

A dramatic landscape featuring a sunburst breaking through dark, heavy clouds over a vast mountain range. The foreground is a lush green hillside with small white and yellow flowers. The sky is a mix of deep blue and golden light from the sun, with rays of light streaming through the clouds. The mountains in the distance are layered and hazy, creating a sense of depth.

The Reign of the God-Man (Remastered)

**Presented By Dallas Carter on April 18, 2020
Remaster published on May 17, 2023**

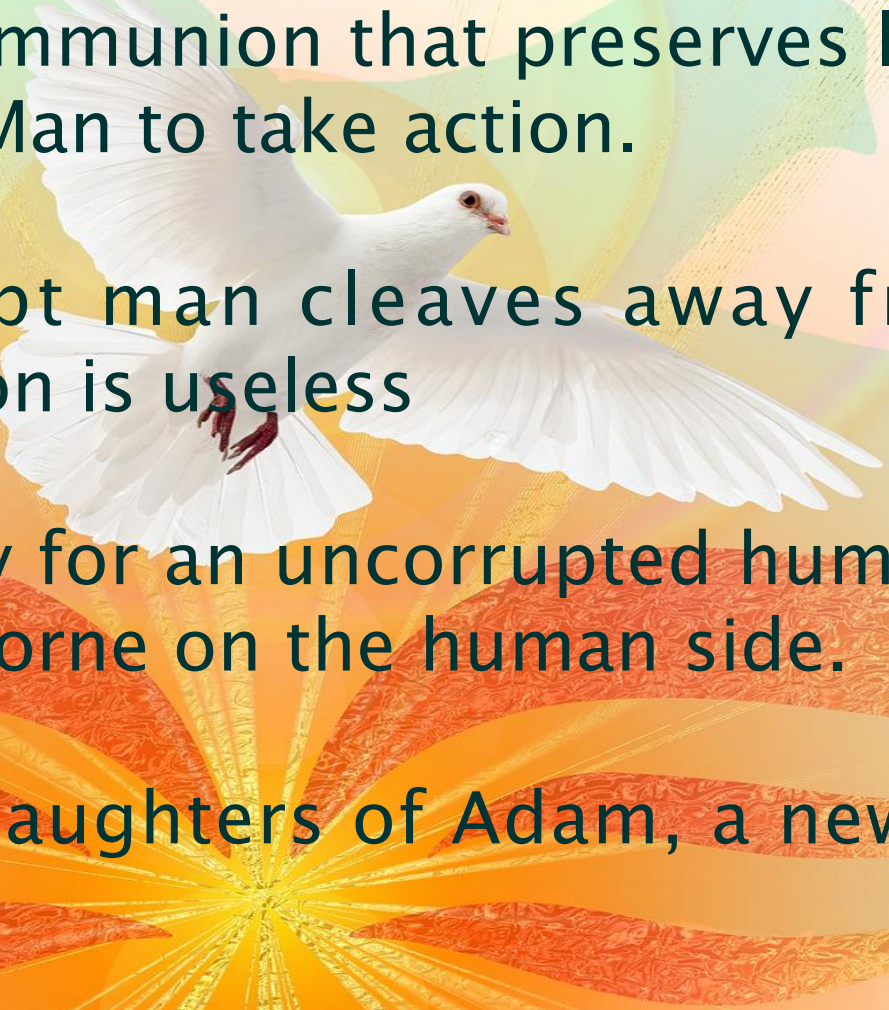
The Reign of the God-Man

- Humanity was created in the image of God
 - Humanity was created on the foundation of God
 - Humanity was created for communion with God based on love
 - Such love implies free will
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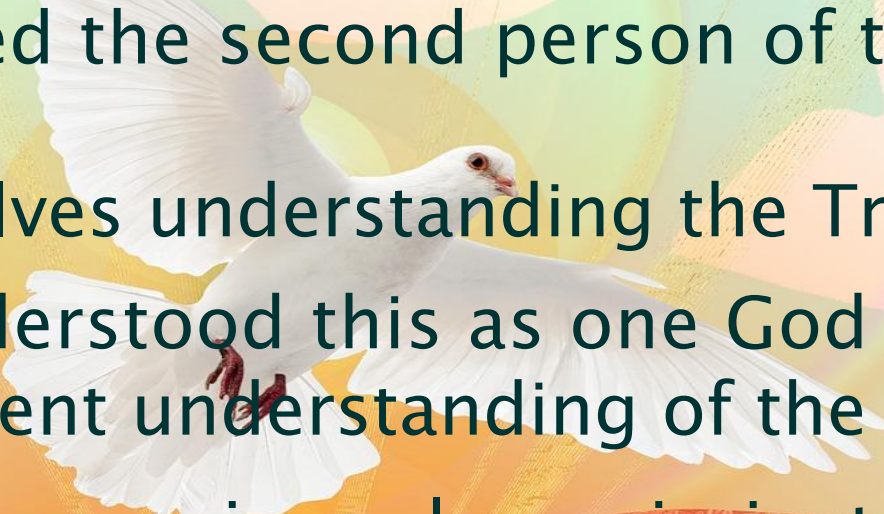
The Reign of the God-Man

