

Theology

Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
Hamartiology
Natural Law
Anthropology
Angelology
Pneumatology
Christology
Paterology
Trinitarianism
Cosmology
Theology Proper
Bibliology
Natural Theology

Foundations of Reality (PR)

7 Hermeneutics 33
-Natural Law-21
6 Science 51
5 Language 155
4 Epistemology 32
Existence 50
History 50
3 Metaphysics 32
Trans. 50
2 Reality
- Logic, 32
- Truth, 32
1 Realism – 32

Opening: Gen. 1:27; Luke 10:27-28; John 14:15; 1 Cor 16:22; Rm 11:33-36.

1. Bible reading: Romans 7:1-13, Sin and the Law.

2. Life with God by proper knowledge and proper love:

- a. God as our Greatest Good, Matt 22:36-40; Hab. 3:17-18; Psa 16; 73:24-25; Rom 8:31-39; Col 1:15-18; 3:1-5; Eph 3:14-20; Rev. 21:1-4.
- b. The need and nature of 2nd person relationship with God, 1 Th 5:17.
- c. Walking with God, Gen 5:22; 6:9; Amos 3:3; 2 Cor 6:16; Col. 2:6.
- d. Walking before God, Gen 17:1; Ps 16:8; 2 Cor 5:9; Ep 5:7-10; Gal 1:10
- e. Walking after God; Dt 13:4; Heb 12:1-2; 1 Tim 6:6-12; 1 Jn 3:2-3.

3. Foundations of Reality (PR): Hermeneutics—Natural Law (21).

- a. NL is objective, universal, unchanging, and intelligible/rational because it is based on objective, universal and unchanging natures.
- b. NL and the Dasein: Pre-S, Aristotle, Stoics, Early Christians, Romans.
- c. The Thomistic reformation.

4. Bible doctrine: The glory of God in the incarnation: 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.

The Glory of God-25

1. The glory of God in Scripture shines throughout the Word of God in many ways (Psalm 19:1; 29:9; Isa 6:3; Matt 6:29; Num 14:22; Psa 97:2-6; Isa 35:2; 40:5; Ex 33:18-34:7; Luke 9:32; 2 Pet. 1:16; Mark 10:37; Mt 25:31), but never so luminously as in the Logos becoming flesh, and paradoxically shining the brightest in His ignominious death on the Cross (Rom 3:23; 5:8; 1 Cor 1:17-2:5).
2. What does it mean for omnipresent, omniscient, infinite, all-mighty God to become a zygote? for God to become an infant, child, teenager, adult? What does it mean when we say that there was no separate human person in Jesus Christ? It is unfortunate that contemporary Christianity is basically illiterate when it comes to the hypostatic union and it is even worse with reference to Christ as the “only begotten.” How did this happen? Should we care?

3. Historical overview of Christology on “the Word **BECAME** flesh/sarx.”
- a. Ignatius (d. 170) defends Incarnation against Docetism w/ “communication of idioms”
 - b. Justin Martyr the apologist (d. 165) defends transcendence of the Logos with Stoicism.
 - c. Dynamic Monarchianism (Jesus become indwelt with the Logos) is rejected.
 - d. Modalistic Monarchianism is rejected.
 - e. Tertullian (160-220) defends Incarnation against the “caterpillar view.”
 - f. Origen (185-254) is the first to teach the eternal begetting (only begotten) of the Son.
 - g. Arian (d. 336) heresy (Jesus could not be almighty God) is rejected.
 - h. The Council of Nicaea (325) affirms eternal begetting and *homoousios*.
 - i. Athanasius teaches that the Logos really became man—and not merely into a man.
 - j. Apollinarianism (Jesus did not have a human mind) is rejected.
 - k. Nestorianism (Jesus was 2 persons with 2 distinct natures) is rejected.
 - l. Cyril (375-444) develops how the Son of God became man.
 - m. Council of Chalcedon (451) established the official creed of the hypostatic union.
 - n. Anselm of Canterbury explains the need for Incarnation in *Cur Deus Homo*.
 - o. Thomas Aquinas provides rich metaphysics to the Incarnation (*esse personale*).
 - p. Martin Luther teaches a kenotic Christology of God emptying self of omniscience.
 - q. Enlightenment heresy: division between the historical Jesus and the Christ of faith.
 - r. Process Christology heresy: no longer ask the question of how God can become man.
 - s. Contemporary Catholic Christology: heresies of God being affected by history.
 - t. Contemporary Protestant Christology: heresies of personalism, nominalism, passibilism, mutability, temporality, rejection of classical theism.

4. 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.

5. 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.

6. 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.