

Philosophical/Theological/Doctrinal & Spiritual Foundations

Bible Doctrines

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Theology Proper
- Bibliology
- Prolegomena:
 - logic (32);
 - Truth (4)

Broad and deep understanding of BD

Mind with its never ending ability to “sprout” new capacities in conceptualization is the greatest natural gift given to man.

The need to have a very broad doctrinal base.

- Philosophy
- Logic, clarity
 - Conceptualization
 - Hermeneutics

John 8:31 . . . "If you abide in My word, *then* you are truly disciples of Mine; ³² and you shall know the truth, and the truth shall make you free."

Enough BD to be overcomer

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

Lacks BD, DV

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

Mature Believer

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

Adolescent

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

Babe

- Undeveloped 2nd, 3rd, order mental capacities in doctrinal conceptualization
- Still has a lot of philosophical HV baggage (Kantian and Humean).
- Often uses Scripture to proof text what they *feel* or want to work for them.

Truth – Part 4

1. The biblical view of truth is conformity to fact (correspondence view). The Bible provides a unified perspective of truth and falsity that flatly opposes the postmodern orientation.
2. There are two converging lines of meanings of truth in the Bible: faithfulness and conformity to fact. It is because truth is conformity to fact that it is faithful and we can have absolute confidence in it.

3. God reveals truth through creation, conscience, and through the sixty-six sacred books of holy Scripture. God is the Author of all 3 sources.
- ✓ **Romans 1:20, 25** For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. . . . they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.
 - ✓ **Romans 2:14** For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, ¹⁵ in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them,
 - ✓ **2 Timothy 3:16** All Scripture is God-breathed and profitable for doctrine, for reproof, for correction, for training in righteousness;

6 Views of Truth

1. **Coherence**: This says something is true when it coheres or is consistent with a body of other statements.
2. **Pragmatic**: This says that something is true inasmuch as it works or is practical. Very popular in society.
3. **Functional**: This says that something is true inasmuch as it fulfills its function
4. **Existential**: This says something is true because it fulfills existential needs.
5. **Fundamentalist**: This sees truth in religious, subjective, and superstitious ways.
6. **Correspondence**: This says that 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! Because of orientation to objectivity, there is exegesis.

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. “You’re Just Using Western Logic”
2. “Christians are *Intolerant* of Other Viewpoints”
3. “What Right Do *You* Have to Convert Others to Your Views?”

“You’re Just Using Western Logic”

1. Those who recognize the rationality of Christianity will often use this slogan to reject Western (Aristotelian, either/or) logic for “Eastern logic” which is the absorbent “both/and.”
2. However, one has to use basic laws of logic to refute Aristotelian logic. For example, they have to use the law of non-contradiction and excluded middle: both Christianity and relativism (or Hinduism or Islam) cannot be true). It is either one or the other; they both cannot be true.
3. The relativist’s cognition of any error presupposes existence of truth. So when the skeptic points out errors in others, he presumes to speak and know the truth—even if he works from a negative point of view. He *truly* knows that others are wrong. For the relativist to correct you, they assume logic, truth and error exist.

“Christians are *Intolerant* of Other Viewpoints”

1. “Tolerance” needs to be defined. If the relativist says something like “not being accepting of another’s beliefs,” then you can respond, “but you are not being accepting of *my* position. You think *I* am wrong. Aren’t you contradicting yourself? Why are you so intolerant of Christianity?”
2. Christianity and its Truth make tolerance intelligible and possible. It is the secular societies which have led to the greatest bloodshed because they do not possess stable and universal values. It is all up to the age in which live (cf. Nazi Germany). In the absence of truth it becomes all about a power grab (cf. contemporary politics).
3. Relativists become absolutists and intolerant about contrary views: Hitler’s fascist’s ideas cost 12 million lives, Stalin’s Marxist ideas liquidated 18 million lives, Mao’s Communist ideas eliminated 30 million. Once one rejects the Bible and the value it places on man, all bets are off as to what’s next.

