

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 (29)

Broad and deep understanding of BD

The importance of building your theology as a disciple of Christ.

John 8:31 . . . "If you abide in My word, *then* you are truly disciples of Mine; ³² and you shall know the truth, and the truth shall make you free."

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

The Logos, Logic, and Cosmology – Part 29

John 1:1f. Ἐν ἀρχῇ ἦν ὁ λόγος = In beginning was the Logos,
and the Logos was with God, and the Logos was God. ² He was in the beginning
with God. ³ All things came into being by Him, and apart from Him nothing came
into being that has come into being. ⁴ In Him was life, and the life was the light of
men. ⁵ . . . There was the true light which, coming into the world, enlightens every
man. ¹⁴ 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

Pastor Don

The Logos, Logic, and Cosmology

1. The λόγος is infinite and personal (triune), transcendent and immanent, omniscient, sovereign, logical, absolute good, and full of grace and truth.
 - a. Infinite: beyond all finite boundaries; unlimited in all attributes.
 - b. Personal: not a mere force or energy; rather, He is pure *esse* (pure act of Being, Ex. 3:14, imperfect of הָיָה); personality includes self-reflection and self-determination; He thinks and acts; we are like Him in being personal.
 - c. Triune: there are three personal beings in the one *esse*.

The Logos, Logic, and Cosmology

- d. Transcendent: The λόγος is beyond us and our world. He is the *esse* which is beyond all things. He is not captured in time, space, or matter.
- e. Immanent: Because λόγος is pure *esse* and Spirit, He can be in all, and yet in all and sustaining all.
- f. Omniscient: The God is all-knowing; He knows the beginning from the end, Rev. 22:13; Psa. 139.

The Logos, Logic, and Cosmology

- g. Sovereign: There is nothing beyond God's interest, control, and authority.
- h. Logical: rationality is what λόγος conveys more than anything else.
- i. Good: absolute good; all absolute good flows from Him. From His goodness flow righteousness, justice, and love (1 John 4:16).
- j. Grace and Truth flow from His goodness. He is Truth—Ultimate Reality—and out of His goodness He provides grace for salvation and for those who truly seek Truth.

The Logos, Logic, and Cosmology

2. God created the cosmos *ex nihilo*. God is He Who Is (*esse*) and thus He is the source of all else (John 1; Genesis 1). He spoke things into existence out of nothing. The cosmos (not kosmos) was created orderly (logical, rational) because of His very nature (λόγος). There is an intelligibility, an orderliness, a regularity to the universe. We can expect the earth to turn so the sun will “rise” every day. If the universe was not orderly science would be impossible.

The Logos, Logic, and Cosmology

3. Human beings are created in the image of God and thus possess personality, self-transcendence, λόγος, and morality. Being in the image of God means that we are like God. We are personal because God is personal. We know ourselves to be (we are self-conscious) and make decisions uncoerced (we possess self-determination). We are capable of acting on our own. We do not merely react to our environment. We can transcend the cosmos because we are in God's image.

The Logos, Logic, and Cosmology

4. Man is made in the image [דְּצַדִּיק] of God and thus copies God in four areas. Man has real dignity as image bearers of God.
 - a. #1, Personality. Self-consciousness.
 - b. #2, Self-transcendence.
 - c. #3, Logos: the capacity for reason, knowledge, creativity.
 - d. #4, Morality (Rom. 2:14-15). Goodness: the capacity for recognizing and understanding good and evil.

The Logos, Logic, and Cosmology

5. The λόγος of John 1:1-4.
 - a. Logicality, intelligence, and rationality are all inherent in eternal God.
 - b. It is out of this intelligence that the world, the universe, came to be.
 - c. This λόγος—this inherent intelligence—is the “light of all men,” “light” being in the book of John a symbol for both moral capacity and intelligence and logicality.
 - d. The intelligence and rationality of the λόγος is the basis for all human intelligence and rationality.

The Logos, Logic, and Cosmology

5. The λόγος of John 1:1-4.
 - e. Knowledge is possible because there is something to be known (God and His creation) and someone to know (the omniscient God and human beings made in His image).
 - f. In theological terms, this initiative is called revelation. God reveals or discloses, Himself to us in two basic ways: by general revelation and by special revelation. They are not disjunctive.

