

# Philosophical/Theological/Doctrinal & Spiritual Foundations

## Bible Doctrines

Broad and deep understanding of BD

## Mature Believer – Level 3

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

Eschatology  
 Thanatology  
 Ecclesiology  
 Israelology  
 Dispensationalism  
 Doxology  
 Hodology  
 Soteriology  
 Hamartiology  
 Natural Law  
 Anthropology  
 Angelology  
 Pneumatology  
 Christology  
 Paterology  
 Trinitarianism  
 Theology Proper  
 Bibliology  
 Prolegomena

**The greatest natural gift from God is the mind with its never ending capacities:**  
 1) **Apprehension**  
 - Bible concepts  
 2) **Systematics**  
 - Bible theology  
 3) **Metaphysics.**  
 - Being/Reality

**Logos Philosophy**  
 ○ Logic (32)  
 ○ Truth (5)  
 ○ Metaphysics

**John 8:31** . . . "If you abide in My word, *then* you are truly disciples of Mine; <sup>32</sup> 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"

## Adolescent – Level 2

- Overcomer of KD
- Committed to BD
- Systematic theologian

Lacks BD, DV

## Babe – Level 1 = apprehension

- Primarily limited to apprehension.
- Limited to biblical concepts
- Still has a lot of philosophical HV baggage from kosmos diabolicus
- Often uses Scripture to proof text what they *feel* or want to work for them.

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

# TRUTH OF GOD

1  General  
Revelation

## CREATION

**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.

**God is the Author of all three books (science, man's conscience, and sacred texts agree). The correct study of each book reveals to God.**

2  General  
Revelation

## CONSCIENCE

**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, <sup>15</sup> in that they show the work of the Law written in their hearts

3  Special  
Revelation

## THE 66 BOOKS OF THE BIBLE

**2 Timothy 3:16-17** All Scripture is **God-breathed**.  
**John 17:17** "Sanctify them in the truth; **Thy word is truth**.  
**John 8:31** Jesus therefore was saying to those Jews who had believed Him, "If you abide in My word, *then* you are truly disciples of Mine; <sup>32</sup> and **you shall know the truth, and the truth shall make you free.**"

# 6 Views of Truth

```
graph TD; A[6 Views of Truth] --> B[1-Coherence]; A --> C[2-Pragmatic]; A --> D[3-Functional]; A --> E[4-Existential]; A --> F[5-Fundamentalist]; A --> G[6-Correspondence Total Truth];
```

1- Coherence

2- Pragmatic

3- Functional

4-Existential

5-Fundamentalist

6-Correspondence  
Total Truth

1-4 = Postmodern/ relativistic. These human viewpoint and kosmic views have infected many Christians.

5 = Anti-intellectual, anti-science, superstitious, fragmented view of Truth.

6 = Biblical View. Truth is what really is. It Corresponds to Reality. It is in the Bible because it is actually true.

# Common Postmodern Slogans Used Against Christians

**“Your Values Are Right for You, But Not for Me.”**

Responses:

- ✓ Moral Relativism is illogical. Aren't they trying to impose their values on those who want to “impose” their values on others?
- ✓ Moral Relativism is unlivable. Every person intuitively knows that injustice and justice exist as per Romans 2:14-15. Surely murdering a child is far different from saving a drowning child?
- ✓ People can be moral or create moral systems without believing in God (book two of natural revelation).
- ✓ Aren't you glad the State imposes its morality on murderers, thieves, and molesters? Wouldn't you impose your morality on someone who was harming your child, mother, or wife?

# Common Postmodern Slogans Used Against Christians

**“Who Are *You* to Say Another Culture’s Values Are Wrong?”**

## **Responses:**

- ✓ Cultural relativism is intellectually and morally bankrupt.
- ✓ Critics of Western Civ are often blind to atrocities of non-Western world (slavery, oppression of women, female circumcision, widow burning, girls killed in favor of boys, human sacrifice, cannibalism, parents maiming their infant children).
- ✓ Furthermore, they have no logical or moral right to condemn the Western culture. Furthermore, if cultural relativism is wrong then there is no basis for opposing ethnic cleansing, slavery, terrorism, genocide, racism, Auschwitz, Pol Pot, KKK, and the like. Was it wrong to impose our morality on Hitler?
- ✓ What about the “reformer’s dilemma?”

