

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 (2)

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

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 2

Truth (*ἡ ἀλήθεια* /‘emeth, *ἀλήθεια*/aletheia) is never used in the Bible for “opinion” or “social custom,” since opinions can be false and customs can be opposed to God’s will. Truth in the Bible refers to notions of faithfulness, certainty, and conformity to fact (correspondence).

John 17:17 "Sanctify them in the truth; Thy word is truth.

John 16:7 "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you.

John 14:17 *that is* the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, *but* you know Him because He abides with you, and will be in you.

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

6 Views of Truth

1. **Coherence**: A statement is true when it coheres or is consistent with a body of other statements. What is wrong with this view?
2. **Pragmatic**: This says that something is true inasmuch as it works or is practical. Very popular in society. What is wrong with this view?
3. **Functional**: This says that something is true inasmuch as it fulfills its function. It is used to explain biblical “problems.” What is wrong with this view?
4. **Existential**: There is broad range in this category. Everything from Karl Barth, to positive thinking Norman Peale and Christian mysticism. What is wrong with this?
5. **Fundamentalist**: Anti-intellectual, blind fanatical faith (KJV only, magical literal blood of Christ), fideistic, transcendental truth is all that matters. What is wrong with this?
6. **Correspondence**: Evangelical. Truth corresponds to Reality. Total unified view of Truth of Scripture and natural revelation. Truth is totally integrated into every area of life. Total Truth – natural revelation and Bible doctrine 😊 Biblical view.
 - ❖ A word or two about my philosophy of ministry at FBC.

Truth and Relativism

1. The popularity of views 1-4 (coherence, pragmatic, functional, existentialism) demonstrate the extent of relativism in our country.
2. Relativists *brazenly* claim that objective, universal truth doesn't exist and that two people could define truth in totally conflicting ways, but both could still be correct.
3. There is one thing a contemporary professor can be absolutely sure of: almost every student entering the university believes, or says he believes, that truth is relative.
4. About 73 percent of American adults don't believe in absolute truth (Barna)

5. Over half of “born again” Christians—53 percent—and most adults associated with evangelical churches—also 53 percent—affirm some sort of relativism.
6. The rapid spread of relativism is collapsing everyday norms: e.g., breakdown of the family (adultery, divorce, illegitimacy, abuse of children, homosexuality, lesbianism), morality, society, law, government, and of true understanding of “Christianity” as absolute Truth.
7. Relativism unchecked not only annihilates everyday norms in society, it destroys individuals by destroying their meaning in life. As expressed by a punk rocker, “I belong to the Blank Generation. I have no beliefs. I belong to no community, tradition, or anything like that. I’m lost in the vast, vast world. I belong nowhere. I have absolutely no identity.”

8. In relativism the believer loses his grip on the importance of Bible doctrine, and the unique claims of Christianity that salvation is through Christ alone and spirituality is by God the Holy Spirit alone.

9. For some odd reason, relativists seem to be totally unaware that their slogans are in fact absolute and exclusive. The religious relativist (pluralist) believes that exclusive views of Christians are *wrong*. A relativist actually believes that absolutists are absolutely wrong. Their belief systems are no more tolerant or broadminded than the beliefs of Christians who claim to possess the ultimate truth about God and the meaning of life. In fact it betrays the fact that they really believe in Truth deep down.

10. Truth is true—even if no one knows it.
11. Truth is true—even if no one admits it.
12. Truth is true—even if no one agrees what it is.
13. Truth is true—even if no one follows it.
14. Truth is true—even if no one but God grasps it fully.
15. Unfortunately, relativism is the dominant view in our culture.

16. There are two sides to the “Truth Wars” in our culture. This warfare takes place daily at work, home, school, and even in church and are found in views of sexual morality, business ethics, and a thousand other everyday issues.
- a. Orthodox (Christians, Jews, virtually all religions, conservatives, and traditionalists of all stripes). They maintain that there are objective standards of truth and morality, stemming from God, the Bible, or the moral order of the universe.
 - b. Progressives. They teach that personal, subjective judgment defines right and wrong, truth and untruth. Man decides what is right or wrong according to his sentiments (cf. David Hume).

17. We live in a time when relativism is the dominant position. This is one of the many reasons culture has a sour attitude toward Christianity and its truth claims. Today Christianity is increasingly pushed aside by the secularizing influences such as the university, the media, and political machines.
18. “Religion” or the spiritual life has been relegated to the private and personal. Rather than Christianity being all about truth, it is all just “opinion.”
19. Consider the extent of relativism in our age: objective relativism, religious relativism, moral relativism, cultural relativism, historical relativism, scientific relativism, aesthetic relativism.