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- Adam sinned
 - Sin destroyed fellowship
 - Man cannot restore the previous state on the foundation of God
 - God can unilaterally restore connection at the cost of destroying free will and therefore destroying love
 - How can God restore communion when His action destroys love and man's actions dissect them from fellowship?

The Reign of the God-Man


- Any act of restoring communion that preserves love and free will requires both God and Man to take action.
 - Any actions of corrupt man cleaves away from any divine foundations – such action is useless
 - It is therefore necessary for an uncorrupted humanity to take the initiative that must be borne on the human side.
 - To save the sons and daughters of Adam, a new Adam must be created.
 - To this end, God incarnated as man. The result was the beginning of the reign of the God-Man
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The Incarnation

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- The incarnation involved the second person of the Trinity taking on humanity
 - Understanding this involves understanding the Trinity
 - The Church Fathers understood this as one God in three persons based on the only coherent understanding of the Biblical data.
 - Three persons means three universal, omniscient perspectives
 - God's existence – God the Father
 - God's Mind (Word) – God the Son
 - God's consciousness – God the Holy Spirit
 - One God means all three persons possess all essential attributes.
 - The incarnation specifically involves God the Son taking on the role of the Son of Man

The Incarnation

- What is humanity in its core definition?



And God said, **Let us make man in our image, after our likeness:** and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them.

– Genesis 1:26–27

- Adam was created as a copy of the image of God – “in his likeness.”

The Incarnation

- What is humanity in it's core definition?

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins: **Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:**

– Colossians 1:12–16

- Jesus Christ is the image of God, without qualification
- His humanity defined before He became incarnate
- Christ is created from eternity/eternal.
- He emanated from the Father and is the Creator.

The Incarnation

➤ What is humanity in its core definition?

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with **child of the Holy Ghost**. Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for **that which is conceived in her is of the Holy Ghost**. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.** – Matthew 1:18–23

The Incarnation

- Matthew was referring to Isaiah 7:10–15, which Isaiah prophesied to Ahaz the coming of Immanuel
- This was fulfilled in the short term by a not-so-Immanuel who was the product of Isaiah's loins – used as a type of Christ and a harbinger of judgment in the short term

Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good...

– Isaiah 7:10–15

The Incarnation

- The description of this judgment runs through chapters 7 and 8 until the prophecy of the true Immanuel in 9:6–7 is revealed. **This is the prophecy of the true Immanuel – God with us. God in flesh.**

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God, The everlasting Father, The Prince of Peace.** Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

