

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 (30)

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 (Humean)

The Logos, Logic, and Cosmology – Part 30

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 – Part 30

Isagogics on the ὁ λόγος and cosmology—then and now.

1. The Greeks of the 1st century (along with most of society), recognized the ὁ λόγος as the impersonal Reason of God that permeated the universe and was the source of the mind and rationality/order in mankind and throughout the universe. Why would they think there was a λόγος when *everything* is in flux?
2. They believed that ὁ λόγος was the light common to all men.
3. They believed that ὁ λόγος was in some way “God with us.”
4. They believed that ὁ λόγος was from God and is what brought intelligibility and order to an otherwise unknowing and chaotic material cosmos.

5. They believed that ὁ λόγος was God in man.
6. The Greek philosophers knew that ὁ λόγος could not come from mere matter. Gray matter simply cannot do what the mind does. Modern philosophy of mind has all but come to that conclusion as well.
7. In many respects a pagan living in the first century would have a better appreciation of what is being said in John 1:1-13 than some modern Christians due to the influence of the philosophy of materialism. The Stoics understood ὁ λόγος as the rational structure of the universe. Thus the underlying structure of the entire universe reflects the mind of the Creator. Many Christians see the universe merely in Kantian mechanistic terms.

8. The great scientists like Bacon, Galileo, Copernicus, Kepler, Kelvin, and Newton saw divine evidence in nature for creation (it was Kant who stripped God out of Newton's model). Newton after studying the universe said:

It is not to be conceived that mere mechanical causes could give birth to so many regular motions, . . . This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being.

9. Over the past few decades there have been great movements back to Mind and Divine cosmology due to advances in technology (book 1 of divine revelation).
10. Unfortunately, many Christians are practical materialists when it comes to the mind and the kosmos. They are double minded and disconnected with Total Truth—due to lack of interest in book one of God's revelation.

11. Without a robust understanding of metaphysics, the believer will be heavily influenced by a materialistic worldview though he may engage in God-talk to try to salvage a Christian worldview. Without metaphysics we become agnostic materialists when it comes to Being and change.
12. The Christian objective is Truth—this means Truth about the whole of reality, a perspective for interpreting every subject matter. Apart from integration, the believer lives a fractured and fragmented life with his “faith” firmly locked away where it has no chance to inform the life or work in the public realm—two separate worlds, with a sharp divide between the religious life and ordinary life.
13. The ignoring or disparaging of logic by Christians demonstrates just how much postmodernism is alive and well in “Christian” movements. It shows how little they know of the very meaning of Truth and Reality.

14. 3rd Objection to logic: “Using logic puts logic before God.” Answer:

- ✓ We use logic in the process of knowing God and reality, but that does not mean that God came after logic in reality.
- ✓ Without God, nothing could have existence. God is the basis of all logic in reality and He is in no way inferior to logic. Logic comes from God, not God from logic. But when it comes to how we know things, logic is the basis of all human thought, and it must come before anything, including God.
- ✓ In the matter of knowing logic comes first, in the matter of Being God comes first.
- ✓ Logic is like a map of Tulsa. Tulsa is first in the order of being.

15. 4th Objection to logic: “Using logic makes God subject to our logic.”

Answers:

- ✓ It is not our logic. Man didn't invent logic, he only discovered it.
- ✓ God is the author of all logic. God does not flow from logic; logic flows from God.
- ✓ No one is judging God. We analyze statements about God with logic. God's very nature is rational.
- ✓ Using logic in theology is simply a way of arriving at correct statements about God.

16. 5th Objection to logic: If God created the laws of logic, then why can't He break them? After all, He created the laws of nature, and He breaks them every time He does a miracle. Answer:

- ✓ There is a big difference between laws of nature and the laws of logic. Natural law is really only a description and how things normally operate; but laws of logic are tied into reality and the nature of God.
- ✓ God can not more change the laws of logic than He can change His own nature. God can no more break the laws of logic than moral laws.