The Logos, Logic, and Cosmology

5. The λόγος of John 1:1-4.

- 1) In general revelation God speaks through the created order of the universe, Rom. 1:19-20; Psa. 19:1-2. God's existence and nature as Creator and Sustainer are revealed in the "handiwork" of creation. As man contemplates the orderliness (λόγος) and beauty of creation he can learn about God.
- 2) In special revelation God discloses Himself in extranatural ways. To Moses He identified Himself as "I am who I am" (אֶהְיֶה אֲשֶׁר אֶהְיֶה), Exod. 3:14. John 1:14, "And the Word 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."

The Logos, Logic, and Cosmology

6. Objection #2 against logic (inherent nature of the λόγος!): “Using logic is a form of rationalism.” Response:
- a. Being logical and using reason and being a rationalist are quite different.
 - b. A rationalist tries to determine all truth by reason.
 - c. Christians use rationality to discover truth.
 - d. A rationalist will not let empirical data change his conclusions; he does not want to be confused with the facts.
 - e. A rational person takes account of all facts, incorporates them into his views, and is willing to change his conclusions when new facts become known.
 - f. A rationalists will not let the Bible change the conclusions they have reached by rationality.
 - g. A rational Christian will take a “contradiction” as a sign that his statement about God is wrong.
 - h. Rationalists set the limits of what can be true about God.
 - i. A rational Christian will use logic to test truth.

The Logos, Logic, and Cosmology

7. Objection against philosophy: *“See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men (κατὰ τὴν παράδοσιν τῶν ἀνθρώπων), according to the elementary principles of the world (κατὰ τὰ στοιχεῖα τοῦ κόσμου), rather than according to Christ (οὐ κατὰ Χριστόν),”* (Col. 2:8) Response:
 - a. What kind of philosophy is in view?

The Logos, Logic, and Cosmology

- b. Philosophies that are according to the tradition of men.
 - Kantism (his philosophy is why people hate “philosophy”)
 - Religionism (man’s philosophy).
 - Hedonism (man’s philosophy).
 - Mysticism and irrationalism (man’s philosophy).
 - Platonism (man’s philosophy).
 - Postmodernism (man’s philosophy).
 - Analytical philosophy (man’s philosophy).
 - Behaviorism (man’s philosophy).
 - Pragmatism (man’s philosophy).
 - Existentialism (man’s philosophy).
 - Freudianism (man’s philosophy).
 - Liberationism (man’s philosophy).
 - Relativism (man’s philosophy).
 - Materialism, reductionism (man’s philosophy).
 - Fundamental anti-intellectualism (man’s philosophy).
 - Consider influence of man-made philosophies on orientation to John 1:1-14 (cf. Paul in Col. 1:16-18).

The Logos, Logic, and Cosmology

- c. The Blessings of Classical Philosophy-- λόγος philosophy.
- ✓ Classical philosophy truly is λόγος philosophy.
 - ✓ It enables one to make proper inferences.
 - ✓ It guards theology by clarity of terms--language.
 - ✓ It guards theology against irrationality.
 - ✓ It serves to prove the existence of God.
 - ✓ It serves to unpack the nature of God and man.
 - ✓ It clarifies theology.
 - ✓ It clarifies language and hermeneutics.
 - ✓ It guards against all of the man-made philosophies.
 - ✓ It guards against empty concepts.
 - ✓ It guards against bifurcation of Truth.
 - ✓ It seeks total Truth.

Resurrection Special #56: A Walkthrough from the Lord's Supper to the Tomb: Kenosis and Nature of God

Matthew 26:36-56

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

We now are in the Garden of Gethsemane

1. Pride in Gethsemane.

2. Prayer and Christ.

- Kenosis & nature of God

3. The love of God -U.A



(continuation of our study of Christ in Gethsemane by noting the kenosis of Philip. 2:3-8).

1. Context. What an example for all believers of selflessness—genuine humility! What lack of self-serving attitude of Christ, Philip. 2:5-11. What a contrast to modern Christian programs and “therapy”!
2. Philip. 2:6. “Who existed in the form of God.” The term “form” (μορφή) is a technical term in philosophy and the closest concept to convey this revelation.
3. Philip. 2:7. “But emptied (κενόω) Himself, by means of taking the form (μορφή) of a bondservant and by being made in the likeness of men.
4. To really appreciate the nature of God, nature of man, and what is going on here necessitates some metaphysical unpacking.

