

Philosophical/Theological/Doctrinal & Spiritual Foundations

<u>Bible Doctrines</u>	
Eschatology	<p>What it takes to be a doctrinal believer with the mind of Christ.</p>
Thanatology	
Ecclesiology	
Israelology	
Dispensationalism	
Doxology	
Hodology	
Soteriology	
Hamartiology	
Natural Law (DE, Gvt, Econ.)	
Anthropology	<p>How in the world could any believer really become a disciple of "Christ" and thus be able to think through the WOG--apart from prolegomena?</p>
Angelology	
Pneumatology	
Christology	
Paterology	
Trinitarianism	
Theology Proper	
Bibliology	
Prolegomena: logic (32); Truth (3)	

Broad and deep understanding of BD

Enough BD to be overcomer; DV

Lacks BD, DV

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

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."

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

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 (Kantian and Humean).
- Often uses Scripture to proof text what they want to work for them.

Truth – Part 3

Truth (*τηξ*/'emeth, *ἀλήθεια*/aletheia) is never used in the Bible for “opinion” or in the modern relativistic, functional, existential, and “practical” sense. Truth in the Bible refers to notions of faithfulness, certainty, and conformity to fact (correspondence). Bible never teaches that there is a *different* biblical “truth.”

- ✓ **Romans 1:25** For they exchanged **the truth of God** for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.
- ✓ **John 8:44** "You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is **no truth in him**. Whenever he speaks a lie, he speaks from his own *nature*; for he is a liar, and the **father of lies**.⁴⁵ "But because I speak the truth, you do not believe Me.
- ✓ **John 17:17** "Sanctify them in the truth; Thy word is truth.
- ✓ “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. This false view is accepted by both Christians and non-Christians.
2. **Pragmatic**: This says that something is true inasmuch as it works or is practical. Very popular in society. This false view is accepted by both Christians and non-Christians.
3. **Functional**: This says that something is true inasmuch as it fulfills its function. It is used to explain biblical “problems.” This false view is accepted both by Christians and non-Christians.
4. **Existential**: There is broad range in this category. Everything from Karl Barth, to positive thinking Norman Peale and Christian mysticism. This false view is accepted both by Christians & non-Christians.
5. **Fundamentalist**: Anti-intellectual, blind fanatical faith without understanding, empty concepts of God, fideistic, superstitious, fragmented view of Truth.
6. **Correspondence**: Truth corresponds to Reality. Total unified view of Truth of Scripture and natural revelation. Truth is totally integrated into every area of life. Biblical view
 - ❖ Uniqueness of FBC in regard to natural revelation and sacred revelation.

#1 Coherence view of Truth: “Truth is what agrees with my views”

Definition: a belief (statement, proposition, etc.) is true if and only if it coheres well with the entire set of one’s beliefs (cf. Spinoza, Hegel).

- ✓ Is Christianity and Bible doctrine true *merely* because it coheres with our common sense and beliefs that we were raised with?
- ✓ Can a person grow spiritually, even if they study the Bible and take in doctrine if they have a coherence view of truth?
- ✓ Why would someone hold to such a view (consciously or unconsciously)?

#2 Pragmatic view of Truth: “The truth is what works”

Definition: a belief (statement, proposition, etc.) is true if and only if it works or is useful to have (William James, John Dewey, Oprah Winfrey).

- ✓ This is the pragmatic view. It must be true because it is useful and works.
- ✓ Is Christianity or BD true because it works?
- ✓ However, in this case a lie in a courtroom and could be classified as truth.
- ✓ Can a person grow spiritually, even if they study the Bible and take in doctrine, if they have a pragmatic view of truth?
- ✓ Why would someone hold to such a view (consciously or unconsciously)?

#3 Functional view of Truth: “Truth is what serves a Higher Function”

Definition: a truth that serves a higher purpose or higher Truth.

- ✓ This is in the area of what is known as functional inerrancy.
- ✓ Is Christianity true because it fulfills higher functions?
- ✓ Can a person grow spiritually, even if they study the Bible and take in doctrine, if they have a functional view of truth?
- ✓ Why would someone hold to such a view (consciously or unconsciously)?

