

**Theology**

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Thanatology  
Ecclesiology  
Israelology  
Dispensationalism  
Doxology  
Hodology  
Soteriology  
Hamartiology  
Natural Law  
Anthropology  
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## The Glory of God-10

**Opening: 2 John 1:1-4; Psa 51:5-6; Jn 8:32; Psa. 73:24-25.**

### **1. Through the Epistles: Romans 1:1-25.**

### **2. Life with God by proper knowledge and by proper love: Matt. 22:37-40; 1 Cor 13:3-7; Psa 16:2.**

- a. 6 views on the nature of love (E, I, Res, Rel, V, TL).
- b. The mutually interdependent dual nature of true love (TL).
  1. Desire for the good of the beloved (unconditional, TL).
  2. Desire for appropriate union with the beloved. This desire includes variations of E, I, Res, Rel, V, and TL according to proper office.
- c. Love or evil, evil suffering versus evil doing (Matt 5:43-48; 1 Jn 4:8).

### **3. Natural law (6).**

- a. NL: Romans 2:14-15.
- b. NL is universal, intelligible, timeless, and objective.
- c. NL is not epistemologically based on the nature of God.
- d. NL is not based on the Bible.
- e. 4 laws: EL, NL, DCL, HL.

### **4. The glory of God (10).**

## The Glory of God

1. Beholding the glory of God, the Infinite-Finite, Job 9:32-33; John 1:1-2, 14, 18; 1 Cor 2:8; 2 Cor 3:18;. As we have seen in previous classes, Jesus is infinite and finite, immutable and mutable, omnipotent but limited in power, omniscient but limited in knowledge, immutable and passible, ingenerable and incorruptible but susceptible of growing in wisdom and stature and suffering death on a cross—moreover, He is but one supposit, one Person. Given that He is only one Person, God, and God is impassible, how do we make sense of the manifold contradictions?
2. The incarnation of God brings unique grace resources that are far outweigh any problem, difficulty, or PoE that any believer has ever or will ever encounter (1 Pet 2:21; Rom 8:18; 2 Cor 4:17; Rom 5:2-4). The greatest gift we have ever or will ever receive is nothing less than the presence of Jesus Christ—both here and throughout eternity (Rev. 3:20-21).
3. God does not change when He “became” man. He remained impassible and immutable. God cannot change (Ex. 3:14; 1 Sam 15:29; Psa 102:25-27; Mal 3:6; 1 Jn 4:16; Heb 6:18; James 1:17; Rom 11:29). If God has passions/emotions, then He cannot be immutable.

4. John more than any other gospel, reveals the glory of God. Consider three strands of the glory of God that he “beheld” in the incarnation.
5. 1<sup>st</sup> 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.*

6. 2<sup>nd</sup> strand (and 7<sup>th</sup> 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).*
  
7. 3<sup>rd</sup> 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.*