Resurrection Special #64: A Walkthrough from  
the Lord's Supper to the Tomb: 'Ehyeh, Esse, and Metaphysics

**Matthew 26:36-56**

**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**

**Garden of Gethsemane**

1. Pride in Gethsemane.
2. Prayer and Christ.  
- Kenosis

**→ \* 'Ehyeh & Esse – Ex 3**

3. The love of God -UA

## Exodus 3:14-15 – Esse, Yahweh, and Metaphysics

### Exodus 3:14-15

1. This only place in the Word of God where God provides the ontological description of Himself. He does it in the first person ('Ehyeh, "I AM SELF-EXISTENCE" in 3:14) and third person (Yahweh, "HE IS COMPLETE SELF-EXISTENCE").
2. The Hebrew verb 'Ehyeh is the Qal imperfect first person singular of the root *hayah* ("to be, become").
3. 'Ehyeh is behind the essential idea of the tetragrammaton yhwh incorrectly translated "Jehovah." The Hebrew word yhwh, is, in fact, the third person form of the root *hayah*. Jews would not pronounce the name for fear of blasphemy in taking His name in vain.

## Exodus 3:14-15 – Esse, Yahweh, and Metaphysics

### Exodus 3:14-15

4. If the simple Qal stem is maintained for *yhwh*, it carries the fundamental idea of the self-existence of God, and simple means “He who is.”
5. The tetragrammaton *yhwh* can also be traced to the Hiphil form (*hyh*). This, of course, gives to the name a causative sense and would be translated as “He who causes to be, brings into existence; He brings to pass, He creates” rather than “He who is.”
6. The fact that ‘ehyeh and Yahweh goes back to Hiphil stems get us much closer to the developed concept of Esse and metaphysics.

## Exodus 3:14-15 – Esse, Yahweh, and Metaphysics

### Exodus 3:14-15

7. Although Moses and the Israelites could not have grasped the full significance of Esse, Esse would have been a powerful concept when thought of in juxtaposition to the gods of Egypt. Although the Jews did not have the capacity to fully grasp Esse, this does not imply that they were too primitive theologically or philosophically to grasp the *basic* concept of the self-existence of God Himself.

## Exodus 3:14-15 – Esse, Yahweh, and Metaphysics

### Exodus 3:14-15

8. Isagogics on Egyptian gods. Egyptians gods were different from deities of surrounding countries. They lacked the nasty habits of some other deities, who thrived in incinerated babes and dripping hearts. Egyptians had beautiful temples and platforms with long colonnaded roadways as expressions of “piety.” However, the gods were *morally* filthy as almost every living creature became the embodiment of some deity: the lion, ox, ram, wolf, dog, cat, ibis, vulture, falcon, hippopotamus, crocodile, cobra, dolphin, fish, tree, frog, scarab, locust, and anthropomorphic gods like Amun, Atum, and Osiris.

## Exodus 3:14-15 – Esse, Yahweh, and Metaphysics

### Exodus 3:14-15

9. All of the plagues of Egypt were directed against Egyptian gods. God as Absolute Being defeated all of the finite gods and their instantiations. Each plague eloquently revealed the power of Esse and the impotence of Egyptian deities.
  - ✓ **Numbers 33:4** while the Egyptians were burying all their first-born whom the LORD had struck down among them. The LORD had also executed judgments on their gods.