“What Right Do *You* Have to Convert Others to Your Views?”

1. Christians are often judged by relativists as being narrow-minded and arrogant for telling people about Jesus Christ in order to “convert” them to their point of view.
2. There is a need to define convert. It is a loaded term. However, isn't the relativist trying to “convert” others with his viewpoint?
3. Furthermore, if everything is relative and everyone has their own truth, then why can't we have a truth about converting/sharing or sharing Christ?
4. Concerning converting, we Christians need to speak the truth in love, with gentleness and respect (1 Pet 3:16) and concern for others as objects of God's love. What's more is that relativism cannot do this—at least there is no solid basis for it.

Resurrection Special #63: A Walkthrough from
the Lord's Supper to the Tomb: 'Ehyeh, Esse, and Omniscience

Matthew 26:36-56

**We now are in the
Garden of Gethsemane**

1. Pride in Gethsemane.

2. Prayer and Christ.

- Kenosis

- 'Ehyeh & Esse

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. This is the only place in the Word of God where God reveals His proper name *I am* or *Who is*. The ramifications of this fantastic concept cannot be overstated as it relates to
 - a. the very nature of God Himself
 - b. metaphysics which is the science of Being as such
 - c. the current existence of all things
 - d. natural theology
 - e. how close Plato (429–347 B.C.) and Aristotle (384 BC – 322 BC) got to the concept through natural theology.
 - f. how this was not accurately developed until the 1200s by Thomas Aquinas (e.g., the distinction between essence and existence)— and he got there through natural theology of metaphysics
 - g. how this truth has been subsequently lost or ignored in much of Protestantism.

2. When Moses asked for God's name, note God's response:
 - a. He did not say *I am* the Maker of heaven and earth; or *I am* the Creator of all things; or again, *I am* your Redeemer; or . . .
 - b. He only said, "I Am the One who is" 'Ehyeh who/that 'Ehyeh.
 - c. On the second statement He did not say anything like "*He Who is* your God; *He who is* the God of your fathers;"
 - d. He only said: "*I Am the One who is.*"
 - e. Esse is the term philosophers use for 'Ehyeh. Esse is the infinitive of the Latin "to be."
 - f. Esse is the inner meaning of LORD (the Tetragrammaton behind Yahweh/YHWH) which is God's eternal name, Exod. 3:15.

3. The question arises as to why God would give such a description without explanation. A concept far beyond Moses and would be lost on the Hebrews who were looking for a Name. A concept that would remain undeveloped as far as its implications for 2,600 years (at least as far as we know). No doubt, some got close and even Augustine (354-430) thought Plato must have known Exodus 3:14.

4. It is impossible to understand this concept apart from philosophy (metaphysics). It took 2600 years for philosophy to catch up to what is expressed in this one verb. When it did catch up, it matched perfectly with Reality as discovered by the science of metaphysics.

5. It was not as if metaphysics was looking for arguments for God. Rather, it ran into God as the necessary Being that fit perfectly with Exodus 3:14.

6. Application from Exodus 3:14-15 to our personal lives.
 - a. What you think of God is the most important thing about you.
 - b. God communicated His inner esse to the Israelites rather than using other wonderful descriptions such as His faithfulness or blessings.
 - c. What did Christ say was the greatest command?
 - d. How does your life testify to your desire to know more of God?
Remember, you do not learn of God through the senses.

7. When the believer makes the number priority of his life knowing God, he will find the removal of the vast majority of his problems and all of the distractions of life.
8. Our concept of God will define the limits of our godliness and capacity to walk with and worship God. God alone can fill the God-sized vacuum in every soul.
9. Only by true and growing knowledge of God can the believer have the capacity to love, walk with, and adore God as God—esse as esse.

