

SHORT STUDY

God the Eternal Word

THE DIVINE NATURE AND BEING OF JESUS CHRIST

In Summary

Properly speaking there is no Divine Nature without a Divine Being. We often speak of the two natures of Jesus Christ and this is proper due to our language limitations. We must remember that there must be a Being for a nature to indwell. The nature defines the Being. There is no human being with a dog's nature. There is no dog with a human nature. God the Eternal Word is a Divine Being. He is the Invisible Divine Being Who has entered into an eternal and everlasting Hypostatic Union with the Only Begotten Son of God, Jesus Christ the Mediator, and These Two constitute the one Person of our Lord Jesus Christ.

The Second Divine Being

God the Eternal Word is the Second Being in the *monarchial order* of the Holy Trinity, or Elohem. There are Three Who bear witnesses in heaven, the Father, the Word, and the Holy Spirit, and these Three are One. This defines the *Economy of the Trinity*, Three distinct, but not separate, Beings. The One Divine Nature indwelling equally the Three Divine Beings defines the *Unity of the Trinity*. These Three Divine Beings do not indwell the One Divine Nature as some say, but the One Divine Nature indwells them.

The One Divine Nature

The One Divine Nature *indwells* God the Word, as in the Father and the Holy Spirit. In this One Divine Nature, there are many *Incommunicable* Attributes. These *Incommunicable* Attributes distinguish the One Divine Nature from all other natures. In my opinion, the three most essential *Incommunicable Attributes* are Self-Existence, Self-Sufficiency and Perfection or Immutability. These three Divine Attributes are *essential* attributes of God the Word, God the Father, and God the Holy Spirit. They arise from the Divine Nature and are essential to the Divine Nature and the Divine Nature is essential to them. They must always be distinguished from communicable or bestowed attributes or glory.

Not Modalism, Sabellianism, or Extreme Patripassionism

God the Word is not a *mode of dwelling* for the One Divine Nature, but He is a Divine Being. Therefore, we are not *modalists*, but Trinitarians in the strictest sense. God the Word is not a *manifestation* or *personality* of the One Divine Being, but is a Divine Being just as are the Father and the Holy Spirit. Therefore, we are not *Sabellians* or *extreme Patripassionists*. We are Trinitarians.

Hypostatic Union

God the Word has one *inclusive*, essential relative property by which He is distinguished in the Monarchial order of Elohem. His one inclusive, essential relative property contains other relative properties as *consequences* of this one

inclusive, relative property. His one essential, inclusive, distinguishing relative property is *Hypostatic Union*. The distinguishing relative property of God the Father is Fatherhood. The distinguishing relative property of God the Holy Spirit is communicative and orderly empowerment.

The Divine Word is Self-Existent

God the Word is self-existent. Therefore, He also is *ingenerate*. The Nicene concept of eternal generation is false. God the Father did not generate God the Word into a distinct Being. He is not a *Divine Offspring* of God the Father. Justin Martyr is the first Christian writer of note who spoke of God the Word as the Father's *Divine Offspring*. He often did so in his *Discourse with Trypho the Jew* in about 150 AD.

Zeusism

Humanly speaking the mythological god, Zeus, came into Christianity by means of Justin Martyr the converted philosopher. In Greek Mythology, Zeus is the father of all other gods and men. The early Greek Christian writers borrowed from Justin's example and made the Father the source of the Divine Word and Holy Spirit. They liked to speak of the Father as the only *unbegotten* or only *ingenerate* God. The early Latin Christian writers modified these concepts a bit and brought them over into Latin or Western Christianity as it is called. It is corrupt and false no matter its name.

The Divine Word is Self-Sufficient

The Divine Word is self-sufficient and does not need to receive communicated life or its continuance from God the Father. The New Testament Scriptures that speak of Christ's life coming from the Father refer only unto Jesus Christ the Man, the Mediator, and not God the Word. God the Word has essential Divine Life, not Communicated Divine Life. If the Father communicated Divine Life to God the Word, it would not be Divine Life but *communicated eternal life*. It may be eternal, but not divine. Living saints have received *communicated eternal life*, but not *uncommunicated* divine life. This kind of life belongs only to the Three Divine Beings of Elohem, The Father, the Word, and the Holy Spirit.

In the Garden, when our Lord Jesus Christ prayed to return unto the glory He received from the Father before the world, He spoke of *communicated glory* as the Man, the Mediator. God the Word has no need to receive any communicated glory from either the Father or the Holy Spirit, nor They from Him. He and They have essential glory arising from the One Divine Nature indwelling all Three.