– Isaiah 9:6–7

The Incarnation

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– Isaiah 9:6–7

- This prophecy also establishes Christ as the Son of David

The Incarnation

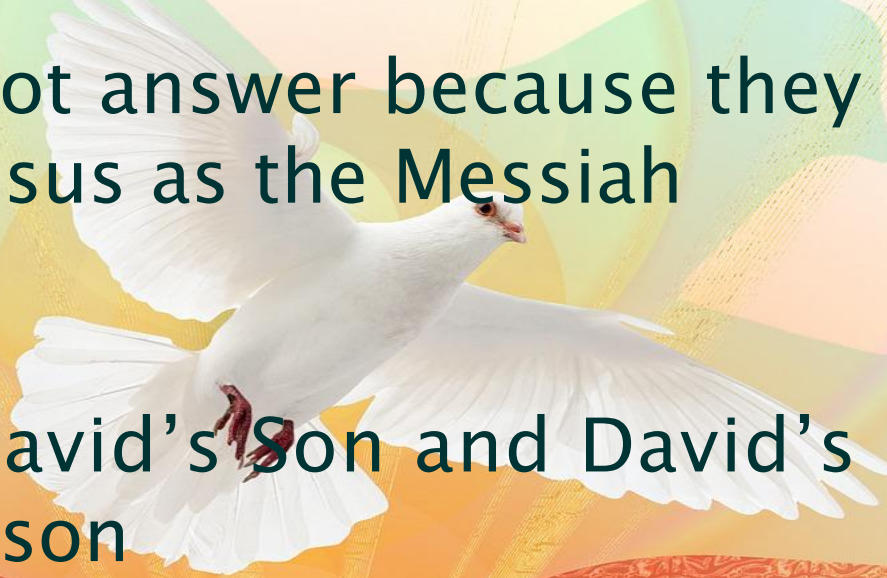
- If Christ is incarnate as the Son of David
 - He is David's Son (2 Sam 7:7–16).
 - As God, He is also David's Lord
- How can Christ be both David's Son and David's Lord?

