

A Man, The Man, Now Perfect Man, Listening to Jesus and the Bible.

Dr. Joe Martin

What did Jesus say?

Since I have focused on the Father in the past many times (YHWH, 6,828 times in scripture; 77 times, they "... shall know that I am YHWH."), I was thinking about an article, or discussion, on Christology using the words of Jesus and select Bible references. In a bible reading one morning, I reviewed John 18, Jesus before Pilate.

Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."
³⁸ Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews and said to them, "I find no guilt in Him." (Jn. 18:37-38 NAU)

Standing before Pilate, Jesus does not deny his kingship, his messiahship. In fact he says, that is the reason he was born. Then he ties that to important truth. P.S. The Messiah was never to be YHWH, but the *shaliach/shaliah* of YHWH. Psalm 2 ties YHWH and his anointed one together over rulership of the earth(see Rev. 11:15, the "kingdom of the world has become the kingdom of the Lord and His Christ.") One of the "jobs" of a "shaliah" from Wikipedia was "One who in a measure takes the place of the father, interesting himself in the child's welfare is called a shaliah."

While confronting the Pharisees in John 8, Jesus says, "But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God... ." (Jn. 8:40) This immediately took me to Deuteronomy 18:18,19:

¹⁸ 'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.

¹⁹ 'It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require *it* of him. (Deut. 18:18-19 NAU)

This is a little "scary!" If I do not listen to the words to the prophet, whom I believe to be Jesus Christ, *Yeshua ha Mashiach*, God himself will "require" it of me. The CSB, NIV, and NJB uses the word "account." God will hold us accountable for not listening to His words through Jesus? It seems clear.

Then, when Jesus presents himself as "a man who has told you the truth," will we accept him as "a man"? Skimming the first seven ecumenical councils, folks came up with some "weird" theology, Trinitarianism, Arianism, Apollinarism, Sabellianism (modalism), Nestorianism, *Theotokos*, Monothelism, etc. Most all of these do little to focus on the texts that would present who Jesus actually is. This, we will try to do a little more.

Son of Man

“Son of man” is the most dominant self description used by Jesus. It occurs in the Bible 195 times (Ezek. 93x), and in the gospels 84 times (using BibleWorks stats and NASB), in the entire New Testament 88 times or four more than in the gospels. It appears to mean simply human, or human being, or in the least a special human being. Some notable ones in the New Testament, only in Matthew (NASB) are:

- Matt. 8:20 Jesus said to him, "The foxes have holes and the birds of the air *have* nests, but the **Son of Man** has nowhere to lay His head."
- Matt. 9:6 "But so that you may know that the **Son of Man** has authority on earth to forgive sins "-- then He said to the paralytic, "Get up, pick up your bed and go home."
- Matt. 12:8 "For the **Son of Man** is Lord of the Sabbath."
- Matt. 12:40 for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the **Son of Man** be three days and three nights in the heart of the earth.
- Matt. 13:37 And He said, "The one who sows the good seed is the **Son of Man**,
- Matt. 16:13 Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, "Who do people say that the **Son of Man** is?"
- Matt. 20:28 just as the **Son of Man** did not come to be served, but to serve, and to give His life a ransom for many."
- Matt. 24:44 "For this reason you also must be ready; for the **Son of Man** is coming at an hour when you do not think *He will*."
- Matt. 25:31 "But when the **Son of Man** comes in His glory, and all the angels with Him, then He will sit on His glorious throne. [comment re glory]
- Matt. 26:64 Jesus said to him, "You have said it *yourself*; nevertheless I tell you, hereafter you will see THE **SON OF MAN** SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN."

The four non gospel usages are:

- Acts 7:56 and he said, "Behold, I see the heavens opened up and the **Son of Man** standing at the right hand of God." [Stephen speaking]
- Heb. 2:6 But one has testified somewhere, saying, "WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE **SON OF MAN**, THAT YOU ARE CONCERNED ABOUT HIM? (Psalm 8:4)
- Rev. 1:13 and in the middle of the lampstands / saw one like a **son of man**, clothed in a robe reaching to the feet, and girded across His chest with a golden sash.
- Rev. 14:14 Then I looked, and behold, a white cloud, and sitting on the cloud was one like a **son of man**, having a golden crown on His head and a sharp sickle in His hand.

If Jesus continually refers to himself as a man, why the propensity to make him God? If YHWH is "*echad*", "*eis*", why add to the confusion? If Jesus "did not grasp at equality with God" (Phillipians 2:6) why do we try to make him God?