17. 6th Objection to logic: If logic alone could give us truth, and unbelievers have logic, then that means that unbelievers would be able to find truth about God. I thought only believers had truth about God. Answer:

- ✓ The unbeliever can discover many things about God through logic, e.g., God's attributes, power, and nature, Rom. 1:19-20 ; Psalm 19:1; Rom. 2:14-15.
- ✓ Through logic unbelievers and believers have given us many blessings in science, medicine, technology.
- ✓ God has given men and women logic after His own rational mind and commanded them to subdue and rule over creation, Gen. 1:26, 28.
- ✓ The Bible was never written to replace natural revelation and logic.
- ✓ The Bible was written to teach us about God.

18. It is philosophy and logic that enable the believer not only to protect Bible doctrine, but also recognize the serious errors of thinking in all of the theories that attack and undermine Christianity. Logic and metaphysics may be difficult at times, but it is a lot easier than learning all of the technical aspects of the advanced disciplines—and a lot better in evaluating all of the arguments.

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. Christ must always be our Example, Philip. 2:5-11. He is the Man! He is the Model. We are to be His disciples, not the disciples of any man (John 8:31-32.) What a contrast to modern Christian programs and therapeutic what's-in-it-for-me-'Bible' teaching!"
2. "Form" in 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 Truth. Greek philosophy really did not richly developed the concept of existence.

3. Kenosis: 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. Metaphysics: To really appreciate the nature of God, nature of man, and what is going on here necessitates the understanding of some basics of metaphysics.

5. Metaphysics is the study of the nature of Reality as such. Although it is related to other non-material disciplines such as epistemology, logic, and transcendental concepts, metaphysics as such is the science of the study of Being—Reality as such.
6. The subject matter of metaphysics is on Being as Being.
7. Metaphysics is the most difficult subject for the human mind to grasp. However, the “payoff” is more than you can imagine as far as understanding and appreciating the *esse* of God—and the essence of man and all other disciplines.
8. Metaphysics must always come before epistemology (cf. failures of Descartes, Hume, Kant, and modern philosophy). The proper method is Realism or Moderate Realism. We do not start with Reality and ask how and what.

Metaphysical principles regarding God, man, and kenosis

9. Again, the “form” (μορφή) of Philip 2:6, 7 is a philosophical concept. Form does not refer to a outward physical form. It refers to invisible essence like a human essence. God does not have an essence that is distinction from His esse/existence. God is pure *esse*.
10. Again, the Greeks did not have a separate category for existence in their philosophy. They did not have a good grasp of what existence was over against other categories of reality like its essence and its form and matter and substances and properties.
11. In Aristotle (384 BC – 322 BC) the highest concept was “form” (μορφή). “To be” in Aristotle is to be a form. That is what a thing really is. It is reality. This form was conjoined with matter that would create this reality as an essence.

12. Esse is the Latin infinitive of “to be.” It is translated in English as “existence” or “existing.”
13. Existence is an act. Existence is to essence what form would be to matter (cf. Aristotle’s act and potency = becomes actual). Esse is what causes all of these other things to be actual: substance, essence, accident, properties, potency, and actuality = making it real).
14. Esse is an act rather than a predicate. Existence is something different than predicates of all of things. Esse is what makes all of the other predicates and the thing itself real.

15. More on esse.

- ✓ The form or essence of a sensible object is like a balloon, which has a certain shape to its “skin.”
- ✓ The skin of the balloon is like the essence of the thing and the air that blows up the balloon is like the existence of the thing.
- ✓ When you blow up the balloon it will fill up the shape or essence of the balloon.
- ✓ Existence fills up the essence up to the shape of what that essence is. Existence/esse fills your essence to the limits of that essence or nature.
- ✓ Your essence/nature would include such things like rationality, risibility, and moral capacity. Your existence is limited by your form or essence. Same with your dog. The esse is limited by the form of the dog nature.
- ✓ God has no form and thus His esse is unlimited—God’s esse is self-caused and not contained by any form.

16. Existence as an act as such is unlimited and infinite with respect to all of its predicates. It is only limited as it is contained by an essence or form. That God's essence is His existence means that He possesses all of the perfections of existence without limit. This is why God has all of the perfections maximally or infinitely. Again, God's essence is His existence! This takes us to the attributes of God that are defended and developed through metaphysics.
17. Man is composed of esse (existence), form (soul), and matter (body). Additionally, he gains a human spirit at regeneration.
18. Angels are composed of esse and form but no matter.
19. God is the self-caused esse and the cause of all esse outside of Himself. God is the cause of all existence.

