

# 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 (28)

Broad and deep understanding of BD

Why it is so important to build your theology as a disciple of Christ

**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

# The Logos, Logic, and Cosmology

**John 1:1f.** Ἐν ἀρχῇ ἦν ὁ λόγος = In beginning was the Logos,  
and the Logos was with God, 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*

# The Logos, Logic, and Cosmology

1. **“Word”** for λόγος is recognized by scholars as a woefully inadequate rendering of this term in English; and indeed, no native speaker of Classical Greek would have been caught dead using λόγος for “word” in the strictly grammatical sense. For this they would have used *epos* (whence English “epic”) designating “the spoken word,” or *rhema* (whence English “rhetoric”). λόγος referred simultaneously to a concept as well as its expression: thought and verbal expression. For the Greeks, λόγος in grammar meant sentence (which we get from Latin *sententia*, “way of thinking”—the expression of a complete thought). λόγος was used term used for orderly thought out reasoning.

# The Logos, Logic, and Cosmology

2. Christ is the λόγος of the universe—its Creator and Sustainer.

**Hebrews 1:1** God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, <sup>2</sup> in these last days has spoken to us in *His* Son, whom He appointed heir of all things, through whom also He made the world. <sup>3</sup> And He is the radiance of His glory and the exact representation of His nature, and **upholds (φέρων) all things by the word of His power.** When He had made purification of sins, He sat down at the right hand of the Majesty on high;

**Colossians 1:16** For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- **all things have been created by Him** and for Him. <sup>17</sup> And He is before all things, and **in Him all things hold together (συνίστημι )**. <sup>18</sup> He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything.

# The Logos, Logic, and Cosmology

3. In cosmology, theism (e.g., Christ as the Logos) and the arguments for the existence of God were effectively marginalized from the 18<sup>th</sup> into the 20<sup>th</sup> centuries due in no small part to a man named Immanuel Kant.<sup>1</sup> (The results of his random evolutionary mechanistic view of the universe is still with us to today in the social sciences.)

<sup>1</sup>For most of history cosmology was seen in a theistic context. Immanuel Kant (1724-1804) using Newton's laws, proposed a strictly mechanistic model for the evolution of the infinite universe. He posited an eternal random mechanistic infinite universe and proceeded to attack the arguments for the existence of God as well as Truth itself. It was Kant's ideas that dominated cosmology and spawned many of the "isms" of the nineteenth and twentieth centuries: deontology, 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. Kant's theology and cosmology dominated astronomical thinking in the latter half of the 18<sup>th</sup> century and cast a shadow across the whole of the 19<sup>th</sup> and a large fraction of the twentieth century. He was responsible for setting the Newtonian random infinite universe model in concrete in three centuries.

# The Logos, Logic, and Cosmology

4. However, there was accumulating *scientific* evidence toward the 19<sup>th</sup> century against an infinite universe model (which has no need for God). However, the scientists fought vociferously against this evidence to save Newton's infinite mechanistic universe.<sup>2</sup>

<sup>2</sup>Cf. Josef Stefan's heat transfer by radiation, Johann Friedrich Zollner's gravitational potential paradox, and Michelson-Morley experiment on the speed of light. Any of these three discoveries should have been sufficient in itself to throw the infinite Newtonian universe model on the trash heap. However, so strong was the emotional attachment of most scientists to Kantian presuppositions and so confident were all scientists in Newton's gravitational theory, that the century closed with the infinite Newtonian universe model dogmatically preached and zealously guarded as ever.

# The Logos, Logic, and Cosmology

5. The real breakthrough against infinite random evolving cosmology came in the early 20<sup>th</sup> century with the discovery of the theory of relativity.<sup>3</sup>
6. This was followed by increasing discoveries of incredibly precise design for the universe—and thus we have them face to face with the Designer—whom we know as the Logos.
7. Science now demonstrates beyond a shadow of doubt there is a divine Creator and Designer—His foot is now in the door. Scientists are now face to face with a Creator and a Designer. Without the Logos the universe would be *intelligible* and space travel would not be impossible.

<sup>3</sup>By Albert Einstein (1879-1955), his theory of relativity demonstrated the falsehood of Kant's philosophical notions about the universe and consequently brought about a reversing of the trend towards agnosticism and atheism among cosmologists and other scientists. However, Einstein's reactions to his own equations demonstrate his own feeling of being threatened with the encounter with God. He added fudge factors (cosmological constants) to try to save a static model of the universe. Einstein openly fumed over the implications of a beginning point, particularly concerning a Creator or Prime Mover for the universe. Eddington too found the origin of the universe to be "philosophically repugnant." Finally, after the publication of Hubble's law of redshifts, Einstein finally discarded his fudge factor and conceded that its introduction was "the greatest mistake in life." However, he never accepted a personal God. Even faced with the science on the existence of God, he rejected Him. Why is it that scientists who reject God always have attitudes like a snotty kids?