Seed of the Woman

Many, speak of Genesis 3:15 as the *protoeuangelion*, the first gospel. I like that! Why? Because it predicts a human being to be born that would controvert the adversary!

¹⁴ The LORD God said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life;

¹⁵ And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."

¹⁶ To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children." [human beings :)] (Gen. 3:14-16 NASB)

In verse 15, *eybah*, enmity, a state of hatred or hostility... *וְיָבִין זְרָעֶךָ וְיָבִין זְרָעָהּ* (Gen. 3:15 WTT), will be "between your seed and her seed." "Eybah" is used in five places, Gen. 3:15, Numbers 35:21,22, Ezekiel 25:15 and 35:5. In the Numbers situation, it is speaking about blood revenge for death. If a killing was intentional with hatred, an avenger is allowed to take blood. If it was an accident, non-intentional without hatred, the people have to go to "court." In Ez. 25:15, the Philistines have a long-standing hatred (enmity) and will be punished accordingly, and the CSB says, "They will know that I am Yahweh when I take My vengeance on them." (Ezek. 25:17) In Ez. 35:5, Mount Seir or Edom is judged because of their "everlasting enmity."

The "seed of the woman" can be none other than a human being. He will not be a God/god come down to rescue us. Nor will he be an angel coming down to rescue us, but a human. A reminder in Genesis 1:27, "God created man in His own image, in the image of God He created him; male and female He created them." An offspring of the woman, despite Egyptian, Babylonian, Grecian, etc., mythology, is to be a human.

Hebrews 2 may tie in the *protoeuangelion* in a clear way. Jesus was born of the virgin Mary who shared mitochondrial DNA with Eve, her "mother" and ours.

Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, (Heb. 2:14 NAU)

The "seed of the woman" may be just as an important prophecy, *epangelia*, promise, word, as the descendant of Abraham's descendant bringing blessing to the world, which Paul referred to as the gospel being preached to Abraham. Galatians 3:8,9, and 3:14

"⁸ The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL

BE BLESSED IN YOU." ⁹ So then those who are of faith are blessed with Abraham, the believer. ...¹⁴ in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

All the confusion of two natures, deity, divinity, fully human/fully God, divine brain, but human body, etc. can be avoided by understanding Jesus is human. Humanity could be considered the third highest existence, God, angels and us? Now one human is second to only YHWH. He like us was, "Made a little lower than the angels" but is now at God's right hand!

The Man

What is Paul's testimony? "For There is one God, and one mediator between God and men, **the man** Christ Jesus." (1 Tim. 2:5) As a good Jew, Paul has no problem with the Messiah, Son of God, being Ben Adam, Son of Man. The famous description of God in Numbers 23:19 also clarifies, "**God is not a man**, that He should lie, Nor a son of man...". The phrase Son of Man, בְּרֵאשִׁית־אָדָם, occurs 139 times. The first being, Numbers 23:19. (See Addendum of Larry Hurtado's *One God, One Lord*) Jesus is exalted, but to the right hand of God! Psalm 110:1 is referred to in the N.T. OVER TWENTY TIMES!

One of the most famous "son of man" passages is Daniel 7. (remember this area of Daniel is Aramaic, *bar enash*). However it is one of the best kingdom, saints, Son of Man passages there is. Verses 13, 14 read,

"I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and *men of every* language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed."

Simply, the Son of Man is presented to the Ancient of Days, God! Clarity as clear as Psalm 110:1 is here as well. YHWH says to my Lord, sit at my right hand."

Do not forget Daniel 7:27 as well, "Then the sovereignty, the dominion and the greatness of *all* the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom *will be* an everlasting kingdom, and all the dominions will serve and obey Him." The King, Messiah, Son of God will be in charge and the saints will rule with him. Paul, in confronting the believers about taking fellow believers to court says, "Or do you not know that the saints will judge the world? (1 Cor. 6:2) We must ask the same question the Psalmist asks in Psalm 2, "Why do the nations rage and the people plot in vain... against YHWH and His Anointed... ?" (עַל־יְהוָה וְעַל־מְשִׁיחוֹ (Ps. 2:2 WTT)) One must also remember the centerline verse of Revelation, 11:15, "The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign forever and ever."

