

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 (32)

Broad and deep understanding of BD

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

Goal: to walk with the Lord as we grow in these Realities

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."

Enough BD to be overcomer; DV

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

Lacks BD, DV

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

Mature Believer

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

Adolescent

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

Babe

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

The Logos and Logic – Part 32

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

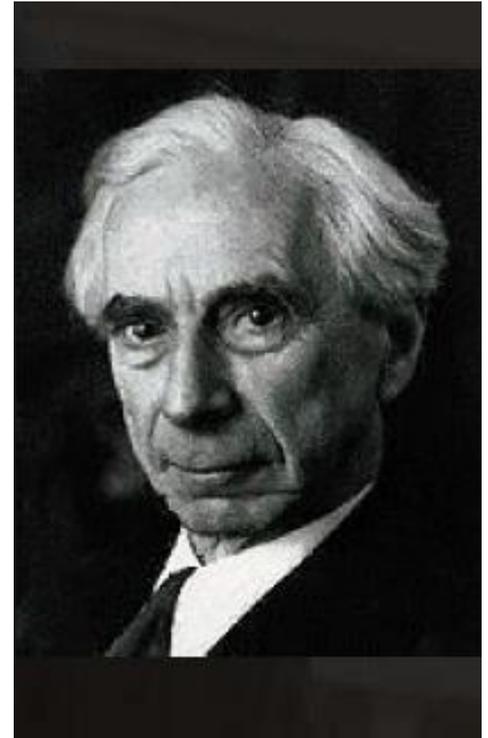
The Logos and Logic – Part 32

1. Objection #9 against logic: “The Bible says that God can do the impossible.” Doesn’t that mean He is not bound by logical limitations?” Response:
 - a. God can do what is *humanly* impossible, but not what is *actually* impossible. There are things impossible because of our human limitations, such as walking through walls, raising the dead, and being in two places at once. But these things are possible for God, who has no body, is the giver of life, and is always everywhere.
 - b. God is not subject to *human* limitations. But this does not mean that God can literally do anything—including what is actually impossible.
 - c. God cannot lie, deny His own, or be tempted (Heb. 6:18; 2 Timothy 2:13; James 1:13).
 - d. God cannot make a square circle, nor a triangle with two sides, nor a bachelor who is a married man, nor $2+2 = 5$, nor or a rock too heavy for Him to lift. These are *logical* impossibilities.

2. Objection #10 against logic: If logic is so helpful, how can such a great logician such as the atheist philosopher Bertrand Russell be so far from the truth?
- a. It all depends on where you start (volition). If you start a race facing the wrong direction, then the faster you can run, the quicker you will be in getting farther from the finish line
 - b. If you start with false axioms or numbers and your conclusions will be false.
 - c. Volition is stronger than logic. The OSHGEN is very effective in bribing the conscience and logic. People are geniuses at finding “logical” reasons to do what they really want. Logic is one of the easiest things to suppress and twist due in no small part to the noetic effects of sin, Romans 1:25-32.

Bertrand Russell, a very well known atheist, had this letter that he wrote in 1918 put in the second volume of his autobiography:

"Even when one feels nearest to other people, something in one needs obstinately to belong to God and refuse to enter into any earthly communion—at least that is how I should express it if I thought there was a God. It is odd, isn't it? I feel passionately for this world and many things and people in it, and yet ...what is it all? There must be something more important, one feels, though I don't believe there is. I am haunted. Some ghosts, for some extra mundane regions, seem always trying to tell me something that I am to repeat to the world, but I cannot understand the message."



3. Consider the words of the famous “passioned atheist” Jean-Paul Sartre.

“I do not feel that I’m the product of chance, a speck of dust in the universe, but rather someone who is expected, prepared, prefigured, in short, a being whom only a creator God could have put here (*National Review*, (11 June 1982, 677).”

“To be man means to reach toward being God. Or if you prefer, man is fundamentally is the desire to be God.”

“I reached out for religion, I longed for it, it was the remedy. Had it been denied me, I would have invented it myself.”

4. The words of Sartre demonstrate the existential need of man for God. There is more to man than *mere* logic. He longs for transcendent meaning.

5. However, even though there is so much more to man's needs than logical truths, he can nevertheless escape the logical conclusions regarding the absurdity of life without God.
6. The Logos provides not only the rational basis for man's needs, He addresses all of man's existential needs.

7. The Logos not only provides the basis for Logos creation and Logos design apologetics (Psalm 19; Romans 1:19-20), He also provides psychological apologetics for all of man's existential needs (cf. Ecclesiastes 1-2).
8. Apologetics that deal with man's existential needs are known as psychological apologetics. This approach can often reach people whose minds have lost confidence in logic (e.g. postmoderns—as influenced by Kant, Hegel, and Kierkegaard). Modern man seems more concerned with feeling than with reason. Because of this, psychological apologetics can be very effective in defending the faith in our present culture.

