



Thanks to Dan

12-03-2007

ANOTHER ESKIMO BAPTISM GONE BAD

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); Truth (1)

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; 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

How in the world could any believer have a complete Christian worldview without all of these categories?

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)

Truth – Part 1

“To say of what is that it is, or of what is not that it is not, is true.”
(Aristotle 1077^b26)

"When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken.
(Deuteronomy 18:22)

Pilate therefore said to Him, "So You are a king?" Jesus answered, "You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, **to bear witness to the truth**. Everyone who is of the truth hears My voice." ³⁸ Pilate said to Him, "What is truth?"
(John 18:37-38)

Questions?

These slides will be available at
www.fbcweb.org/sermons.html

Pastor Don

Five Views of Truth

1. **Coherence view of Truth:** A statement is true when it coheres or is consistent with a body of other statements. Unbiblical!
2. **Pragmatic view of Truth:** Something is true is as much as it works or is practical. Unbiblical!
3. **Functional view of Truth:** This theory of truth says that a statement is true in as much as it fulfills its intention. Unbiblical!
4. **Mystical-religious view of Truth.** This view ranges from positive thinking to mindless fundamentalism: magic view of religious words; blab it and grab it; truth “creators.” Very anti-intellectual regarding Total Truth. Not only ambivalent and ignorant regarding Total Truth, they have a fragmented, isolated, superficial, narcissistic and superstitious view of biblical truth itself. They are anti-science, anti-philosophy (cf. Finis Dake Study Bible), anti-metaphysical, and anti-deep thinking about the *essence* of realities in the Word of God. Orientation is to “power” words and “power” speakers. It is but verbal ritual without reality. Unbiblical.
5. **Correspondence view of Truth.** This says that a statement is true in as much as it corresponds to reality. This was held by nearly everyone until the 19th century. Biblical.

#1 - COHERENCE VIEW OF TRUTH

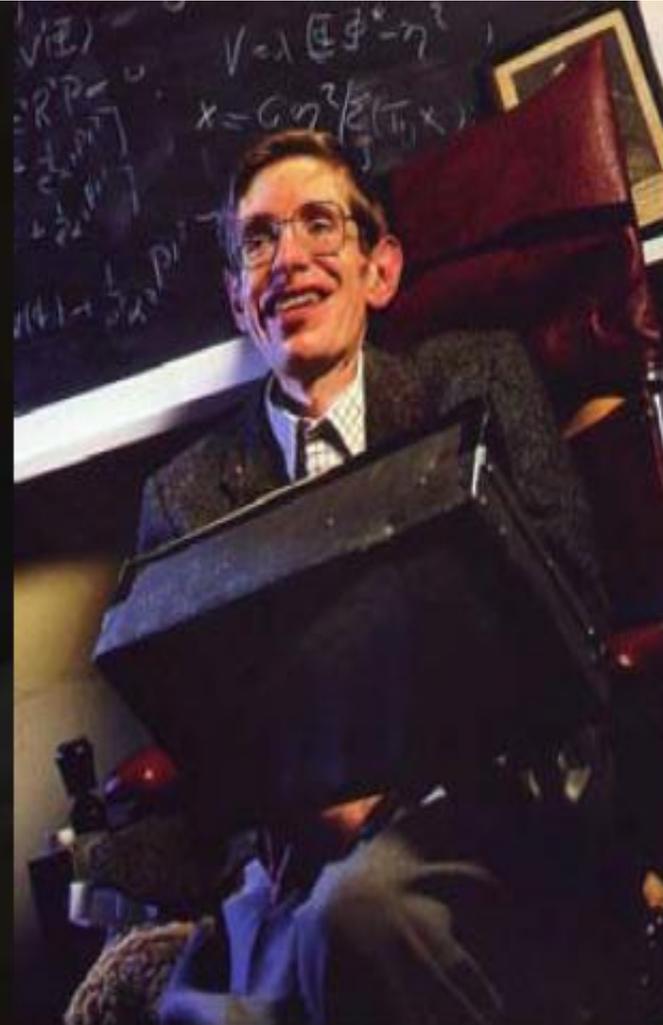
“A statement is true when it coheres or is consistent with a body of other statements.”

