

Gruden Section Divisions	Defy	Deny	Humbly Accept	Scripture / Comments
<p><b>Chapter 1: What is the Bible (A-CNS)?</b></p> <p>“The Bible is the greatest of all books; to study it is the noblest of all pursuits; to understand it, the highest of all goals.” Charles Ryrie preface to the 1978 Ryrie Study Bible</p> <p><b>A: Authority</b>, The Bible expresses a ruler / judgeship claim over us, as to from God Himself, His Words through the particularly chosen human agents, controlled by The Holy Spirit, enter Space-Time with a rightful claim on us, over and above our independence and self reasoning.</p> <p><b>C: Clarity</b> Within t bounds of human &amp; language limitations, the Fall, and the secret will of God.</p> <p><b>N: Necessity</b> Authority, Revelation overrules self-discovery by reason, experience, intuition, private ‘revelation,’ ‘gurus,’ etc.</p> <p><b>S: Sufficiency</b> Contra alternative or subsequent, revelations with claims of independent authority. Even Biblical “prophetic” text must meet the test of “conformance.</p>				<p>What about my “reason?” What about my learning through “experience?” What about my “intuition / feelings?” Adam’s pre-Fall limitations? My post-Fall limitations?</p> <p>What’s at stake here? The judgement of God’s Word is the judgment of God Himself. Sibbes, p. 85/140</p> <p>What does “Defy” look like? What does “Deny” look like? What does “Humbly Accept” look like? (“Refuge” concept)</p> <p>“...in spiritual life, it is most necessary that the Spirit should alter the taste of the soul so that it might savor things of the Spirit so deeply that all other things should be out of relish.” Sibbes, p. 86/140</p> <p>Deut. 29:29 <i>The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law.</i> (All Scripture is from the NKJV)</p> <p>What, then, is the role of a “teacher” (one who bears such gift of the Spirit)?</p> <p>What, then, does “necessity” really mean? In the NT we learn of “<b>Mystery</b>,” a term used 26x, e.g.: Col. 1:26 <i>the mystery which has been hidden from ages and from generations, <u>but now has been revealed to His saints.</u></i></p> <p>What, then, does “sufficiency” really mean?</p> <p>What about claims for subsequent, independent (of the Bible), <u>authoritative</u> revelation(s) from God?</p>

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<p><b>Chapter 2: What is God 'Like'?</b> [i.e., what attributes of God can we know <u>something</u> about?]</p>				
<p>1 God Exists (Chapter 1: Authorship is Authority))</p>				<p>Gen. 1:3 <i>Then God said, "Let there be light"; and there was light.</i> [Literally: God <b>amar</b> (Heb. for "said") <b>light light.</b>]</p>
<p>2 God Is Knowable (1: CNS)</p>				<p>John 1:1 <i>In the beginning was <b>the Word</b>, and <b>the Word</b> was with God, and <b>the Word</b> was God... 14 And <b>the Word</b> became flesh and dwelt among us, and <u>we beheld</u> His glory, the glory as of the only begotten of the Father, full of grace and truth.</i></p>
<p>3 God Is Independent (4: Creator) [of His creation]</p>				<p>Ex. 3:14 <i>And God said to Moses, "<b>I AM WHO I AM.</b>" And He said, "Thus you shall say to the children of Israel, '<b>I AM</b> has sent me to you.'"</i></p>
<p>4 God Is Unchangeable</p>				<p>[No 'whoops,' No 'Plan B,' No BATNA]</p>
<p>5 God Is Eternal</p>				<p>Ps. 90:2 <i>Before the mountains were brought forth, Or ever You had formed the earth and the world, Even <b>from everlasting to everlasting</b>, You are God.</i></p>
<p>6 God Is Omnipresent</p>				<p>[His Creation] "...cannot contain Him..." (1 Kings 8:27; 2 Chron. 2:6; 6:18)</p>
<p>7 God Is Spirit</p>				<p>[He is not composed of 'stuff' He made]</p>
<p>8 God Is Invisible</p>				<p>[The Fall necessitated expulsion]. 2 Cor. 4:18 <i>We do not look at the seen [which is temporary] but at the not seen [which is eternal].</i></p>
<p>9 God Is Omniscient</p>				<p>[The infinite bandwidth of entire comprehension]</p>
<p>10 God Is Wise (1: Necessity)</p>				<p><i>To the only wise God our Savior...</i> [Jude 25]. See also Rom. 3:6</p>
<p>11 God Is Truthful (1: Sufficiency)</p>				<p>[The Reliable Narrator} contra: "<i>Has God said...?</i>"</p>
<p>12 God Is Good (4: Creation)</p>				<p>Gen. 1:31 <i>Then God saw <b>everything that He had made</b>, and <b>indeed it was very good</b>. So the evening and the morning were the sixth day.</i></p>
<p>13 <b>God Is Love</b></p>				<p>"The Word became flesh..." &amp; the Work of the Cross What choice does it signify to emphasize to proclaim only that "God is Love" (as certain church signs do, re "open and affirming") in a way that disaffirms God's other attributes? ("Deny" vs. "Defy" vs. "Humbly Accept" ?)</p>
<p>14 God Is Holy</p>				<p>[The Holy of Holies in the Temple, separated by the curtain]</p>

