ATLAS KINS INSTITUTE (AKI)

Daily ABC Theological Research Note

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Divine Antecedence, Material Primacy, and the Self-Similarity of Life: A Study of GPO_REST, Fatherhood, and Creation

Research Program: ABC Theology — Divine Trinity Project

Status: Exploratory theological research; not a finalized doctrinal statement

1. Purpose of Today's Research

Today's discussion examined a fundamental question: Does the explanation of existence begin with matter, or with the living God? Rather than attempting to settle this question through assertion, the discussion developed a comparative thought experiment using the human body, Mary's pregnancy, and the biblical relationship between the Creator and Fatherhood. The purpose is to make two different explanatory starting points intelligible to readers and allow them to examine the evidence and underlying assumptions for themselves.

2. Biblical Foundation: יהוה as Father and Creator

The Hebrew Scriptures explicitly identify יהוה as both Father and Creator. Isaiah 63:16 addresses יהוה as "our Father" and "our Redeemer." Isaiah 64:8 declares: "O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." (KJV)

Hebrew: יְהוָה אָבִינוּ אָתָּה — YHWH avinu attah — "YHWH, You are our Father."

Isaiah 45:11–12 likewise presents יהוה as the maker of the earth, humanity, and the heavens. Thus יהוה is acknowledged as Father and Creator in the Hebrew Scriptures, independently of the historical birth of Jesus of Nazareth. The New Testament adds that the preexistent Word became flesh (John 1:1–3, 14). The historical beginning of Jesus' human life must therefore be distinguished from the preexistence of the Word.

3. Fatherhood as a Relational Designation

"Father" may function as a relational designation whose meaning depends upon the relationship under consideration. Isaiah 9:6 gives the promised child the title אֲבִיעַד (Everlasting Father), traditionally understood by Christians in relation to the Messiah. Fatherly designation does not, by itself, establish identity of Trinitarian personhood.

Within ABC Theology, divine fatherhood is studied in relation to creative activity across the proposed Three Orders: God's Proto-Order (GPO), God's Created-Order (GCO), and God's Renewal-Order (GRO). This is a constructive inquiry, not a claim that biblical texts explicitly describe these orders in those terms.

4. GPO_REST and Equal Importance of 1_{xi}

The present GPO working hypothesis assumes that all 1_{xi} possess equal intrinsic importance while potentially fulfilling different functions in God. Provisional notation: GPO_REST = $\{1_{xi} : i \in I\}$. This notation does not yet define the full mathematical or theological structure.

Principle: Equal intrinsic importance does not require identical function. First Corinthians 12:12–27 offers an analogy in the Church as Christ's body, but applying that passage to GPO is analogical rather than direct biblical proof. The model must not treat God as literally composed of material parts.

5. יהוה, TC_Ω, and the Beginning of Creation

Working hypothesis: יהוה established TC_Ω, was crowned as God, and initiated His Six-Day Creation. Within this model, יהוה is understood to be among the 1_{xi} represented in GPO_REST. A distinctive subsequent creative function does not automatically imply greater intrinsic importance at the initial stage.

Open questions include the precise meaning of establishing TC_Ω; whether "crowned as God" denotes recognition, authority, or a new status; reconciliation with biblical affirmations of divine uniqueness; and the relationship between יהוה and Fatherhood. These remain unproved theological constructions.

6. Mary's Body as a Self-Similarity Analogy

Before Jesus' conception, Mary's body already contained numerous living cells, including reproductive cells. Jesus' later embryonic development did not require Mary's entire biological system to begin existing at that moment. Proposed analogy: constituent existence may precede the manifestation of a new developmental state.

This is not a claim that sleeping cells become inactive: maternal sleep does not suspend metabolism, and embryonic cells remain active. Nor does Scripture specify the genetic mechanism of Jesus' conception (Luke 1:35). "Mary's egg was already half of Jesus" is an intuitive reference to maternal biological contribution, not a verified genetic description of virginal conception. The analogy concerns preexisting constituents and a later developmental state, not divine existence as ordinary reproduction.

7. Counterfactual Experiment: Lifeless Matter

The alternative assumption 1_{xi} = nonliving matter was introduced deliberately as a counterfactual experiment, not as the ABC account of יהוה. It illustrates a materialist explanatory starting point, under which life and consciousness are explained through material conditions and processes without presupposing divine creative agency.

Marx did not propose GPO_REST or 1_{xi}; the thought experiment must not be attributed to him historically. Nonliving constituents do not by themselves establish that a complex system cannot become living. That requires further scientific and philosophical analysis.

8. Material Primacy and Divine Antecedence

Material Primacy: Matter and its processes are the fundamental explanatory starting point; life and consciousness are investigated as phenomena arising within the material world.

Divine Antecedence: The living God is understood as prior to and the source of created existence. Material processes remain legitimate subjects of scientific investigation, but are not regarded as the ultimate explanation of why creation exists.

The contrast concerns metaphysical foundations, not whether scientific investigation should be accepted. ABC's particular account of GPO_REST and TC_Ω requires arguments beyond the general biblical affirmation of a Creator.

9. Self-Similarity: Possibilities and Limits

Genesis 1:26 and Hebrews 8:5 may motivate reflection on likeness, image, and pattern. Biblical likeness and typology, however, are not mathematically demonstrated self-similarity. Rigorous development must identify:

- The objects or relationships compared.
- The properties proposed to remain invariant.
- The transformations connecting representations.
- The limits beyond which the analogy no longer applies.

Representation must remain distinct from reality.

10. A Principle of Intellectual Freedom

ABC Theology does not aim to compel readers to choose Divine Antecedence over Material Primacy. Its task is to present both approaches intelligibly, accurately, and fairly. The biological analogy can clarify questions but cannot independently establish either metaphysical conclusion. Scientific findings should be identified as science; biblical testimony as biblical testimony; constructive hypotheses as hypotheses. Readers remain free to assess the evidence and reach their own conclusions.

11. Research Conclusions

- Isaiah 63:16 and 64:8 directly call יהוה Father; Isaiah 45:11–12 affirms His creative activity.
- GPO_REST provisionally assumes equal intrinsic importance among 1_{xi} with differentiated functions.
- The יהוה–TC_Ω proposal requires substantial exegetical and theological justification.
- Mary's biological relationship to Jesus provides a limited analogy, not proof of divine ontology or a genetic mechanism of virginal conception.
- Material Primacy and Divine Antecedence should be compared with respect for readers' freedom of judgment.

12. Next Research Questions

- What is the exact definition of GPO_REST?

- In what sense do the 1_{xi} exist “in God”?
- How should equal importance and differentiated function be formally distinguished?
- What biblical evidence, if any, supports establishing TC_Ω?
- Can self-similarity yield testable structural consequences?
- How can ABC Theology fairly present materialism and biblical creation without conflating science, philosophy, and theology?

Closing Reflection

The study of creation invites us to distinguish what can be observed, what can be inferred, what Scripture reveals, and what remains unknown. ABC Theology seeks biblical fidelity, intellectual honesty, and humility before the living God. Our responsibility is to investigate faithfully, not to force a conclusion upon others.

Soli Deo Gloria. Amen and Amen.