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17 Visual aid ideas

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Make sure to delineate in the opening (if retaining the opening) paragraph where addressing: just, perfect, and One being existing in three persons, all One, unified in characteristics/attributes (or at least that those are addressed).

I refer to God as being Truth, Good, and other things. These things are not God.

They are some of His attributes. God is truth.

Truth is not God: truth is one of God's attributes.

KEY (of Contents):

ALL CAPS = section or first part of section (braces include attributes mentioned)

Some Initial Caps = subsection (braces include attributes mentioned)

Contents:

ORIGINS (*God is personal, good, creator, truth, just, and God has made himself freely available to everyone*)

THE TRINITY, SIN, ANGELS, AND DOMINION (*God the Father is omnipresent, everlasting, life, nonmaterial, infinite in goodness and power and his other attributes, and transcends the finite space-matter-time continuum that he created*)

Angels and Demons

Creation and Salvation (*God is one being (the Father, Son, and Holy Spirit), everlasting love, all-powerful, all-knowing truth, was non-material prior to creating the universe, and offers us salvation through the Son who became a man though remaining God*)

SIN AND SATAN AND JUDGMENT (*God, being just, dealt justly with sin and with people who had sinned*)

CHRST, UNITY WITH THE FATHER, LOVE, SACRIFICE, REDEMPTION: (*goodness, justice, love*)

Christ being able, and Christ being “the propitiation for... the sins of the whole world” - 1 John 2:2 (*Christ, being infinite, perfect God, and having become man as well, was able to take our punishment*)

TRINITY, TIME, SALVATION, AND TIMING OF CRUCIFIXTION (*Trinity*)

THREE PERSONS

God Is an Omnipresent Spirit(*from everlasting, non-material until Christ became a man while remaining God*)

Yielding (*yielding, gentleness*)

Faithful, Peace, Joy, and His Pain and Ours

The Holy Spirit

CHRIST IN YOU

GREATER IS HE WHO IS IN YOU, THAN HE WHO IS IN THE WORLD

GOD'S CHOICES (*truth, goodness, personal, justice, humility*)

ABSOLUTE TRUTH

RELIGION, PERCEPTION, AND PROVISION

REVELATION

Multiple causes of truth?

CONCLUSION

STILL TO SYNC – TO MESH OR DELETE

Spell-it-outs-for-video-frames

revise

attribute or title or relationship or other truth concerning God

attribute whose connection has not yet being explicitly connected with previously-mentioned attributes

results of attributes

connections are underlined in probably arbitrary colors

Hypothetically,

Somewhat matching section. May need editing or to be meshed with surroundings. Some things might need to be deleted or moved to storage (from college essays, etc.).

ORIGINS:

A **personal** and **good being**, God **created** good beings and allowed them the ability to choose to do bad, evil, and wrong: persons themselves, with the ability to choose God or rebellion. God perceives things as good or evil depending on their alignment with his values. God being **truth**, he has the accurate perception of what is good and what is evil, and he is the **good** in accordance with which he chooses. God's being **truth** and **good** and **personal** also involves his being **love** and **perfect** and **just**. God's being the good creator involves his **deserving obedience** from his creatures, which includes just (righteous) behavior (behavior in accordance with goodness). Connections with omniscience and omnipotence will be addressed later. God's being **personal, good, love, just** and deserving obedience involve his being **gracious, merciful, and self-sacrificial** – loving his creatures and knowing how they will respond to him in various situations, he extends every opportunity that would glorify himself. Refraining from giving a person what they deserve illustrates his **mercy**. Giving a person something they don't deserve illustrates his **graciousness, his grace**. Because God is just, even giving mercy has required his **self-sacrifice**.

Being **good**, what glorifies God will benefit everyone who comes under his protection, even if they only enter into the benefits of relationship with God right before the end of their life on this earth, because relationship with everlasting God more than outweighs even the misery of one hundred years apart from enjoying **life** in him who is **love**, and more.

Although God creates calamity (Isaiah 45:7, situational evil – the omnipotent allowing anything cannot be less than at least indirect creating), he does so as part of his plan, which is the **good and perfect** plan because God is **good and perfect**. God works all things for his glory,

accentuating his goodness – all he does is good, and over time more and more of his infinite goodness is shown to his creatures. Those who trust Christ benefit from every suffering through each part of God’s plan that they encounter, because God loves them and also because they benefit from being in God as he works things for his glory. I suppose that glory is God’s goodness returning to himself. Perhaps his attributes, inseparable from himself, might be visualized as electricity, which must find an outlet, and can only return to the source. God would never sin (create moral evil).

Evil is neither a thing created, nor an everlasting thing, but a lack of goodness, **goodness** being **everlasting** as one of God’s attributes (Sarfati 197).

Evil is choosing against God, choosing contrary to who God is. **Evil actions (internal and/or external) are sin**, lacking in goodness and truth, and not in accordance with justness, opposed to these attributes of God and all the others (as His attributes are inextricable aspects of His person). Self-delusion is always involved in sin, as we would not do a wrong thing unless we considered it to be better for us.

Sin is sin partly because God has made himself freely available to everyone, so there is no excuse for acting as if one lacked truth and/or goodness with which to obey God.

The result of sin is death. Spiritual death has occurred in every human (Rom. 5:12; 1 Cor. 15:22). God allowed humans extended thousands of years to turn back to Him, to turn away from sin (to repent), by allowing eventual physical death as well, rather than allowing Adam and Eve and their children to exist forever without the ability to have their new sin nature removed, blocked forever from fellowship with God.

Sin and death are enemies of God (and because God has our best interests at heart, they are also enemies **of humans**).

Death and sin

Wars are won or lost through confrontation. Christ confronted these enemies in the most direct, and only viable, way. It was through being made sin and dying that Christ defeated the enemies of hate and death and cruelty (St. John, 147) and sin. Although our finiteness limits our ability to perceive reality, to understand God who made space-matter-time, let’s consider another analogy. Viruses can kill people, but then those viruses die. Christ was made sin, and sin was destroyed when Christ died (Wilder-Smith, 99). Yet another analogy is seen in the way light can vaporize things. Sin and death could not be definitive as the fate of the human race when everlasting God was made sin and died. When Christ, made a man while remaining God, was ‘in the same place,’ sin did not have room to rule people apart from their restored ability to choose to live in Christ in goodness and the other facets of obedience. Death did not have room to be humanity’s inescapable end.

Because God created the universe in accordance with absolute truth, He does not condone the use of evil intended by the doer to obtain ‘good’ results. God does work all things for good to those who love Him, including the evil He is temporarily allowing while giving people more time to turn to Him.

Destroying sin will involve destroying those who cling to it (The Lamb Wins), as God has desired persons able to choose relationship, rather than robots, and will not violate their volitional choice.

Reading page 218 of Joni Tada's *The God I Love*, I realized that **if God had shut Satan up** in hell immediately, Eve and Adam would have sinned more directly, and Judas would have sinned more directly. Satan wouldn't have entered into Judas. Everyone would have sinned more flagrantly. So allowing demons to hang around lying is allowed for now by God partly through his **mercy**.

Only a **personal** being (with the ability to have interpersonal relationships with other personal beings) would create beings that had a choice whether or not to lie. God being a **person** wanting a relationship with those he made in his image (persons able to choose) is consistent with what we know about ourselves: we can choose whether or not to be in personal relationships. **Hypothetically**, if **truth** had been impersonal, other beings would either not have been created, or would have been essentially choiceless "robots" who always "did good" in accordance with their **creator's** standard.

God wants to use people to tell his word partly because he's **personal** and made people personal in his image.

THE TRINITY, SIN, ANGELS, AND DOMINION:

God the Father is **omnipresent, everlasting, nonmaterial**, and **infinite (in goodness and power and His other attributes)**. God transcends the finite space-matter-time continuum that he created (Karon). God is **infinite** and **life**: in rebelling against him, humans deserved infinite death (Lisle, Archived.) Humans brought death into the universe. Humanity, apart from Eve, was housed in Adam, and so when Eve and Adam sinned, all humanity died spiritually (1 Corinthians 15:22).

Angels and Demons

Satan, formally an angel, was the first creature to sin, but God didn't give dominion to angels, and they will not have dominion over the new heavens and earth (Heb 2:5). God created angels as ministering servants (Heb 1:14, Heb 1:7) capable of loving and obeying God (Wilder-Smith 71).

Not one person of the Godhead died or suffered in behalf of the angels (Heb 1:5). Worship and service require choice, so angels are persons, but without Biblical mention of their having been made in the image of God, I don't think they are. **Hypothetically**, I think Christ would have died for another race, if God had made angels in His image. God's immediate confirmation of angels in their choices is in accordance with two aspects of angels' inability to have children: all angels were already in their mature state (unlike humans, most of whom reach a state of accountability when they must receive Jesus as Savior if they will be saved); and angels weren't created in familial relationships, which being an aspect of God, I would suppose is an aspect of being made in His image. Some people do not have children, and some do not marry, but we were all born through our parents.

The angels were confirmed immediately in their choice, either continuing to serve God, or sinning against God, and being earmarked for the **everlasting fire specially prepared for them** (Matt 25:41) where they won't have to deal with God's presence, but will find His absence agony.