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

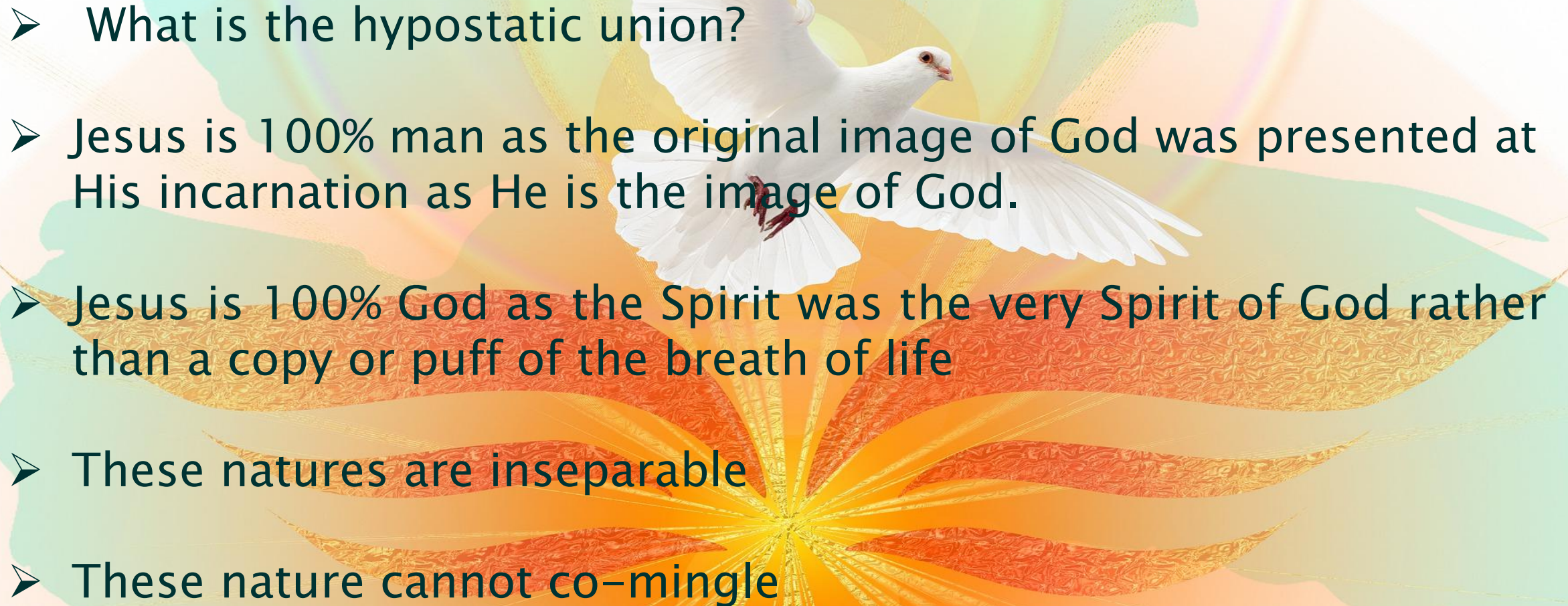
– Matthew 22:41–45

The Incarnation

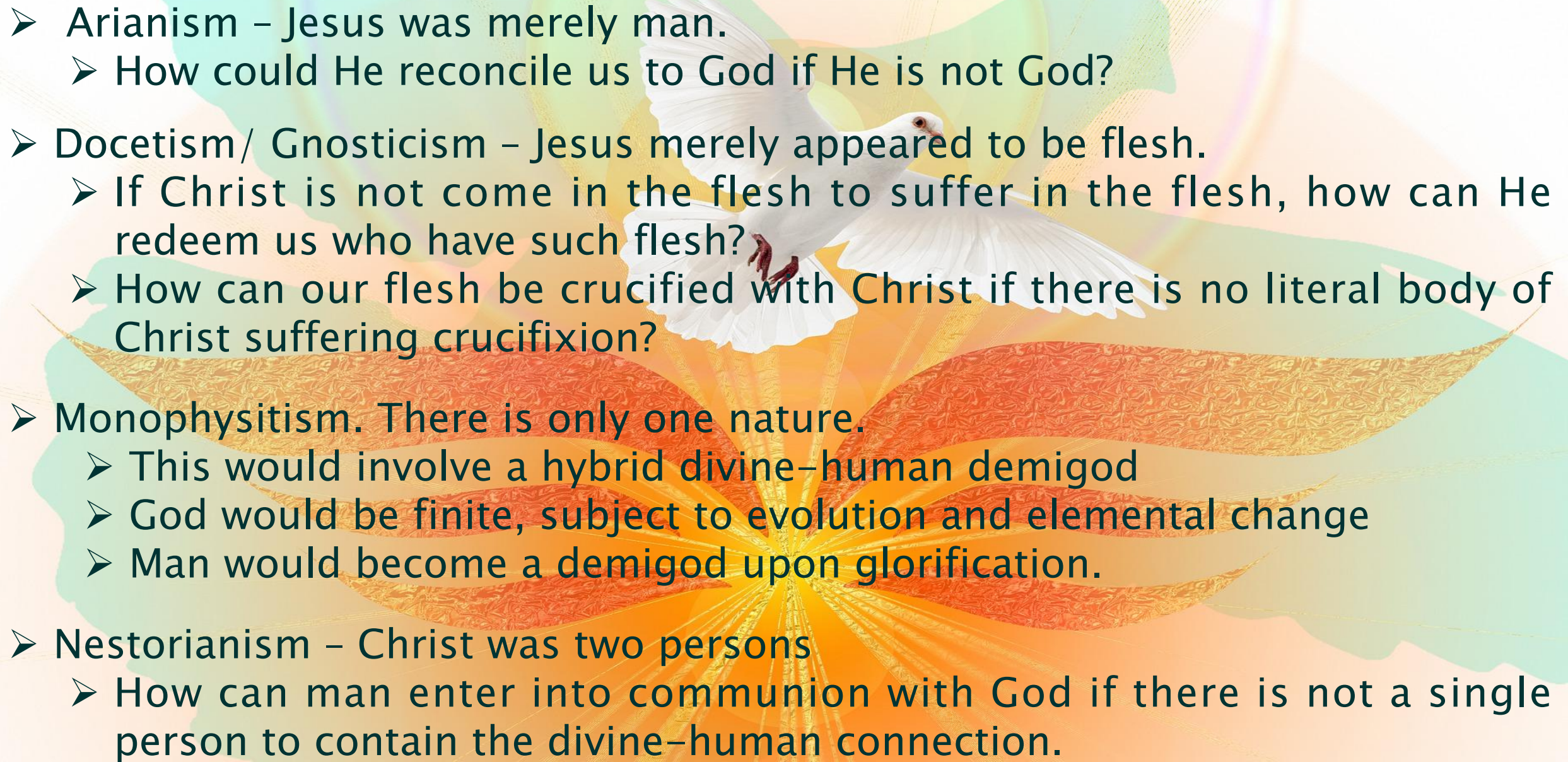
- The Pharisees dare not answer because they would then be forced to recognize Jesus as the Messiah
- Christ can only be David's Son and David's Lord if He has two natures in his person
- The Church Fathers called this the **Hypostatic Union**



