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## The Glory of God-16

**Opening: Psa. 73:24-25; Psalm 63:1-4.**

**1. Bible reading: Matthew 21:1-11 (Palm Sunday).**

**2. The Spiritual life—life with God by proper knowledge and by proper love:**  
Luke 10:25-28; Rom 3:10-14; 1 Jn 4:8; 1 Cor 13:3-7; Rom 13:8-10; Gal. 5:14;  
Js 2:8; 1 Pet 4:8; Titus 2:14; Rom 12:20-21.

**3. Philosophical Realism (WT, TT): Natural law (12).**

- a. In the natural realm, natural law (NL) can provide more objective Truth and divine rights (Rom 1:20; 2:14) than Bible-onlyism, the latter of which contains many cultural accommodations, anthropopathisms, and anthropomorphisms. NL also gives one a better understanding of the nature of government/politics than Bible-onlyism.
- b. Review: The 4 laws, the pre-Socratic concepts of fixed natures.
- c. Human ethics is inextricably tied to human *telos*
- d. Aristotle's clarification of the nature of nature and change.
  - 1) Material, formal, efficient, and final causes.
  - 2) The extrinsic final cause (statue) vs. intrinsic final cause (acorn).
  - 3) The final intrinsic natural final cause in man

**4. Bible doctrine: the glory of God (16). Faith seeking deeper understanding.**

## The Glory of God (16)

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 tabernacled among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”*
2. True and abundant life with God is always characterized by faith and love seeking to be closer to God and to better understand the revealed mysteries like the Incarnation.
3. God is Ehyeh/Esse, the Wholly Other, who relates to and acts within the created order as the Wholly Other without losing His total otherness is so doing. The biblical notion of God’s total otherness and His relationship to the created order finds its foremost expression in the Incarnation.
4. The three absolute essentials of the Incarnation.
  - a. It is *truly God the Son* who is man—emphasizing His full deity.
  - b. It is *truly man* that the Son of God is—emphasizing His full and complete humanity.
  - c. The Son of God *truly is* man—emphasizing the union.

## The Glory of God (16)

5. At issue in understanding the unique God-man is what is known as the communication of idioms.
  - a. What is the philosophical nature of the relationship between the Son of God and His humanity?
  - b. The key to grasping the mystery is the personal/existential understanding of the Incarnation.
  - c. The incarnational “becoming” is not the composition of natures that would demand change and mutation within both the divinity and the humanity, but rather the person of the Son taking on a new mode of existence as man.
  - d. Such an understanding allows the Son to remain immutable as God in becoming man so as to ensure that He is truly God, in the fullness of His divinity, who is man, and equally ensure that the humanity is not changed, thus safeguarding that it is truly man that the Son of God is.
  - e. This personal/existential conception provides the christological warrant for the communication of idioms.

## The Glory of God (16)

6. The Son of God, in the fullness of His deity, has actually come to exist as an authentic man without losing the fullness of His deity in so doing.
  - a. He who is unconditionally transcendent, is unconditionally immanent as man.
  - b. This guarantees that the Son, in all His transcendent otherness, is the sole acting and experiencing subject as man.
  - c. Within the immanent created order of time and history, the Son of God lives in a fully and unqualifiedly human life, and He does so as He exists as God.
  - d. If the Son of God loses any deity, it would no longer be the Son of God who lived a full human life.
  - e. If the Son of God loses any humanity, He would no longer be an authentic human life that the Son of God lived.
  - f. He who is truly God truly is truly man.
  - g. Human attributes were never predicated of the divine nature, nor in turn, were the divine attributes predicated of the human nature.
  - h. Within the Incarnation the Son of God never does anything as God. If He did, He would be acting as God in a man. This the incarnation will never permit. All that Jesus did as the Son of God was done as a man. The Son of God did not suffer as God. However, the Impassible did suffer, but only as man.

7. Divine impassibility must be maintained in the Incarnation. Overview of history of divine impassibility and the current new orthodoxy.
8. Divine impassibility is often misunderstood to teach that God is apathetic, that He does not love in any way. This is false. It means that His love has no imperfections. We are just denying that God has love in any changeable manner.
9. Divine Impassibility is essential for a proper Christology. Why has God become man? Heb. 2:9; 4:15. The gospel of Christ is more glorious because God as such is impassible. The mystery and majesty of the incarnation is weakened if God as God can experience pain. God made the captain perfect through sufferings. He has to partake of our nature to make Himself liable to death and suffering and through it destroy the works of the devil.

10. Impassibility follows from simplicity. God does not have that war against each other. It is a grave mistake to set God's love against His justice. He is not composed of act and potency. He is Pure Act. God does not have a part that acts on another part.
11. God as Actus Purus. God is not being and then becoming. He is Pure Act always. He cannot caused Himself to be other than He is nor can anything outside of Him do this. Therefore He cannot become angry, or become sad, or be moved here or there. There is no potential in God, which is but possibility. Simplicity safeguards us against attributing passions to God.

12. John 1:14 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. 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.