

Theology

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Ecclesiology
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Dispensationalism
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Soteriology
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The Glory of God-27

Opening: Jn 8:32; Lk 10:27-28; 1 Cor 13:3; 16:22; Isa 1:3, 11-15; Psa 73:24-25.

- 1. Loving God/authentic Christianity: Mt 22:36-40; 2 Co 5:9-15; Eph 3:14-20.**
 - a. Jesus' call to self-denial and self-affirmation, Lk 9:23; Eph 4:17-24.
 - b. 2nd person personal relationship (with, before, after), with the Lord, Gen 17:1; Jn 15:12-15; 2 Cor 5:9; 1 Jn 1:9; Isa 11:13-15; 1 Thess 5:16-18; Philip 4:4-8.
 - c. The ministry of the HS for 2nd person relationship with God, Eph 4:30.
 - (1) HS's raising of the believer's life, Jn 7:37-39.
 - (2) HS's raising of the intellect, 1 Cor 2:14-16; 1 Jn 4:13.
 - (3) HS's raising of the will and character, Rom 5:5; Gal. 5:22-23.
- 2. Through the Bible, 1 Tim 4:13: Romans 8:1-17, the spiritual life.**
- 3. Foundations of Realism. Hermeneutics—Natural Law (24).**
 - a. NL is objective, universal, unchanging, and intelligible/rational because it is based on objective, universal and unchanging natures.
 - b. Breaking Daseins with NL: Pre-Soc, Aristotle, Stoics, Early Chr, Romans
 - c. Thomas Aquinas: the great realist and ultimate synthesizer of Truth.
- 4. Bible doctrine: The glory of God, John 1:14; 12:23-24; 13:31-32; 17:1; 1 Cor 1:27-31.** The glory of the incarnation. Overview of some incarnational misunderstandings.

1. Historical overview of Christology on how “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) correctly defines 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.

2. 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.

3. 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.
4. 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.