God desires all humans to be saved (1 Tim 2:4), though He does not force them, and some humans will go to the everlasting fire after refusing God's free gift of salvation, and the confirmation of that choice (Matt 25:41). God is allowing some evil for a time in order to give more opportunity for people to love Him and be saved from forever being in the everlasting fire into which death shall be thrown (Revelation 20:14-15).

(These are necessarily connected with God being truth, good, love, and creator; and this God is the only logical explanation for creation and suffering, as an evil being could not create anything, only being able to exist as a created being lacking goodness, evil not being an absolute characteristic to be had, but only a lack.)

God had made the cosmos "for signs, and seasons, and days, and years" and as lights in heaven, to give light on earth (Gen 1:14-15) – the benefit for the humans God loves, and more ultimately for God. Humans have witness of God through the histories we have kept using these daily, seasonal, and yearly records. We see that there is not only no non-supernatural way that the cosmos could form (GenesisWeek.com has some videos regarding especially evidence from physical and biological sciences – this paper focuses on one aspect of the philosophical). Of the astronomical evidence, I find especially interesting that the impossibility is multiplied (beyond the mathematical probability of chemical macroevolution, left-handed amino acids conglomerating into a living cell being only the first improbable probability) by the fact of stellar bodies being visible in certain unlikely states, numbers, and formations (looking 'young' yet being 'too far away' to be young), earth appearing to be surrounded by layers of concentric galaxies (ideal for our keeping track of time, but making Earth seem rather unusually placed for a random uncaused accident in a 'universe of no ultimate purpose,' or for a theistic worldview assuming that galaxy distribution 'should' be more homogenous than it is), the low number of third generation supernovas (shouldn't we have more, to confirm our supposition of an old universe?!), etc.

God had given humans dominion over the earth (Gen 1:28, Blueletterbible – perhaps the Hebrew adjective 'chay,' which can also mean 'flowing' and 'reviving' as well as 'green' and 'lively,' might infer atoms as well as plants and animals). It was because of human sin that earth was cursed for their sake (Gen 3:17). The pain and brokenness and suffering in the earth remind us that all is not as it should be, that we have sinned, that we need a Redeemer, and that God is still giving us more time to turn away from sin to knowing and loving Him.

Creation and Salvation

God has defined fatherhood and sonship, these relationship positions not being contingent on physical bodies, but originally aspects of God, and then also relational aspects of many of God's creatures. None of creation exceeds the Creator in any of his characteristics.

God is the **Father, Son,** and **Holy Spirit,** and has forever been **love,** which requires three persons. From the human perspective, which will be further examined, we see selfless (sacrificial) love only between at least two people, and those two then existing through the Creator who also made them.

God **had no body prior to creating the universe.** The space-mass-time continuum could not have been created by an entity that already had a physical body, or by a group of entities at least one of whom already had a physical body, because physical bodies cannot exist without the space-mass-time continuum.

Christ the Son, through becoming a **man** as well as **God,** was able to pay the infinite death debt we would have continued paying forever (Lisle, Archived), enabling restoration of willing humans to fellowship with God. Having created the space-time-matter continuum, and us in it, God has allowed generations of evil-doers an opportunity to choose him. Being **all-powerful, all-knowing truth,** God has been able to create and sustain the universe.

God is **omniscient (knows everything)** and has complete knowledge and awareness of what is good and what is evil.

“Absolute truth” **without** total omniscience would be insufficient for creating or maintaining the universe.

The universe and created beings could not exist if the Creator lost any ability or power, because any decrease in power would impair God’s ability to maintain creation in accordance with truth, without which the universe and created beings could not exist.

God is **omnipotent (all-powerful).** God has complete power over his creation.

No one who is not omnipotent has enough power to create and sustain the space-mass-time continuum, let alone create and sustain other living beings whose lives require so many precise complex mechanisms and environmental factors.

God knows everything, and his knowing everything (omniscience) is inextricably connected with his being absolute truth.

By definition having non-identical attributes, multiple separate beings could never have the attributes of God. Anything less than unchanging, truth, all-powerful, all-knowing, creator could not have any one of these attributes fully, and any persons sharing such attributes must necessarily be unified. God is **one being, though Father, Son, and Holy Spirit.**

Some think omnipotence is impossible, assuming that omnipotence would have to involve God being able to do things against his nature. “This argument is based on denying God's goodness, which the evidence for him **presupposes.**

“If God did commit suicide (which this argument, one would have to agree, would help tip him over the edge), he could not maintain the universe. So, in spite of the flaws in the universe, it is being sustained; which has to argue for God's goodness in spite of its flaws, as opposed to the lack of God's goodness because of its flaws” (Ledbetter, Explanations, 73).

In addition, consider how any hypotheticals we consider are limited in that God, being good, has no motivation to go against his nature. Questions of ability have no relevance to omnipotence;

‘will’ in conjunction with attributes inextricable with omnipotence allows ‘limitations,’ or rather ‘choices,’ in God’s decisions and actions.

SIN AND SATAN AND JUDGMENT:

God, being just and good and, as Creator, holy and the only being worthy of worship, deals justly with humans, and with the angels who had sinned.

Judgment on Satan depended on Christ succeeding in paying humanity's debt - making salvation available as a free gift to all mankind, which those who chose would then receive. Christians will judge angels (1 Cor 6:3), and which but the fallen angels, demons and the devil, to be condemned? God originally gave mankind dominion over the other creatures on earth (Gen 1:26-28), but mankind became slaves to sin (Rom 6:17, Rom 3:23, Rom 5:12), which isn't even a created being, but an attitude against the very Creator who loves those he created in his image.

Mankind became slaves to sin through believing and acting in accordance with Satan's lie (Gen 3). People can be freed from sin in one way: by receiving Christ as Savior (Rom 3:22-26; John 14:6).

Anselm believed that redemption restored people to their original place in the created order, and saw God's nature consistent with and necessarily involving redemption in accomplishing his purpose. Humans could not deal with the sin of humanity, but God was able to - consistent both with his mercy and with his righteousness. Having become a man, his meeting the obligation himself was not inappropriate to his will (McGrath). God did not leave himself with an unmet obligation – no human ever being able to finish paying, and now, the obligation has been met even for those who choose to not benefit from it – the debt is not unpaid. After receiving redemption through entrusting one's life to Jesus Christ Lord and Savior, although we don't always enjoy all the benefits through appropriating the truth of who we now are in Christ, who we now are doesn't change: we have been crucified and are risen with Christ, with the fruit of his life always desirable, and always available through our allowing it – love and patience and joy and his other “primarily relational” attributes, none of which we could muster
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on our own although sometimes behaving as though we had some, or appearing (to other humans, who also deal with their own sin nature and limited knowledge) to have some, at least during easy and good “low-trial” circumstances (Gal 2:20, 5:22-24); and we are dead to sin and are alive to God (Rom 6:11-13)!

CHRIST, UNITY WITH THE FATHER, LOVE, SACRIFICE, REDEMPTION:

Christ's remaining God was involved in fulfilling the Father's will (and as they are one, Christ's own will, too). Hypothetically, the love would have been severed if Christ had failed.

Hypothetically, a universe could not have initially existed if its Creator would not always maintain everlasting truth and faithful love as absolutes – the everlasting being connected with truth and the ability to apply it. If, hypothetically, the universe had continued, the goodness and justice, inextricable with the love, would still have needed to continue. If, hypothetically, sin had not been dealt with according to God's will, (redemption offered humans, through the blood and

sacrifice of Christ, and sin only still allowed as part of God mercifully giving people more time to repent), then the universe would have ceased to exist in the absence of God's ability to sustain it. The universe requires the Father's and Son's fellowship and unity in the Godhead to continue.

Christ being able, and Christ being “the propitiation for... the sins of the whole world” (1 John 2:2)

Christ, being **infinite, perfect God**, and having become **man** as well, was able to take our punishment, which would otherwise have never ended. If, **hypothetically**, Christ had taken only the infinite, never-payable punishment of some rather than of all (which would have been redundant, as the payment would require the sacrifice of perfect infinite God-in-man, even to redeem some), then the others would not have had executable free will, but only theoretical choice. That would contradict the volitional choice discussed in the Bible, in addition to the hints (such as 1 Tim. 2:4) that, taken with such an assumption of “payment just for the elect,” would seem to indicate that God wants everyone to be saved, yet did not make provision for all.

TRINITY, TIME, SALVATION, AND TIMING OF CRUCIFIXION

God is a **trinity**, and has created three aspects of the universe, and three aspects each of space, matter, and time (all three threesomes inextricable). **Hypothetically**, if God had been only two persons, or one hypothetically loving (having love as an attribute), the universe would be different – it seems unlikely that creatures could perceive, in anything like the sense we know it, without past and future as well as present, without space as well as time and matter, without three-dimensional space, etc.

Past, present, and future are a threesome of time. God transcends the time He created. As an aspect of God having relationship with humans who live in time, salvation is something past, present, and future for us.