This "Son of Man" is the man of the Kingdom! God's man in charge. In presenting on Mars Hill, Paul in Acts 17 gets to "the man." Paul, overlooking the pagan polytheism around him explains the one true God. "Therefore, having overlooked the times of ignorance, God is now declaring to men that all *people* everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a **Man** whom He has appointed, having furnished proof to all men by raising Him from the dead." (Acts 17:30-31) God's Messiah was never intended to be God, but a human being totally in tune with God, ruling for God on the earth.

NOW PERFECT MAN

We, according to Genesis are in the image of God and the image of the angels. Our form and capabilities are "like" God and the angels, but obviously less. It seems, we could have lived forever. However now, we are "fallen man."

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." ²⁷God created man in His own image, in the image of God He created him; male and female He created them. (Gen. 1:26-27 NAU)

I personally believe our likeness may be in both capabilities, abstract thought, etc., and physical form, though I understand the controversy. In my hypothesizing, $E=MC^2$ is a two sided equation of Spiritual/Energy on one side and Matter in space and time on the other side. "Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being." (Gen. 2:7)

I absolutely believe in the virgin birth. Historians sometimes say early "Adoptionists" and early "Ebionites" may have some who did not believe it, but understanding God, why not?

³⁰ The angel said to her, "Do not be afraid, Mary; for you have found favor with God. ³¹ "And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. ³² "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; ³³ and He will reign over the house of Jacob forever, and His kingdom will have no end."
³⁴ Mary said to the angel, "How can this be, since I am a virgin?"

The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God. (Lk. 1:30-35)

Son of God does not equal God the Son.

If one is to believe the "*protoeuangelion*", the first gospel, it does not negate what we are saying, but enhances the notion that Jesus is a human being. Genesis 3:15, "...And between your seed and her seed... ." וּבֵין זֶרְעָהּ (Gen. 3:15) The suffix is third person singular, "her" seed. Sarah was barren; Rachel was barren, etc. God's intervention did not make new creatures, but human beings. This would take us away from the confusion of two natures, etc. Though there is some mystery in the process, (How does God by the

Holy Spirit cause an human egg to autogenesis...) A quick "google search" came up with "Egg Fertilized Without Sperm." In Matthew 11:27, *epignosko*, ... there is no reason that Mary is Theotokos, a "God bearer." Besides, it is also the seed of Abraham that is to bless the world. (Gen. 12:3) Notice also, Luke notes the first Adam as a "dirt made" "Son of God" (Luke 3:38) Jesus is the only birthed Son of God (*monogenes*). *Monogenes* occurs in Luke 7:12; 8:42; 9:38; John 1:14, 18; 3:16, 18, Hebrews 11:17 and I John 4:9.

Paul further notes the humanity of Jesus.

"...much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many (Rom. 5:15)

²¹ For since by a man *came* death, by a man also *came* the resurrection of the dead.

²² For as in Adam all die, so also in Christ all will be made alive. (1 Cor. 15:21-22)

The first man is from the earth, earthy; the second man is from heaven [another discussion :)]. (1 Cor. 15:47)

THE PERFECT MAN... IN HEBREWS

Heb. 2:10 For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, **to perfect** the author of their salvation through sufferings.

Heb. 2:17 Therefore, He **had to be made** like His brethren in all things

Heb. 5:9 And having been **made perfect**, He became to all those who obey Him the source of eternal salvation,

Heb. 7:28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, *appoints* a Son, **made perfect** forever.

Heb. 11:40 because God had provided something better for us, so that apart from us **they would not be made perfect**.

Heb. 12:23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of *the* righteous **made perfect**,

We... as Children, Sons & Daughters of God

Matthew 5:9- Blessed are the peacemakers, for they shall be called sons of God.

Luke 20:36 ...They cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection.

Romans 8:14 For all who are being led by the Spirit of God, these are sons of God.

Romans 8:19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

Galatians 3:26 For you are all sons of God through faith in Christ Jesus.

The Man ... in reference to Jesus

Matt. 26:72 And again he denied *it* with an oath, "I do not know the man."

Matt. 26:74 Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed.

Jn. 5:12 They asked him, "Who is the man who said to you, 'Pick up *your pallet* and walk '?"

Jn. 7:25 So some of the people of Jerusalem were saying, "Is this not the man whom they are seeking to kill?"

Jn. 9:11 He answered, "The man who is called Jesus made clay, and anointed my eyes, and said to me, 'Go to Siloam and wash'; so I went away and washed, and I received sight."

Jn. 19:5 Jesus then came out, wearing the crown of thorns and the purple robe. *Pilate* said to them, "Behold, the Man!"

