

# 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 (31)

Broad and deep understanding of BD

What it takes to be a doctrinal believer with the mind of Christ.

**John 8:31** . . . "If you abide in My word, *then* you are truly disciples of Mine; <sup>32</sup> 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 2<sup>nd</sup>, 3<sup>rd</sup>, order mental capacities in doctrinal conceptualization
- Still has a lot of philosophical HV baggage
- Feelings oriented (Humean)

# The Logos and Logic – Part 31

**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 and Logic – Part 31

1. John 1 is filled with λόγος philosophy (i.e., Classical Philosophy, Realism). In John 1 there is reference to all of the main categories of true philosophy– a logos-philosophy:

**Hermeneutics**- how do we understand what is communicate about what we know of that which is

**Linguistics** – how do we communicate what we know of that which is

**Epistemology** – how do we know that which is

**Metaphysics** – what is that which is

**Reality** – that which is (logic-31, truth)

2. Is it odd that logic is not taught to or appreciated by modern Christians who identify themselves ultimately with ὁ λόγος and as seekers of Truth? Can someone be a true seeker of Truth and disparage logic?
  
3. Is it odd that ancient Greeks were more oriented to a λόγος that created and sustained the universe, a λόγος that made logical thinking possible, and a λόγος that was the rational structure of the universe than many modern Christians who actually possess an eternal relationship with the true λόγος?

4. Is it odd that modern Christians have been so captured by the philosophies of their age (e.g., behaviorism, existentialism, reductionism, anti-intellectualism, religionism)—according to man (Col 2:8) that they have little regard for logos philosophy, logic, or metaphysics?
  
5. Logic and Jesus Christ. Jesus Christ is God, and He is logic, and this logic is the light of men, John 1. There never was a time when God existed without thinking logically. Is it odd that many Christians depreciate logic and yet the pagan Aristotle provided the Western World with the first “textbook” on logic and even went so far as to define God as “thought-thinking-thought?”

6. Logic and Scripture. All of Scripture is the mind of God. What is said in Scripture is God's thought (Philip 2:5; 1 Cor. 2:16). Scripture exhibits logical organization from beginning to end. The Bible is filled with axioms, modus ponens, modus tollens, hypothetical syllogisms, sorites, declarative truth statements, subjects, predicates, objects—all of the logical parts of speech and thought. Logic is embedded throughout all of Scripture.
  
7. God, Scripture, and logic are tied together. This cannot be changed no matter how much the pietists, existentialists, relativists, and anti-intellectuals decry Logic as too unfeeling, irrelevant, and abstract.

8. Rationality and logic is in every single verse of Scripture. To attack logic is to attack the very foundation of Scripture itself—even the mind of God and the nature of Jesus Christ.
  
9. Logic in man. Man's rationality is in the likeness of God's rationality. Throughout the Bible rational God gives man an intelligible rational message. The *structure* of Adam's mind was the same as God's.

10. Logic and language. Rational God gave rational man a rational message in a rational language. God is able to deliver the message through the means of language. God is able to deliver. Man is able to receive. Language is a reliable means of delivering the thought of God to mankind.
  
11. Logic is irreplaceable. There is no substitute for the law of non-contradiction, identity, excluded middle, or inference.

12. Note Goethe with his Romanticist/Sentimentalist emotional attack on John 1:1

It is written: In the beginning was the Word!”

Here I’m stuck already! Who helps me go further?

The spirit helps me! All at once I see the answer.

And confidently write: “In the beginning was the Act!”

(However, without logic, Goethe could not have attacked the logic of John’s Gospel.)

13. Logic is fixed, universal, necessary and irreplaceable. God is not insane. He did not create man mad. He did not give us an insane revelation. God is a rational being, the architecture of whose mind is Logic.

14. 7<sup>th</sup> objection to logic: “Don’t some doctrines, like the Trinity, the incarnation of Christ, and predestination, involve contradictions?” Answer:
- a. There are certain teachings that go *beyond* human reason, but that does not mean that they are *against* human reason.
  - b. In the Trinity there is one *esse* and three persons. This is not against human reason. There is no self contradiction here. Exactly how this works is *beyond* us because we see only one person with one nature here on earth.