#4 Existential view of Truth: Truth is what addresses existential needs

- ✓ Definition: truth found in human experience in the midst of meaningless and an absurd world.
- ✓ Is Christianity true because it fills human needs and gives meaning to an otherwise absurd and meaningless life?
- ✓ Can a person grow spiritually, even if they study the Bible and take in doctrine if they have an existential view of truth?
- ✓ Why would someone hold to such a view (consciously or unconsciously)?

#5 Fundamentalist View of Truth

“Only Bible Truth is True”

- ✓ Definition: only the Bible (or holy book) is truth. No other truth is important.
- ✓ Is Christianity true *simply* because the Bible says it is true?
- ✓ Why are so many fundamentalists anti-intellectual, legalistic, superficial, program oriented, denomination oriented, and have superstitious views of truth?
- ✓ Can a person grow spiritually, even if they study the Bible and take in doctrine if they are fundamentalists?
- ✓ Is there power in the Word of God merely by listening to it, regardless if it is understood or understood properly?
- ✓ Why would someone hold to such a view (consciously or unconsciously)?

#6 Correspondence View of Truth: Corresponds to Reality

Definition: truth is that which corresponds to Reality. The two categories: natural revelation and sacred revelation.

- ✓ Christianity is true because it corresponds to reality!
- ✓ Consider the examples of believers in Total Truth.
 - ✓ **Acts 7:22** "And Moses was educated in all the learning of the Egyptians,
 - ✓ **Daniel 1:17** And as for these four youths, God gave them knowledge and intelligence in every *branch of* literature and wisdom;
 - ✓ **2 Peter 3:15-16**, our beloved brother Paul, according to the wisdom given him, wrote to you, ¹⁶ as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort,
- ✓ Consider Socrates and how he faced his death for Truth. How is it that Socrates pursued and stood for "Truth" better than many Christians?

Truth and Relativism

The popularity of views 1-4 (coherence, pragmatic, functional, existentialism) demonstrate the extent of *relativism* in our country. How would you respond to the popular slogans of relativism?

1. “That’s true for you, but not for me.”
2. “So many people disagree—relativism must be true.”
3. “Who are you to judge others?”

#1 “That’s true for you, but not for me”

- What is wrong with this view on an emotional or moral level?
- What is wrong with this view on a logical level?
- How is this statement self-contradictory?

#2 – “So many people disagree—relativism must be true.”

- Consider the differences in politics, science, religion, morality, philosophy.
- Given this fact how could anyone say he is right without being arrogant?
- Consider the difficulty in piecing together the evidence of a murder. Does that mean that there was no murder or that the murderer does not exist? Problem is often not having *full knowledge*.
- Another major problem lies in the area of philosophical presuppositions. Consider the Hindu verses the Christian. This does not mean that there is nothing objectively wrong with the human situation.
- Just because someone adopts the religion of their country of origin does not mean that polytheism, or Satanism, or Nazism could be objective true for some and not for others.

#3 – “Who are *You* to Judge Others”

- Consider how hypocritical and judgmental this statement is. Consider the self-defeating logic inherent in the charge.
- The most oft-quoted Bible verse is no longer John 3:16, it is Matthew 7:1. However, look at the context. What is Christ’s point? What is the difference between judging and judgmentalism?
- What about all of the activities and exhortations of the Lord in “judging” (Matt. 7:6, 15, 24; 1 Cor. 5:5; 1 John 4:1).
- The two extremes when faced with an immoral issue: spineless and gutless moral “open mindedness” (due to lack of conviction) and arrogant belligerence (feel need to be belligerent to stand firm in conviction). One does not have to be belligerent to hold to firmness of conviction. We are to be civil and speak the truth in love, Eph. 4:15.