- They are known as “coherentists.” There are two types of coherentists: academicians and lay people (including Christians).
- Academicians include philosophers and scientists such as Spinoza, Fichte, Hegel, Kant, and Stephen Hawking.
- Rejection of Realism. They do not believe we can get to objective facts of reality. They think the world is independent of our representations of it.

Coherence view of Truth in Academia

Stephen W. Hawking
"A scientific theory is just a mathematical model we make to describe our observations: it only exists in our minds. ... It is simply a matter of which is the more useful description."

Stephen W. Hawking, *A Brief History of Time: From the Big Bang to Black Holes* (Toronto: Bantam Books), 139.



COHERENCE VIEW OF TRUTH

“A statement is true when it coheres or is consistent with a body of other statements.”

- **Problem #1:** It implies two contradictory propositions are true. On this view two different people can hold contradictory views yet both beliefs be “true” as long as these beliefs cohere with each individual’s web of belief respectively. This leads to the absurd notion that contradictions can both be true.

COHERENCE VIEW OF TRUTH

“A statement is true when it coheres or is consistent with a body of other statements.”

- **Problem #2:** This is a relativistic view of truth. On the coherence view, what is true is relative to each individual's belief system. Two contradictory beliefs may be “true” as long as they cohere with their respective systems. But relativism is false, therefore the coherence view must be rejected.

COHERENCE VIEW OF TRUTH

“A statement is true when it coheres or is consistent with a body of other statements.”

- **Problem #3:** This view is counter intuitive. This coherence theory cuts the knower off from the real world. What is true is not what matches reality but rather what coheres within a given system of belief. But most people intuitively understand that truth has something to do with the way the world really is.

COHERENCE VIEW OF TRUTH

“A statement is true when it coheres or is consistent with a body of other statements.”

Prevalent Example: “True for You, but not for me.” It sounds nice and relaxed and easygoing on the surface.

- This is a self-refuting and self-excepting fallacy. It contradicts itself by claiming nothing is really true or false.

COHERENCE VIEW OF TRUTH

Prevalent Example: “True for You, but not for me.”

Appropriate responses to such a relativistic statement:

- You obviously assume the universal validity of the statement, “Something could be true for one person but not for another,” but you imply that it is applicable to everyone’s belief but your own. But if you are being consistent—if your statement is only true for you, then I see no reason to think it applies to me.”

COHERENCE VIEW OF TRUTH

Prevalent Example: “True for You, but not for me.”

Appropriate responses to such a relativistic statement:

- “You want everyone to believe what you do, but you say no belief is true for everyone.”
- “You can’t say, ‘Nothing is universally true, but my view is universally true.’ Relativism falsifies itself.
- “You are applying your view to everyone but yourself. You expect others to believe your views (the self-excepting fallacy)”
- “Would you tolerate fascism’s truth in our republic?”

COHERENCE VIEW OF TRUTH

- In the coherence view of truth, even a fairy tale could be true if it lines up with your beliefs.
- Consider the deception people live under due to coherence view of truth—believers as well as unbelievers—in religion and politics. The sad thing is that people rarely change, they just adjust their “facts.”
- Coherence is important, but not enough. It is a necessary condition for truth, but by itself is not a sufficient one.

TRUTH

1. Christianity is not a series of truths in the plural, but rather truth spelled with a capital “T.”
2. Truth about total reality, not just about spiritual things.
3. Biblical Christianity is Truth concerning total reality—and the intellectual holding of that total Truth and then living in the light of that Truth.
4. Biblical Christianity is the Truth about total reality which means that it is a full-orbed worldview.

5. The reason people reject truth is because they do not want it, cannot handle it, or do not have confidence that it is attainable (Kantian). Much easier to reject Truth than really think long and hard about Truth.
6. Most do not want to face the facts as such. It is always easier to move into some coherence or pragmatic view of truth.
7. Many are somewhat interested in Truth **only** because of some of the benes. They just want certain truths—e.g., prosperity movement. Such a believer will never grow up.

8. You cannot make someone positive to Truth simply because of the spiritual benefits.
9. You cannot make someone love Truth by threatening them with divine discipline.
10. It is impossible to know Total Truth and live in true freedom apart from being a true disciple of Christ, John 8:31-32.