10. Esse's judgments against
  - 1-The sacred Nile god Hapi.
  - 2-The sacred frog god Heqt.
  - 3-Dust and gnats (functions of the Egyptian priests were effectively shut down)
  - 4-Flies (Ichneuman fly regarded as the manifestation of god Uatchit)
  - 5-Domestic animals (very sacred; bull god Apis, cow god Hathor, goddess of love)
  - 6-Ashes, dust, and boils (against Sekhmet, and Sunu priesthood)
  - 7-Hail and fire (against Nut the sky goddess, Isis and Seth of agricultural crops)
  - 8-Locusts against Isis and Seth.
  - 9-Darkness in the land—against Egypt's sun god Re.
  - 10-Death of firstborn (against Osiris and pharaoh) executed by Supreme Being

11. Pharaoh's recognition of the superiority of Yahweh,

**Exodus 12:30-32** And Pharaoh arose in the night, he and all his servants and all the Egyptians; and there was a great cry in Egypt, for there was no home where there was not someone dead. <sup>31</sup> Then he called for Moses and Aaron at night and said, "Rise up, get out from among my people, both you and the sons of Israel; and go, worship the LORD (Yahweh) as you have said. "Take both your flocks and your herds, as you have said, and go, and **bless me** also."

## 12. 'Ehyeh and Esse.

- a. Esse is the term philosophers use for 'Ehyeh. Esse is the infinitive of the Latin "to be." It refers to God as act of Being.
- b. The "essence" of Esse as far as Reality as such was not developed until Thomas Aquinas in the 1200s.
- c. Others like Aristotle, Plato, and Augustine got close, but it was not really developed until Aquinas made the distinction between essence and existing.
- d. Aquinas made this discovery primary through the philosophical discipline known as metaphysics.
- e. One cannot fully apprehend or grasp the ontology of Esse apart from grasping the basics of metaphysics.

13. Again, it is impossible to understand this concept apart from understanding the basics of 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.

14. Basics of metaphysics.

- a. The term “metaphysics” is of Greek origin (ta meta ta physica, “what comes after the physical) used loosely in the 4<sup>th</sup> century B.C. among the Peripatetics and then as a science by Aristotle and his followers.
- b. Although the term “metaphysics” has been used a variety of ways (Parmenides, Aristotle, Avicenna, Averroes, Bacon, Pascal, Wolff, Kant, Hegel, positivists), its true meaning is Being as such. Metaphysics as such is *not* a study of what something is, but *that it is*.

- c. Although Aristotle called it the first philosophy of divine science. It is not the *direct* study of the divine.
- d. Metaphysics is a science.
- ✓ Science properly is what can be demonstrated.
  - ✓ Science begins with the sensible world.
  - ✓ Science is the knowledge of things through causes.
  - ✓ Science is a cohesive study where things are grouped in organized fashion and interrelated and explain function in light of causes. It is these unifying principles of causes that has enabled us to move into the recesses of the atom and explore outer galaxies. It has led to fantastic feats of engineering and technology.

e. There are 3 levels of maturity in thinking—on both natural and spiritual levels.

**Level 1: Apprehension knowledge: from temporal to basic spiritual concepts—the baby believer.** Day-to-day, unreflective, fragmented knowledge: e.g., food, weather, clothes, animals, machines, God, religion, blessings. Generally a lot of rambling disjointed knowledge. This knowledge is unable to defend its truths against attacks. Mainly spiritual concepts.

**Level 2: Systematic knowledge: systematized thinking in temporal and spiritual realms—from temporal wisdom living to systematic theology.** Organized and reflective knowledge. Often a refined/educated knowledge—self learned or university. There is organization through principles of thought. This knowledge enables a person to become a reflective human being. The systematic theologian.

**Level 3: High conceptual thinking: conceptual thinking from science to Christian metaphysics.** This avoids errors of everyday knowledge. It has great organizing principles and theories. All of the facts are put in unified and relational manner through systematic theories. It can demonstrate conclusions and therefore gain certain knowledge. The metaphysician.