Romans 8:29-30 refers to these three aspects: God foreknowing and predestinating (“before the foundation of the world” – Ephesians 1:4), calling (from conception maybe?), justifying (maybe upon responding obediently to the call), and glorifying (fully in heaven, where God will have confirmed believers in their choice of being with him, and never again allow sin in between their fellowship with him and each other). Existing within the time God created, we view these aspects from before time to future. God knew all He would do, prior to having created time. Philippians 2:12-13 also addresses the present aspect, with an encouragement to allow God to keep working out one’s salvation through one’s obedience and striving to please God, him working even the desire in a person to please him, but not violating a person’s ability to choose whether or not to do so. Concerning the future aspect of salvation, Romans 5:9 also gives a strong indication.

For the present, we need to “work out our own salvation” relying on God to do so (Phil 2:12-13), and be encouraged knowing that there are various levels of potential reward in salvation, connected with obedience, not just the “barely” level (1 Cor. 3:12-15), sometimes directly connected with the hardness of obeying (2 Cor. 4:16-18) – I would guess even areas that are hard for some, but pleasant for others.

As a person and transcending time, God couldn’t not choose. Why didn’t he choose more than a relative remnant for his multitude? Why not choose a woman to bear Christ during Nimrod's time (besides the possibility that Mary might have been the only woman whose heart-decisions

would be fit for the mother of Christ)? People who die fairly young are saved; at some point most adults reach an age of accountability. If most people were still in their paternal ancestors at such a hypothetical point, wouldn't all of them, at least, be saved? I think God's choosing to wait, to allow sin so long, has to do with him not only initially wanting real relationship as a response of people's consent to love him back, but in valuing individuals making those choices of acceptance or rejection.

And people have always had salvation extended to them, as Christ being everlasting was able to do that, but what we've seen in the last 3,000 years is that a higher percentage of people who've heard the good news claim that Christ is their Lord and Savior, than those who have not heard of Christ via words. With the wait, many people have responded to Christ because they realized he fulfilled all those prophecies, etc., and God has chosen to speak through ignorable people rather than sending a terrifying universally-understood angel (Rev 14:6-7) every week. I heard that one man said that he would soon convince himself that any revelatory angel-delivered message had been a dream. With volitional choice and God's election being what they are (choices from both people), the same people who die today having rejected God's courtship would do the same regardless of weekly angel-messages. God, valuing people's choice, also shows mercy in not having sent Christ earlier.

As someone whose only inability is to lack any aspect of who and how one is, God couldn't surgically remove his foreknowledge of our choice in response to his offer, so his choosing a child is different from if I were to choose my kid A to inherit my riches, and not leave a penny to my kid B, expecting that apart from divine intervention in a multi-decade lifestyle, my kid B would waste my riches, partly in oppressing other people, whereas kid A would be compassionate enough to help kid B, but wise enough to not trust kid B. I might make a logical decision, but both kids might then change what they value. God knows not just what's happened, is happening, and will happen, but every scenario of how people choose, and things would go, otherwise.

Another aspect different is that with God, his riches are inextricable from his person. He couldn't give them to a "kid B" without force, and so they can't always be given, although freely offered.

I don't know much about the distinction between heaven and earth concerning the time element of the space-time-matter continuum, but it was the third day here when Christ rose from the dead.

Evidently even while still here, those who trust in the Lord are already sitting with Christ in the heavenly places (Eph 2:6), and a believer absent from the body is present with their Lord Christ (2 Cor 5:8).

Christ's risen body passed into a room whose door was shut (John 20:19), and in seeing Him, we will be as He is (1 John 3:2), so I wonder about differences in time as well as material...

THREE PERSONS

Because God is perfect, a hypothetical fourth person in the Godhead would detract from perfection. Hypothetically, if there was a fourth person of the Godhead, we might expect there to

be other aspects in God the Father, Son, and Spirit relating both to each other and to the fourth person, and at least another aspect in humans relating to God.

What we observe is perfect fellowship and cooperation between the three persons of the Godhead, lacking nothing good in their love and fellowship together, and we observe (and many testify to experience) that God works everything for good to those who love Him – there is no lack in God’s plan of salvation for us, but God in three persons has justly made sure our penalty was paid, mercifully paid it Himself, and freely extends His love and relationship with Himself. These things were and are done through the three persons of the Godhead, and each function has involved the three persons working in unity.

God Is an Omnipresent Spirit

God is an omnipresent (Jer. 23:24) Spirit (John 4:24), and heaven doesn’t seem to involve any known use for gender (Matt. 22:30), regardless of whether human gender is retained. Jesus became a man. Some people believe that some of the bodily appearances recorded in the Old Testament describe appearances by Christ, and some believe that the three men who appeared to Abraham were a triune theophany (Gen 18). If the Father and Spirit appeared in human or angelic-type bodies, I would assume that the Father and maybe the Spirit remained functionally omnipresent as well, as I would suppose the transcendent-of-space-matter omnipresence to be important in maintaining the universe as well as in creating it.

God the Son was **nonmaterial** from everlasting (before creating time), and then Christ’s God-nature and attributes were put to live in a human body. Since then, his soul has been able to relate to God in the human as well as divine aspects, and Christ lived a human life with choice of whether to obey God the Father.

The soul includes the heart and mind, and it is Christ, who was obedient in the flesh, whose mind in us allows us to obey God (Phil 2:5; 1 Cor. 2:16; 2 Tim. 1:7). To allow us to have the mind of Christ, and provide the rest of our redemption as a gift we can choose to receive, Christ died in our place (1 Cor 5:21), the only possible atoning sacrifice (Rev. 5:4-6, 1 John 2:2), and has power over the effects of sin, hell and death (Rev. 1:18), power to keep people from sinning (Jude 24-25 with Luke 2:11), and is crucial, along with Father and Holy Spirit, in freeing people to no longer be in bondage to sin (Rom. 8:1-4), and in completing people’s salvation (Phil 1:6 with Eph. 1:12-13). Death being something introduced into the world by human sin (Rom. 5:12), Christ’s bearing our iniquities (Is. 53:6) made freedom from spiritual death to be a gift humans could receive, as well as the state of being dead not unpleasant (Luke 16:22-25), and if not prior to Christ’s payment on the cross (Luke 23:43), at least now maybe instant (2 Cor. 5:8) pain-free fellowship with God in heaven (Rev. 21:4). How did Christ do this? How did he remain God able to pay, and yet be made sin and die?

There being three persons in the Godhead, it was possible for Jesus to remain fully God, one with the Father (John 17:11). God the Father remained omnipotent, omniscient, omnipresent, and alive in practice, upholding the universe by the Christ the word of his power (Heb. 1:3), while Jesus was made flesh (John 1:14), did not know when his return would be (Matt. 24:36), was made sin (2 Cor. 5:21), was abandoned by the Father (Mark 15:34), and was dead before he was raised from the dead (Rom. 6:4). God the Son remained one with God the Father through doing the Father’s will (even that of being separated from the Father for a time), taking - as God

Everlasting yet made a man - our everlasting punishment so that we created humans wouldn't have to, and might have opportunity to receive the freely offered redemption.

“Christ died for our sins, according to the scriptures” (1 Cor 15:3). Being alive is distinct from being life. A human can be alive dependent on life, but even being dead depends on life existing. I believe that Jesus yielded life without ceasing to have life as one of his attributes. Perhaps inextricable God-attributes, omniscience and others, were yielded by Christ, who didn't lose any bit of them, even temporarily.

Yielding

Though **all-powerful**, God is also **love**, and his willingness to yield when in accordance with his will is his end of what we call gentleness or meekness - which involves his power and **mercy** in his choosing how to fulfil his **justice**. Our end of gentleness is through his power, yielding to his will and any suffering that may involve.

Human yielding to God involves yielding to someone greater in every way. Yielding to another human less in power, goodness, pertinent capability, etc. can involve giving precedence to someone who is less fit for a task, and sometimes is not themselves helped by taking what another might more deserve to have or be fit to do. Yet even then, when the yielding is in accordance with God's will, it is better for the one to yield even if the taker does not benefit by taking, or chooses not to take. Christ yielded to God, in accordance with the scripture-revealed relationship, and doing so involved him serving all humans (Matt. 23:11), none deserving it, Christ even, though perfect, being made sin in our behalf (2 Cor. 5:21). Godly yielding won't detract from the yielder.

On the cross, where I am inclined to believe God finished Christ's substitutionary suffering in procuring redemption as a gift receivable by humans (John 19:30; Eph. 2:16; Is. 53:6), Christ didn't mention a concern with suffering apart from relationship (Luke 16:24), but cried out from the pain of separation from his Father (Matt. 27:46; Ps. 22:1). In this separation, Christ withheld himself from such God-attributes as goodness and life, having these attributes and yet allowing himself to be made sin (2 Cor 5:21), his soul poured out to death (Is 53:12). His torturous physical death did not approach the degree of agony Christ endured in separation from His Father, which involved laying down His life with His goodness, before He actually died.