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 & esse 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



Form of God and Form of Man – Philippians 2:6-7

1. The “form” of God and “form” of man are rich terms used in the philosophical discipline of metaphysics, the study of Being as such. It is the outward display of an inner reality. We will cover these in depth when we get to anthropology and theology proper. However, for now, let’s note a few basics.
2. Form is the outward display of inner reality. The best translation here would be something like “nature” (see NIV). his nature for God would be “esse” and for man it would be “soul.”
3. Philip. 2:6, “. . . He existed in the form of God (ὅς ἐν μορφῇ θεοῦ ὑπάρχων) = continuing existence in the form of God.” The verb above “existed” (present active ptc.) contains this idea “existing” that continues even after the incarnation. Hence, we are talking about the very inherent nature/existence of God as an ontological reality. Ontology is the study of what something is. Consider the use of ontology as a category when studying “spiritual” in Scripture.

4. God's form/nature is His esse. Esse is Latin (related to essence), except the esse is verbal so it is the act of existence.
5. The form of man is his soul. Man's soul is neither a separate form (like angels) nor forms whose existence is tied to matter (like animals).
6. The form or soul of man is actually an act. The soul does not first make a body move, it first makes it a body as a body.
7. It is the soul/form of man which assembles and organizes the biochemical elements in order to make a living body from them. In this complete sense, the soul is its first action. Because of this first act, we are a living beings.

8. The soul, the “form” of the organized matter, is immaterial and incorporeal. The human soul exercises the physiological operations of every living thing but also cognitive operations.
9. The human soul, which is neither matter nor body, is, on the other hand, by its own essence, capable of being united with a body. The union of soul and body is a bond through which the human soul can reach greater capacities.
10. The body, materiality as such, is not inherently evil (apart from OSHGEN). The body is not the prison of the soul, but a servant and instrument for the service of God, Rom. 12:1.
11. The array of organs in the body are designed as the matter for the form, the body for the soul. The soul animates the body. The human soul is an incomplete structure that finds completion in matter/body.

12. The soul alone is not the whole man. He is designed to hear, see, think, feel, etc, and he does this through the body. The form works through the matter. It is the body that enables man to think and intuit as well as be in contact with the physical world. Man is rational and empirical being. He can arrive at truths rationally as well as empirically.
13. It is the soul that vivifies and animates the body and yet has powers that are above matter because they have a power and operation in which the body does not participate (e.g., intentionality, volition).
14. Man's form/soul cannot be the cause of its own existence. It is God, pure existence/esse who makes man's existence possible.

15. God's "form" is His esse. His esse is His existence or essence and is an act. He is act of self-existing. Esse, like every verb, designates an act and not a state. Esse does not come from essence; essence comes from esse.
16. God's essential being as Esse is indeed mysterious and beyond full comprehensible. Although we can penetrate into some aspects of His esse, there is no way we can fully grasp it our ideational and conceptual schemes.
17. God has given us many names and descriptions to help us understand His inner reality as well as His character as He relates to us.

18. A name signifies reality. Names can refer to inherent reality of something or its reality as it relates to us (cf. lapis). Some of the names of God refer to His inner reality while others emphasize His relationship to us.

19. There are over 900 names/titles/descriptions of God in the Bible that teach something about His nature and activities on behalf of man (<http://www.christiananswers.net/dictionary/namesofgod.html>). There are realities behind all of the names. This is quite different than when we name things and people (e.g., Donald, “world ruler”).

20. There are three self-designated names which describe the nature or esse of God as He is in Himself—in distinction of Him as He relates to us. These names describe who is He is essentially. They are all located in Exodus 3:13-14.

- a. God (Elohim, theos)—points to His divine nature. The “substance” of God Himself. “God” has in it the idea of providence , *theein* (“to run”). From the effect we cannot know the divine nature as it is in itself, but we can know it through way of eminence and causality. God signifies the divine nature and this name is used to signify some reality existing above all things which is the principle of all and removed from all.

b. 'Ehyeh. ('Ehyeh-'Asher-'Ehyeh). This is the most proper name of God as far as His essence-existence composition.

- 1) Exodus 3:14 And God said to Moses, "I EXISTING WHO I EXISTING"; (אֶהְיֶה אֲשֶׁר אֶהְיֶה) and He said, "Thus you shall say to the sons of Israel, Ehyeh (אֶהְיֶה) has sent me to you.""
- 2) This is a first-person verb 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 a verbal idea: an act of Being. Philosophers use *esse* for this concept. Hayah is very abstract, it does not distinguish between continuous and becoming. Absolute use of hayah. "I am who I am seems by modern minds, like an identification of God back to Himself."

- 3) This name most perfectly and unambiguously signifies God's unique and matchless reality. This name refers to being itself and since there is no form there is no limit to His absolute existence and capacities. God's being is identical with divine essence. This is not true of any created thing.

- 4) This name shows His timelessness and pure act of self-existence. This is the first revelation of this name as far as His intrinsic essence-existence composition. What a fantastic concept revealed in 1440 B.C.!

- c. Yahweh. This is a derivative from 'Ehyeh. In our text we are told that this name will exist forever. But this actually is the mere human counterpart to the real divine name, 'Ehyeh. When the priority of 'Ehyeh has been made clear, then Yahweh can be given unrestrictive use, bursting out all its glory. Yahweh the God of your fathers, God of Abraham.