So Jesus was saying to those Jews who had believed Him, "If you continue in My word, *then* you are truly disciples of Mine; ³² and you will know the truth, and the truth will make you free."

11. A true lover of Truth will not allow someone else to do his thinking for him. He loves Truth as such. He must know Truth for himself.

12. If you love Total Truth as such then you are in a minority. Even many so-called “doctrinal” believers hold to correspondence, pragmatic, and mystical-religious views of truth.
13. Negative volition will chose a coherence view because it coheres to what it likes or condemns what it does not like or what some favorite preacher likes or dislikes.
14. Negative volition accepts the pragmatic view of truth because of the benefits.

15. Negative volition opts for mystical-religious view of Truth because it does not want to think for self and likes playing religious games.
16. Positive volition always opts for correspondence view of Truth. Total Truth is the issue in their lives. They just have to know for themselves! They are the only Truth Seekers. They are the only ones who truly live free. They come for Truth and not for therapy. All it takes is willingness to move into the deep things of God and Total Reality as such.

John 8:32 and you shall know the truth, and the truth shall make you free."

Resurrection Special #60: A Walkthrough from
the Lord's Supper to the Tomb: The Esse 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 - L

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



Exodus 3:14-16 – the Esse of God

Exodus 3:1-14.

1. The need for Moses to gain genuine humility by living on the “backside” of the desert for 40 years. **Acts 7:22** "And Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds. However, he needed genuine humility to be used of God.
2. He was now living a rather modest life. Instead of being on the throne in Egypt, he was living a humble life in the desert. But it was there where God revealed Himself in the burning bush. Never fall for the idea that your SG package will necessarily include great wealth, cf. Paul.
3. Moses, at the age of about 80, is now chosen to be the deliverer. His reaction shows how the 40 years had done their work on him. It had mellowed him considerably.

4. God is not looking for people who have confidence in their own abilities. As Paul put it, “when I am weak, then I am strong.” God is not looking for our ability; the only thing He is looking for is availability.
5. The issue is not Pharaoh *versus* Moses, but Pharaoh *versus* Moses and Another, Esse, Pure-act-of-Being. God and the believer is always stronger than any antagonist. With this in mind, the question is now, Is God able to do it?
6. The “marvelous sight” of the burning bush (3). This is a manifestation of God Himself. This is the Shekinah glory of God. This was none other than the second person of the Trinity. There is no greater power in life than when the believer grasps the marvelous sight, conceptually or otherwise, something of the nature of God.

7. Exodus 3:13. There are hundreds of names of God throughout the Bible but there is are only three in the Bible which describe the true essence of God or ontology of God: God, 'Ehyeh (Esse), and Yahweh. Consider just a few of the names that the Hebrews in Egypt already knew:
- ✓ "God Most-High the Possessor of Heaven and Earth," Gen 14:18, 19.
 - ✓ "The God of Bethel," Gen 31:13.
 - ✓ "The Shepherd, the Stone of Israel," Gen 49:24.
 - ✓ All of the various names added to His name are genitives of quality.

8. The 1st name that provides ontological description of God is “God” (Elohim, theos). “God” has in it the idea of providence , *theein* (“to run”). “God” signifies the divine nature as His reality existing above all things which is the principle of all things and removed from all things.
- The term is plural yet it is singular in use. No one has been able to explain this away.
 - While others worship someone or something they call Elohim, Yahweh alone is Elohim. Others are worshipped and called Elohim in the Bible but Yahweh alone is Elohim. You cannot separate true Elohim from Yahweh.
 - Elohim has within it the ideas of mighty, strong, Divine Being of Supernatural Power; Transcendent Being.

9. The 2nd name revealed to Moses is the greatest name in the Word of God regarding the very essence of God: 'Ehyeh-'Asher-'Ehyeh. This is the most proper name of God as far as His essence-existence.

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." This verbal never functions as a noun or name anywhere in the Word of God.

2) This is a first-person verb of existence and 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. 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 His name as far as His intrinsic essence-existence. What a fantastic concept revealed in 1440 B.C.! This is the most profound self-described name of God in the Bible.