I use the word 'yield' in describing Christ's existing as if life wasn't one of his attributes, in order that he might die; as if good and truth weren't his attributes, in order to be made sin; as if not all-knowing to live in accordance with the Father's will that he, at least for a time, having become a man, might not be aware of the day or hour of his return (Matt. 24:36). Because Father and Son both willed all these as necessary for the redemption they desire for all (1 Tim. 2:4), this was not deception, or even briefly exchanging God-nature and attributes for sin nature, but yielding some attributes to be able to pay what required Jesus to remain infinite in his inextricable God-attributes, notably perfect good truth. Christ's God-attributes were also necessary for him to even choose to and be able to withstand being treated as if he didn't have these attributes. My supposition concerning scripture is that Christ continues to yield omnipresence, to live in a body according to his Father's will, but is one with the Father and Spirit who are omnipresent in practice.

The only possible attribute-yielding I might guess at concerning God the Father is that God the Father chooses to not remember Christian's sins, according to their repentance and forgiveness towards others, which, being an aspect of our salvation-relationship with God, depended on Christ's yielding.

I believe God the Father still has complete knowledge of everything and everyone, but chooses to not remember the sins covered by his Son's blood. God's remembering is different than ours, in that he doesn't forget, but applies his all-powerful choice to his awareness. Christ yielded life, and life is in the blood. It is the sins covered by Christ's blood that God the Father chooses to not remember. Sins are nonmaterial; the covering needed is spiritual. Christ's goodness is infinite, and the availability of his blood-covering to humans does not depend on where they are and when they live.

Concerning something Christ lived out uniquely, God cannot be tempted (James 1:13); Christ lived out this refusal to give in to temptation through becoming human (John 1:14) with a soul with the human option to choose to disobey, and remaining always obedient to God the Father (Heb. 4:15). Redemption involved this attribute being tried and found true in Christ, God the Son, now also man. Christ, who was willing to pay our debt, fulfilled the experiential tests needed for him to die in behalf of the rest of humanity.

Faithful, Peace, Joy, and His Pain and Ours

Being the definer of good, God's faithful^{ness} is also absolute. Jesus' faithfulness towards the Father is obedience. God is also faithful toward those who trust him through Christ, and in being just, God is faithful towards himself, to accomplish his glory. God, being personal, good, all-powerful, and omniscient, is peace. No one can snatch his beloved away from him, and he knows it. He has always known that no one can do anything unless he specifically allows it as a part of his overall plan. We experience God's peace by trusting him. God experiences peace because he is peace.

God the Father, the Son, and the Holy Spirit have always been joy in their delight in each other. God has always known that no one can take away what he's given to Christ's bride, those who accept their freedom purchased by his blood. Nothing detracts from God's joy. The moment of separation between God the Father and God the Son entailed more intense pain than humankind alone could ever have suffered, but he found the joy worth the purchase.

I think God is integrating the pain into himself, and that when he has made an end of sin and confirmed people's choices (when we won't grieve him and he won't need to grieve with us in suffering), he won't experience the pain, and just the joy will remain.

The Holy Spirit

The Holy Spirit's influence in believers - which seems dependent on Christ's substitutionary death - (John 16:7) is vital for believers to be able to know and love God (1 Cor. 12:3). The Holy Spirit is sent by Father and Son (John 14:26, 15:26), and leads believers into all truth (John 16:13). There is perhaps some indication of the Holy Spirit entering a person either before the person is able to acknowledge who God is (Prov. 1:23, Joel 2:28, John 3:8, John 6:63 with Eph. 2:1), or instantaneously (Eph. 1:13). Instrumental in God living in believers (Eph. 2:22), the Holy Spirit is fully God living in the temples of humans (1 Cor. 6:19) along with Father and Son (1 Cor. 3:16, Gal. 2:20). A person who is grieved by people sinning, the Holy Spirit seals

believers concerning their redemption definitely being completed (Eph. 4:30), and is God's down payment: the Holy Spirit's presence in our lives (2 Cor. 5:5, 2 Cor. 1:21-22, Eph. 1:13-14) is crucial to our knowing God has saved, is saving, and will save us. The God-given Spirit allows, in people's hearts, God's love (Ez. 11:19) and other relational evidence of God's indwelling (Gal 5:22-24) that is not present without God in a person.

The three persons of the trinity are infinite in their identical attributes. Because they are distinct persons, being united in these and in their decisions involves two of the three being in submission to one (the Father), and those two working together.

CHRIST IN YOU

Enabled by God to love God with our entire hearts, the Christian life is lived more fully the more people do not quench the Holy Spirit (1 Thess. 5:19). When wrong loves and hates and all that quenches is surrendered to God rather than entertained, people have none of their own conditional 'love' left for others, and get what's better: God's love coming into and through their own human souls. Human love is exhausted fairly quickly, and has limits, and humans need God's intervention to be able to love God at all, so our human love towards God gives out quickly if it even initially goes to him with his own love. The love we have for God comes from him, and because his love is infinite, we can love him with all our being, and still have his infinite love pouring through us to others, though we ourselves are finite vessels (2 Cor. 4:7).

GREATER IS HE WHO IS IN YOU, THAN HE WHO IS IN THE WORLD

When we are fully yielding and surrendering ourselves to Christ, are our minds so hidden under the shadow of his wings that they drop off demonic radar, and can't be known to our spiritual enemies?

The devil and demons are able to hear, even though they do not have bodies, but were unable to understand even the clear teaching of Christ and the prophets, and were convinced that Christ's death would be their victory - until God had already finished His sacrifice. What good could they thwart, knowing of it, if they couldn't even understand what infinite love God was intending to pour out according to His plan? What good, thwarted, would not God work to the benefit of His chosen according to His purpose, who love Him (Rom 8:28)?

GOD'S CHOICES

God does what he chooses, as he chooses, in his choice of whens, and God's love and goodness are infinite, though in accordance with his infinite justice. Absolute truth and absolute goodness, existing in the person of God, are inextricable with absolute justice. We often yearn for an end to sin and its effects of suffering, and God will eventually, in justice, separate sin and suffering from himself and those who want to be with him. His mercy in allowing everyone more time to choose him involves allowing sin and suffering still, but not forever.

When we are in accordance with God's will, we enjoy all he extends to us, which, spiritually, is the best possible for us. Also, because God's will overall is best (for him and for his creation), and because we as Christians are part of his body, all things work together for the best (in context of God's still allowing evil temporarily, to give people more time to repent). Corrie Ten Boom referred to the tapestry of life, where we now see the "messy" threads on the back of the embroidered tapestry. Sometimes we see some of why God allows things, and often we do not,

but his choice is for the best, and as his body, Christians benefit from his choice, no matter how hard for us, at the time, what he allows.

God, just yet merciful, is also humble. Truth, love, self-sacrificialness, and goodness involve humbleness in God's love for us and in his making, in us, the ability to love him. Through his self-sacrificial humbleness from his good heart, God opened himself up to the pain of our rejection. God wanted us more than he wanted to avoid the humiliation of being rejected by millions of those he made in his image wanting them to return his love for them, knowing who wouldn't and continuing through the pain of loving them. God wanted us more than he wanted to avoid the humiliation of having hateful, finite people murder God the Son, who abstained from the power so much more than he would have needed to avoid that separation from his Father, to give us the greatest possible evidence of God having a purpose in having sacrificed Jesus. A self-proclaimed 'Son of God' shot down from heaven would not have been rooted in history. God humbly wanted us more than the Father wanted to avoid pouring his wrath on his sinless Son, and more than the Son wanted to avoid separation from the Father who had loved him without intermission before they made time. God created people in his image, able to experience moments of what can only be called humbleness in their interactions with others, namely through loving other people. Regret, shame, and powerlessness are different from humbleness. The main direct connections I see between truth and humbleness in love are that one cannot fake internal humbleness, and that less than true and completely unconditional love could not maintain humbleness unmixed with hoping one's love will be returned. God knows that those who love him back at all do so not do so very imperfectly and sporadically, and only through his enabling them to love through the 'symbiotic' union with him.

RELIGION, PERCEPTION, AND PROVISION:

A religion is a set of beliefs concerning God, origins, and purpose regardless of whether or not all are denied, and/or origins assumed everlasting. People who live past adulthood despite significant suffering usually believe their worldview (religion) contributes (or will) to providing what/who they want. Worldviews sometimes do not provide anything certain people would want, and if a worldview is not entirely in accordance with absolute truth, there might be things a people would enjoy or want that are not considered due to being blocked by worldview assumptions. Because humans are not totally good, and do not know everything, etc., on our own we cannot even know what is for our real good. God alone is intrinsically and completely good, and can provide this detailed knowledge of what he who truly values us knows we need. God alone can make true, lasting good possible in our lives.

ABSOLUTE TRUTH:

Believing "absolute truth" is not part of a self-aware person involves believing that no self-aware person is capable of applying or maintaining such "truth" in any universe, which is a dead end, as there is no other sufficient reason for anything to truly exist.

God's ability to maintain and apply absolute truth in any universe involves his being a person: able to choose to do so, and making decisions based on his value of doing so, which an automaton could not. Also, God's omniscience and omnipotence are crucial to his being able to create and sustain his creation in accordance with his absolute truth. No entity containing anything less than absoluteness concerning truth could cause absolute truth, being unable to maintain it even internally in personal, (or hypothetically, impersonal), existence.

