

# 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

Broad and deep understanding of BD/SL

- The nature and importance of maturity.
- τέλειος (teleios): fully develop, move into adulthood, complete, reach full growth
  - Note the areas of doctrine required for maturity
  - A person is not mature simply because they can handle problems, know doctrinal vocab., or is not afraid of death.

- Logos Philosophy
- Logic (32)
  - Truth (7)
  - Metaphysics

How can any believe make it to maturity with faulty foundation?

**Ephesians 3:20** Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us

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 – Level 3- Metaphysician

- High abstract thinking with enormous capacity for synthesis of BD.
- Profound understanding and love of God with the mind, OEC, PLG.
- Complete worldview that he can defend.

## Adolescent – Level 2- Systematic theologian

- Synthesizes truth

## Babe – Level 1 = basic apprehension, disconnected Bible verses

- Baby believer
- Basic conceptualization.
- Limited to basic apprehension.
- Unable to defend concepts because lack of synthesis of truths
- Limited to Bible verses

There are three levels of mental development and maturity—all are aided through BD and the supernatural ministry of the Holy Spirit (spiritual IQ).

## Metaphysics



Highest order of grasping God (Exodus 3:14-15) & the SL (Eph. 3:14-20)



### Mature believer:

Highest capacity for abstract Truth and loving God with all of the heart, soul, and mind.

Highest Order abstract thinking—: astounding capacity to put the verities of the Word of God in a relational manner and demonstrate certain knowledge—the metaphysician.



More advanced grasp of God & SL



**Adolescent believer:** systematic theologian, 2& 3<sup>rd</sup> acts of mind, informed knowledge, organized truth, reflective, organized view of BD.

Systematic Knowledge/theology



Basic ideas of God & SL



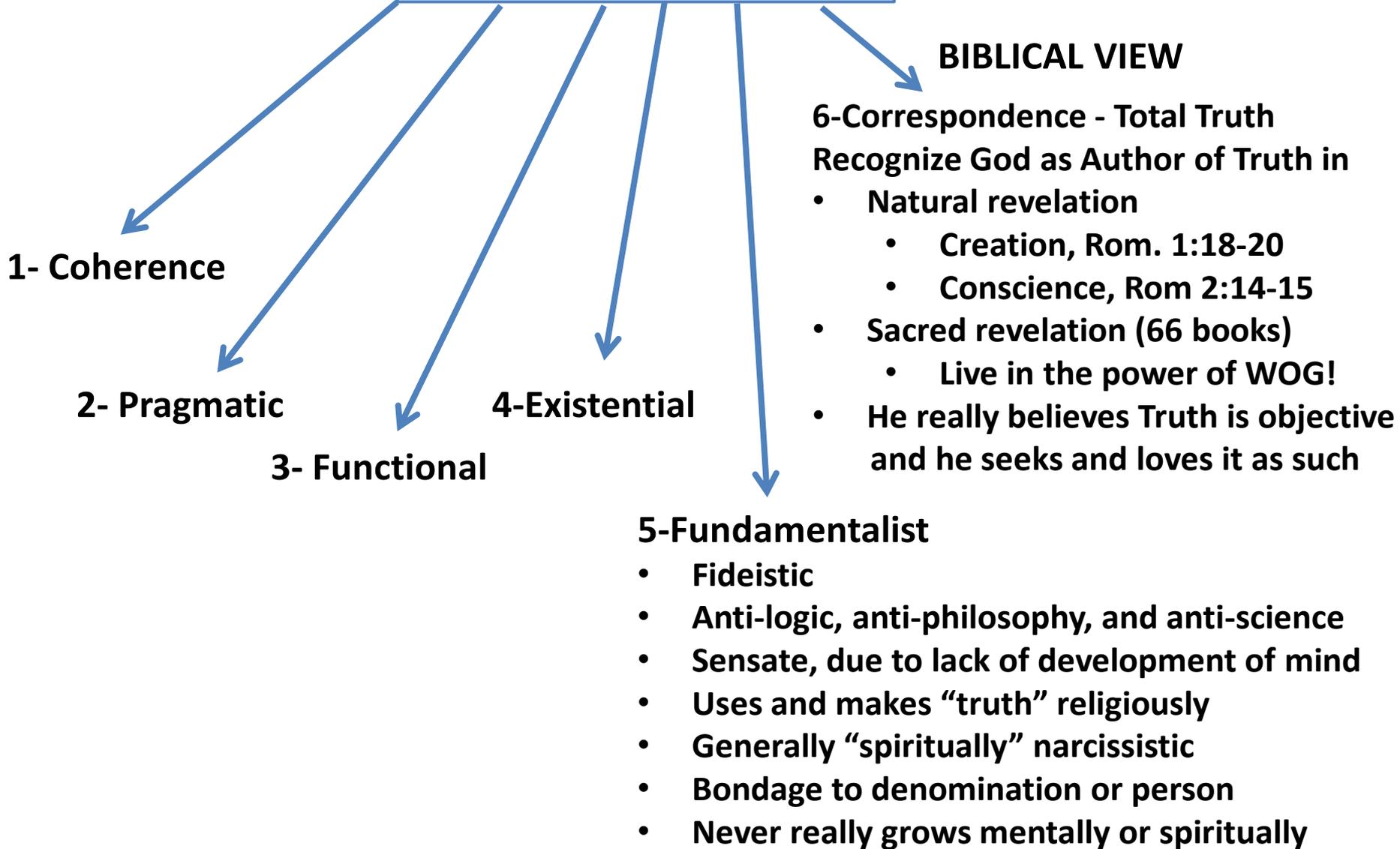
**Baby believer:** mainly limited to 1<sup>st</sup> act of mind; everything from random details of life to baby concepts of God, characterized by a lot of disjointed fragmented knowledge, interested in Truth experientially, unable to defend Truth, superficial view of God, sensate, victimized by KD.

