

**Theology**

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Thanatology  
Ecclesiology  
Israelology  
Dispensationalism  
Doxology  
Hodology  
Soteriology  
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Natural Law  
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## The Glory of God-24

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

- 1. Bible reading:** Romans 6:15-23, Slaves of righteousness.
- 2. Life with God by proper knowledge and proper love:** Matt 22:36-40; Hab 3:17-18; Job 42:1-6; 1 Cor. 16:22; Rom 3:10-27; 5:8-10; 1 John 4:19; Luke 7:47; 2 Cor 5:14-15; 1 Tim. 6:12; Luke 9:23-24; Matt. 5:29-30; 1 Cor. 9:26-27; Philip 3:12-14; Heb 12:1-2; 1 Pet 1:6-8.
- 3. Foundations of Reality (PR): Hermeneutics—Natural Law (20).**
  - 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, Early Christianity.
  - c. Roman Law: (1) *ius Gentium*, (2) Justinian, (3) Canon law, (4) Gracian.
- 4. Bible doctrine: The glory of the Incarnation—Christology, ὁ λόγος σὰρξ ἐγένετο’ (Jn 1:14; 1 Cor 1:17-2:5; John 17:5).**

## The Glory of God-24

1. In the hypostatic union the Eternal Son of God does not suffer *as God*. God cannot change and thus cannot suffer. God is timelessly eternal, immutable, impassible, perfect, with perfectly actualized affections such as love, joy, compassion. Those who hold to a suffering God end up in panentheism once they place God in the same ontological order as everything else.
2. The miracle of the incarnation is that the impassible, timelessly eternal Son of God does indeed suffer but only *as man*. This makes the incarnation unique and remarkable and indeed a miracle in the highest order.
3. It is because God cannot suffer as God that He had to take on the nature of man to suffer human pain and sorrow and deliver us from sin and evil, Heb 2:9-15; 4:15.

4. 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.

5. 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.

6. 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.
7. 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.