

Study Paper No. 17 Nicene's Origin of God the Word

Introduction

After studying historical theology and Christology for nearly 30 years, I have come to some conclusions about the Imperialistic Creeds and their concepts. I have known for several years that these Councils of the Great Whore did distort and pervert the Biblical Doctrine of the Holy Trinity, and the Complex Person of Jesus Christ. They substituted their distorted conclusions in the place of those taught in the Word of God. Nicenism finalized the origin of this distortion and Chalcedon represents the conclusion of this distortion. Following Chalcedon is more fine-tuning of the distortions to the Holy Trinity and the Person and Nature of Jesus Christ.

The Biblical Presentation of the Holy Trinity

Please do realize that the Bible presents unto us the Holy Trinity as the Father, the Word, and the Holy Spirit. This is the Eternal State of the Holy Trinity. By the Hypostatic Union, God the Word adopted the Man, Christ Jesus and became One with Him. By this Union, the Lord Jesus Christ became the only man in the Holy Trinity and the Only Man in Whom the Holy Trinity did indwell without measure. By councils and creeds, the Great Whore did replace God the Word in the Holy Trinity and did insert God the Son, our Lord Jesus Christ. For good measure, they also wanted to add a Mother Goddess and therefore made Mary into the God-Mother.

Jupiter's Hypostatic Union the Basis for Chalcedon

Not being content with the Biblical Hypostatic Union, which we do affirm, between God the Word and the Man, Christ Jesus, the Chalcedonians borrowed heavily from Jupiter's hypostatic union. When Jupiter became one with men and beasts, he laid aside his divine person for a time and assumed the person of the men and animals he hypostatized, retaining only his own divine nature. The Chalcedonians followed this Mythological lead and maintained that God the Word ceased to be a Divine Being since His Hypostatic Union with Jesus Christ. Following this union, only His Divine Nature did continue to exist. By the continued existence of this Divine Nature within the Man, Christ Jesus, the Chalcedonians sought to deify the Humanity of Jesus Christ. They did not side with the Nestorians who affirmed that Jesus Christ contained in His complex Person, the Nature and Being of God the Word in union with His entire Human Being. The Chalcedonians placed this union within the Womb of the Virgin Mary rather than within the Womb of the Eternal Covenant in precreative eternity. I will deal with the Demise of God the Word as a Being in the next Short Study.

Many Councils and Creeds

Several controversies arose and caused different solutions before Nicene. Between Nicene and Chalcedon, additional controversies arose causing further solutions. The Imperial Councils came and went with each adding further distortions to the Biblical Revelation about Elohem or the Holy Trinity. The Imperial Councils solved the different problems about the Holy Trinity and Jesus Christ by borrowing more and more from the Greek mythological backgrounds and merely using some Biblical names and phrases with a certain amount of Priest Craft I call theological double talk.

By adopting the theological double talk of Priest Craft, the Imperialists sought to enslave the people further and secure their consciences, fortunes, estates, and armies. Certainly, they succeeded for the most part, but there were always dissenters around. These

dissenters were Anathematized and sent to hell. This forced further loyalty to the Imperialists and their Priest Craft.

The Arian Controversies

The various concepts dealing with the origin of God the Word came to a head during the Arian controversies. The moderate Arians denied the eternal generation of God the Word, claiming rather His self-existence as a Divine Being with His Own Nature, because they did not hold to any generated Gods. The radical Arians denied the entire deity of Jesus Christ for several reasons. The Imperialists sought to correct a swelling heresy by adopting Zeusism under the disguise of Biblical terminology. In Greek mythology, Zeus is held forth as the Father of all gods and men. Borrowing from this, the Greek theologians made God the Father the source and cause of all gods and men.

The Generation of the Being or Person of God the Word

The Nicenists systematized Zeusism by saying that God the Father did beget the Divine Being or Person of God the Word into an eternal existence. This is how the concept of eternal generation of God the Word became Creedal. The Father alone is ingenerate and God the Word, Jesus Christ, is a generated Being in the Nicene concept of eternal generation. Please note this point, eternal generation does not stress that the NATURE of God the Word, later to become the Divine Nature of Jesus Christ, became generated, but only the Divine Being and Person of God the Word. In order to have a Trinity there must be Three Divine Beings. Each Divine Being must have the same One nature, if not, you have Tri-Theism. The Nicenists set forth the concept that the Father did eternally generate the Divine Word into existence as a Being and did communicate unto Him the Father's own Divine Nature. The Being or Person of God the Word is therefore generated, but His nature, that of the Father's nature communicated unto Him, is eternal and without any beginning.