Apprehensive Knowledge – 1<sup>st</sup> act of mind Bible concepts



# Truth (7)

## 6 Views of Truth



# Truth (7)

## Common Postmodern Slogans Used Against Christians

**“TO BE GOOD/MORAL, WE DON'T NEED GOD”**

Responses:

- ✓ Is this true: What does Romans 2:14-15 teach?
- ✓ A distinction needs to be made between knowledge of ethical values (epistemology) and basics for ethics (ontology)
- ✓ What kind of universe makes the best sense out of moral intuitions, sense of guilt, and belief in the intrinsic value of persons—naturalism or theism?

# Truth (7)

## Common Postmodern Slogans Used Against Christians

**“Your Christianity is okay for you and brings you satisfaction, and that’s fine. But what about other religions and holy books? You’re not going to tell me that they wrong and you’re right, are you?”**

**Responses:**

- ✓ To say that all religions are the same is absurd. Human problem in Buddhism is desire, in Hinduism it is ignorance, in Christianity it is sin and rebellion against a righteous God.
- ✓ We do not say that other religions are wholly false. Truth is truth whether from the mouth of God or Balaam.
- ✓ Why are religious pluralists so dogmatic and exclusivistic?

Resurrection Special #66: A Walkthrough from  
the Lord's Supper to the Tomb: "Who is" and His attributes

**Matthew 26:36-56**

**Garden of Gethsemane**

1. Pride in Gethsemane.
2. Prayer and Christ.  
- Kenosis  
\* 'Ehyeh, Ex 3:14
3. The love of God – U

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 – “Who is” and His Attributes

## **Exodus 3:14**

1. “Who is” (‘Ehyeh) is the name that most aptly designates God.
2. Since names are imposed on things to designate their very essence or nature, and since the divine essence is its act of existing, it is clear that the name “Who is” most aptly designates God.
3. “Who is” is the most apt name for God because it signifies no form, but only act, the act of existing.