This is a contradictory belief: that “absolute truth” is not part of a self-aware person and no one is capable of applying or maintaining such “truth” in any universe. No entity containing less than absolute truth would be able to correctly use, apply, or maintain truth in any universe.

Truth is necessary for the existence of a universe.

Nothing could be, planets could not be, let alone be counted, without truth.

Nothing could exist if it wasn't true that it existed.

A belief that 'There is no absolute truth' assumes that the belief is absolutely true, so such belief is contradictory.

Similarly, a belief that there is “no all-powerful being,” or “no being who knows about everything,” or “no completely good being” (etc.), assumes that the person holding the belief is themselves omniscient: another contradiction.

Faith that laws of logic exist is required for reasoning: else people would deny the validity of their own thoughts.

Because we must believe that both laws of logic and uniformity of nature exist to believe our thoughts are valid and communicable, denying that God exists involves a person believing to some extent that truth exists, yet claiming that any truth they acknowledge is unconnected with God (Lisle, *Ultimate*). Yet truth could not exist apart from being an attribute of the God who also has the aforementioned inextricable attributes.

REVELATION

Truth, being absolute, pertains to everything, including morals, yet humans, who are limited in knowledge even more than space-time-matter directly constrains us, cannot perceive absolute truth concerning morals, or life, or any other aspect of existence, without God revealing these things.

Because we are finite in knowledge, we humans cannot even know that the parameters with which we measure anything will remain constant, unchanged in the future (Tomazin). Accurate knowledge concerning such parameters in the future can only come as a gift of revelation from God, who is truth and who knows everything concerning everything.

Non-totally good people can't acknowledge truth or goodness except as much as God, who is truth and good, opens their hearts to acknowledge the absoluteness of these two attributes of his. Without acknowledging absolute truth and absolute goodness, no one has a logical reason to find meaning in the ideas of "good," "helpful," "strong," or any other idea represented by a word (as ideas represented by words must truly exist in order for a person to believe they are communicating intelligibly). Acknowledging truth and goodness involves knowing God who is truth and good and accepting what he reveals, rather than arbitrarily accepting laws of logic and the law of nonconformity in believing one is capable of remembering the past, but not accepting that the universe would not exist without God the all-powerful Creator being unchanging truth and good, and making and sustaining the universe in accordance with his attributes. Any change from omniscient truth would result in less than complete knowledge and less than complete truth. A change to less than complete truth would destroy the foundation of the universe (not only could we no longer count stars, but they could not exist without stable, unchanging truth maintaining their ability to be and be counted - nothing could exist regardless of physicality). No

person, and no group of people, not being unchanging in attributes and all-powerful good and truth, would be able to create a consistent universe in accordance with truth, or anything else.

Multiple causes of truth?

No one could create an attribute greater than something they already had internally. If more than one person claims to be creator, inherently good, inherently truth, and unchanging in attributes, then all persons claiming such must either be one in being (God the Father, God the Son, and God the Holy Spirit are one in being) or at least one of them must be lying. Some beings claim to be all-powerful but do not claim to be good, and some beings claim to be all-powerful Creator yet differ in what they claim to be truth and good. A group of beings might sidestep the issue or claim to have caused truth and good as a cumulative effort, but no group of non-totally true beings could produce absolute truth, and no group of non-totally good beings could produce absolute good. Besides their incapability, they would have no motive for doing so.

CONCLUSION:

Thirteen attributes have been shown inextricable and existing only in God, are required for a logical understanding of his intentional behavior and his treasuring humans so much, and each of us having a need to worship and obey God for our own lasting best good; although one's own good is not what focused on when he enables one to do so, worship and obedience coming from love for him, which is born through knowing that God loves you.

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Illustration Ideas:

Maybe a sphere with pieces strong plastic from folder with attributes I stick to the hollow sphere, with cut rubber bands with one end at least glued, and latches on many ends that latch to connect to other cardboard, then cut them at the end. Yes. Maybe do white ribbon for things that tie in with human experience, and blue ribbon for things that have to do with our relationship with God, and another color for things like once-saved-always-saved that I want to distinguish from major Biblical teachings. Maybe have it all set up and just point things out as in time with the audio. Maybe have just one piece of yarn (YES) looped through it all, dyed in the relevant sections, or marked as I point things out (yes) and at the end I pull it all out (sped up video) and "let it be put it back" (reversed, maybe less sped up) while I recap and pray for then with listeners.

Drawing of a tree, maybe, on other side of paper. As I go, I write the names of the attributes along the tree's minimally-visible outline, starting with the roots, ending with a branch of attributes directly connected with absolute truth. At the end, I cross out all the attributes beginning with absolute truth.

Since there's now circular material, my visual aids may need to include a circle or sphere with connections across it.

Maybe not 3D building blocks, colored/labeled when addressed in discourse; at the end, for 'no absolute truth' hypothetical, that block is yanked out and the others crash down. Record audio of dumping blocks. Maybe do one video with each visual, or both visuals on one video.

Disclaimer: Due to the nature of inextricable attributes, there are connections I have not addressed in this finite study. I am more interested in showing sufficient examples of how they are connected than in showing as many connections as possible. While the simplicity of truth and the limitations of our understanding probably mean that other such studies would share very similar connections between many of the basics I have seen connected elsewhere, (such as absolute truth, omniscience, omnipotence, and personality), I assume other studies could show the same attributes, (including beauty, etc.), to be inextricable while showing connections distinct from those mentioned here; additionally, through knowing Jesus I know there are other inextricable attributes and life conditions which I've not shown connections for here, and these also might be investigated in other studies.

Dedicated

To those who haven't coerced their minds into the degradation of unreasonable, contradictory beliefs,

and

To those who would long for hope if they could believe it existed.

Acknowledgements

Dr. L., teacher-extraordinaire, "Well, if it isn't the infamous Waters coming in like a flood!" Your arduous memorization of the New Testament and part of the Old is one facet of your great inspiration. I'm using music, but only a few chapters with better tunes really stick with me so far. After I memorize the Bible, I can send you some jam for a jam session. I shall endeavor to do so before you become reconciled to asceticism.

Dr. B., eye-opener to so many crucial things in this life, not only valuing basic disciplines enough to be entrusted with accountability goals, but having intentionally sought great equipping to help others grow.

Dr. J., you've also opened my eyes to many things crucial to knowing God as he is. I praise God for the mind he has given you, and I praise him more for giving you the willingness to forgo anything that would entangle you or hinder you from serving him, whether emotional things like grudges, or guidance things like not moving where you first wanted. I'm grateful to have heard the spiritual teaching in conjunction with your experiences, how God provided knowledge and its application beyond natural human ability, and how he provided Mrs. J. I'm still meeting new authors through the books you recommended. I treasure the prayer times, prayers I needed and praying for others that brought such joy into my life. Watching us growing into the crowns you held above us, and hearing your prayers and teaching, is a powerful equipping and an abiding gift.

"Whenever I think of your gift, I think of 1 Peter 4:11, speaking 'as the oracles of God.'"

C., what a unique gift you are to this world, though I'm seeing some of that joyful love in your son. No greater gift can this world have from one of us creatures than your relationships with Christ and with the son able to smile that smile. Thank you so much for reaching out to me and for that foundational year of mentoring, and thank you for your years of obedience before and since, developing your relationship with God.

P., despite all my eccentricities, you've been willing to befriend me. Your friendship means so much to me!

God, you've given me faithful, encouraging friends, your life worth living, and thoughts worth thinking.

Introduction

Please focus on the connections. Highlighting might help you trace what's necessarily connected with what. Some of the details will detract from your overall understanding unless you keep track of what attributes are connected, and resume with those connections after certain detailed areas. I have not found a totally linear way of addressing these inextricable attributes.

If you read the end, you might find some connections interesting. If you just read the beginning, you'll have as accurate an idea of the whole as my toenail clipping might suggest of my person. If I incorporate a substantial amount of the remaining pertinent material, I will publish the fuller study. I hope also to change the format, for which I offer my deepest apologies. This topic deserves be clothed with beauty befitting truth, with more clarity, and less repetition. I am publishing what I have now because the connections are so crucial.

Realities to Add (not yet covered - or fully - in this discussion):

God is One being who exists in three persons, helper, wonderful, counsellor, peace, joy, faithful, and glorious, beauty, sacrificial

We often refer to beauty on the physical level. Here, I refer to beauty in its spiritual aspect. Beauty is perceivable goodness, and it inspires love. The Father, Son, and Holy Spirit

God, being all-powerful and responsible for holding everything together, is perceivable by those whom he has made in his image – humans.

Wonderfulness inspires delight.

Being all-knowing, personal, patient, good, and truth, God is the definition of counselor.

Patience, as a noun, is something that enables one to endure suffering with peace.

As a verb, patience is bearing with someone or a situation that is not according to one's ultimate ideal. God's ultimate ideal being something he will obtain through thousands of years of extended mercy, his patient nature is evident as he suffers evil which is against his goodness, hate which is against his love, etc.

how having a choice, choosing to refuse Christ darkens our minds

God deserves everlasting love, and must provide it. We cannot work our way to heaven.

