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Ecclesiology
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Foundations of Reality (PR)

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The Glory of God-23

Opening: Matt 22:36-40; Psa 73:24-25; Rom 11:33-12:2; 1 Cor 1:30.

- 1. Bible reading:** Romans 6:1-14, Dying and Rising with Christ.
- 2. The authentic Christian life:** Matt 22:36-40; Rom 3:10-11, 18, 23; Titus 3:3-8; Rom 5:1-8; Matt. 7:12; 1 Cor 13:3-7; John 14:15, 21; Eph 5:1-5; 1 John 4:16-5:3; 2 Pet 1:2-4; 2 Tim 3:16-4:4; Rom 12:1-21.
- 3. Foundations of Reality (PR): Hermeneutics—Natural Law (19).**
 - a. NL is objective, universal, unchanging, and intelligible/rational because it is based on objective, universal and unchanging natures.
 - b. Review: Pre-Socratics, Aristotle, Stoics, Scripture (Rom 2:12-16).
 - c. How development of NL was slowed down in early Christianity due to anti-intellectual views of the Fall and original sin.
- 4. Bible doctrine: The glory of the Incarnation—Christology, ὁ λόγος σὰρξ ἐγένετο' (Jn 1:14).**

1. To properly understand God and the hypostatic union one must have basic understanding the importance of the transcendence and immanence of God.
 - a. **Transcendence of God.** *John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through Him, and without Him nothing was made that was made.* There are 3 areas of classical theism that have phenomenal impact on the SL.
 - Eternality of God.
 - Immutability of God.
 - Impassibility of God.
 - b. **Immanence of God.** *John 1:14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*
2. More than any other passage, John 1:14 (the Word became flesh) is the pillar for the historical development of Christology for 2,000 years. To grasp this is enter into the incomprehensible riches of the incarnation and the cross.

3. 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.

4. 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 and evil, Heb 2:9-15; 4:15.

5. 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.

6. 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.

7. 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.
8. 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.