20. Consequences of relativism:

- a. Evangelism is taboo on many university campuses.
- b. Christians are viewed as arrogant (how dare they claim they know the Truth and everyone else is wrong) and intolerant (because they do not accept homosexuality as legitimate and right)
- c. Relativism leads to “will to power,” (Nietzsche) where government and other social structures become weapons of power, wielded by the cultural elite and interest groups. The irony is that these groups are far more narrow and dogmatic than Christianity.
- d. General hostility to truth claims—especially those that flow from faith. However, the Christian dogmatic position is not only true, but consistent and compassionate and give value to humanity.

Resurrection Special #61: A Walkthrough from
the Lord's Supper to the Tomb: The Esse/'Ehyeh 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

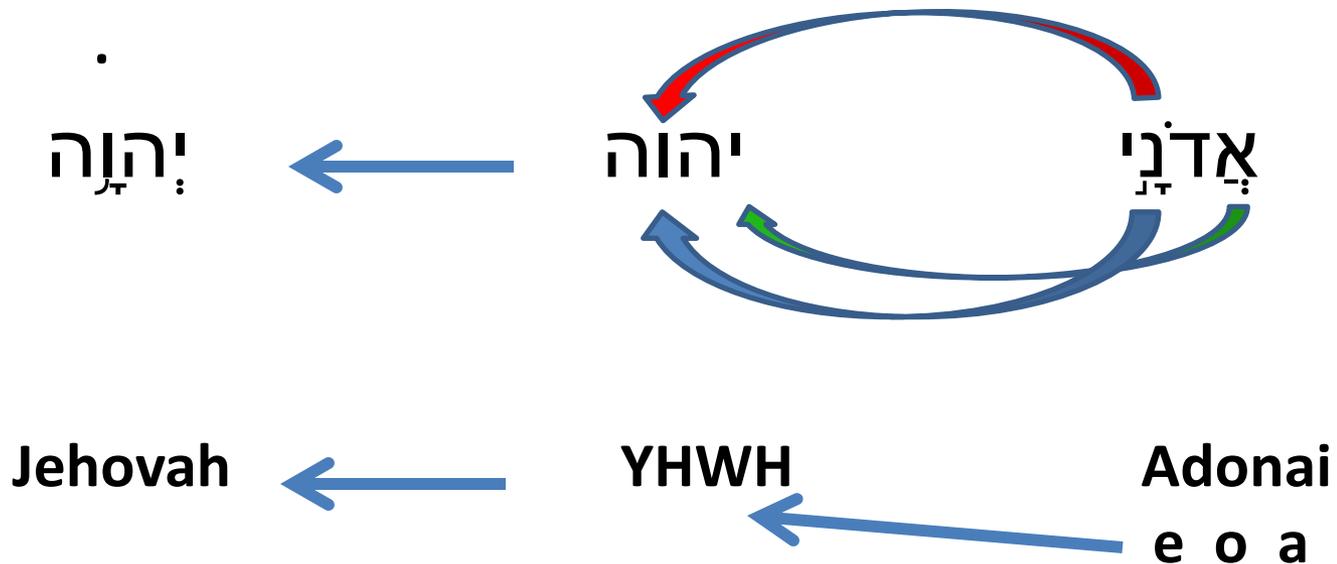
★ Historiography: Establishing Historical Proof
for the Resurrection of Jesus Christ

Exodus 3:14-15 – More on the Esse of God

Exodus 3:14-15

1. Exodus 3:14, “ I AM WHO I AM” is ‘Ehyeh-‘Asher-‘Ehyeh
2. Exodus 3:15, “LORD” is Yahweh.
3. Origin of the term “Jehovah.”
 - a. Hebrew for LORD is יהוה Yhwh
 - b. Hebrew for Lord is אֲדֹנָי ‘adoni
 - c. Jews put vowels of ‘adoni in Yhwh so people would not pronounce the sacred tetragrammaton Yhwh.

Exodus 3:15 – From Yahweh to Jehovah



Exodus 3:14

4. 'Ehyeh-'Asher-'Ehyeh, I EXISTING WHO I EXISTING" is the most profound concept in the Word of God and all of life. God is pure "I AM"-ness; He is the self-existent One who depends on no one else for His being. Yahweh is a older form *hayah* (3rd person of 'Ehyeh). Same word but from different perspective.
5. 'Ehyeh-'Asher-'Ehyeh goes right to the esse God. This is under the scientific discipline of metaphysics. This concept refutes Dake, Mormonism, and any possibility that God is anthropomorphic, e.g., A Big Man in Heaven.

Exodus 3:13-14

6. This self-described name of God speaks of God's aseity (from Latin *a* "from" and *se* "self", plus *-ity*). The idea of aseity is that God exists in and of Himself, independent of anything else. He is self-existence. In Exodus 3:14 we have the declaration of His self-existence, His Pure Actuality.
7. God's aseity means that He existed prior to and independent of creation and that He brought into and sustains in existence everything else that is. He is the First Cause of all things.
8. 'Ehyah-'Asher-'Ehyah also teaches that God is pure actuality. Actuality refers to an act or that which *is* (existence).