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15 God Is Righteous & Just [includes the issue of "Sin" & "sins"]				[The Theodicy Issue, underlying the Book of Job]
16 God is [Rightly] Jealous				Commandment II. <i>Thou shall have no other 'gods' before me.</i>
17 God is Wrathful Toward Sin [thus, there is a category "Sin"]				... <i>dying you will die...</i> [The implications of The Cross itself]
18 God Wills What He Will				[Sovereignty: there is either One Will, or polytheism]
19 God Has Freedom [ultimate, underived Sovereignty]				[The Potter makes the pots as He wills; but God cannot lie, deny Himself, ...]
20 God Is Perfect				[Satan's claims: I have intrinsic goodness; or, in the alternative God's Creation is imperfect]
21 God Is Blessed [The only eternal joy, and the only true joy even within Space-Time]				[He Himself is the full completeness of complete Joy] Ps. 17:15 <i>As for me, I will see Your face in righteousness; <b>I shall be satisfied</b> when I awake in Your likeness.</i>
22 God Is Beautiful (4: Creation)				[God is the unique standard of all Beauty]
23 God is Unity (3: Trinity)				Deut. 6:4 <i>Hear, O Israel: <b>The Lord</b> [YHWH; kurios] <b>our God</b> [Elohim; Theos], <b>the Lord</b> [YHWH; kurios] <b>is one!</b></i>

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<p><b>Chapter 3: What is the Trinity?</b></p> <p>1 Certain clarity that God is One. But what does "One" signify?</p> <p>1.1 We have two Biblical examples of "one" having complexity:</p> <p>1.1.1 <u>Marriage</u>: the two shall be one flesh. There in a "one" in marriage. Yet there are two distinguishable persons in one marriage.</p> <p>1.1.2 <u>Church</u>: it is a "one", belong to Christ, but with multiple persons,</p> <p>1.1.3 So we have to cohere Scripture so that the established truth of "One" is preserved yet we can account for distinctions that Scripture makes clear.</p> <p>2 (Ministry of the Spirit) 2 Cor 3:3 <i>clearly <u>you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.</u> 4 And we have such trust through <b>Christ</b> toward <b>God</b>. 5 Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from <b>God</b>, 6 who also made us sufficient as ministers of the new covenant, <u>not of the letter but of the Spirit</u>; for the letter kills, but <b>the Spirit</b> gives life. 7 But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, 8 how will <b>the ministry of the Spirit</b> not be more glorious?</i></p> <p>3 Eph. 1:3-14 3 Blessed be <b>the God and Father</b> of our <b>Lord Jesus Christ</b>, who has blessed us with every spiritual</p>				<p>Recall the issue of "categories." We learn, grasp, comprehend by the use of categories: X belongs to Cat. A, as opposed to Cat. B, C, ..., and is different / distinct from other members of A in the following ways....1, 2, 3, .... What are the implications when we have an absolutely unique Category for which there can be no other member?</p> <p>However, in trying to understand the Trinity, every simplification of it using some kind of metaphor / analogy inevitably leads to significant doctrinal error.</p> <p>But, crucially, what does the "Ministry of the Holy Spirit" look like?</p> <p>What's the proper focus of the Ministry of the Holy Spirit?</p>