Around 3:00-4:00 of J. Warner Wallace's video A Wallet, A Dollar, the Existence of God 3-Christian Theism

<https://www.youtube.com/watch?v=dpVVczuWqtc&list=PL36F5F716FA319AA6&index=4> , J. Warner Wallace illustrates the distinction between personal interest influencing motivation for doing things associated with goodness, and real moral goodness. "If you're looking for a spiritual worldview in which truly good people are even possible, you're going to have to look for one that does not require good works. Now what religious worldview teaches that salvation is not the result of anything you can do, but instead is the result of something that has already been done for you by God himself? Well, there's only one. It's called Christianity."

https://www.youtube.com/watch?v=Pso2FLvY_WQ&index=3&list=PLAdKzOzCc6WLMZDolj0DvuG9Fxz0YSWkZ

“As an atheist, I wanted certain virtues in my atheistic world.”

“If you want to enjoy a world with those attributes, you have to endure a world that develops those attributes.” Courage - danger

Compassion – Suffering

Forgiveness – Evil

Self-sacrifice - hardship

Charity - Poverty

“If you want the world you think has value, even as an atheist, it would have to be a world designed with these features.”

C. S. Lewis’ quote that includes: “To ask that God’s love should be content with us as we are he loves us, he must labor to make us lovable.”

T.R.U.T.H. Sleuth #2: The Case of Heaven's Key

theTRUTHgroup

<https://www.youtube.com/watch?v=HKc8hvZ-gMo>

“A religion that serves man was made up by men. But a religion that serves God was made by that God.”

“All those other religions I researched today say you have to work your way into heaven.”

“Since all the other religions teach that no God can save you, you must save yourself, you’re working for yourself, living for yourself...”

“These religions were made by men because they serve men.”

On our own, we can’t always know, beyond a shadow of a doubt, how another person feels about us, or that our intellectual and spiritual perceptions are accurate. The Holy Spirit being one of the triune God, in relationship with God we can experience God’s love for us without doubts, and can know truth as certainly true without being limited to the application of our reasoning capabilities (which have limitations) to our finite knowledge.

A

Unforgiveness toward someone (self or another) is a sin in that it is against the will of God, who extends forgiveness freely to all, even those who won't receive it. Any sin at least partly against God hurts the sinner because God's will is best for us; any sin at least partly against another hurts the sinner because God's extended grace purpose is towards the entire human race, not just a number of individuals, and so, sin against any thwarts at the time the sinner's receiving the blessing of obedience.

addressed so far:

personal

good - beauty

creator

truth

love (in his being Father, the Son who also became man (obedient to the Father), and Holy Spirit)

perfect – beauty, glorious
 just
 holy
 freely offers himself to people
 omnipresent
 everlasting
 nonmaterial
 omniscient
 omnipotent
 infinite (in goodness and power and His other attributes)
 life
 had no body prior to creating the universe
 humble

Attribute to-cite list:

Wilder-Smith, A. E. *The Paradox of Pain*. A. E. Wilder-Smith, 1971. Have got A from 71, still As on 62-65!, 72-75!

Bonhoeffer. Life Together

No As.

Cost of Discipleship

Word files. Quotes from, and their page numbers pertaining to, a library copy. I briefly had another copy, but different pages probably. I checked out the pages with which I had included !, and took from pages 90-92 to consider citing in this.

Grace and Discipleship chapter

Punctuation etc. of quotes from 90 and 92 may be inaccurate.

90

While it is true that only the sufferings of Christ are a means of atonement, yet since he has suffered for and borne the sins of the whole world and shares with his disciples the fruits of his passion, the Christian also has to undergo temptation. He too has to bear the sins of others: he too must bear their shame and be driven like a scapegoat from the gate of the city. But he would certainly break down under this burden, but for the support of him who bore the sins of all. The passion of Christ strengthens him to overcome the sins of others by forgiving them. He becomes the bearer of other men's burdens - "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6.2). As Christ bears our burdens, so ought we to bear the burdens of our fellow-men. The law of Christ, which it is our duty to fulfil, is the bearing of the Cross. My brother's burden which I must bear is not only his outward lot, his natural characteristics and gifts. but quite literally his sin. And the only way to bear that sin is by forgiving it in the power of the cross of Christ in which I now share. Thus the call to follow Christ always means a call to share the work of forgiving men their sins. Forgiveness is the Christlike suffering which it is the Christian's duty to bear.

92

Jesus prays to his Father that the cup may pass from him, and his Father hears his prayer; for the cup of suffering will indeed pass from him-but only by his drinking it. That is the assurance he receives as he kneels for the second time in the garden of Gethsemane that suffering will indeed pass as he accepts it. That is the only path to victory. The cross is his triumph over suffering. Suffering means being cut off from God. Therefore those who live in communion with him cannot really suffer. This Old Testament doctrine was expressly reaffirmed by Jesus. That is why he takes upon himself the suffering of the whole world, and in doing so proves victorious over it. He bears the whole burden of man's separation from God, and in the very act of drinking the cup he causes it to pass over him. He sets out to overcome the suffering of the world, and so he must drink it to the dregs. Hence while it is still true that suffering means being cut off from God, yet within the fellowship of Christ's suffering, suffering is overcome by suffering, and becomes the way to communion with God.

Suffering has to be endured in order that it may pass away.

Either the world must bear the whole burden and collapse beneath it, or it must fall on Christ to be overcome in him. He therefore suffers vicariously for the world. His is the only suffering which has redemptive efficacy. But the Church knows that the world is still seeking for someone to bear its sufferings, and so, as it follows Christ, suffering becomes the Church's lot too and bearing it, it is borne up by Christ. As it follows him beneath the cross, the Church stands before God as the representative of the world.

For God is a God who bears. The Son of God bore our flesh, he bore the cross, he bore our sins, thus making atonement for us. In the same way his followers are also called upon to bear, and that is precisely what it means to be a Christian. Just as Christ maintained his communion with the Father by his endurance, so his followers are to maintain their communion with Christ by their endurance.

Celebration of Discipline

Unmarked (A-less) library copy.

pg 144

the Father, now became so totally identified with humankind that he was the actual embodiment of sin. As Paul writes, "he made him to be sin who knew no sin" (2 *Cor.* 5:21). Jesus succeeded in taking into himself all the dark powers of this present evil age and defeated everyone of them by the light of his presence. He accomplished such a total identification with the sin of the race that he experienced the abandonment of God. Only in that way could he redeem sin. It was indeed his moment of greatest triumph.

Having accomplished this greatest of all his works, Jesus then took refreshment. "It is finished," he announced. That is, this great work of redemption was completed. He could feel the last dregs of the misery of humankind flow through him and into the care of the Father. The last twinges of evil, hostility, anger, and fear drained out of him, and he was able to turn again into the light of God's presence. "It is finished." The task is complete. Soon after, he was free to give up his spirit to the Father.

Hind's Feet in High Places

No As.

Nee, Watchman. *The Normal Christian Life.*

As on pages 117, 125, and 247.

Solomon's Handbook to Happiness

37

It didn't start when we were saved. Eternal life didn't start. It has always been! The truth is that once we have entered into the life of the Lord Jesus Christ, we have entered into *eternal life*, a life that spans the past as well as the future. This new life traces back, not through our ancestors to Adam, but back through Christ to (and beyond) the Cross. Calvary is an event in eternity. Being *in Christ* means being in him eternally. Our life in Christ is an eternal relationship. Eternity is always present tense since it is not based on time. This means, then, we were in him *at the Cross*. We were in him not only when he was crucified but when he was buried and when he was raised from the dead and when he ascended into heaven. This identification is clearly established in Romans 6:4-6 and Colossians 3:1-3.

DIAGRAM 7

"Reconciled to God by the death of his Son" (Rom. 5:10.)

Hebrews 9:22b; Romans 5:8; 1 Peter 2:24; John 1:14; John 1:1-2; Colossians 1:1-17; Hebrews 1:2-3; Hebrews 13:8

Hebrews 9:22

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Romans 5:8

8 But God commends his love toward us, in that, while we were yet sinners, Christ died for us.

1 Peter 2:24

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

John 1:14

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:1-2

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

Colossians 1:1-17

1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

Hebrews 1:2-3

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

Hebrews 13:8

8 Jesus Christ the same yesterday, and to day, and for ever.

ETERNAL LIFE (CHRIST'S LIFE)

"So by the obedience of one shall many be made righteous" (Rom. 5:19b)

The same truth is further stated by Paul's assertion, "I am crucified with Christ" (Gal. 2:20). We could not be crucified with Christ unless we were in Christ.~Paul

He is There and He is not Silent

None apparently with As, but I know some of it pertains.

True Spirituality

121, 128, 139, 152

121

The results may be external and the expression is external,

but the love is internal. The same is true in our love for

God. The result can be external, but love itself is always **internal.**

128 (no middle ground, separation from self)

He can return to his place

before the personal Creator, a personal creature before a personal Creator. Or else he can go lower than his place.

So he chooses to go lower, for he

must either go back or he must go down.