Exodus 3:13-14

9. Pure actuality is that which is (existence) with no possibility to not exist or to be anything other than pure and absolute existence.
10. Pure actuality has no potential for change. Nothing can undergo change or go out of existence unless it has that potential. This means that God is immutable.

$$\begin{array}{l} E \supset PA \\ \underline{PA \supset I} \\ \therefore E \supset I \end{array}$$

$$\begin{array}{l} PA \supset I \\ \underline{PA} \\ \therefore I \end{array}$$

$$\begin{array}{l} C \supset -PA \\ \underline{PA} \\ \therefore -C \end{array}$$

Exodus 3:13-14

11. God gives existence to everything, Gen. 1:1, 21; John 1:3; Col. 1:16, 17; Rev. 4:11; Rom. 11:36; 1 Cor. 8:6; Heb. 2:10.
12. The God of the Bible not only existed before all things, but all things also exist because of Him. He is Pure Existence, who gave existence to everything else that exists. Without Him nothing else would be.
13. God is the Pure Actualizer of all else. Nothing passes from potentiality to actuality except some actual cause actualizing this potentiality. No potentiality for existence can actualize its own existence. God is the uncaused Cause of all that exists. The uncaused Cause has no potential not to exist, and what exists without any potential not to exist is Pure Existence.

Exodus 3:13-14

14. God's Pure Existence ('Ehyeh-'Asher-'Ehyeh) means that God's essential nature is what theologians call simplicity. God's simplicity follows from His pure actuality, for pure act cannot be divided—it has no potentiality. Whatever has no potentiality cannot be divided; there is nothing by which it can be divided. Therefore, pure actuality is indivisible. God has no parts.
15. Pure actuality necessitates God's aseity. A Being who is existence, pure and simple could not have come into existence. God is existence; all else merely has existence. Such a Being has self-existence, that is, existence in and of itself. This self-existence is known as aseity.

Exodus 3:13-14

16. Pure actuality necessitates immutability. Pure actuality has no potential whatsoever. Thus, it has no potential to change; it is immutable.
17. Pure actuality means that God is eternal. Time involves change (from one moment to another). But Pure Actuality cannot change. Therefore, Pure Actuality is not in time; it is eternal.

18. Pure Actuality means that God is infinite. Infinity means without limits. What is Pure Actuality has no limits; it has no potentiality for any kind of limitation. Potentiality is what limits being. Since a Being with no potentiality has no limits, Pure Actuality is infinite.

19. God's Pure Actuality means that all of God's attributes are present and indivisible. 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. God Himself just is His power, His goodness, just as He is just His existence and essence—Esse.

Exodus 3:13-14

20. Pure Actuality necessitates impassibility. Since God is the Cause of all things (including the power of free will). He is the uncaused Cause, and as such is not caused by anything else. An uncaused Cause is never acted upon; rather, it acts upon other things. Whatever undergoes suffering is acted upon by another; therefore God cannot suffer—He is impassible.

- ✓ All suffering involves change in the sufferer; consequently, God cannot undergo suffering.
- ✓ Divine impassibility has a rich history (from ancient through Reformation).
- ✓ This does not mean that God has no feelings. His feelings are perfect and are in His perception, not in the sense of emotions
- ✓ It was the human nature of Christ that suffered on the Cross.

Exodus 3:13-14

21. The truths concerning God's Pure Actuality in Exodus 3:14 has been noted by great Christian thinkers from the very beginning of the Christian faith.
 - a. Augustine, "It is that absolute "IS," that true "IS" in the true sense of the word, that I long for.
 - b. Aquinas, "Not only is God His own essence . . . But He is also His own existence (*esse*)"
22. The study of Being as Being, the acts of existing, *esse*, is called metaphysics. It begins with the physical (creation) and moves back to the ultimate Reality of all things.

Exodus 3:13-14

23. Metaphysics is the study of the real, an existing thing, one which exists in itself and is not merely an object of thought. The real things of our immediate experience, though they are sensible and therefore material, are real, not because they are material or because they are what they are or because they are single but because they exist. To be real does not mean to be material, because matter itself is determinable and is not the principle of actuality and determination; nor does it mean to be acting, because acting follows being; being as being is not reached by abstraction (1st act of the mind) but by separation (2nd act of the mind).

24. It is Classical or logos philosophy which provides an enormous blessing in unpacking God's name and esse as well as His attributes. Apart from logos philosophy a believer is stuck with anthropomorphisms for God's essential nature.
25. It takes years of study in metaphysics (study of Being as such) to really grasp the esse of God of Exodus 3:14. This is the most sophisticated and profound concept known to man.
26. Just to grasp the concept of esse is worth all of the hard philosophical work. Grasping the esse of God also serves to protect sound theology.
27. God as esse is not only pure actuality of Being, He also cares very much for mankind and has revealed Himself to man through natural and special revelation, Exod. 3:15; John 1:1-14.

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 self-conscious esse.

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."

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 being 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 needed 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 sufferings, 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 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.

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 from standard prayer. This is a 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 the family 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 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.