

Bible Doctrines (T/G/B)

Theology

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

Reality: P-Realism

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The Glory/Beauty of God (04): The Glory of God in the Incarnation

Opening: Hebrews 1:1-4.

- 1. Life with God by proper knowledge and by proper love**, Matt. 22:37-40; Psa. 27:4; Psa. 73:24-25; Jas 3:9-17; Rom 12:1-2, 9-21; 13:1-8; Gen 39:1-6; John 8:32; Philip 2:12-16; John 15:12-17; 17:1; 1 John 2:9-11; 4:7-21.
- 2. Philosophical Realism (Reality): Hermeneutics (30).** Turning the tables on Gadamer, Heidegger, Bultmann, and Schleiermacher and others who have made evangelicals aware of their subjectivity (Daseins). How can one break through the Dasein and obtain objectivity.
- 3. Through the Bible**, 2 Corinthians 8.
- 4. Bible doctrine:** The glory (beauty) of God in the incarnation.

Bible doctrine: the glory of the incarnation (4).

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. ³ All things were made through Him, and without Him nothing was made that was made. ⁴ In Him was life, and the life was the light of men. ⁵ And the light shines in the darkness, and the darkness did not comprehend it. . . . 14 And the Word became 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.

1. The incarnation of God, the enfleshment of God, brings God's glory to mankind in the most intimate manner possible, a glory of such an incommensurate good so as to offset any and all evils that this world has ever or will ever experience.

2. Basics of the metaphysics of the incarnation: how the eternal, infinite, immutable Son of God became a temporal, finite, and mutable human being without becoming temporal, finite, and mutable, all the while being just one person.
 - a. Jesus is God (Chalcedonian definition)
 - b. Jesus is a human being (Chalcedonian definition)
 - c. God is omnipotent, omniscient, perfectly good, eternal, immutable, impassible, and infinite.
 - d. Human beings are rational animals and so generable and corruptible, mutable and capable of being causally affected and suffering; finite and so limited power and knowledge.
 - e. Therefore, Jesus is infinite and finite, immutable and mutable, omnipotent but limited in power, omniscient but limited in knowledge, immutable and impassible, ingenerable and incorruptible but susceptible of growing in wisdom and stature and suffering death on a cross; also He is but one supposit, one Person. Given that He is only one Person how do we make sense of the manifold contradictions?

3. God defeats even the most horrendous horrors of man's dark history by the sacrifice of God's own self. But the sacrifice requires material stuff, and Divinity is immaterial.
 - a. God as the Sacrificer.
 - b. God as Priest.
 - c. God as Sacrificial Victim.

4. 1st strand of glory in John.

- a. #1: John 2:11. *The omnipotent, omniscient, perfectly good, eternal, immutable impassible, infinite Word became weak, finite, mutable flesh, and He turned water into wine in celebration of marriage, and we beheld His glory, glory as one who takes the ordinary and transformed it into the extraordinary.*
- b. #2: John 4:46-54. *The omnipotent, omniscient, perfectly good, eternal, immutable impassible, infinite Word became weak, finite, mutable flesh, and healed the sick, and we beheld His glory, glory as of the sovereign giver of life.*
- c. #3: John 5:2-11. *The omnipotent, omniscient, perfectly good, eternal, immutable impassible, infinite Word became weak, finite, mutable flesh, and healed a paralytic, and we beheld His glory, glory as the healer of the lame.*

- d. #4: John 6:11-14. *The omnipotent, omniscient, perfectly good, eternal, immutable impassible, infinite Word became weak, finite, mutable flesh, and miraculously fed 5,000 people, and we beheld His glory as the sustainer of life.*
- e. #5: John 9:1-11. *The omnipotent, omniscient, perfectly good, eternal, immutable impassible, infinite Word became weak, finite, mutable flesh, and gave sight to the blind, and we beheld His glory as the giver of sight.*
- f. #6: John 11:43-48. *The omnipotent, omniscient, perfectly good, eternal, immutable impassible, infinite Word became weak, finite, mutable flesh, and restored life to the dead, and we beheld His glory as the giver of life.*

5. 2nd strand (and 7th sign) of divine glory, the apex of revelation of divine glory: *The omnipotent, omniscient, perfectly good, eternal, immutable, impassible, infinite Word became weak, finite, mutable flesh, and was crucified and cursed, as God in Christ cast with His lot with the cursed and blaspheming and we beheld His glory, glory as the God of sacrificial love, Jn 3:14-16; 12:23-32; Rom 5:6-8; 1 Pet. 3:18; 1 Jn 4:10, 16; Rom. 8:38-39; 1 Jn 3:16).*

6. 3rd strand of divine glory revealed: Immanuel. The glory of Christ's Body/Tabernacle, John 1:14; 2:13-22. *The omnipotent, omniscient, perfectly good, eternal, immutable, impassible, infinite Word became weak, finite, mutable flesh, and tabernacled among us, and we beheld His glory, the glory of God's intimate and permanent solidarity with us.*