# Exodus 3:14-15 – “Who is” and His Attributes

## Exodus 3:14-15

4. “Who is” is the most apt name for God because it designates God as in no way limited or determined. All other names, such as wisdom and love imply some composition or determination. This is not true of ‘Ehyeh.
5. “Who is” is the most apt name for God because it implies existence in the present.
6. Other names of God are external and metaphorical descriptions, e.g., “an angry fire,” because of the severity of His punishments. There are also anthropathism and anthropomorphisms that do not describe His true nature.

# Exodus 3:14-15 – “Who is” and His Attributes

## Exodus 3:14-15

7. God is Being, He is His own act of existing, and creatures are the beings they are because they *have* their acts of existing. (Between creatures and God there is some proportionality, because just as the creature is the being it is because of its relation to its act of existing, so God is the Being he is because of His identity with his act of existing.)
8. Being or reality is the science of metaphysics. While God is Ultimate Reality, He is not the direct subject of metaphysics. Metaphysics starts with sensible things. It is a science of things—the science of being as such.

# Exodus 3:14-15 – “Who is” and His Attributes

## Exodus 3:14-15

9. In metaphysics there are 4 causes: material, formal, efficient, and final.
10. Metaphysics and Parmenides’ (c. 515-450 BC) challenge: He held that change was impossible. For a being could change only if caused to do so by something other than it. But the only thing other than being is non-being, and non-being, since it is just nothing, cannot cause anything.
11. This resulted in the development of the need to make distinction between act and potency which is at heart of the science of metaphysics.

# Exodus 3:14-15 – “Who is” and His Attributes

## Exodus 3:14-15

12. Illustration of act and potency with a red rubber ball.
  - a. Its being includes: solid, round, red, and bouncy.
  - b. Its non-being includes: dog, cat, mouse, computer.
  - c. Its potentialities: blue, soft, gooey.
  - d. If a ball is to become soft and gooey, it can't be the actual gooeyness itself that causes this, since gooeyness does not yet exist.

- e. For Parmenides it never became gooey because gooeyness did not exist in the ball.
- f. The only solution is the development of potential.
- g. All change that takes place is just the realization of some potency—potency that is always rooted in the thing's nature. The ball does not have in it the potential to be a dog, cat, or a computer.

# Exodus 3:14-15 – “Who is” and His Attributes

## Exodus 3:14-15

- h. To get the ball to go from bouncy to gooey requires some external influence (such as heat) that actualizes the potency to act—hence, the problem of change is solved.
- i. All change is simply the realization of some potentiality.
- j. Potential gooeyness cannot actualize itself; only something else that is already actual (like heat) could do the job. Why does it only become gooey when it is heated? If potential could actualize itself then it could become gooey without any external energy.

# Exodus 3:14-15 – “Who is” and His Attributes

## Exodus 3:14-15

- k. Absolutely speaking, act is prior to potency. A potential is always a potential for a certain kind of actuality. Potency cannot exist on its own, but only in combination with the act. There is no potential gooeyness apart from the actual rubber ball.
- l. It is incoherent to speak of something as both existing and being purely potential, with no actuality whatsoever.
- m. But it is not incoherent to speak of something as being purely actual, with no potentiality at all—e.g., God as Pure Act.

# Exodus 3:14-15 – “Who is” and His Attributes

## Exodus 3:14-15

- n. The distinction between act and potency forms the basis of the science of metaphysics, and the repercussions of this extends well beyond general metaphysics.
- o. Whatever is, is either pure act, or of necessity it is composed of potency and act as primary and intrinsic principles.

# Exodus 3:14-15 – “Who is” and His Attributes

## **Exodus 3:14-15**

13. The implications of God being Pure Act cannot be overstated. This is true not only in regard to repercussions in regard to His attributes, but to creation with all of its fulness and beauty, providence, goodness, and the nature of privation/evil.