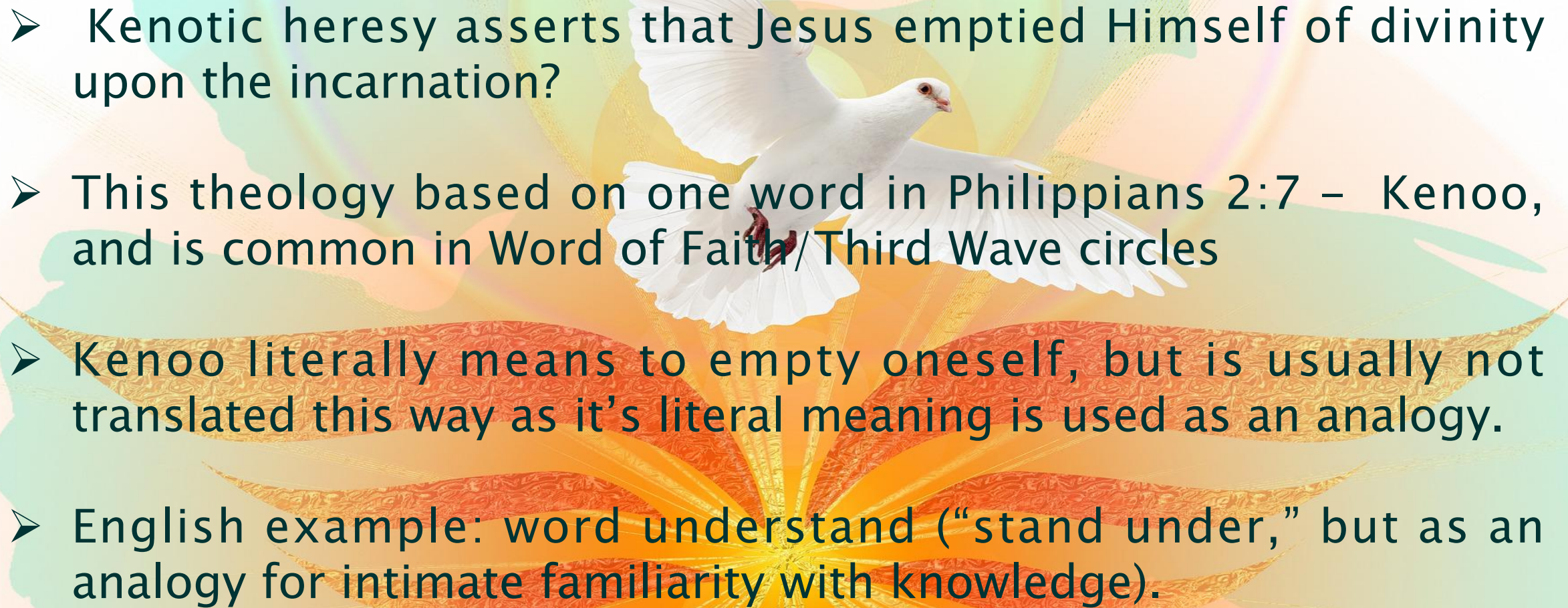
The Hypostatic Union

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- What is the hypostatic union?
 - Jesus is 100% man as the original image of God was presented at His incarnation as He is the image of God.
 - Jesus is 100% God as the Spirit was the very Spirit of God rather than a copy or puff of the breath of life
 - These natures are inseparable
 - These nature cannot co-mingle

