) and distressed (ἀδημονέω).
  - c. Matthew 26:38, Then He said to them, "My soul is deeply grieved (Περίλυπός), to the point of death; remain here and keep watch with Me."
2. Note Christ's attitude after His prayer: John 18:11, Jesus therefore said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?"

3. One of the purposes of the incarnation was that Christ might set for us an example. Therefore, it is important to know Christ's standards, the ideal, of the Christian walk.
  - a. **Matthew 11:29** "Take My yoke upon you, and **learn from Me**, for I am gentle and humble in heart; and you shall find rest for your souls.
  - b. **1 Peter 2:21** For you have been called for this purpose, since Christ also suffered for you, **leaving you an example for you to follow in His steps**,
  - c. **1 John 2:6** the one who says he abides in Him **ought himself to walk in the same manner as He walked**.
  - d. **1 Peter 1:16** because it is written, "**You shall be holy**, for I am holy."

4. Jesus Christ was and is absolutely righteous:
  - a. John 14:30, "I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;
  - b. Hebrews 4:15, For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin.
  - c. Hebrews 7:26, For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;
  - d. John 8:29, "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him."
  - e. 1 Peter 2:22, who committed no sin, nor was any deceit found in His mouth;
  - f. John 8:46, "Which one of you convicts Me of sin? If I speak truth, why do you not believe Me?"

5. Christ was tempted in all things as we are,
  - ❖ **Hebrews 4:15** For we do not have a high priest who cannot sympathize (συμπαθέω) with our weaknesses, but One who has been tempted in all things as *we are, yet* without sin.
  
6. Christ was guided and lived by the power of the Holy Spirit, Matt. 4:1.
  - ❖ **Matthew 4:1** Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

## 7. Christ's love:

- a. His love surpasses all human knowledge

**Ephesians 3:19** and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fulness of God.

- b. His love for God the Father was paramount:

**John 14:31** but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go from here.

## 7. Christ's love:

c. His love for the Word of God:

**Matthew 4:4** But He answered and said, "It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'"

**Matthew 4:7** Jesus said to him, "On the other hand, it is written, 'You shall not put the Lord your God to the test.'"

**Matthew 4:10** Then Jesus said to him, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'"

**Matthew 5:17** "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.

**John 10:35** . . . and the Scripture cannot be broken,

## 7. Christ's love:

- d. His love for all men, Mark 10:21; Matt. 11:19;

Mark 10:21 And looking at him, Jesus felt a love for him, and said to him, "One thing you lack: go and sell all you possess, and give to the poor, and you shall have treasure in heaven; and come, follow Me."

- e. His special love for believers, His own, John 10:11; 15:13; 13:1; 15:9; Rom. 5:8; 8:37-39; Eph. 5:2, 25.

John 10:11 "I am the good shepherd; the good shepherd lays down His life for the sheep.

**John 13:1** Now before the Feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

**John 15:13** "Greater love has no one than this, that one lay down his life for his friends.

**John 15:9** "Just as the Father has loved Me, I have also loved you; abide in My love.

**Ephesians 5:2** and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

**Ephesians 5:25** Husbands, love your wives, just as Christ also loved the church and gave Himself up for her;

8. Christ was truly humble:
  - a. Though equal with God, He emptied Himself of use of divine attributes, **Phil. 2:5-8.**
  - b. He became poor for our sakes, 2 Cor. 8:9.
  - c. He was born in a stable, Luke 2:7.
  - d. He often had no place to lay His head, Luke 9:58.
  - e. He was buried in a borrowed tomb, Mat 27:59f.
  - f. He associated with the lowly, Matt. 11:19; Luke 15:2.
  - g. He engaged in the most menial service, Mat 20:28.
  - h. He washed the feet of His disciples, John 13:14.
  - i. Though He was the master of His disciples, He really wanted to be recognized as their friend, John 15:13-15.

9. He was thoroughly meek.
  - a. “For I am gentle and meek in heart,” Matt. 11:29.
  - b. Exhortation, “by the meekness” of Christ, 2 Cor 10:1.
  - c. Examples of meekness can be seen in gentile dealings with the oppressed and sinful, Mat 12:20; Isa 42:3; Luke 7:37-39, 48. Also we can see:
    - (1) His gentleness in dealing with doubting Thomas, John 20:29.
    - (2) His tenderness toward Peter’s denial, Luke 22:51; John 21:15-23.
    - (3) His gentle dealings with Judas the betrayer, Matt. 26:50; John 13:21.
    - (4) His gentle dealings with those who crucified Him, Luke 23:34.
    - (5) His patience with all, Matt. 12:19; cf. 2 Tim. 2:24f.