So sinful man takes his place among the lower circles of existence;

he moves down from being man into the lower existence

of the animals and the machines. Man is thus divided against and from himself in every part of his nature. Think of it in any way you will—he is divided from himself in his rebellion: in rationality, in morality, in his thinking, in his acting, in his feeling. *By* rebellion he is divided from God by true moral guilt, and he is damned by what he is, by wanting to be God and not being God because he is finite. He is also damned because he cannot hide among the animals and the machines, where he would try to hide. He still bears the marks of the image of God. He is damned on both sides, in both directions, simply by what God has made him. Every part of his nature speaks and calls out, "I am man." No matter how dark the night of his soul in his rebellion, there are voices that speak from every part of his nature, "I am man; I am man."

It is no wonder, then, that by the fall man is not only divided from God, and not only divided from other men (as Cain kills Abel, for example), but is divided from nature and *from himself*. At death the body and soul will be separated for a time, but God has also put a witness in the present life, in that the individual man in many ways is divided from his body even now. As I read the curse that God placed upon man in Genesis 3, it is quite obvious that a large section of the curse falls upon man's division from himself *now*. The emphasis here

129
is largely physical, but it certainly carries more with it.

"Unto the woman he said: I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children"; (she is divided from her own body) "and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake." (This is a curse external to himself, in nature.) "In sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, until thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." At death there is a division from the body, but this separation does not wait till death. There is a division in man from nature and a division from himself here and now. It is not only that man is divided from his body; he is divided from himself in the thought-world of which we spoke. Man in the present life is divided in his personality. Since the fall there is no truly healthy person in his body, and there is no completely balanced person psychologically. The result of the fall spoils us as

a unit and in all our part~

138

teaching, God really is there.

He is not just the father-image projected, but the Christian system begins with the comprehension and declaration of his objective existence. Consequently, there need never be a fear of the impersonal. But if men do not have this God, they are eventually faced with only a stream of energy particles. Or, if they shut themselves up and put on blinders to this conclusion, they are shut up to a faceless humanity. And the more they become aware of humanity the more they realize its facelessness. Out of this springs a real fear of the impersonal, and they are right to be afraid.

But the solution for the Christian is that there need never be a fear of the impersonal, because the personal-infinite God is really there.

This is not just a piece of theater. If we live in the light of

139

the doctrine that we say we believe, this very basic form of fear dissolves away. This is what the Christian parent says to the little child who is afraid to be left alone when the mother goes out of the room. There is nothing complex about it. It is as simple and profound as God's existence. The little child is afraid to be left alone in the dark with the impersonal situation, and we may stay there and comfort him, but eventually the Christian parent has to say, "But you do not have to be afraid, because God is here." This is a profound truth, not just for children. Indeed, it is the glory of the Christian faith that the little things are profound and the profound things are overwhelmingly simple .;

152

But when I am a creature in the presence of God, and I see that the last relationship is with an infinite God, and these human relationships are among equals, I can take from a human relationship what God meant it to provide, without putting the whole structure under an intolerable burden. More than this, when I acknowledge that none of us are perfect in this life, I can enjoy that which is beautiful in a relationship, without expecting it to be perfect.

Defender's Bible

NT only: 1075, 1129, 1171, 1230, 1265, 1316. May have missed some As in Gal-Rev, and probably not all were marked.

pg 1075

cl3:19 beginning of the creation. In Matthew's paral- against believers and the plagues unleashed by God against

According to the account, he translated the Aramaic of Jesus' discourse unbelievers in the coming tribulation period would result simply by "the beginning of the world" (J\1atthew24:21), in depopulating the entire world if they continued indefinitely whereas

Mark rendered it by "the beginning of the eternally, But God has ordained that the whole period will only

, a period which God created." Evidently the two phrases are last seven years (see notes on Daniel 9:25), with the most

synonymous, both expressing accurately the intent of intense destruction in the last half of that period (Daniel

Jesus' words. Since "world" is *kosmos* in the Greek, the 9:26; Revelation 11:2; 13:5).

beginning of the creation refers not just to the human era- 13:20 *elect's*. The "elect" are the same as the ones

creation but to the earth as a whole, including its atmospheric "whom He hath chosen" in this passage. Even during the

heavens (II Peter 3:3-6),

1129

Em note: Did his soul remain life everlasting, while his soul was in Sheol? Is there any connection between Christ's soul dying, and 'I will send you another comforter, even the Spirit of Truth?' For Christian's pain, encompassed in Christ's suffering sacrifice, and our current missing Him, we'd need a comforter who is one with Christ.

1171

Em note: "Today you will be with me in Paradise." "Abraham's bosom." "I have not yet ascended."

1230

Since nothing is now being created, the universe could not have created itself

by the natural processes which now function in it. Yet,

since it is now disintegrating and dying, it must have been

created at some finite time in the past; otherwise, if it were infinitely old, it would already be dead and completely disintegrated.

If it must have been created, yet could not have

been created by the temporal power contained in its existing

processes, it must have been created by the eternal power

of a transcendent Creator. The creation, therefore, eloquently

testifies to the eternal power of its Creator. The

only adequate Cause (by the scientific law of cause-and-effect)

to produce an infinite, unending, power-filled, intelligible

universe containing living creatures must be an in- *J*

finite, eternal, omnipotent, omniscient, living, personal God

1265

1 Corinthians 11: 3 *the man*. The man is not superior to the woman,

as God is not superior to Christ, being of the same

essence. However, as there is divine order in the relative functions of the three persons of the Trinity, so it was appropriate

for God to ordain a divine order in the functions

of the family (husband, wife, children). God established

this pattern in the very beginning when Adam was first formed, then Eve (I Timothy 2:13), and then the children (Cenesis 1:28.))

1316

Philippians 2: *6 not robbery*. He was not fearful of losing His deity when He exchanged the outward {arm of Cod for the outward form of man; that is, He did not have to cling to His deity as a robber would his plunder. He could not cease being God. The word for robbery is used only this one time in the New Testament.

Many Infallible Proofs

None apparently with As, but I know some of it pertains.

Jonah

None apparently with As.

The Christian's Secret to a Happy Life

No As.

The God of All Comfort

No As.

Ten Boom

Renewal of the Mind

Prison to Praise

Power in Praise

Ledbetter, Dr. Spencer R. God's Explanations: 100 Bible Questions Answered.

Sarfati

McGrath

Still to Sync (may have already, but double check at least half of this to be sure):

Jesus obeying God the Father in being the sacrifice for our sins is inextricable with them being love and just and good and the other attributes.

I'm assuming this is because God's attributes include His being self-sacrificial, but haven't understood a reasoning of links yet.

Hebrews 2:10 "For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings."

Show how Christ's suffering to save those who will receive Him is an outcome inextricable with who God is.

2 Peter 3:15a and account that the longsuffering of our Lord is salvation;

"Deceit is in the heart of those who imagine evil" (Proverbs 12:20a).
All evil involves deceit. Let's examine the ramifications of this.

five-fold proof: Thomas Aquinas, *Summa contra Gentiles*. For a more recent example of this approach, see Norman Geisler, *Philosophy of Religion* (Grand Rapids: Zondervan, 1974).
http://en.wikipedia.org/wiki/Argument_from_degree
accessed 1-18-14

Aquinas's original formulation

The fourth proof arises from the degrees that are found in things. For there is found a greater and a less degree of goodness, truth, nobility, and the like. But more or less are terms spoken of various things as they approach in diverse ways toward something that is the greatest, just as in the case of hotter (more hot) that approaches nearer the greatest heat. There exists therefore something that is the truest, and best, and most noble, and in consequence, the greatest being. For what are the greatest truths are the greatest beings, as is said in the *Metaphysics* Bk. II. 2. What moreover is the greatest in its way, in another way is the cause of all things of its own kind (or genus); thus fire, which is the greatest heat, is the cause of all heat, as is said in the same book (cf. Plato and Aristotle). Therefore there exists something that is the cause of the existence of all things and of the goodness and of every perfection whatsoever—and this we call God.[2]

Syllogistic form

A syllogistic form collected by Robert J. Schihl follows:

1. Objects have properties to greater or lesser extents.
2. If an object has a property to a lesser extent, then there exists some other object that has the property to the maximum possible degree.
3. So there is an entity that has all properties to the maximum possible degree.
4. Hence God exists.[3]

Eph. 3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

In giving people the ability to choose to believe truths or lies, God allows our worldviews, our overall general belief systems and their moment-by-moment variations and deviations, to influence our view of God (Psalm 18:25). God does not force the unavailable out of believing that no all-powerful all-knowing entity created or sustains the universe, that many complex individuals arose not so long ago that the universe died, but long enough ago that the only immaterial thing in a naturalistic world is surely the irrelevant question of the existence of any personal or informational source of such persons who require information (DNA, etc.) to live. We don't understand things we don't want to understand, and especially, we don't understand things we assume cannot be.

Perhaps one factor in dying if we were to see God in this first life (Exodus 33:20), prior to His confirming us in loving Him and removing our sin to live forever with Him in heaven, is that the sin in us, besides hindering our view, would kill us (Romans 6:23).

Describe how lack of agape, and entitlement, inhibit friendship, affection, and gratitude.

Mere humans being able to reciprocate friendship and affection depend both on acknowledging that the other person has such for them, and not feeling entitled to more from the other person. When entitlement encroaches, or when assuming that the other person is not a friend and has no affection for one, one has less inclination to be a friend or have affection for the other.