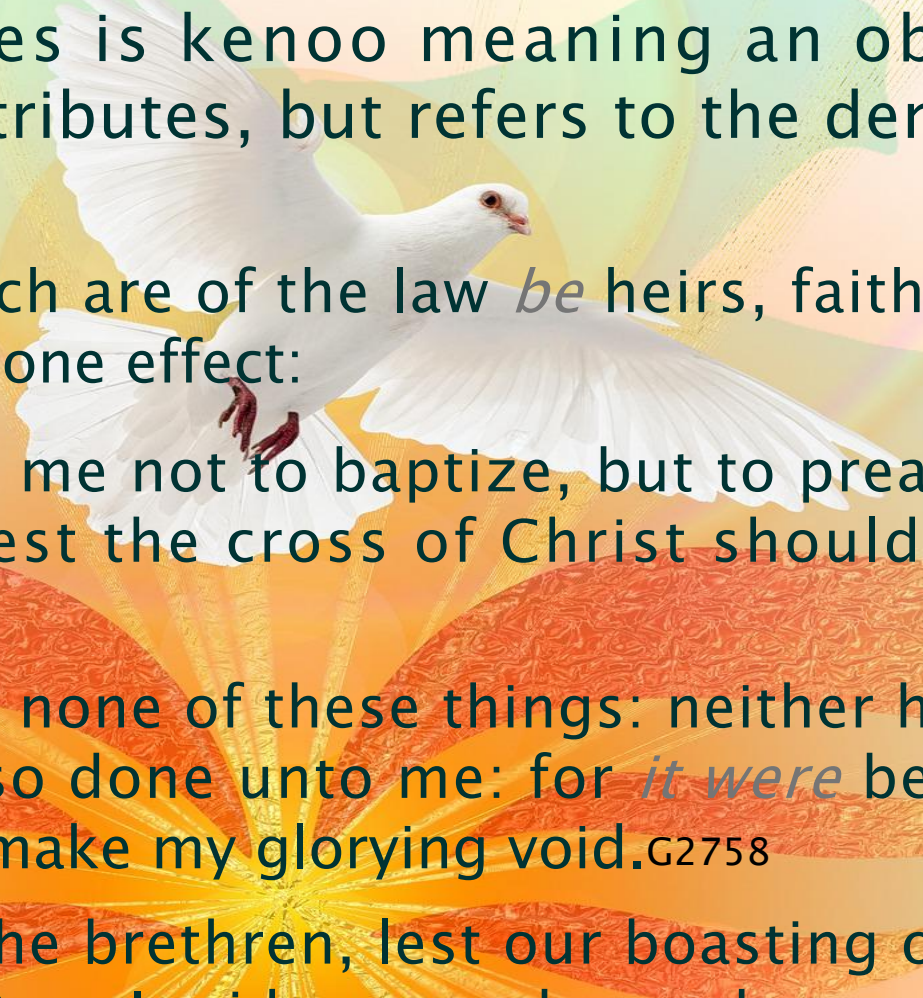
Common Heresies

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- Arianism – Jesus was merely man.
 - How could He reconcile us to God if He is not God?
 - Docetism/ Gnosticism – Jesus merely appeared to be flesh.
 - If Christ is not come in the flesh to suffer in the flesh, how can He redeem us who have such flesh?
 - How can our flesh be crucified with Christ if there is no literal body of Christ suffering crucifixion?
 - Monophysitism. There is only one nature.
 - This would involve a hybrid divine–human demigod
 - God would be finite, subject to evolution and elemental change
 - Man would become a demigod upon glorification.
 - Nestorianism – Christ was two persons
 - How can man enter into communion with God if there is not a single person to contain the divine–human connection.

The Kenotic Heresy

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- Kenotic heresy asserts that Jesus emptied Himself of divinity upon the incarnation?
 - This theology based on one word in Philippians 2:7 – Kenoo, and is common in Word of Faith/Third Wave circles
 - Kenoo literally means to empty oneself, but is usually not translated this way as it's literal meaning is used as an analogy.
 - English example: word understand (“stand under,” but as an analogy for intimate familiarity with knowledge).

The Kenotic Heresy

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- In none of these examples is kenoo meaning an object objectively becomes denuded of its attributes, but refers to the denial of expression of these attributes.
 - Rom_4:14 For if they which are of the law *be* heirs, faith is made void,^{G2758} and the promise made of none effect:
 - 1Co_1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.^{G2758}
 - 1Co_9:15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.^{G2758}
 - 2Co_9:3 Yet have I sent the brethren, lest our boasting of you should be in vain^{G2758} in this behalf; that, as I said, ye may be ready:
 - Php_2:7 But made himself of no reputation,^{G2758} and took upon him the form of a servant, and was made in the likeness of men:.

True Kenosis

- In The emptying of Jesus refers to the expression of His power, i. e. His glory.