Resurrection Special #62: A Walkthrough from
the Lord's Supper to the Tomb: 'Ehyeh of God; Metaphysics

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 – The Esse of God and Metaphysics

Exodus 3:14-15

1. Review of Exodus 3:14-15.
 - a. 3:14: “ I AM WHO I AM” (‘Ehyeh-‘Asher-‘Ehyeh) = esse = act-of-Being. This is the most profound concept in the Word of God. It is the only name that really defines the essence/esse of God. He is Self-existing Pure Esse.
 - b. Consider the unbelievable blessings of philosophy in discovering the truths in ‘Ehyeh. It is the most fantastic thing I have ever discovered and only possible because of philosophy.
 - c. 3:15 The sacred Tetragrammaton Yahweh with Adonai vowels. Yahweh is just another form of ‘Ehyeh.
2. Esse is intimately related to metaphysics. We need to do some serious cutting of the apron strings of Hume, Kant, and Kierkegaard. Your view of metaphysics is indicative of your apron strings to these fellas.

3. A few pastoral appeals regarding metaphysics:
- a. Don't reject it before you have taken the time to understand what it is and its relevance.
 - b. Don't reject it because you have never heard of this before.
 - c. Don't reject it because it does not cohere with your views, is not pragmatic, is not functional, does not fulfill your existential needs, or because of anti-intellectual fundamentalism.
 - d. Don't reject it because it is hard. Always easier to say you do not need something you do not want to do.
 - e. Don't reject it because at first you do not understand it.
 - f. Don't reject it because of Humean or Kantian cosmic influences.
 - g. Embrace it and learn it so you can understand God's Word.
 - h. Most of all learn it because it helps you understand God and reality as such. You cannot learn of God through the senses.
 - i. Don't worry, we will only cover the essentials of metaphysics.
 - j. Don't get discouraged if you get confused. Chances are some will sink in and that is fine with me.

4. Consider the fact that your views as orthodox Christians are already shaped to a large degree by metaphysics (cf. Nicea and Chalcedon). Someone already has done your metaphysical thinking in major areas.
5. The need for metaphysics to understand the Bible, God and Reality as such.
 - a. **Acts 17:24-28** "The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; ²⁵ neither is He served by human hands, as though He needed anything, since He Himself gives to all life and breath and all things; ²⁶ and He made from one, every nation of mankind to live on all the face of the earth, having determined *their* appointed times, and the boundaries of their habitation, ²⁷ that they should seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; ²⁸ for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His offspring.'

b. Exodus 33:23 "Then I will take My hand away and you shall see My back, but My face shall not be seen."

- ✓ All of the data in the Bible is truth. However, how are we to understand certain concepts?
- ✓ Only metaphysics gives the concepts to understand really what is going on (does God have hands, a back, change His mind?).
- ✓ God's back: Did God show Moses a literal back? Spiritual back? (That does not even make any sense. What is a spiritual back?) Was God speaking of a literal back or using metaphysical concepts that man could relate to?
- ✓ We have two choices when faced with these things. Stop seeking or move into metaphysics with all of its categories and modalities.
- ✓ Do you really care what the Bible teaches?
- ✓ Do you want to think for self and live in the freedom that Christ said truth would provide?

6. Metaphysics is the study of reality as being. There are a lot of disciplines that study reality (e.g., biology, and physics). But metaphysics is a study of reality that is unique. It studies reality from the standpoint of it as being reality. Would it be nice to really understand these concepts of the hypostatic union, the Trinity?
7. Metaphysics is the full philosophical treatment of being and its Cause, of Being and God. The name came from Aristotle's works after physics.
8. Metaphysics begins with beings of experience. Its preliminary concern is with beings of direct experience, not with concepts, not with emotions or guesses (no matter how noble), not with some logical pre-conditions of experience.

9. In beings of experience, and there only, we find what *being* is, and by an inductive analysis we come to know its intrinsic and extrinsic principles as well as its common attributes.
10. Metaphysics is a demonstrable scientific discipline. Scientific knowledge deals with universal and univocal concepts and causality. These are essential features of metaphysics.
11. Since metaphysics is the demonstrable knowledge of the real inasmuch as it is real. Knowledge of the real is knowledge of things which are here and now actual.