- 5) Note the existential situation of this vast revelation. He will effect the deliverance of His people through Moses. One might expect God to give some other answer to Moses's doubt about his ability to effect the deliverance of the Israelites. God goes far beyond the title of the "God of Abraham or Isaac, or Jacob." God does not tell Moses He will be a Warrior, or Defender, or even Deliverer. Elohim simply reflects on His own nature and reveals it to Moses: "I am continued existence that is I am continued existence.—Pure Act of Being--Esse!
- 6) God reveals Himself to Moses not in ways or places He has in the past, e.g. Maker of Heaven and Earth. Instead, as pure Esse, Act-of-Being.

- 7) God is pure Act of Being—Esse. He is the living fount of all possibilities that God envisioned for all finite and creatural actuality. There is the most intimate connection between the divine mystery expressed in "I will be . . .," and the world-creating efficacy of the utterance "let there be" The finite actualities in creation are grounded in the infinite potentiality and potency of the creator. All finite actualities enjoy a derived but real existential power from Esse. God is pure actuality.

- 8) God moves beyond all ways in which He has revealed Himself in the past and challenges Moses with God's Act-of-Being to motivate Moses to the reality of God's transcendence and ability to actuate all possibilities. Yahweh brings Moses face to face with God's infinite power of possibility.

- 9) To grasp esse is to discover the existential essence of self and shatter any sense of unreality about one's being and significance in life. This is all about thinking about God ontologically.
10. The Third name, "Yahweh." The distinction between 'Ehyeh and Yahweh is not insignificant. It is of primary importance how God names himself; how people (the Israelites) refer to him is secondary. 'Ehyeh is His real name describing His essence, and Yahweh is derivative and its sequel as it is the name for the people to use. It is the human counterpart to 'Ehyeh.
11. Yahweh must never be separated from the essence and force of 'Ehyeh. The fact that Yahweh is secondary does not mean that it is nonessential or insignificant.
12. When the priority is given to 'Ehyeh then Yahweh can be given true and blessed meaning.

13. 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.
14. 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. Man cannot exist by his own essence. Man's essence does not have power of self-existence.
15. It is Classical or logos philosophy which provides an enormous blessing in unpacking the name as well as His attributes. Apart from logos philosophy a believer is stuck with anthropomorphisms for God's essential nature.

16. God as Esse loves and 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.
17. “I am who I am” is the most profound and sophisticated concept in the entire Word of God.
18. “I am who I am” is the essence of metaphysics, the doctrine of Being as such.
19. This esse is the basis for the ontology and the attributes of God.

20. Esse and the attributes of God. Several attributes follow immediately and obviously from God's being Pure Act.
- a. Since to change is to be reduced from potency to act, that which is Pure Act, devoid of all potency is *immutable* or incapable of change.
 - b. Since material things are of their nature compounds of act and potency, that which is Pure Act must be *immaterial* and thus *incorporeal* or without any sort of body—contrary to what many Christians believe.
 - c. Since such a being is immutable and time cannot exist apart from change, that which is Pure Act must also be *eternal*, outside time altogether, without beginning or end.

- d. As the cause of the world, God obviously has *power*, for all operation proceeds from power. Moreover, the more actual a thing is the more it abounds with active power.
- e. God's intellect is established as He is the source of all other beings and as such must have an active intelligent power that enables them to go from potentiality to actuality. Since God is in the highest degree immateriality it follows that He occupies the highest place of knowledge.
- f. He has will because will naturally follows intellect.
- g. Since something is perfect to the degree it is in act or actual, God as Pure Act must be *perfect*.

- h. Although we distinguish in thought between God's eternity, power, goodness, intellect, will and so forth, in God Himself there is no distinction between any of these divine attributes.
- i. God's eternity is His power, which is His goodness, which is His intellect, which is His will, and so on.
- j. Indeed, God Himself just is His power, His goodness, just as He is just is His existence and essence.
- k. Talking or conceiving of God, God's esse, God's power, and God's goodness, are all just different ways of talking or conceiving of one and the very same thing.

21. 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.

22. 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.
23. 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.

24. 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?"
25. 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."

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—without reservation.
8. Through biblical prayer even the most unbelievable pain and tragedy can be turned into the gaining 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 you 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. 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."

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! 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.