Metaphysical principles regarding God, man, and kenosis

1. Form (μορφή) is a difficult concept, especially for our age of materialism. Form does not refer to a outward physical form. What makes matters worse is that the Greeks did not have a word for the concept here e.g., act of existence, *esse* (“act of Being”).
2. Since the Greeks did not a word for the concept of the act of essence, “μορφή” roughly comes as close as the language would provide.
3. Technically, God has no form. It is man and all living things which have forms that are enlivened by *esse*.

Metaphysical principles regarding God, man, and kenosis

4. Unpacking *esse*.

- a. The Biblical concept behind *esse* is found in

Exodus 3:14 And God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

- b. "I AM . . . I AM" is the self-description of God and is the *qal* imperfect of הָיָה (*hayah*). The is verbal idea, and act of Being. Philosophers use *esse* for this concept.
- c. God is the cause of His own act of existence.
- d. No created being is sufficient to be a cause of its own being. Man's *esse* is continuously maintained by God. Man's *esse* is the life given to the form of man. It is impossible for any material thing to be the cause of its own invisible generating *esse* power.

Metaphysical principles regarding God, man, and kenosis

4. Unpacking *esse*.
 - e. There is a vast difference between God's *esse* and the *esse* of other beings.
 - f. God is pure *esse*. He needs no form or matter for *esse* to fill.
 - g. God is the First Being, whose *esse* is Unreceived and Unlimited and is the sole efficient cause of all acts of existing.
 - h. The *esse* of the second member of the Trinity took on the form of man and filled it with His own *esse*. The human soul of Jesus was filled with the second person of the Trinity.
 - i. Note there is only one "He" throughout Philip 2:5-11.

Metaphysical principles regarding God, man, and kenosis

5. The metaphysical makeup of man.
 - a. *Esse*. This actualizes the form/soul in man which actualizes and animates the body. It comes directly from God. The esse remains in the soul of man.
 - b. Form/soul. God created your soul from nothing, ex nihilo. Form/soul actualizes/animates matter/body. It has untold capacities for rationality, intentionality, morality, etc. The form is what restricts man and all living things to the respective capacities.
 - c. Matter/body. This comes from your parents. Apart from the soul/form, the body is only a corpse.
 - d. Accidence/Properties. This is what one sees (or smells).
 - e. Man is made up of esse, soul/form, and matter.

Metaphysical principles regarding God, man, and kenosis

6. The metaphysical makeup of angels.
 - a. Esse
 - b. Form.
 - c. Angels have no matter.

7. The metaphysical nature of God.
 - a. Pure *esse* . No form to limit expression of *esse*. This is self-existence.
 - b. Because God is pure *esse*, He is unlimited in all perfection.
 - c. The *esse* of an angel and the *esse* of the rational soul, is produced by God alone on a moment by moment basis, Acts 17:28.
 - d. The *esse* of all creatures are actively given by God. God causes the *esse* from without.

8. Life of Christ: He 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.

9. The life of Christ:

- 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.

10. The life of Christ: 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.

11. Christ urged believers to watch and pray, Matt. 26:41.

- ✓ 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.

12. One of the greatest lessons of Gethsemane for us is the importance accepting God's will. We will all have our "gardens" of suffering, loneliness, sorrow, and distress. 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.
13. 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.
14. Regardless of what a believer faces, through biblical prayer the believer can receive the most fantastic strength no matter how the prayer is answered.

15. 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.

15. **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.

15. 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.

15. 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.

16. 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.

17. 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*;

18. Prayer is through the person and work of Jesus Christ, John 14:13-14;
19. 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,
20. 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.”

21. 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. ⁷ 'But in vain do they worship Me, Teaching as doctrines the precepts of men.' ⁸ "Neglecting the commandment of God, you hold to the tradition of men."

22. 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

23. 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."

24. 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! ⁸ Concerning this I entreated the Lord three times that it might depart from me. ⁹ 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. ¹⁰ 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.