And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

– John 17:5

True Kenosis

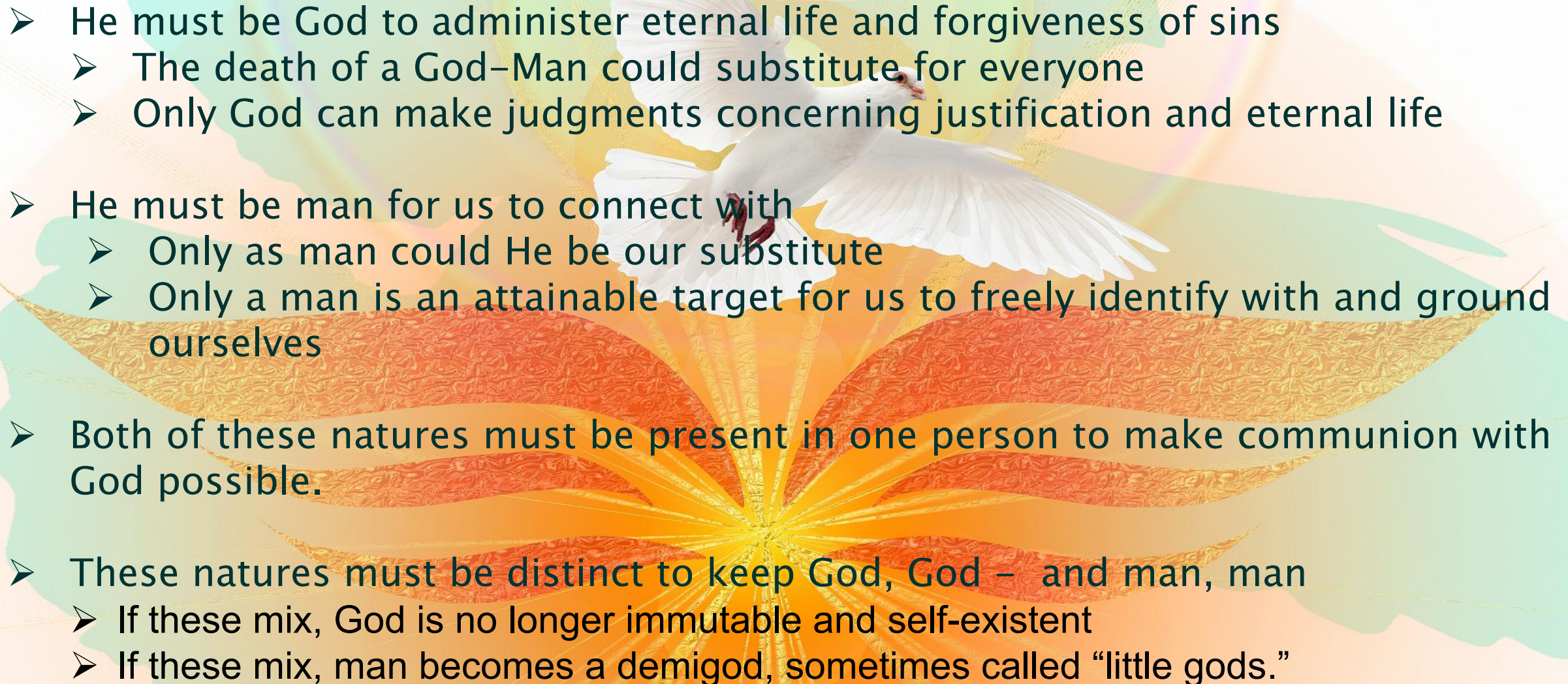
He demonstrated His deity on multiple occasions during His earthly ministry

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. – John 17:2


Jesus said unto them, **Verily, verily, I say unto you, Before Abraham was, I am.**
– John 8:58

And when he saw their faith, he said unto him, **Man, thy sins are forgiven thee.** And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, **What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.** – Luke 5:20–24

Why the God-Man is Essential

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- He must be God to administer eternal life and forgiveness of sins
 - The death of a God-Man could substitute for everyone
 - Only God can make judgments concerning justification and eternal life
 - He must be man for us to connect with
 - Only as man could He be our substitute
 - Only a man is an attainable target for us to freely identify with and ground ourselves
 - Both of these natures must be present in one person to make communion with God possible.
 - These natures must be distinct to keep God, God – and man, man
 - If these mix, God is no longer immutable and self-existent
 - If these mix, man becomes a demigod, sometimes called “little gods.”

The Perfect Man vs the Little God

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- Both the perfect man and the little god are products of perfect communion with Christ at the resurrection
 - Both have, at this time, entered full communion with God
 - The little god is in communion with a god who is not immutable, but a demigod
 - He has suffered evolution and elemental change
 - As such He is not infinite but super-finite.
 - The perfect man is in communion with the humanity of Christ
 - Christ's humanity has the fullness of the godhead dwelling bodily
 - The Biblical God here is immutable, self-existent, and infinite.
 - In a death battle, the perfect man destroys the little god