10. Christ lived a perfectly balanced life.
  - a. He was a serious man yet without being melancholy, joyful without being frivolous.
  - b. He bore our griefs and carried our sorrows (Isa 53:3f.; Psalm 69:9; Rom 15:3; Heb. 2:10).
  - c. He had a sense of humor, Matt. 19:24; 23:24; Luke 7:31-35.
  - d. He wept over those who willingly rejected His free salvation, Matt. 23:37; John 5:40.
  - e. His joy was all about the plan of God– the joy of seeing the multitude of souls saved and with Him forever in glory, Heb. 12:2; Isa 53:11.

## 11. His earthly Ministry.

- a. He was always doing the works of the Father, John 5:17; 9:4.
- b. He often began very early in the morning (Mark 1:35; John 8:2) and continued until late at night (Matt. 8:16; Luke 6:12; John 3:2). He was always looking to help a needy soul.
- c. He taught, Matt. 5-7.
- d. He preached, Mark 1:38f.
- e. He cast out demons, Mark 5:12f.
- f. He healed the sick, Matt. 8, 9.
- g. He saved the lost, Luke 7:48; 19:9.
- h. He raised the dead, Matt. 9:25; John 11:43
- i. He called and trained His workers, Matt. 10; Luke 10.
- j. He was characterized by courage, John 2:14-17; 19:11.
- k. He was impartial, Matt. 11:19.
- l. He was tactful, Mark 12:34; John 4:7-30.

12. He lived a life of prayer.

- a. He often prayed before His disciples, but never with them.
- b. He spend long times in prayer, sometimes whole nights, Matt. 14:23; Luke 6:12.

**Luke 6:12** And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God.

- c. At other times He arose early and sought seclusion for prayer, Mark 1:35.

**Mark 1:35** And in the early morning, while it was still dark, He arose and went out and departed to a lonely place, and was praying there.

- d. Christ prayed before and after engaging in great tasks:
- (1) Before entering upon a missionary tour in Galilee, Mark 1:35-38.
  - (2) Before choosing the twelve apostles, Luke 6:12.
  - (3) Before He went to the Cross, Matt. 26:38-46.
  - (4) He prayed after great success, John 6:15.
  - (5) He prayed for Himself, he never forgot to pray for his own, Luke 22:32; John 17.
  - (6) He prayed earnestly, Luke 22:44; Heb. 5:7.
  - (7) He prayed perseveringly, Matt. 26:44.
  - (8) He prayed believingly, John 11:41f.
  - (9) He prayed submissively, Matt. 26:39.
  - (10) If the Son of God need to pray, how much more do we need to pray to God?

13. Christ understood how watchfulness and prayer work together, Matt. 26:41. The one discerns the danger, the other arms against them. Watchfulness keeps us prayerful, and prayerfulness keeps us watchful. To watch without praying is presumption, to pray without watching is hypocrisy. This is a key to overcoming many difficulties in life. Failure to watch is to fall into many temptations. Failure to watch and pray leads to the self-centered life rather than the CCL.

14. The lesson for us believers also includes the fact that we all have our “gardens” of suffering, loneliness, sorrow, and distress. Further, there will be times when our prayers will not be answered as we wish.
15. Through biblical prayer even the most unbelievable pain and tragedy can be turned into a time of great strength and comfort as the believer accepts the will of God and moves into an epignosis relationship with the Lord that is above all one can ask or imagine.
16. Regardless of what a believer faces, through biblical prayer the believer can receive the most fantastic strength regardless of how the prayer is answered.

## 17. **Philippians 4:6** Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

Note the context, Philip. 4:4-6.

- The spiritual dynamics of rejoicing (Χαίρετε) in (έν) the Lord always (πάντοτε).
- “Forbearance (έπιεικής) . . . to all men.” *Epieikes* has the idea of being ready to forgive (cf. LXX) as well as not insisting on your way. This is genuine humility. The term has the idea of being charitable towards men’s faults and merciful in judgment at their failings because of fair-mindedness. This is grace orientation. This is the outshining of joy in the Lord. God’s grace always provides grace disposition.
- The Lord is near in fellowship (LXX) as well as eschatologically.