- c. As far as the incarnation it would be irrational to say that Christ had a human nature and divine nature in one nature. But we do not say that. We say He was one person with two natures. *Who* Christ is as an individual is the same for both His deity and His humanity, but what He is divinely is different from what He is humanly.
  
- d. Predestination: forced freedom is a contradiction. However, it is not contradictory for God to know what people would freely choose and make those acts actual and certain in eternity past.

15. 8<sup>th</sup> Objection to logic: “People are not logical. Why bother?” Answer:

- ✓ Often people are not moral either; does that mean that we should be immoral too?
- ✓ People reject Scripture too; does that mean that we should never point them to Scripture?
- ✓ People are really “messed up” (emotional wrecks) too; does that mean that we need to be messed up with them?
- ✓ Do we really want to reject logic and truth and go the expedient route—like Pontus Pilate or like with our irrational age?

16. Is it odd that so many modern Christians are irrational, have serious mental problems, “need” medication, live roller coaster lives of ups and downs, become victims of lust, make horrible decisions, and end up in mental hospitals due in no small measure to rejection of the intrinsic worth and value logic? Consider the stability of people who live rational lives in contrast to those who always seem to be emotional “basket cases.”
  
17. Can such wonderful grace provisions like FRT or any of the countless grace promises really solve *the* problem of a believer as long as that believer disparages logic?

18. Prolegomena is crucial if one ever hopes to be properly oriented to Scripture and develop capacity to go beyond a superficial knowledge of God, Scripture, Reality *for himself*. Prolegomena gets at what is going on underneath volition and Reality as such. Show me a person's prolegomena and I can pretty well predict the direction of one's life and attitude to BD.

Resurrection Special #58: A Walkthrough from the Lord's Supper to the Tomb: Kenosis and Nature of God

**Matthew 26:36-56**

**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

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 26:36-44

1. Note the bottom line in each prayer, Matt. 26:39-44. Did any of the prayers end with “let his cup pass from Me?”
2. We see the natural shrinking from taking on all of the sins of mankind, including the necessary, though temporary, separation from God.
3. Christ naturally shrank from being separated from the Father, though He willingly submitted to the Father’s plan in each prayer.
4. He expressed His desire not to be separated from the Father in the judgment of all of man’s sin, but in the end His prayer was to drink the cup. Was His prayer answered?
5. The importance of understanding the kenosis of Christ.

## Philippians 2:5-8 – The Kenosis

1. Note that there is only one “He” throughout the passage, Philip. 2:5-11. This is very important to grasp. There never was a separate “I” for human Jesus. The “I” of Jesus is the “I” of the second member of the Trinity. This is the eternal Logos taking on flesh, John 1:14.
2. Not only do we have very rich philosophical thoughts in John 1 (with logos), we have deep philosophical and theological waters in Philippians 2:6-7 in the term “form” (μορφή). Without understanding the concept in John we fail to grasp much about the Logos and cosmology. Without understanding the concept in Philip 2 we fail to grasp the nature of God or man.

3. “Form” is a philosophical concept. It does not refer to physical shape itself. The study of “form” is a subdiscipline of metaphysics (which we will cover in 4 months). Your metaphysics determines your worldview, your use of Bible doctrine, your priorities, and your view of God. Most people are naturalistic in their worldview and that affects their volition. With a naturalistic worldview a person must make “leaps of faith” to get to metaphysical realities. This is unfortunate. It is very odd that metaphysics are not taught in “Christianity.”

4. A quick look at the need, nature, and significance of metaphysics in Acts 17:22-28.
  - a. *“The God who made the world and all things in it.”* Is this a metaphysical statement? What is this saying about God’s relationship to everything else? God is the source of everything. Everything else is derived from Him (Platonism is false. It does not say God is the Creator of everything that *depended* upon Him.)