ADD if want – not elsewhere. put somewhere:

Because it is God the Son who died in behalf of humans, everyone who accepts God's free gift of salvation becomes a child of God, a partaker of Christ's sufferings, and an heir according to God's promise (which includes all one needs for life and godliness).

first part? hmm? https://www.youtube.com/watch?v=Ofmi4I_ztCU

Somewhere address the fact that these attributes, being inextricable, can't truly exist in practice apart from each other: true mercy does not exist without true justice, and so hypotheticals about what God would be like without a certain attribute are exactly that – hypotheticals, as the attributes are inextricable.

A person will have security or its lack. Each person chooses through what security venues they are willing to receive any security. When a person chooses the valid security venue (the real source of security), then they receive security. When one does not, one either settles for pleasure or manipulation or comfort, (maybe not recognizing the difference), or continues noticing in themselves predominantly insecurity.

Security is always contingent on something or someone (often on oneself and/or one's situation/circumstances, and often on other people). When a person makes their desired security contingent on an invalid source of security, this blocks them from receiving the real source of security, as the person assumes they can't have security without it being contingent on the invalid source(s). A person can have one million dollars, but if they don't believe they have it, they won't spend it, or take comfort in knowing it is there for tomorrow, if needed. A millionaire, who didn't know they had that million, might live for years in real want, worried about their mounting credit card debt, if they didn't know about or remember they had that million. If I believe my water jug is empty, I won't drink water when I'm thirsty. I'll drink water when I pick up my jug to go fill it, and find out that it still has water in it.

We usually think of fear in its negative sense: fearing what we consider negative repercussions. We might think of an activity we enjoy or are drawn to as something we invest in, like spending

hours thrift shopping, or watching a TV show or Youtube channel. We invest time and ourselves in our friends and in those we love. When we deeply love someone, in a sense we may have some fear of doing something they dislike for us to do – I'm speaking not of a fear of direct repercussions towards us, but of wanting to please them, because of love for them.

God alone is the only safely-feared, and the only logical source of security. The omniscient almighty can protect; the non-almighty can't know about everything, let alone control everything for anyone's benefit. No investment in God will ever be regretted. God is good, and will not change from being good. Perfect love (1 John 4:18), flowing from God, in and someone who trusts God, and back to God, crowds out room for invalid sources of security, attitudes towards things and people which lack a logical basis for being feared.

A person will have either security or its lack. A person must fear, must invest, because we have been created with the ability to choose, and we do choose. We can choose to fear or not fear a particular person or situation, but we will fear someone or something (if a person believed they were all-powerful and all-knowing, hypothetically they might only fear themselves, but as that level of delusion would probably be accompanied by other lies, some conflicting in logic with each other as well as at the base of each lie, where it breaks from truth, I would expect such a person to have other fears conflicting with their assumed ability to do anything and know everything).

God's authority provides safety and security. "He formed our psyches to require authority, so we'd live in the safety of His careful rule." (Beth Moore, *Breaking Free*, 182). "Because we are creatures, we are going to be mastered; the question becomes, Who will be our master?" (Beth Moore, *Breaking Free*, 183).

Was the Holy Spirit, one with Jesus, yielding certain attributes such as omnipresence until Jesus finished paying our debt? Jesus had never been separated from the Father, and Jesus had never been separated from the Holy Spirit before.

"I commit my spirit into your hands"

God has always made salvation available, but when the price was physically paid at a point in time, was the Holy Spirit only then now so fully available?

Maybe Jesus ascended up to the Father on the day of Pentecost, and the Holy Spirit came then. But why did he tell the disciples to receive the Holy Spirit before then?

Is our dying in Christ part of why the Holy Spirit did not come so fully before then?

Because God loves us, after Christ's death, God gave believers the deeper experience of relationship with him, through the Holy Spirit, that hadn't been possible prior to Christ's death and resurrection.

Show how dissatisfaction is contingent on doubting truth (like there being a possibility that we will get an easier situation, and that all spiritual blessings lack the easy situation 'needed' for peace, etc.).

Show how wanting anything requires a person to, deep down, long for a relationship with God.

Or, show how the universal (whether recognized or not) desire for God is what allows humans to want anything or anyone.

Show a chain of reasoning illustrating a way that the Great Commission is inextricable with God's attributes and us being made in God's image.

Chart showing how Christianity fulfills all requirements of worldview in accordance with God's attributes, but no other worldview does.

Are thinking and feeling dependent on personhood?

How are love and beauty inextricable? Including God's love for us inextricable with any beauty we have?

One kind of **sweetness** is a fruit of the Spirit - the kind that is kindness and goodness, I think.

I'm inclined to think that gender, like relationships (such as Father and Son), existed eternally in the masculine Godhead, but for all I know, maybe the 'his' of the Father and Holy Spirit is anthropomorphism. Maybe everlasting, changeless God, purposing prior to creating time how to send Jesus, has something to do with this.

Unforgiveness toward someone (self or another) is a sin in that it is against the will of God, who extends forgiveness freely to all, even those who won't receive it. Any sin at least partly against God hurts the sinner because God's will is best for us; any sin at least partly against another hurts the sinner because God's extended grace purpose is towards the entire human race, not just a number of individuals, and so, sin against any thwarts at the time the sinner's receiving the blessing of obedience.

God, having made time, would have allowed his humans (whom he made in his image), to have choice in relationship.

Unequal yoking

A person cannot fully return love to a Christian without themselves also being a Christ-follower. The Christian's love, though distinct from Christ's, is inseparable from His.

Angels, having each been uniquely created rather than in two reproducing bodies, each made their own choice.

God is 100% holy and just. The eradication of sin will involve judging satan, putting satan in its final, just place of torment.

Hell is an everlasting place and condition. It's separation from God. Being cast to earth was a temporary, partial result of satan's initial sin. Being eaten by worms was a partial result of Herod sinning. The lake of fire is prepared for the devil and its angels. Also there will be humans who have chosen the lake of fire (separation from God). The devils have not been put there yet.

Without space-mass-time, angels and devils would cease to exist, and until the new heavens and the new earth (after the former things pass away, the final judgment having taken place), devils are able to influence many, as their final place of torment isn't ____.

'Church' can refer to either a group of people or to a building.

Because, after its initial start, the lake of fire involves continual everlasting separation from God, God will 'start' this 'place' at the same 'time' for all who have been confirmed in their choice to forever reject Him.

“I will instruct you and teach you in the way you shall go” (Ps. 32:8). God always provides sufficient direction for us to know how to obey Him. We “have the mind of Christ” (1 Cor. 2:16). God does not desire to limit the knowledge or other gifts He provides to us when their use would further His kingdom apart from non-kingdom (underhanded) ways.

Other sections, apologetics I haven't put in this specific, concise Attributes study (maybe have characters asking each other these as questions - a number of these are hypotheticals):
 “Starting with the obvious - we exist. Since control of our existence is limited at best, we are not the creator.
 The creator must be personal, because he created everything to exist individually; especially persons.
 The creator must be transcendent because the creator has to be greater than the creation” (Ledbetter, Illogic, 74).

“It makes sense that the creator is all powerful, otherwise there is infinite regress where power is contingent upon conflicting powers, all or some of which could be called God.
 But a lack of ultimate power makes little sense because conflicting powers would be at odds; whereas the universe shows a singular designer” (Ledbetter, Illogic, 74).

“We do not say that gravity may not exist because we cannot explain why it has no mass. Yet, the evidence that God created the universe does not convince unbelievers that he can do miracles. Logic asserts that if he can create the universe (which is a miraculous event), God is supernatural and thus is not bound to its laws the way we (the created) are. Relegating the supernatural to the boundaries of the creation is not logical, given the evidence” (Ledbetter, Illogic, 56-57).

“Thus pluralism affirms humanity's self search for truth, which God calls idolatry because God cannot be a human product. Likewise, religious pluralism takes a humanistic approach to religion. Since people approach religion in a plethora of ways, various ways must equal truth so as not to differentiate the value of any person. This belief concedes that the corpus of humanity must be right and, therefore, the concept of God is developed around this premise. As a result, truth is broadened to subjective interpretation. As appealing as this is, it ignores basic logic that if God exists, he must be right before any humans are, and that humans are created and can never take the posture of the creator to determine truth, but are dependent upon the creator to find the meaning of life” (Ledbetter, Illogic, 63-64).

“Empiricism (from whence is the scientific method) inherited the same error through the presumption that observation is sufficient to determine truth. Human observation cannot assert absolute knowledge on what is heretofore unobserved. This error affects the approach to religious inquiry; the presumption that people can take a god position to commence a search for God. Interestingly, this is the criticism unbelievers have of believers; presuming to speak for God” (Ledbetter, Illogic, 64).

Atheism's "illogic is that it ignores that we are not the creators or sustainers of the universe or ourselves. It does not believe what it cannot see, yet does not permit believing in the logic of what it should see. To theoretically stand boldly on reality while ignoring reality on its more profound levels makes no sense. If you know you are going to die, then that means that death is beyond you; which means that life is beyond you, which means that God is beyond you" (Ledbetter, Illogic, 65).