## 17. **Philippians 4:6** Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

- **“Be anxious for nothing”** (μηδὲν μεριμνᾶτε). This imperative is impossible apart from total trust in God’s care and provision. Worrying has been called by theologians and Bible scholars unconscious blasphemy. Worry is always a result of lack of trust and personal relationship with God. Worry was about the only thing for which the Lord chided the disciples.
- **“but in everything”** (ἀλλ’ ἐν παντί). This refers to every circumstance.
- **“by prayer”** (τῆ προσευχῆ). The Greek word emphasizes *face to face* prayer. Prayer is so powerful. Face to face prayer can get you through anything in life. Not a ritual, it is face to face contact with God. What a special privilege we have of this face to face prayer with God. The term emphasizes the relationship.

## 17. Philippians 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

- **“and supplication”** (τῆ δεήσει).
  - ✓ This is a bit different than standard prayer. This is petition and entreaty for your specific and personal needs. As you advance in the spiritual life you should petition God for specific personal needs. We all have specific and personal and special needs. Some have not because they ask not, James 4:3. He is waiting for your freewill expression in the midst of the angelic conflict.
  - ✓ In your spiritual battle there will be certain things you will not be able to handle and you will need to pray—as per Gethsemane.
  - ✓ Never take prayer for granted. This is a special privilege as part of the royal family of God. We have so many benefits as royal members never been given before in all of human history. Prayer is one of the most overlooked blessings.

## 17. Philippians 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

- “**with thanksgiving**” (μετὰ εὐχαριστίας). Plural and it occurs in the times of testing even *before* the petitions are granted. Giving thanks for the difficulties of life as the Lord becomes more real to you! You can do this if you trust the nature and character of God.
  - ✓ **Philippians 2:14** Do all things without grumbling or disputing;
  - ✓ **Ephesians 5:20** always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;
  - ✓ **1 Thessalonians 5:18** in everything give thanks; for this is God's will for you in Christ Jesus.

18. It is important for every believer to realize just what a privilege it is to come before the Father for general prayer and for specific needs for self or others. If you have needs and things are not going right, then try prayer. It has nothing to do with earning or deserving anything—it is about grace, Heb. 4:16. God is not there just to hear your voice. He seeks fellowship with you in prayer.
19. Biblical prayer is to be addressed to God the Father, Mat 6:6-9; Eph. 1:17; 1 Pet. 1:17
- ✓ **1 Peter 1:17** And if you address as Father the One who impartially judges according to each man's work, conduct yourselves in fear during the time of your stay *upon earth*;

20. Prayer is through the person and work of Jesus Christ, John 14:13-14;
21. Prayer is to be done under the power of the Holy Spirit, Eph. 6:18.
  - **Ephesians 6:18** With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,
22. The concept of prayer pursuit, Luke 11:1-13. We are enjoined by Jesus to ask. There are so many promises God has for the believer. **Ask . . . Seek . . . Knock.** We are enjoined by Jesus to keep asking—a right you will never lose. We have so many promises but there are certain conditions, but it is not about “being good.”

23. God is not interested in prayer as a ritual—prayer for the sake of just praying. He is not interested in lip service. He is very interested in biblical prayer where the believer comes to the Lord in personal relationship and with confidence in His promises in His Word.
- **Mark 7:6** And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written, 'This people honors Me with their lips, But their heart is far away from Me. <sup>7</sup> 'But in vain do they worship Me, Teaching as doctrines the precepts of men.' <sup>8</sup> "Neglecting the commandment of God, you hold to the tradition of men."

24. When the believer goes to the Father in *biblical/doctrinal prayer* he is oriented to God the Father's person, plan, and provisions. He is not there to play religious games in an effort to cajole God. The doctrinal believer:
- realizes that God the Father loves him unconditionally
  - realizes that God is immutable so He cannot change
  - realizes that God is faithful and will always be there
  - realizes that God is a God of grace so it does not depend upon your personal "performance"
  - realizes that God is sovereign and has authority over all things
  - realizes that God is omniscient and knows all things from billions of years in eternity past
  - realizes that God is sovereign, He has authority over all things
  - realizes that God is who He says He is
  - realizes these things because he is living in fellowship with God and is applying the Word of God

25. A look at magnificent promises of prayer:

**John 14:13a** "And whatever you ask in My name, that will I do"

**John 15:16** "that whatever you ask of the Father in My name, He may give to you.

**John 16:23b** "if you shall ask the Father for anything, He will give it to you in My name."

## 26. What about the unanswered prayer of 2 Corinthians 12:7-10?

2 Corinthians 12:7 And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me-- to keep me from exalting myself! <sup>8</sup> Concerning this I entreated the Lord three times that it might depart from me. <sup>9</sup> And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me. <sup>10</sup> Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.