

Ontological transformation completed in eschatological participation in the glorious being of Christ. (The true *theologia gloriae*.)

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- 1) This soteriological and sanctifying process is fulfilled in the creature's final resurrection with Christ.
- 2) Eschatologically the creature is at last fully clothed in the glorious humanity of Jesus Christ and therefore of God, to be not divine but fully human as Christ is fully human.
- 3) Thence it is orientated to his service eternally – exercising his wise rule, witnessing to and reflecting his glory, and glorifying him.
- 4) Thus a gracious *ordo salutis*, justification then sanctification, is supported.

Passage through the cross entails the death of the presumption to be as God, and the consequent receipt of Christ's life.

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- 1) Through Jesus Christ God draws the creature through (not around) the environment of his cross, that its self-glorifying presumption to condition the electing will of God as God alone can do is put to death *de facto*.
- 2) In exchange it receives Christ's life, to be new-made formally and conformed more and more actually to him.

God in the crucified Christ determines election formally.

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- 1) Of his glory God alone determines the saving election of the creature, doing so in the man-God Jesus Christ, above all in the cross.
- 2) Here Jesus Christ satisfies the penalty of the law for the creature, freeing it *de jure* from that penalty, reconciling it in himself to God.

God in the crucified Christ reveals God formally.

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- 1) Of his glory God alone reveals the knowledge of God to the creature, doing so in the man-God Jesus Christ, above all in the cross.
- 2) Here Jesus Christ satisfies the penalty of the law for the creature, freeing it *de jure* from that penalty, reorientating its mind to his mind, and therefore to the mind of God.

Passage through the cross entails the death of the presumption to know as God, and the consequent receipt of Christ's mind.

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- 1) Through Jesus Christ God draws the creature through (not around) the environment of his cross, that its self-glorifying presumption to know as God alone can know is put to death *de facto*.
- 2) In exchange it receives Christ's mind, its natural mind new-made formally and conformed more and more actually to his will and understanding.

Noetic transformation completed in eschatological participation in the glorious mind of Christ. (The true *theologia gloriae*.)

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- 1) This epistemological and sanctifying process is fulfilled in the creature's final resurrection with Christ.
- 2) Eschatologically the creature's mind is at last fully united with the glorious wisdom and knowledge of Jesus Christ and therefore of God, to be not divine but fully human as the mind of Christ is fully human.
- 3) Thence it is orientated to his will and understanding eternally.
- 4) Thus an *analogia fidei* drawn on Jesus Christ to God is supported.

God alone can condition the salvific will of God.	God alone can truly know God so as to reveal God truly.
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God alone is glorious.

The creature of itself is not glorious.

POSITIVE SOTERIOLOGY
NEGATIVE SOTERIOLOGY

POSITIVE EPISTEMOLOGY
NEGATIVE EPISTEMOLOGY

The creature as creature cannot condition the salvific will of God.	The creature as creature cannot uncover the knowledge of God.
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Crucicentric opposition to creaturely presumption to determine election as God alone can determine it.

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- 1) On the basis of the proclamation from the cross the theologian of the cross opposes the creaturely attempt to determine its own election as foolish (illogical), impossible, sinful.
- 2) That would be to bypass the cross and lift the creature to the level of God, making the creature equal to God, glorious.
- 3) Thus the western *ordo salutis*, sanctification then justification, is opposed.

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Creaturely presumption to determine election as God alone can determine it. (The false *theologia gloriae*.)

- 1) The creature presumes the Godlike capacity to condition God as God alone can do, by the exercise of natural capacity: works, faith, repentance, or other religious means to satisfy divine law, being the attempt to usurp divine glory.

Creaturely presumption to know God as God alone can know God. (The false *theologia gloriae*.)

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- 1) The creature presumes the Godlike capacity to know God in Godself as God alone can know – by the exercise of natural capacity: metaphysics, reason, or other religious means to attain the knowledge of God, being the attempt to usurp divine glory.

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Crucicentric opposition to creaturely presumption to know God as God alone can know God.

- 1) On the basis of the proclamation from the cross the theologian of the cross opposes the creaturely use of natural means to know God as foolish (illogical), impossible, sinful.
- 2) That would be to bypass the cross and reduce God to the level of the creature, making the creature equal to God, glorious.
- 3) Thus the speculative *analogia entis* drawn on the creature to God is opposed.

THE SHAPE AND CONTENT OF THE CLASSICAL CRUCICENTRIC SYSTEM

The whole reason for and *telos* of creation is the history of salvation and revelation focussed in and proclaimed from the cross of Jesus Christ.