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**Reality: P-Realism**

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## The Glory of God-12

**Opening: Rev. 1:1-6; Psalms 73:24-25.**

- 1. Through the Epistles: Romans 2:1-16 (The Righteous Judgment of God).**
- 2. Life with God by proper knowledge & proper love: Mat 22:37-40; John 3:16; 14:21; James 4:4-8; 1 John 2:4-5; 3:17; 2 Cor 5:9.**
  - a. There are two mutually interdependent dimensions in all true love.
    - 1) Desire1 (D1): all-consuming unchanging love for the good of the beloved.
    - 2) Desire2 (D2): conditional desire related to union with the beloved.
  - b. God's love is unconditional as far as D1 but is conditional in D2.
  - c. When God loves someone, He is causing, not taking account of, good in that person. God does love some more than others in D2.
- 3. Natural law (8).** Consider the implications of NL on hermeneutics. Two choices: Dasein (relativism) or Realism (objectivity)? The 4 categories of law:
  - a. Eternal law: The ultimate foundation of all laws and reality as such.
  - b. Natural law: Man's participation in eternal law.
  - c. Divine command law: direct commands of God.
  - d. Conventional law: *"Law is an ordering of reason (1) promulgated (2) by the person in charge (3) of the community for the common good (4)."*
- 4. The glory of God (12).**

## The Glory of God (12)

1. John 1:14 *And the Word became flesh and tabernacled among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*
2. God, the Word, does not and 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. Literally, the Word did not “become” flesh in any mutable fashion.
3. We have all but lost the classical view of God, Jesus Christ, the incarnation, and the glory of God that faithful, deep thinking (realists) Christians have developed for 2,000 years. For the past 100 years we have been suffering under the pernicious influences of Cratyleanism, contemporary philosophy, modern theology, Bible-onlyism, personalism, anthropocentricism, emotionalism, the PoE, and anti-intellectualism.

## The Glory of God (12)

4. Basics of the metaphysics of Esse and the incarnation.
  - a. God is not a thing. He is Verb, Pure Act, BE, without any potentiality or variation. Given that He cannot change, He did not “become” flesh ontologically.
  - b. God is immutable.
  - c. 3 Truths of the incarnation.
    - 1) God truly is man.
    - 2) It is truly God who is man.
    - 3) It is truly man that God is.
  - d. Only because of this can one say with intelligible meaning that God hungered, thirsted, and died.
  - e. God does not suffer as God, but God does suffer as man.
  - f. God remains immutable in becoming man so that it is truly God who is mutable and passible as man.
  - g. The incarnational act and union do not bring about a change in the Logos as such.
  - h. When God “became” man there was no change on the part of God, but only on the part of the human nature.
  - i. The Logos did not change into man or become a new person. Rather, the Logos took on a new mode or manner of existence, that is, as man.

5. The first theme of *“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.”* consisted of 6 signs that point to the coming new creation (water to wine, healing sick, healing lame, feeding 5,000, giving sight to the blind, and raising the dead)
  
6. The second theme of *“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”* is the 7<sup>th</sup> sign that points to the revelation of divine love crucified, 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. : *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.”*

7. The third theme of *“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”* is God tabernacling with man via the incarnation, John 1:14; 2:13-22. *The omnipotent, omniscient, perfectly good, eternal, immutable, impassible, infinite, transcendent 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.*