20. The biblical validation of the concept of *esse*:

Exodus 3:14 And God said to Moses, "I AM WHO I AM"; (אֶהְיֶה אֲשֶׁר אֶהְיֶה – *'ehyeh 'asher 'ehyeh*) and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

21. "I AM . . . I AM" is the self-description of God. It is the qal imperfect of הָיָה (*hayah*). This imperfect tense is timeless. He was, is, and always will be. This is verbal idea: an act of Being. Philosophers use *esse* for this concept. There is an enormous amount of revelation that philosophers develop that is barely noticed by many biblical scholars. Yet consider the ramifications!

22. The self-revelation of His very name denotes what God is in Himself and emphasizes His self-existence; He has no dependence upon any other for existence or for happiness.
23. Being self-existent, He cannot but be self-sufficient, and therefore all-sufficient, the inexhaustible source of being, esse, and all blessings. No created being can be the source of its own esse.
24. It is Classical or logos philosophy which provides an enormous blessing in unpacking the name as well as His attributes.

25. God, the Ultimate Existence cares for man, Exodus 3:15.
Furthermore, God is fully able to reveal Himself to man and has made man capable of receiving this revelation. He will be esse/Yahweh forever. This will never change. He is pure esse and will always be there for man.
26. “I am who I am” is the most profound and sophisticated concept in the entire Word of God.
27. “I am who I am” is the essence of metaphysics, the doctrine of Being.

28. The "I AM" in the Old Testament.

- Isaiah 43:11-13 "I, even I, am the LORD; And there is no savior besides Me. ¹² "It is I who have declared and saved and proclaimed, And there was no strange *god* among you; So you are My witnesses," declares the LORD, "And I am God. ¹³ "Even from eternity I am He; And there is none who can deliver out of My hand; I act and who can reverse it?"
- Isaiah 44:6, "Thus says the LORD, the King of Israel And his Redeemer, the LORD of hosts: 'I am the first and I am the last, And there is no God besides Me.
- Isaiah 45:6, That men may know from the rising to the setting of the sun That there is no one besides Me. I am the LORD, and there is no other,
- Isaiah 45:21, "Declare and set forth *your case*; Indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the LORD? And there is no other God besides Me, A righteous God and a Savior; There is none except Me.

29. The “I AM” of the New Testament is none other than Jesus Christ. The one who said “I am (Ἐγώ εἰμι) the good Shepherd, I am (ἔγώ εἰμι) the door, I am (Ἐγώ εἰμι) the way, the truth and the life, I am (ἔγώ εἰμι) the resurrection and the life, I am (Ἐγώ εἰμι) the vine. He is the eternal I am—the Same, yesterday, and today, and forever.
30. John 8:58, Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am (ἔγώ εἰμι)." -- I am (ἔγώ εἰμι) is the most profound statement made by Jesus Christ in identifying Himself with the “I AM” of Exodus 3:14. The term teaches continuous absolute existence as well as self-consciousness.

31. Mark 14:61-63, But He kept silent, and made no answer. Again the high priest was questioning Him, and saying to Him, "Are You the Christ, the Son of the Blessed *One*?" ⁶² And Jesus said, "**I am (ἐγώ εἰμι)**; and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven." ⁶³ And tearing his clothes, the high priest said, "What further need do we have of witnesses?"
32. John 8:23 And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. ²⁴ "I said therefore to you, that you shall die in your sins; for unless you believe that I am (ἐγώ εἰμι), you shall die in your sins."

33. 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.

34. The metaphysical makeup of angels.
- a. Esse
 - b. Form.
 - c. Angels have no matter.
35. 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 created *ex nihilo* and sustained by God alone on a moment by moment basis, Acts 17:28.
 - d. The *esse* of all creatures are actively given by God.

Back to the life of Christ:

1. 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.

2. 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.

Christ and Prayer

1. Jesus Christ spent 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.

2. 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.

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

4. 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.

5. 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.
6. 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.
7. Regardless of what a believer faces, through biblical prayer the believer can receive the most fantastic strength no matter how the prayer is answered.

8. 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.

9. **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.

10. 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.

11. 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.

12. 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.

13. 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*;

14. Prayer is through the person and work of Jesus Christ, John 14:13-14;
15. 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,
16. 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.”

17. 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."

18. 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

19. 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."

20. 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.