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The Glory of God-22

Opening: Rm 3:10-12, 23; Ep 2:8-10; Jn 8:31-32; 2 Tm 3:1-4; 1 Cor 1:30; Rm 6:11.

- 1. Bible reading:** Romans 5:12-21, Adam and Christ.
- 2. Life with God by 2nd person proper knowledge and by proper love: Overcoming evil with good,** Matt. 22:37-40; Matthew 10:37-38; Mark 8:34-35; Matt 16:23-25; Rom 12:21; 1 Cor 10:31; Col 3:17; Eph 5:8-10; Psa 73:1-26; Hab. 3:17-19; Lam 3:1-26; John 17:20-21; 2 Pet 1:2-4; 1 Cor 15:57; Rom 8:37; 2 Cor 2:14; Rom 8:13; Col 3:5; 3:3; 2 Cor 1:5; Acts 9:4-5; 1 Cor 1:30.
- 3. Foundations (Reality, WT, TT): History of Natural Law tradition (18).**
 - a. Natural law (NL) is objective, universal, unchanging, intelligible/rational.
 - b. NL from the bottom up (Pre-Socratics, Aristotle, Stoics).
 - c. NL from the top down—Scripture (Mosaic Law, Prov., Matt. 7:12; 22:39; Rom 1:26-27; 2:12-16).
 - d. The problem with Bible-onlyism is that the Bible teaches otherwise.
 - e. Conventional law—the need for the believer to rise above all CL.
 - f. The need for dual orientation to NL and Scripture for objectivity (to break out of the Dasein and avoid subjectivity, hypocrisy, induction fallacies, personality cults, predilections, urban legends, and idealism).
- 4. Advanced Bible doctrine: The glory of the Incarnation—Christology, ὁ λόγος σὰρξ ἐγένετο' (Jn 1:14).**

The Glory of God

1. Discussion of the glory of God in creation and of Jesus Christ.
 - a. In creation (Rom 1:18-20; Psalm 19).
 - b. The glory of Christ in the synoptics (Lk 9:32; Mark 13:26; 10:37; Matt. 25:31).
 - c. The glory of Christ in John (1:14; 12:20-28; 13:30-32; 17:1).

2. Discussion of the glory of Christ becoming *sarx* (fallen/sinful flesh), not just human *soma* (body), and being lifted up in glory on the cross (Jn 12:23-24).

Romans 8:37 For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh,

3. More than any other passage, John 1:14 (the Word became flesh) is the bedrock for the historical development of Christology for 2,000 years. To grasp this is to enter into unspeakable riches.

4. To understand the God of the Bible, one must understand the distinction between the transcendence of God and the immanence of God. The greatest act of immanence is in the Incarnation. The eternal Son of God, who is equal to the Father, entered time and history and came to exist as man without ceasing to be truly God. He who is wholly transcendent as God is the same one who is wholly immanent as man, and He is wholly immanent as man without losing His wholly transcendent otherness as God. And it is the Jesus, the eternal Son of God existing as man, who died to free us from sin and death and who rose that we might have everlasting life. The incarnation is the greatest act of immanence the most profound mystery, and the source of all blessedness.

5. 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.

6. Discussion of the impassibility of God and the absolute necessity for the Incarnation for God to truly suffer in human pain and sorrow and deliver us from sin, Heb 2:9-15; 4:15.

7. Historical overview of Christology on “the Word **BECAME** flesh/sarx.”
- a. Ignatius (d. 170) defended the Incarnation against the Docetism.
 - b. Justin Martyr the apologist (d. 165) defended the transcendence of the Logos.
 - c. Rejection of dynamic Monarchianism (Adoptionism)
 - d. Rejection of modalistic Monarchianism.
 - e. Tertullian (160-220) defended Incarnation against the “caterpillar view.”
 - f. Origen (185-254) was the first to teach the eternal begetting of the Son.
 - g. Arian (d. 336) heresy: If the Word became flesh, then it could not have been God.
 - h. The Council of Nicaea (325): Affirmation of eternal begetting; homoousios.
 - i. Athanasius: The “Word became man; it did not merely come into a man.”
 - j. Apollinarian heresy: The Word took the place of the human soul to be united to flesh.
 - k. Cappadocian Fathers: Condemned Apollinarianism as a form of Docetism.
 - l. Nestorian heresy: Jesus was 2 persons with 2 distinct natures.
 - m. Cyril (375-444) develops how the Son of God became man.
 - n. Council of Chalcedon (451): Official creed of Christianity’s doctrine of hypostatic union.
 - o. Anselm of Canterbury explains the need for Incarnation in *Cur Deus Homo*.
 - p. Thomistic Christology: *Actus Purus/Esse*, and *esse personale* in the Incarnation.
 - q. Kenotic Christology (Martin Luther): God empties Self of divine omniscience.
 - r. Enlightenment heresy: division between the historical Jesus and the Christ of faith.
 - s. Process Christology heresy: no longer ask the question of how God can become man.
 - t. Contemporary Catholic Christology: heresies of God being affected by history.
 - u. Contemporary Protestant Christology: heresies of personalism, nominalism, passibilism, mutability, temporality, rejection of classical theism.

8. The Son of God, as man, simultaneously performed four actions on the Cross.
- a. He assumed our condemnation, Rom 8:3; 2 Cor. 5:21; Gal 4:4; Mat. 27:46; Heb. 2:8-9.
 - b. He offered Himself as an atoning sacrifice to the Father on our behalf, Rom 3:24-25; 5:6, 8-10, 18-20; 14:9, 15; 1 Cor 5:7; 6:20; 7:23; 8:11; 15:3; 2 Cor. 5:14-19; Gal 2:20-21; 1 Thess. 5:10; 1 Pet 1:18-19; 3:18; Mat. 20:28; John 3:16; rom 4:25; 5:10-11; 8:32; Gal. 1:4; 2:20; Eph 5:2, 25; Titus 2:14; Col 1:14, 19-20; Acts 20:28; Rev. 1:5; 5:9; Heb 10:5-10.
 - c. He put to death our sinful humanity, Rom 6:6; Col. 2:11; 2 Tim 2:11; 2 Cor 5:14.
 - d. He pleased God the Father in offering Himself up, Jn 15:13; Eph 5:2; 1 Jn 3:16; Jn 3:35; 5:20; 8:29; 10:17.

9. The gospel of Christ is glorious in every way precisely because God is impassible, immutable, simple, and loving. The Cross is a demonstration of God the Father's love, not anger, Jn 3:16; Rom 5:10; 8:32; 1 Jn 4:10; Eph 2:4.

10. 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.