- f. God the Holy Spirit provides the spiritual IQ for every believer to go from simple and scattered Bible concepts, to systematic understanding of God's Word, and finally to metaphysics—with a living appreciation of Jesus Christ holding all things together and controller of the four basic laws of physics.
  
- g. Through Bible doctrine and the ministry of the Holy Spirit every believer has the God-given capacity to become a metaphysician to the level of the apostles John and Paul. Each believer has been recreated with a human spirit to understand the highest conceptual and metaphysical truths but these capacities have to be developed bit by bit. Development enables the believer to see God, Reality, and the Word of God in very deep and profound ways as opposed to the level of Bible story coloring books.

- h. Metaphysics is the study of beings as beings, that is, the study of things from the viewpoint of their being. Metaphysics is the science of being. Metaphysics is a study of “that which is.” You can’t get more real than this.
  
- i. Metaphysics is the study of the sensible (qualitative, quantitative). Every sensible being has to be a being as least as necessarily as it has to be a body, yet its being is always contingent. Metaphysics is a study of being and its necessary and contingent causes.

- j. Parmenides of Elea (5<sup>th</sup> B.D.) was probably the first person to study being as being in his studies of the cosmos from the standpoint of its being. He is the one who introduced the problem of something being and becoming where being was opposed to becoming. He noted the universal unity and stable subsistence in all things in contrast to becoming. This then took on implications with Plato's forms and Aristotle's sensible things.
- k. The Bible provides the basis for metaphysics, Rom. 1:18-21; Psa. 19:1-4.
- l. Anyone who seriously takes on any refutation of metaphysics soon finds himself buried under metaphysical principles of his own, principles that he has to adopt in order to come to grips with his subject.

- m. The philosophical conception of God reached by metaphysical demonstration coincides unmistakably with the Christian conception of God as the Supreme Being. Natural theology runs into Esse.
- 1) Esse is the subsistent being, the highest of all beings, for everything else is only a secondary instance of being.
  - 2) As pure act in an existential sense, Esse includes all perfections in the highest degree.
  - 3) Esse exercises supreme control over all other things.
  - 4) In Esse men live and move and have their being.
  - 5) Lacking all limitation, both by matter and by essence, Esse is the object of adoration.
  - 6) Esse is unique in every way, leaving room for no other supreme being.
  - 7) Esse is identical with the one God of the Bible, insofar as Being.

15. Esse, or Being as such is not a real predicate; that is, it is not a concept of something which could be added to the concept of a thing. It is merely the positing of a thing, or certain determinations, as existing in themselves. Logically, it is merely the copula of a judgment. Otherwise stated, the real contains no more than the merely possible.

16. We can only *accurately* grasp Esse/Being in the 2<sup>nd</sup> act of the mind. No proper concept of God can be formed in the 1<sup>st</sup> act of the mind. In the first act of the mind the “concept” is vague. Only in the 2<sup>nd</sup> 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.

17. 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.
  
18. 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. An essence cannot provide for its own existence. Some operative distinction between a thing and its being is necessary.

19. 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.

20. 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.
21. 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: <sup>49</sup> '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? <sup>50</sup> '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; <sup>25</sup> neither is He served by human hands, as though He needed anything, since He Himself gives to all life and breath and all things; <sup>26</sup> 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,

22. 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."

23. 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.
- 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!

24. 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.
25. 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.

26. 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.

## 27. The "I AM" in the Old Testament.

- Isaiah 43:11-13 "I, even I, am the LORD; And there is no savior besides Me. <sup>12</sup> "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. <sup>13</sup> "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.

28. 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.
29. 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.

30. 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*?"  
<sup>62</sup> 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." <sup>63</sup> And tearing his clothes, the high priest said, "What further need do we have of witnesses?"
31. 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. <sup>24</sup> "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. <sup>7</sup> 'But in vain do they worship Me, Teaching as doctrines the precepts of men.' <sup>8</sup> "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! <sup>8</sup> Concerning this I entreated the Lord three times that it might depart from me. <sup>9</sup> 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. <sup>10</sup> 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.