12. From the statement, “The properly real is that which is,.” we get its proper technical name, being. The verb *is* has as its infinitive *to be* (for which the variant form *being* in its first sense means “that which is” or “something having an act of existing”).
13. This act of existing is known as *esse*.
14. Since the properly real is that which *is*, and since metaphysics is the demonstrable knowledge of the real as real, we can express the object of metaphysics fully and accurately as the phrase “being as being” or, in fuller form, “whatever has an act of existing (*esse*) inasmuch as it is.
15. This is why metaphysics is the “philosophy of being.”

16. Esse is not grasped in the first act of the mind (apprehension) where the mind abstracts the forms we recognize. The first act grasps *what* a thing is.
17. Esse is grasped in the second act of the mind. In the second act of the mind that judgment takes place by which we assert (or deny) that something *is*. The second act judges *that* a thing is.
18. The discovery that “is” asserts actually. As per the principle of non-contradiction. We know that a thing cannot both be and not be at the same time. no man can really *thing* the opposite of the principle of non-contradiction.

19. The study of being involves the problem of change: becoming—change—motion. Motion is any change which can be directly measured by time, any change which is continuous or gradual in character. Everything is changing so how do you get to reality?
20. Change is “to become other than something was” like the change of a seed into a tree.
21. In all change there must be some continuity between the initial stage, process, and terminal stage.

22. “Becoming” is the transition or process from being in potency to being in act.
23. Being in potency is the condition of not really having, but being able to acquire some “perfection.”
24. All things are “passing away” and “coming-to-be.”

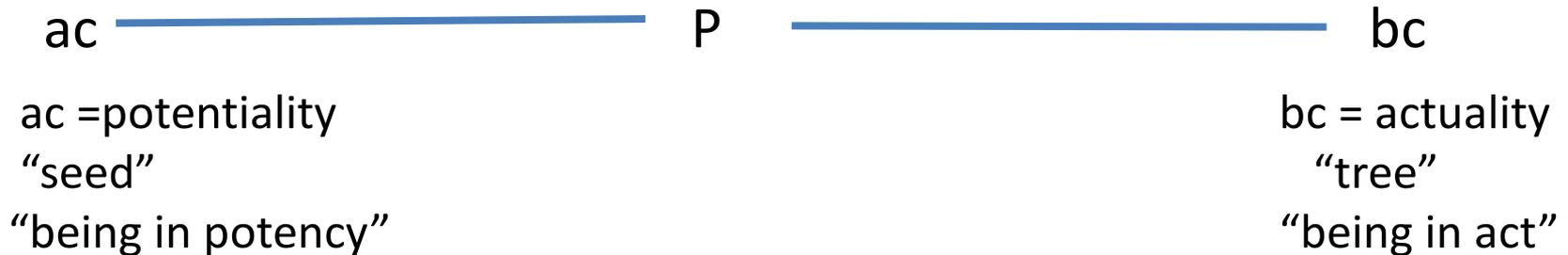
25. Illustration of going from potency to actuality in seed to tree.

ac—the initial stage, the subject with its characteristics it was before the change takes place (e.g., the seed A)

bc—the term stage, the subject with the characteristics it has after the change (e.g., the tree B)

P—the process itself

C—the common subject, not considered as determined by either the initial or the terminal differences.



26. One of the most important part of metaphysics is potency and actuality. This is where metaphysics really becomes scientific. We start to have axioms and demonstrate relationships between actuality and potentiality. It applies to all things. It is the demonstrable science of reality that unpacks reality and the First Cause and the Unifier of all things.
27. God is the only esse that is Pure Actuality, 'Ehyeh.
28. The science of metaphysics is the study of finite things. It is through the finite, through the creature that we see God, 'Ehyeh. The Bible declares that we can get to divine nature by studying creation. Metaphysics cannot start with God because our senses cannot observe Him.

29. 'Ehyeh has always been complete actuality. This speaks of God's aseity 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.

30. 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.

31. 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.

32. 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.
33. 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.

34. Pure actuality necessitates immutability. Pure actuality has no potential whatsoever. Thus, it has no potential to change; it is immutable.

35. 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.

36. 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.

37. 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.

38. 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.

39. 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.

40. 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.
41. 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.

42. 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?"
43. 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.