- b. *“since He is the Lord of heaven and earth, does not dwell in temples made with hands.”* How is this possible? Is He just not there? Can He be there? Is it a choice not to be in shrines? Or is it that He cannot be in shrines? These are metaphysical issues (e.g., modality).
- c. *“Nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things.”*  
We have modality, possibility, and contingency.

- d. *“and He made from one man every nature of mankind to live on all the face of the earth, having determined their appointed times and boundaries of their habitation.”* Determined?
  
- e. *“though He is not far from each one of us.”* 3 feet? 3 inches? I thought He was in everything.

- f. “*for in Him we live*”. ?????? Do all people live in God? Do you see Him?
- g. “*and move and exist.*” ?????? When we walk around are we walking in God? That is what it says. Is this a contradiction? If we are in God then what is the distinction between us and God? Is all that is in God, God? Or is that a metaphysical *in*? What does this all mean? Is it important? Why did God write this?

h. “*Even some of your own poets have said.*” Note the natural revelation. Even the pagan philosophers who do not have the Scriptures understood *METAPHYSICS!* They understand metaphysics of *on, in,* and *source*. They often given more thought to these things than Christians with the Scriptures. Why?

5. Note the metaphysics that unbelievers can grasp, Rom. 1:19-20.
  - a. God invisible attributes (ἀόρατα).
  - b. God eternal power (ἀϊδιος αὐτοῦ δύναμις).
  - c. God divine nature (θειότης).

(Is it odd that unbelievers can do logic and metaphysics whereas modern Christians are turned off by logic and metaphysics—and of course most importantly philosophy?)

## **Philip 2:6**

6. When Paul uses the term “form” he is using a philosophical metaphysical concept that was arrived at by rational philosophical thinking—by unbelieving philosophers!
7. “Form” in our context does not refer to the physical shape of God (vs. 6) or to the physical shape of man (vs. 7).
8. “Form” had a range of meanings (e.g., Platonic, Aristotelian, Kantian). The basic and broad view is that it is what a thing is or an essence.
9. This essence is different for God, angels, and man.
10. Three key terms: esse (existence as an act), form (the soul), and matter (the body).

11. Esse is the Latin infinitive of “to be.” It is translated in English as “existence” or “existing.” Form and matter constitute “essence.” Essence and esse together constitute a being. Esse is not a noun or a concept. It falls under the 2<sup>nd</sup> act of the mind, judgment.
12. 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).
13. 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.

#### 14. 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.

15. 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.
16. Man is composed of esse (existence), form (soul), and matter (body). Additionally, he gains a human spirit at regeneration.
17. Angels are composed of esse and form but no matter.
18. God is the self-caused esse and the cause of all esse outside of Himself. God is the cause of all existence.

19. 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.'"

20. "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!

21. 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.
22. 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.
23. It is Classical or logos philosophy which provides an enormous blessing in unpacking the name as well as His attributes.

24. 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.
25. “I am who I am” is the most profound and sophisticated concept in the entire Word of God.
26. “I am who I am” is the essence of metaphysics, the doctrine of Being.

## 27. The "I AM" in the Old Testament.

- Isaiah 43:11-13 "I, even I, am the LORD; And there is no savior besides Me. <sup>12</sup> "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. <sup>13</sup> "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.

28. 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.
29. 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.

30. 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*?" <sup>62</sup> 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." <sup>63</sup> And tearing his clothes, the high priest said, "What further need do we have of witnesses?"
31. 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. <sup>24</sup> "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."

## 32. 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.

33. The metaphysical makeup of angels.
  - a. Esse
  - b. Form.
  - c. Angels have no matter.
  
34. 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 and prayer:**

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.

3. 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.

4. 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.

5. 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.

6. 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.

7. 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.
8. 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.
9. Regardless of what a believer faces, through biblical prayer the believer can receive the most fantastic strength no matter how the prayer is answered.

**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.

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.

**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.

## 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.

## 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.

11. 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.
  
12. 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*;

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

16. 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."

17. 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

18. 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."

## 19. 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.