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The Glory/Beauty of God (06): The Glory of God in the Incarnation

Opening: Titus 1:1-4; Psa. 73:24-25

- 1. Life with God by proper knowledge and by proper love**, Matt. 22:37-40; 1 Cor. 13:3; Philip 2:13; Psa. 27:8; 1 Tim. 1:5; Jas. 3:9-10; Gen 3:1-6; Rev. 13:6; Job 2:7-10; 1 Cor 16:22; 16:14; 13:3-7; Jn 21:15-21; Psa 36:9; Jn 8:12; 1 Jn 1:5-9; Psa 145; Psa 19:1-3; Acts 14:16-17; 17:27-28; Rom 1:18-23; 3:10-18; 1 Cor 2:8; Jn 8:31-32.
- 2. Hermeneutics (32).** Christians more than ever need to break out of the modern subjective mindsets (e.g., Schleiermacher's *Geist*, Gadamer's language house, and Heidegger's Dasein) through and thus rise above the subjective, polarized left/right American political mind traps. This can only be done by grounding oneself in ontological foundations. Discussion of government: social contract vs. natural law.
- 3. Through the Bible**, 2 Corinthians 10.
- 4. Bible doctrine:** The glory (beauty) of God in the incarnation (6).

Bible doctrine: the glory of the incarnation (6).

1. Beholding the unfathomable glory of Christ revealed in John 1:1-18.
2. The destruction caused by horrendous evils can only be offset by a greater good. The only good that is greater than any and all horrendous evils is the transcendent goodness of God made possible through the complete incarnation of God.
3. The enfleshment of God brings God's glory to mankind in the most intimate manner conceivable, a glory of such immeasurable good so as to offset any and all evils that this world has ever or will ever experience.

4. 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?

5. God defeats even the most horrendous horrors of evil of man's dark history by the sacrifice of God's own self. But the sacrifice requires material stuff, and Divinity is immaterial. To make this offering, God must become incarnate, the Word must be made flesh.
 - a. God as the Sacrificer. God is the Sacrificer who takes the initiative to repair relationship obstacles with our horror-strewn world. God has to draw near to our dwelling place, enter into our world in which we are cursed, and purify us and make us whole.
 - b. God as Priest. Just as the Levitical high priest enters the Holy of Holies on Day of Atonement, so God enters the most cursed part of our cursed world by taking on our human nature in both material and personal aspects.
 - c. God as Sacrificial Victim. God sacrifices Godself—the Word made flesh, a material offering made holy by virtue of the hypostatic union.

6. 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.*

7. 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).*

8. 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.*