

**Theology**

Eschatology  
Thanatology  
Ecclesiology  
Israelology  
Dispensationalism  
Doxology  
Hodology  
Soteriology  
Hamartiology  
Natural Law  
Anthropology  
Angelology  
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Christology  
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Natural Theology

**Foundations/Reality**

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**John 8:32; Luke 10:27-28; Rom. 10:4; 1 Cor. 13:1-7.**

- A. Life with God: 2<sup>nd</sup> person loving relationship with Christ, Rev. 3:14-22.**
  - **8 principles on the perniciousness of spiritual apathy.**
- B. Through the Bible, Rom 10:1-13: Two ways of righteousness.**
  - **8 principles on Israel’s judgment and God’s righteousness in Christ.**
- C. Hermeneutics: Natural Law 30.**
  - **The early modern period: Thomas Hobbes (1588-1679), John Locke (1632-1704)**
  - **6 principles on these conventional forms of “natural law.”**
- D. Bible doctrine: the Glory of God 34 (John 1:14; 12:23-24; 13:31-32; 17:1; 1 Cor 1:27-31).**
  - **5 principles on the glory of God.**

## Historical overview of Christology on how “the Word BECAME flesh/sarx.”

1. Rejection of Ebionism (denial of Jesus’s divinity), a Jewish heresy (contra 1 John 2:2).
2. Rejection of Docetism (denial of Jesus’s human nature), contra 1 Jn 4:3; 2 John 4:7.
3. Ignatius (d. 170) defends Incarnation against Docetism with “*Communicatio idiomatum*.”
4. Justin Martyr the apologist (d. 165) defends transcendence of the Logos using Stoic concepts.
5. Tertullian (160-220) defends Incarnation against the “caterpillar view.”
6. Origen (185-254) teaches the eternal begetting (only begotten) of the Son.
7. Rejection of Arian heresy (denial of full divinity of Christ).
8. Rejection of Apollinarian heresy (denial of Jesus’s full humanity; no human soul or mind).
9. Rejection of Nestorian heresy (denial of one person of Jesus Christ; natures become persons).
10. Rejection of Monophysitism (mixing up of the two natures of Jesus Christ).
11. The Council of Nicaea (325) affirms eternal begetting and *homoousios*.
12. Cyril’s important distinction between person and nature.
13. Council of Chalcedon (451) establishes the official creed of the hypostatic union.
14. Anselm of Canterbury explains the need for Incarnation in *Cur Deus Homo*.
15. Thomas Aquinas provides rich metaphysics of the Incarnation (*esse personale*).
16. Reformation: Christological divisions continue to revolve around *Communicatio idiomatum*.
17. Luther and false views of kenosis (Philip 2)
18. Enlightenment anti-supernatural heresy: division between historical Jesus and Christ of faith.
19. Process Christology: notions of God and incarnation are generally panentheistic.
20. Contemporary Protestant Christology: theistic personalism and new orthodoxy from below— anti-intellectualism and open rejection of classical theism.

# The three orthodox truths of the Incarnation God

1. The orthodox view of the incarnation was hammered out in the theological debates culminating in Council of Chalcedon (AD 451). In this period classical theism rules the theological roost. This was all done in the context of God's simplicity and atemporality that so many chide today. Chalcedon gave us boundaries of orthodoxy without making a pronouncement on the exact relation between the two natures in the hypostatic union.

“Jesus is very man of very man and very God of very God . Jesus is two natures in one person without change, without confusion, without division and without separation.” [This rejects the 6 heresies: Docetism, Ebionism, Arianism, Apollinarism, Nestorianism, and Monophysitism].

2. Three orthodox Christological Truths.

- a. It is *truly God the Son* who is man. Here the emphasis is focused upon the fully divinity of the Son.
- b. It is *truly man* that the Son of God is. Here the emphasis is focused upon the full and complete humanity.
- c. The Son of God *truly is* man. Here the emphasis is focused upon the ontological union between the person of the Son and His humanity.

### 3. 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.

4. 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.
5. 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.