14. There are at least 35 attributes of “Who is” (‘Ehyeh)—to be fully developed in theology proper at a later time.

- a. 20 ontological attributes : pure actuality, simplicity, necessity, immutability, eternality, impassibility, infinity, immateriality, immensity, omnipotence, omnipresence, omniscience, wisdom, light, majesty, beauty, life, immortality, unity, and triunity.
- b. 9 relational attributes as they relate to His creatures: sovereignty, transcendence, immanence, omnipresence, ineffability, mercy, love, faithfulness, righteousness.
- c. 6 moral attributes: holiness, righteousness, perfection, truthfulness, goodness, love.

15. 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 (כִּי־הוָה) our God whenever we call on Him?

- Our nation, our president (I recommend the reading of *Dreams of My Father* by Obama, and *The Roots of Obama's Rage*, D'souza)

**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."

16. Consider David's *prayerful* orientation to the God's omniscience, omnipresence, and omnipotence, Psalm 139.
- ✓ Verse 1. Note David's orientation to Yahweh (Pure Act, Esse), verse 1.
  - ✓ Verse 1. One of the most comforting and blessed things in life—if one is oriented to grace—is that God knows us *personally*. The God to whom we belong has perfect knowledge of us. He knows our souls, struggles, and everything about us. He has searched down to the very core of our beings. He truly knows us better than we know ourselves.
  - ✓ Verses 2-5. God knows all of the details of our lives, 139:2-5.
  - ✓ Verse 6. Comprehension of God's Pure Act of knowing us elicits admiration, love, and worship of God, 139:6.

- ✓ God's omniscience is connected to His omnipresence. His omnipresence means that God is in and yet beyond all creation. He not only knows all, but is present in all. He is the Activator of all existing things.
- ✓ 7-12. God will always be near us—now and throughout all of eternity.
- ✓ 13-16, Yahweh's omniscience and omnipresence is directly related to His predesigned plan for your life, 139:13-18. His design of you actually goes back to eternity past. He has made us, not we ourselves. All of this is by divine operation. What a miracle!

- ✓ 17-18. Note David's capacity to worship by contemplating Yahweh, Pure Act. This is correct application.
- ✓ Note the love of God in the "vast thoughts." Note how "precious/yaqar" (יָקָר) the thoughts of God are for the believer oriented to the attributes of God. Now here is an existential blessing that is actually based on reality—correspondence truth.
- ✓ 19-22. David now turns to the trouble he is in and the evil around Him. David did not want anything to do with those who hated God.

## **Excursus: The providence of God ('Ehyeh) and the problem of freewill and evil**

1. God in His providence always loves and desires the good. Love is an act of the will in which good is desired for others. God's love is one with His essence.
2. God's providence does not contradict or destroy the freewill in man.
3. God created the freewill of man. It is useless to talk about a freewill that is not free.
4. Man's freewill is part of God's perfection. God gives man freewill and will not renege on this gift even if it used against Him.

5. Dualism must be rejection. No evil is outside of the control of God.
6. God executes His providence *even* through the evil other creatures.
7. What is evil?
  - a. Basic idea behind evil is privation.
  - b. Physical evil is a privation of some physical good.
  - c. Moral evil—sin, an act of man's freewill that lacks the proper order to its end. Thus, for example, lying in such a disordered act, since the end of communicable speech is the manifestation of truth.
  - d. Spiritual evil—any act that is done apart from God.

8. God, in His providence, *allows* the privation of a lesser good (evil) to achieve the presence of a great good (Gen 50:20).
9. God in no way causes moral evil or sin because He always prefers the presence of the divine good.
10. However, God will allow the cruelty of the persecutor, which results in the heroism of the martyrs. Notice, God in no way causes this evil, but only *tolerates* it.

11. The whole cause of moral evil and sin is within man's free will, with which God will not interfere—for then man would not be free—would not be man.
12. Moreover, God would not tolerate evil, unless He were able to “draw from it” greater good.
13. This greater good is not the reason (final cause) God tolerates evil (for evil has no final cause), but merely the occasion of His tolerating it.