Controversies about the Being and Nature Issues

This produced several ensuing controversies over the Being and Nature issue. Some affirmed that a Divine Nature could exist *without* a Divine Being or Person. Others denied this and affirmed that a Divine Person *could only contain* a Divine Nature, its own Divine Nature. Involved in all this was the earlier division over the same nature on one side and not the same, but like unto the same nature, on the other side.

The Same Nature or Like unto the Same Nature

The Nicenists realized that they had to further fine-tune their Creed about the Divine Nature of God the Word. To accomplish this, they affirmed that God the Word had the same nature as God the Father, but with different relative properties. The dissenters denied this and affirmed that God the Word had a Divine Nature *like unto* the Father, but *not the same* as the Father's Divine Nature. The dissenters did allow for the same essential nature in both the Father and the Son. The differences set forth by the relative properties by which we distinguish between the Two Divine Beings of the Father and the Son arise from their Beings or Persons and not from their natures. Please do note that I said the Father and the Son, not the Father and the Word. Therefore, in my opinion, it is proper to say that both the Father and the Word have the *one common Divine Nature and their Beings produce their differing relative properties*. It is improper to say that the Word has a *nature like unto the Father, but not the same as the Father*. It is also *improper* to say that the Word has the same nature as the Father if we mean that the Father did communicate His nature unto the Word.

Replacing God the Word in the Holy Trinity

As time and controversies came and went, the Imperialists sought to eliminate altogether the Divine Being of God the Word and replace Him in the Holy Trinity with a Divine Son. After the Incarnation, this Divine Son would be called Jesus Christ. They did not yet know how to do this, but would finally succeed during the Chalcedonian Council. This would set up the demise of the Divine Being of God the Word and that must remain for a further study.

In Summation

The Nicenists set forth the Creedal idea of an Eternal Generation. Origen gave a great amount of Christian development to this concept. For our present concerns this Christianized concept did come from Origin and the Alexandrian School, even though it did not originate with him or there but has its roots in Zeusism. By the Nicene dogma of Eternal Generation, God the Father, the Divine Creator, did generate into existence the *Being or Person of God the Word*. God the Father did communicate unto God the Word the *Father's Divine Nature* and by this made Him into a Divine Being with a Divine Nature. Later, by the Chalcedonian Creed, the Divine Person of God the Word will cease to be and only His Nature would continue on, Jupiter like, within the Person of Jesus Christ.

A Generated Being with an Ingenerate Nature

According to Nicenism, God the Word is a generated Divine Being with His Father's communicated Nature. Therefore, while the Being is generated and dependent upon the Father, the Nature is not. The Nature is self-existent as it comes from the self-existent Father. The conclusion to this is that God the Word is a Generated Being or Person with an ingenerated Nature.

I would rather hold that God the Word is a self-existent Divine Being or Person Who contains a self-existent Divine Nature. I also would rather deny that a Divine Nature can subsist outside of its own Divine Being just as I would also deny that a Divine Being can exist without its own Divine Nature.

The Relative Properties

In my opinion, the relative properties of the Three Divine Beings do not come from their One Common Divine Nature, but rather from their distinct Divine Beings or Persons. These relative properties distinguish the Three Divine Beings from each other. This distinction is due to their Person or Being and not to their One Common Divine Nature.

Preserving both the Unity and the Economy of the Holy Trinity

This theology preserves the Unity and Economy of the Holy Trinity. This further maintains the self-existence of both the Nature and Being of each member of Elohem, the Holy Trinity. It disassociates both the Doctrines of the Holy Trinity and Jesus Christ in His complex Person, from any form of Mythology.

Preserving the Monarchial Order Between the Father and the Son

The proper Biblical theology preserves the Monarchial order of the Father over the Son. Jesus said **My Father is Greater than I**. Jesus was speaking of Himself in His human nature, not in His Divine Being or nature as there is no such Monarchy between the Three Divine Beings. When we understand that each Being in the Holy Elohem is Self-Existent and Equal to each other because of their One Common Divine Nature, we also understand that Christ did respect the Father's Monarchial Order over Him because Christ was also a Man. He was God's Only Begotten Son in His humanity and as such, He could say **My Father is greater than I**.

Next we hope to present some observation about how Chalcedon did bring about the Demise of God the Word as an Eternal Being, leaving only His nature to continue on.