

**Theology**

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Thanatology  
Ecclesiology  
Israelology  
Dispensationalism  
Doxology  
Hodology  
Soteriology  
Hamartiology  
Natural Law  
Anthropology  
Angelology  
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**Reality: P-Realism**

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## The Glory of God-14

**Opening: Psa. 73:24-25; 1-17.**

**1. Bible reading: Romans 3:1-20.**

**2. The Spiritual life—life with God by proper knowledge and by proper love:**  
Luke 10:25-28; Rom 3:10-11; Jas 2:10; Gal 4:4-5; Mark 10:45; Rom 8:3; 2  
Cor 5:21; Mat 27:46; Heb. 2:9; Col. 1:14; Rom 8:1; Gal 5:1; Eph 4:22-24;  
Rom 8:5-6; Gal 5:13-25; Eph 3:14-20.

**3. Philosophical Realism (WT, TT): Natural law (10).**

- a. The 4 laws and how man participates in eternal law via natural law.
- b. Philosophical anthropology: human being, rational being, person, to moral being, to social being.
- c. Natural law is objective, timeless, intelligible, and universal.
- d. There are commands in the Bible that violate natural law, but only for a higher good according to God (fasting, celibacy, polygamy, concubines).

**4. Bible doctrine: the glory of God (14).**

## The Glory of God (14)

1. 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. All things came into being by Him, and apart from Him nothing came into being that has come into being. **14** And the Word became flesh and tabernacle among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.
  - a. Seeking deeper understanding of the Christian faith is a sign, not of a lack of faith, but of an authentic, flourishing faith and love. But such searching to understand is done in faith and love with the goal of gaining a clearer perception of the nature of God and the Christian faith.
  - b. From a classical perspective, it is not about solving “problems” in theology. Rather, it is about grasping a clearer and deeper understanding of the wonderful mysteries of the faith.

2. To properly conceive and so precisely express a true understanding of the Incarnation as proclaimed throughout in the New Testament, three truths must be simultaneously affirmed and held.
  - a. It is *truly God the Son* who is man. Here the emphasis is focused upon the full divinity of the Son.
  - b. It is *truly man* that the Son of God is. Here the emphasis is focused upon the full and complete humanity.
  - c. The Son of God *truly is* man. Here the emphasis is focused upon the ontological union between the person of the Son and his humanity—that is, Jesus must be one being or reality, and the one being or reality that Jesus *is* the Son of God *existing* as man. This 3<sup>rd</sup> truth is the most difficult, but it will become more clear as we proceed.
3. Every Christological heresy denied, and continues to deny, one or more of the above three truths. The orthodox Christological development was precisely in conceiving properly and expressing clearly all three truths. We are losing classical Christianity and with it the Trinity and the true nature of the Father and the Son.

4. Overview of Anselm of Canterbury (1033-1100) and his *Cur Deus Homo*, which was designed to answer the criticisms that the Incarnation was not only as dishonorable to God, but also incompatible with His divinity.
5. Fundamental metaphysics of the incarnation.
  - a. Because God, Esse (Ex. 3:14), is Pure Act, it follows necessarily that God is immutable and impassible—He does not change and is not emotional.
  - b. The God-man.
    1. The relationship in the hypostatic union is a complex, glorious mystery.
    2. The Logos did not “become” man in any way that changed God.
    3. For God to be mixed with man would destroy the nature of God.
    4. For man to be mixed with God would destroy true humanity.
    5. For God and man to be mixed we would have a third kind of being.
    6. There is only one Person in the God-man.
    7. The key to understanding the HU is in grasping the nature of the relation between God and man in Jesus Christ.
    8. There is a logical relation and a real relation between Esse and creation.
    9. There is a logical relation and a real relation between the Logos and Jesus.
    10. To understand this mixed relationship enables one to hold to the immutability and impassibility of God and yet proclaim that God suffered, was crucified, died, and was buried, as man. In sum, God suffers, but only in the mode of man. In His deity, He never suffers or changes.

## The Glory of God (14)

6. “The Word became flesh . . . and we beheld His glory.”
  - a. Christ’s glory revealed in the 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)
  - b. Christ’s glory revealed on the Cross, John 3:14-16; 12:23-24, 32;
  - c. Christ’s glory revealed in the incarnation as God’s new tabernacle, John 1:14.