The Divine Word is Perfect and Therefore Immutable

God the Word dwells in *absolute and essential perfection* and therefore is *Immutable*. This is also true of the Father and the Holy Spirit. He has no need to chance since He is already perfect, even as They are. Jesus Christ is immutable in *His essential essence*, but *not* in *His personal forms*. God the Word has no essential form for He is pure spirit. When Jesus was in the *form of God*, this speaks not of God the Word being in the form of God, for He is God. It does speak of the Man, Christ Jesus, in His spiritual body the Father directly generated to Him before all creation, making Him the first born of creation. Soon I hope to send another work, *The Forms of Jesus Christ*. It is already completed. Yet another work, the *Likenesses of Jesus Christ* shall follow it, the Lord willing.

These show that our Lord Jesus Christ has changed His forms and entered into distinctive likenesses, but He has not changed His *essential* Divine or Human natures.

The False Hypostatic Union

Like the demons' mythological father god-Zeus, there is a divine offspring known as Jupiter. The demons developed the mythological concepts about Jupiter to counterfeit Jesus Christ. Jupiter supposedly had the ability to enter into hypostatic unions with men and beasts. The demons invented this false concept centuries before the Incarnation of our Lord Jesus Christ in order to counterfeit His glorious first Advent to this earth. Jupiter supposedly entered into these hypostatic unions so he could experience the additional pleasures of men and beasts that are not common to gods.

The True Hypostatic Union

The Divine Word, the Second Divine Being in the Holy Trinity known as Elohem, entered into the true hypostatic union with the Man, Christ Jesus, God's only begotten Son, *in order to deify Him*, not to experience pleasures through Him. God the Word did not need to learn anything from this hypostatic union, nor did He have any need to experience additional pleasures, as He is all knowing and self-contained, as are the Father and the Holy Spirit. God the Word entered into this Union to enable Christ, in His Sacred Humanity, to become *entitled* unto all the honors and glories of Deity. He is the Indwelling Divine Being within Jesus Christ by actual and personal union. Therefore, as a consequence of this hypostatic union, Jesus Christ contains all the fullness of Deity bodily. Jesus Christ is not Divine because the Father does indwell Him by union, or because the Holy Spirit has anointed Him without measure, *but He is Divine because God the Divine Word has hypostatized Him unto Himself*. See my work, *The Deity of Jesus Christ, How?*

The Nature of the True Hypostatic Union

The true Hypostatic Union is *adoptive* in its purpose. By that, I mean that Jesus Christ has received all the rights and privileges of Deity as a consequence of the Hypostatic Union by God the Divine and Eternal Word. Jesus Christ, in His sacred and pure humanity, *abstractly considered*, did not have the rights and privileges of Deity because He was human. Because of the Hypostatic Union, He is both Divine and Human. He is therefore, as a consequence of the Hypostatic Union, the only Human Being in the Trinity and the only human Being in Whom the Trinity dwells *without measure*. See S. E. Pierce's commentary on *John 17* for much more of the above. In addition, please see my works on *The Eternal Sonship of Jesus Christ*, volumes 1 and 2.

The Entitlements of the Saints arises from the Hypostatic Union

The saints of God are said to be *partakers* of the Divine Nature. The question is how? They certainly have not been made into any mutilated forms of any god, nor do they have any of the Divine Nature's incommunicable attributes in their essential spiritual or natural being.

The Divine Word did Hypostatize Jesus Christ and deified Him by this Union. The saints are in Union with Jesus Christ, in both of His natures, Divine and Human. We therefore partake of the Divine Nature of Jesus Christ by Union with the Humanity of Jesus Christ. The great and precious promises given unto us by

which we are partakers of the Divine Nature, are those stipulations between the Father and the Son contained in the Eternal and Everlasting Covenant of Redemption.

God the Divine Word did Deify Jesus Christ by the hypostatic union. By this, He entitled Jesus Christ to all the rights and privileges belonging only unto deity. The saints, by their union with Jesus Christ, receive the benefits of this entitlement, but only in a *limited or measured way*. Christ Jesus has received the benefits of this Union in an *unlimited or unmeasured way*. It is out of Christ's fullness that we have and do receive all things. The saints are therefore in a *lesser and measured* way in union with God the Divine and Eternal Word by their Union with Jesus Christ.

The Trinitarian Union

Because God the Word is in a personal Union with Jesus Christ the Mediator, He therefore inrights Jesus Christ into the Trinitarian Union. This is why Pierce so often spoke of Christ as the only man in the Holy Trinity. Yet, this is not all, *in a lesser and measured way* Christ's saints are inrighted into the Holy Trinity by their personal union with Christ. I do not mean they are actually inrighted as Jesus is, but only by union with Christ they are inrighted and have lesser and measured entitlements. One such entitlement is that we may now come boldly unto the Throne of Grace. We have no such entitlements within and by ourselves, but only through Jesus Christ and His entitlements and Name.

In Summary

I could go on and on, but must close. I hope these thoughts have been blessings to you as they are to me. Our Lord Jesus Christ is a complex Person. He is both Divine and Human. He has performed works and deeds in both natures, and we must distinguish between His natures to guard against altering and mutilating either nature. I will not discuss this now, as it would lengthen this short study.