# The Logos and Objections to Logic

8. As we have seen, the Logos not only refers to Christ as the Creator and Sustainer of the Universe, it also refers to logic itself. We are now in our 28<sup>th</sup> logic lesson. In our next 5 lessons we will deal with the 12 most common objections to logic.

## Objection #1 to Logic: Bible teaches that God's logic is different from our logic

### What about Isaiah 55:8-9?

{8} "For **My** thoughts are not **your** thoughts, nor are **your** ways **My** ways," says the LORD. {9} "For as the heavens are higher than the earth, so are **My** ways higher than **your** ways, and **My** thoughts than **your** thoughts."

9. The answer to the first objection is found in the context. God is not talking about two logics.

## What about Isaiah 55:8-9?

Isa 55:6-9 {6} Seek the LORD while He may be found, Call upon Him while He is near. {7} Let the **wicked** forsake **his way**, And the **unrighteous man** **his thoughts**; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon.

{8} "For **My thoughts** are not your thoughts, nor are your ways **My ways**," says **the LORD**. {9} "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

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 and Christ.

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

## **(cont. of principles related to Christ in Gethsemane)**

8. A closer look at the humility (and correct doctrine of kenosis) of Jesus Christ in Gethsemane:
  - a. Though equal with God, the Second Member of the Trinity emptied Himself of use of His divine attributes, Phil. 2:5-8. A few doctrinal principles of application for CA believers:
    - 1) Note the occasion of the Paul's introduction of the kenosis of Christ. How is it that even a healthy doctrinal church can have people problems? (cf. Philip. 4:2)
    - 2) How can Satan use personality conflicts to destroy the effectiveness of a church's ministry which is designed to ground believers in Truth? What if the believer really is interested in Truth?
    - 3) Note the nature of Paul's objective and experiential appeals, for unity, 2:1-4.

- 4) 2:2, “Make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.” What is that purpose? What is unity all about? Why are we here? Why am I here?
- 6) Pride (vainglory) and self-absorption are always the two main causes of people problems. Such self-love always kills love for others and capacity for life.
- 7) Note the solution that Paul provides is in the person of Jesus Christ, 2:5-8.

- 8) Paul deals with the problem by going to the Lord Jesus Christ, His incarnation, life, and death as the great examples for living in humility. This should be the disposition of all believers in a church. Christ is the only one who ever decided to be born and this was a supreme act of humility. His death was the climax of His voluntary obedience. Humiliation could go no lower than the cross.
  
- 9) The “He existed in the form of God” takes us to John 1:1. What an example of not merely looking after one’s own things! This is a key philosophical concept for metaphysics, the very nature of the thing. There are very deep metaphysical waters in these areas of *esse*/existence, essence/form, and matter regarding God and man. While man has the *act* of existence (not a noun), essence/form, and matter, God’s *esse* is His existence and that is why He is unlimited in all of His perfections (cf. theology proper).

- 10) From our perspective Christ was born, from God's and the angel's perspectives He humbly emptied Himself by taking on a human nature. Christology is extremely important. Your metaphysics drive your life. Note there is only one "He" throughout the text in reference to the Logos and Jesus.
- 11) The ascent of Jesus, 2:9-11. Christ is the greatest example of the principle that "He that humbles himself shall be exalted." His exaltation consisted in becoming a man and His exaltation does not consist of laying aside His humanity. The union with man is eternal. The one who came in the likeness of man and walked with bleeding feet on this earth, is now glorified and stands before God perfect in our stead. We are so blessed!!
- 12) Jesus Christ is the object of all worship. Because He is one with the Father, this glorifies Christ and the Father. Their honor is inseparable. Only one can be said to have such a glorified title.

9. Christ was not only humble before God, He was thoroughly meek.
  - a. Matt. 11:29, “For I am gentle and meek in heart.”
  - b. Paul exhorted Christians, “by the meekness” of Christ, 2 Cor 10:1.
  - c. Examples of meekness can be seen in gentle dealings with the oppressed and sinful, Mat 12:20; Isa 42:3; Luke 7:37-39, 48. His example teaches us against becoming SR. 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, but 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 for strength and guidance.

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—e.g., Rambo Christianity.
  - ✓ To pray without watching is hypocrisy—no recognition of the spiritual dangers.
  - ✓ 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. Peace and strength will not come until we accept God’s will completely.
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 no matter 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”** (τῇ προσευχῇ). 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. Remember: 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.
  - ✓ 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 of God—benefits that were never given before in all of human history. Prayer is one of the most overlooked blessings we already possess.

## 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. **Ask . . . Seek . . . Knock.** There are so many promises God has for the believer. We are enjoined by Jesus to pursue those prayers. Privilege of prayer is a right you will never lose. We have so many promises and it is never 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 a 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.