10. God is esse, the Pure Act-of Being. He is the causality of all esse—material and immaterial.
11. We can only *accurately* grasp Esse/Being in the 2nd act of the mind. No proper concept of God can be formed in the 1st act of the mind. In the first act of the mind the “concept” is vague. Only in the 2nd act of the mind is Esse grasped as the act-of-Being, the act of all acts and the perfection of all perfections. Again, esse is an act. It is the act that makes all predicates real. There has to be existence of things before there can be predicates of those things.

12. It is important to note that there is a real difference between the essence of a thing and the existence of a thing. The essence of something is what it is, and the existence is that it is or whether it is. In English existence is a noun whereas esse and 'Ehyeh are verbs. Man receives esse for his essence. God has no form. His esse is His essence.
13. Either you exist by your essence or your essence exists by your existence or you exist because you are caused to exist by something outside of you that makes you exist for every moment that you exist. You either exist by virtue of what you are or you exist because someone else is causing your essence to be for every moment that you exist. You exist because of Esse.

14. Our existence is bounded by our form/soul. God has no form so He is unbounded in all of His perfections. As pure act-of-Being, He possesses all perfections in superabundance infinitely. These are described in omni terms—which came from Christian philosophers.

15. Creation displays the super-effulgence of God (Psa. 19:1-2). What we see in creation are tokens of the perfections of His existence. His every esse is the cause of the fine tuning of the universe (cf. gravity, electromagnetic force, strong nuclear force and weak nuclear force) and the cell (cf. the DNA *language*). His esse is also responsible for the beauty of the universe with its multifaceted textures and colors.

16. Esse is infinitely involved in all of the universe. God made our universe as big as it is and so abundantly infused with properties to give a hint of the superabundance of perfections that He is. It still does not come close because He is finite.

17. Esse or Pure Actuality means that God is omnipresent. Omnipresence means “present everywhere at once.” God is present in all His creation, but in no manner limited by it. Whereas immensity emphasizes the transcendence of God in that He transcends all space and is not subject to limitations of space, omnipresence has special reference to His presence within the universe:

1 Kings 8:27 "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain Thee, how much less this house which I have built!

Isaiah 66:1 Thus says the LORD, "Heaven is My throne, and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest?"

Acts 7:48 "However, the Most High does not dwell in *houses* made by *human* hands; as the prophet says: ⁴⁹ 'Heaven is My throne, And earth is the footstool of My feet; What kind of house will you build for Me?' says the Lord; 'Or what place is there for My repose? ⁵⁰ 'Was it not My hand which made all these things?'

Acts 17:24 "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,

18. The doctrine of omnipresence provides great comfort for believers.

Deuteronomy 4:7 "For what great nation is there that has a god so near to it as is the LORD our God whenever we call on Him?"

Psalm 46:1 God is our refuge and strength, A very present help in trouble.

Psalm 145:18 The LORD is near to all who call upon Him, To all who call upon Him in truth.

Matthew 28:20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

19. A look at David's orientation to the God's omniscience, omnipresence, and omnipotence, Psalm 139.
- a. The attributes of God were an integral part of David's prayer life to Yahweh (Esse), 139:1.
 - b. Yahweh's/Esse's omniscience, 139:1-6.
 - ✓ Note how God's omniscience penetrates everything about us.
 - ✓ God's omniscience is too wonderful (פְּלִיאָה פְּלִיאָה דַּעַת)
 - c. Yahweh's/Esse's omnipresence, 139:7-12.
 - ✓ Note the comfort God's omnipresence brings in 10.
 - d. Yahweh's/Esse's omniscience, omnipotence, and plan, 139:13-18.
 - ✓ Note the predesigned plan of God for each person before birth.
 - ✓ Note God's love for us in His thoughts of us. Wow!
 - ✓ We can be confident that His plan and timing are perfect!

20. 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.

21. 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.

22. 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.

23. 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.

24. 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.
25. 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 ‘Ehyeh, Pure Actuality, the “I AM” of Exodus 3:14. The term teaches continuous absolute existence as self-conscious esse.

26. 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?"
27. 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. He was in the Word daily, Isa. 50:4.
 - 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 very 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.