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<p><i>blessing in the heavenly places in <b>Christ</b>, 4 just as <b>He</b> <sup>God the Father</sup> chose us in <b>Him</b> <sup>Lord Jesus Christ</sup> before the foundation of the world, that we should be holy and without blame before <b>Him</b> <sup>God the Father</sup> in love, 5 having predestined us to adoption as sons by <b>Jesus Christ</b> to <b>Himself</b> <sup>God the Father</sup> according to the good pleasure of <b>His</b> <sup>God the Father's</sup> will,</i></p> <p>4 1 Pet. 1:1-3  <i>1 Peter, an apostle of <b>Jesus Christ</b>, To the pilgrims ...2 elect according to the foreknowledge of <b>God the Father</b>, in sanctification of <b>the Spirit</b>, for obedience and sprinkling of the blood of <b>Jesus Christ</b>: Grace to you and peace be multiplied. 3 Blessed be <b>the God and Father</b> of our <b>Lord Jesus Christ</b>, who according to His abundant mercy has begotten us again to a living hope through the resurrection of <b>Jesus Christ</b> from the dead,</i></p> <p>5 Jude 20-21  <i>20 But you, beloved, building yourselves up on your most holy faith, praying in <b>the Holy Spirit</b>, 21 keep yourselves in the love of <b>God</b>, looking for the mercy of our <b>Lord Jesus Christ</b> unto eternal life.</i></p> <p>6 Matt. 3:16-17 Baptism of Jesus  <i>16 When <b>He</b> <sup>Jesus</sup> had been baptized, <b>Jesus</b> came up immediately from the water; and behold, the heavens were opened to <b>Him</b> <sup>Jesus</sup>, and <b>He</b> <sup>Jesus</sup> saw <b>the Spirit of God</b> descending like a dove and alighting upon <b>Him</b> <sup>Jesus</sup>. 17 And suddenly a voice came from heaven, saying, "<b>This</b> <sup>Jesus</sup> is <b>My</b> <sup>God the Father</sup> <b>beloved Son</b>, in whom <b>I</b> <sup>God the Father</sup> am well pleased."</i></p>				<p>What's at stake on this issue?</p> <p>What difference does it make if it were the case (and it most definitely is <u>not</u> the case) that Jesus Christ was not God Himself, namely that Jesus was a man sent (a Messiah / Christ) from God with a message from God authenticated by certain miraculous powers, but was only a man?</p> <p>Where / what would "Grace" be?  Where / how could there be any connection to "Peace?"</p> <p>What difference does it make if it were the case (and it most definitely is not the case) that The Holy Spirit was a life force, like a whisper we might hear in the quiet of the night or our dreams, but not God Himself?</p> <p>If there was no "The Holy Spirit" (of God Himself), what would be a natural <u>errant focus</u> in the assembling together of the church, or in one's private meditations?</p> <p>In such circumstances what happens to "Authority?"</p> <p>What then becomes the focus of assembled 'worship?'</p>

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<p>Matt. 28:19 Baptizing all men 19 Go therefore and <u>make</u> <u>disciples</u> of all the nations, <u>baptizing them</u> in the name of <b>the Father</b> and <sup>kai</sup> of <b>the Son</b> and <sup>kai</sup> of <b>the Holy Spirit</b>,</p>				<p>Isaiah 12:2</p> <div data-bbox="894 268 1224 592" style="border: 1px solid black; padding: 5px;"> <p>Isaiah 12:2 Behold, <b>God</b> is my salvation, I will trust and not be afraid; 'For <b>Yah</b>, the <b>Lord</b>, is my strength and song; <b>He</b> also has become my salvation.'"</p> <table border="1" style="width: 100%; text-align: center;"> <thead> <tr> <th>OT Eng.</th> <th>OT Heb.</th> <th>OT LXX (&amp; NT)</th> <th>NT Eng.</th> </tr> </thead> <tbody> <tr> <td style="background-color: #4a86e8; color: white;">God</td> <td style="background-color: #4a86e8; color: white;">Elohim</td> <td style="background-color: #4a86e8; color: white;">Theos</td> <td style="background-color: #4a86e8; color: white;">God</td> </tr> <tr> <td style="background-color: #e67e22; color: white;">LORD</td> <td style="background-color: #e67e22; color: white;">YHWH</td> <td style="background-color: #e67e22; color: white;">Kurios</td> <td style="background-color: #e67e22; color: white;">Lord</td> </tr> </tbody> </table> </div>	OT Eng.	OT Heb.	OT LXX (& NT)	NT Eng.	God	Elohim	Theos	God	LORD	YHWH	Kurios	Lord
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<p>7 “<b>kai</b>” (Gr: “and” +...), strongly connects two ideas with a like standing (or the second even exceeding the first)</p> <p>7.1 <i>Grace kai Peace</i> (19x NT)</p> <p>7.2 <i>God kai Father</i> (16x NT)</p> <p>7.3 <i>God the Father kai the Lord Jesus Christ</i> (3x NT)</p> <p>7.4 The Son of God and The Father, must be of <u>the same</u> <u>essence / substance / being</u>: <b>Homoousios</b> [Council of Nicea 325 A.D.]</p>				<p>Note: Gen. 1 “<b>God</b>” is the translation of Heb. “<b>Elohim</b>.” Beginning in Gen. 2:8 and continuing we read “<b>Lord God</b>” where “<b>Lord</b>” translates the holiest of Hebrew words, the very ‘name’ of God: <b>YHWH</b>.</p> <p>The translated word <b>Lord</b> shown by small caps occurs nearly 7,000 times in the OT for the Hebrew word <b>YHWH</b>. The regular form of <b>Lord</b> is the translation of a different Hebrew word, <b>adonai</b>, and occurs about 300 times.</p>												