14. The providence of God is the actual direction of things to their ends both mediately (through creatures) and immediately.
15. All things in one way or another manifest God, even those in Hell manifest God, that is His justice.
16. Again, God gave freewill, which brought out evil (privation). Yet God administers the world in a perfect way.
17. God is the best Being possible and even though this is a less than best world, He is working in the best possible way to achieve the best world He can achieve.

Psalm 139: 23-24. Note David's confidence in God's omniscience as well as his own integrity and loyalty to God. This would result in a prolonged blessed life as he followed the Lord.

- All believers who come to understand the attributes of God discussed in this psalm find them a great source of comfort—as well as a great prompting to live for God.

## More on the Attributes of God and the Believer

1. Consider Jesus' own admonitions regarding the failure to trust in the omniscience, omnipotence, and providence of God—based on personal relationship with God *and* observance of God's present activity in the observable world, Matt. 6:25-34

2. The believer is repeatedly urged to trust God in every walk of life on the ground of God's attributes.

- ✓ **Isaiah 45:11-13.**
- ✓ **Jeremiah 32:16-44.**
- ✓ **Acts 4:24-29.**

3. Because God is Pure Act, He is perfect pure love. The perfections of all of His attributes necessitates that He is perfect love.
  - a. 2 Corinthians 13:11 *Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the **God of love and peace shall be with you.***
  - b. 1 John 4:8 *The one who does not love does not know God, for **God is love.***

- c. It is God's Pure Act to love. He is eternally moved to love and communicate Himself to the objects of His love.
- d. God's love is not restricted to believers, John 3:16; Mat 5:45.
- e. God's love is not an emotional impulse, but a rational and voluntary affection that is inseparable from holiness and righteousness.
- f. The assurance of God's love is a source of comfort to the believer, Romans 8:35-39.

4. Because God is Pure Act, He is also Pure grace.

- a. Ephesians 1:6 *to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.*
- b. Ephesians 2:7 *in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.*
- c. It is God's Esse to communicate His grace. He is moved in grace by His very Being.
- d. God's grace is manifested toward unbelievers and believers (Rom. 2:4; 2 Pet. 3:9).
- e. Those who accept His grace have access to the greater surpassing riches of His Grace, Eph. 2:7.

## 5. Because God is Pure Act, He is Ultimate Reality—Truth!

- ✓ God's knowledge, declarations, and representations eternally conform to reality—correspondence view of Truth.
- ✓ God is the source of all truth. The truth of God is the foundation of all knowledge.
- ✓ *1 John 5:20 And we know that the Son of God has come, and has given us understanding, in order that we might know Him who is true, and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.*
- ✓ God's revelation of Himself in nature, consciousness, and Scripture are true and trustworthy, Psa. 31:5.

- ✓ **Psalm 31:5** Into Thy hand I commit my spirit; Thou hast ransomed me, O LORD, God of truth.
  
- ✓ Because God is Truth, He is faithful to His Word, and to his people. This is an abiding source of encouragement.
  - **1 Corinthians 1:9** God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

- **1 Corinthians 10:13** No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.
- **1 Thessalonians 5:24** Faithful is He who calls you, and He also will bring it to pass.
- **2 Thessalonians 3:3** But the Lord is faithful, and He will strengthen and protect you from the evil *one*.

6. Because God is Pure Act, He is incomprehensible; yet, any grasp and greater understanding of His true Being leads to admiration, adoration, worship, and glorification of Him for who and what He is. To grow mentally and spiritually is to move to a totally new dimension of life—spiritual and temporal.

**Romans 11:33** Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

**Romans 11:36** For from Him and through Him and to Him are all things. To Him *be* the glory forever. Amen.

## 7. There is no other God like 'Ehyeh:

- Isaiah 43:13 <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.

8. 'Ehyeh is none other than the "I AM" of the New Testament, the incarnated in Lord 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.
9. Jesus Christ unmistakably identifies Himself with 'Ehyeh, Pure Actuality
  - a. 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.
  - b. Also see Mark 14:61-63 and John 8:23-25.

## **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.