ABC THEOLOGY — DAILY RESEARCH NOTE I

The Son's Pre-Creational Glory, Life and Light, and the Continuing Work of Father and Son

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Status: ABC theological research note — biblical claims distinguished from constructive continuation.

1. Research Question

What is the glory that the Son says He possessed with the Father before the world existed (John 17:5), and how should that pre-creational glory be understood alongside John's language of life, light, creation through the Son, and the continuing work of Father and Son? A further ABC/AZF question is whether these texts constrain any future theological interpretation of 0_ABS without allowing 0_ABS to become an autonomous principle.

2. Primary Johannine Evidence

John 17:5 — Glory before the world existed

Jesus asks the Father to glorify Him "with the glory" that He already possessed "with You" before the world existed. The key conjunction of δόξα (glory), εἶχον (I had/possessed), and παρὰ σοί (with You/in Your presence) indicates pre-creational possession of glory in a Father–Son relational setting. The text does not present this glory as something first created by the incarnation, resurrection, or creaturely recognition.

$$\text{δόξα} + \text{εἶχον} + \text{παρὰ σοί} \rightarrow \text{pre-creational glory personally possessed in relation with the Father}$$

John 17:24 — Love before the foundation of the world

Jesus also says to the Father, ἠγάπησάς με πρὸ καταβολῆς κόσμου — "You loved Me before the foundation of the world." This gives a second pre-creational Johannine datum: before creation, the Father–Son relation is expressed not only in terms of glory but also in terms of love.

$$\text{Before creation: Glory with the Father} + \text{Love from the Father}$$

John 1:3–5 and 14:6 — Creation, life, and light

John 1:3 states that all things came into being through the Word; John 1:4 says, "In Him was life, and the life was the light of human beings"; John 1:5 says that the light shines in the darkness. John 14:6 records Jesus' declaration, "I am the way, and the truth, and the life." These texts justify speaking of the same pre-existent Son as the One through whom creation comes to be and in whom life is found. "Life-Light" may therefore function as a theological summary, but it should not be treated as though it were a single technical title supplied verbatim by John.

$$\text{Creation through the Son} \rightarrow \text{Life in Him} \rightarrow \text{Light for human beings}$$

John 5:17–21 — The continuing work of Father and Son

John 5:17 is especially important: "My Father is working until now, and I am working" (Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι). John 5:19 then refuses an interpretation of two independent divine agents: the Son does not act "from Himself" in isolation, but what the Father does, the Son likewise does. John 5:21 further associates both Father and Son with life-giving action. Thus the Johannine pattern is distinction without independent separation and common divine working without personal collapse.

$$F \neq S \quad + \quad F \leftrightarrow S \quad + \quad \text{inseparable divine working}$$

3. First ABC Constructive Continuation: What Is the Pre-Creational Glory?

The following statement goes beyond the wording of any single verse and is therefore marked explicitly as ABC constructive continuation:

> ***The Son's glory before creation is not a glory produced by creation or by creaturely recognition; it is the antecedent divine fullness personally possessed by the Son in eternal communion with the Father, which becomes historically and creaturely manifest without thereby beginning to exist.***

This formulation preserves three distinctions. Glory is personally possessed; glory is relationally situated in the Son's communion with the Father; and glory can become creaturely manifest. Yet glory should not simply be identified with divine essence, with communion itself, or with its historical manifestation.

$$\text{Divine Glory} \neq \text{creaturely observation}; \quad \text{manifestation} \neq \text{beginning of existence}$$

4. Incarnation as Accessibility, Not the Origin of Divine Glory

John 1:14 says that the Word became flesh and that "we beheld His glory." Read beside John 17:5, this supports a powerful ABC accessibility insight: the incarnation does not create the Son's divine glory. Rather, in the incarnate Son, antecedent divine glory becomes genuinely accessible within creaturely history. This is a theological continuation, not a claim that John teaches an AZF theory of accessibility.

$$\text{Antecedent Reality} \rightarrow \text{Historical Manifestation} \rightarrow \text{Creaturely Accessibility}$$
$$\text{not: Nonexistence} \rightarrow \text{Existence}$$

5. The Cross Tests the Meaning of Glory

Johannine glory cannot be reduced to visible radiance, power, or magnificence. In John 12:23, as the passion approaches, Jesus says that the hour has come for the Son of Man to be glorified. The cross therefore forces a deeper account of glory: divine glory can be manifested through self-giving love. John 17:24's pre-creational love and John's passion-glory motif together suggest that glory concerns the manifestation of who God truly is, not merely an impressive visual phenomenon.

6. A Careful ABC/AZF Question Concerning 0_ABS

The present discussion does not establish that Father and Son "control 0_ABS," nor does Matthew 10:28 define 0_ABS. The verb ἀπόλλυμι in Matthew 10:28 cannot by itself be equated with absolute ontological annihilation. Therefore the equation ἀπολέσαι = 0_ABS is not biblically earned.

$$\text{Matthew } 10{:}28 \not\Rightarrow \text{ἀπολέσαι} = 0_\text{ABS}$$

Nevertheless, John 1:3 and John 5:17–21 impose an important theological constraint on any future ABC/AZF interpretation. The Son is not an observer external to divine action: creation is through Him, life is in Him, and His working is presented in inseparable correspondence with the Father's working. Therefore, if 0_ABS is eventually earned as a coherent AZF mathematical object or condition, it must not be interpreted theologically as an autonomous power standing alongside or against the Living God.

$$0_\text{ABS} \neq \text{God}$$
$$0_\text{ABS} \neq \text{an autonomous divine or anti-divine agent}$$
$$\text{If mathematically earned: } 0_\text{ABS} \text{ remains completely subordinate within any ABC theological interpretation.}$$

7. Current Biblical and ABC Constraints

Status	Constraint / Conclusion

Biblical	Before creation, the Son possesses glory with the Father (John 17:5).
Biblical	Before the foundation of the world, the Father loves the Son (John 17:24).
Biblical	All things come into being through the Word; life is in Him and that life is the light of humanity (John 1:3–5).
Biblical	Father and Son are personally distinguishable yet presented in continuing, inseparable divine working (John 5:17–21).
ABC	Pre-creational glory may be understood as antecedent divine fullness personally possessed by the Son in eternal communion with the Father.
ABC	Incarnation may be described as a historical realization of creaturely accessibility to antecedent divine glory, not the origin of that glory.
Boundary	Divine glory is not identical with physical light, mathematical accessibility, 0_ABS, or any AZF object.
Boundary	No biblical text examined today supplies a transition equation for GPO_REST → GPO_Ω.

8. Research Position at the End of Note I

Today's strongest result is not a new mathematical identification but a clearer theological ordering. Scripture gives love, glory, personal distinction, communion, creation through the Son, life, light, and continuing divine working before ABC attempts mathematical representation. These realities must test the representation; the representation must not be allowed to redefine them.

Love + Glory + Distinction + Communion
↓
Creation through the Son + Life + Light + Continuing Divine Work
↓
ABC theological interpretation
⇝
mathematical accessibility representation, only if earned

Preserve the revelation; earn the continuation.

Representation ≠ Reality represented. • Accessibility ≠ Ontological beginning.

Closing Prayer

Father, grant us wisdom to receive what You have revealed and humility not to claim what You have not revealed. Teach us to behold the glory of Your Son without reducing Your living reality to our concepts or models. Where our constructions are useful, let them remain servants of truth; where they fail, give us courage to correct or discard them. Lead us by Your Spirit into faithful understanding, so that our study may honor the Father, the Son, and the Holy Spirit. In the name of Jesus Christ our Lord. Amen.

Soli Deo Gloria.