1 Tim. 2:5 For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus,

Simple important words:

Shema... YHWH Eloheinu YHWH Echad Dt. 6:4

I said... Uios tou theou eimi . I Am the Son of God John 10:36c

To us, there is but one God the Father I Cor. 8:6

This is eternal life, that they may know you, the only true God, and Jesus Christ whom You have sent John 17:3

GREAT SOURCES:

Joel Hemphill's, ***To God Be the Glory***, Chapter 4, The Man Christ Jesus

Eric Chang, (Bently Chan), ***The Only Perfect Man***, Chapter 9, The Humanity of Jesus

J. Dan Gill, ***The One***, Chapter 11, Messiah

[VERSUS- THE BIBLE ALONE... I Cor. 4:6 ?]

1. The [Christian doctrine](#) of the **Trinity** (Latin: *Trinitas*, lit. 'triad', from Latin: *trinus* "threefold")^[2] holds that **God** is three [consubstantial persons](#)^[3] or *hypostases*^[4]—the **Father**, the **Son** (Jesus Christ), and the **Holy Spirit**—as "one God in three Divine Persons". The three Persons are distinct, yet are one "substance, essence or nature" ([homoousios](#)).^[5] In this context, a "nature" is *what* one is, whereas a "person" is *who* one is.^{[6][7][8]} Sometimes differing views are referred to as [nontrinitarian](#).

According to this central [mystery](#) of most [Christian faiths](#), there is only one God in three Persons: while distinct from one another in their relations of origin (as the [Fourth Council of the Lateran](#) declared, "it is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds")^[9] and in their relations with one another, they are stated to be one in all else, co-equal, co-eternal and [consubstantial](#), and each is God, whole and entire.^[10]

2. In [Christianity](#), **Arianism** is a [monotheistic](#)^[1] [Christological doctrine](#)^[2] which asserts the belief that **Jesus Christ** is the **Son of God** who was begotten by **God the Father** at a point in time,^[1] is distinct from the **Father** and is therefore subordinate to the Father.^{[1][3]} Arian teachings were first attributed to [Arius](#)^[1] (c. AD 256–336), a Christian [presbyter](#) in [Alexandria, Egypt](#). The teachings of Arius and his supporters were opposed to the theological views held by [Homoousian](#) Christians, regarding the nature of the **Trinity** and the nature of Christ. The Arian [concept of Christ](#) is based on the belief that the Son of God did not always exist but was begotten by God the Father.^{[1][3]}

3. **Apollinarism** or **Apollinarianism** was a view proposed by [Apollinaris of Laodicea](#) (died 390) that **Jesus** could not have had a human mind; rather, Jesus had a [human](#) body and lower soul (the seat of the emotions) but a [divine](#) mind.

The [Trinity](#) had been recognized at the Council of Nicea in 325, but debate about exactly what it meant continued. A rival to the more common belief that Jesus Christ had two natures was [monophysitism](#) ("one nature"), the doctrine that Christ had only one nature. Apollinarism and [Eutychianism](#) were two forms of monophysitism. Apollinaris' rejection that Christ had a human mind was considered an over-reaction to [Arianism](#) and its teaching that Christ was not divine.^[1]

4. **Monophysitism** (*/məˈnɒfɪsəɪtɪzəm/* or */məˈnɒfɪstɪzəm/*; Greek: μονοφυσισμός; [Late Koine Greek](#) [monofysitizˈmos] from *μόνος* *monos*, "only, single" and *φύσις* *physis*, "nature") is the [Christological](#) position that, after the union of the divine and the human in the historical incarnation, **Jesus Christ**, as the incarnation of the eternal Son or Word (*Logos*) of God, had only a single "nature" which was either divine or a synthesis of divine and human. Monophysitism is contrasted to [dyophysitism](#) (or dia-, dio-, or duophysitism) which maintains that Christ maintained two natures, one divine and one human, after the incarnation.

Historically, Monophysitism (often capitalized in this sense) refers primarily to the position of those (especially in Egypt and, to a lesser extent, Syria) who rejected the [Council of Chalcedon](#) (the fourth ecumenical [worldwide] council), in 451. The moderate members of this group, however, maintained a "[miaphysite](#)" theology that became that of the [Oriental Orthodox](#) churches. Many Oriental Orthodox reject the label "monophysite" even as a generic term, but it is extensively used in the historical literature.

5. In [Christianity](#), **Sabellianism** [**modalism**] in the [Eastern church](#) or [Patripassianism](#) in the [Western church](#) is the belief that the **Father**, **Son**, and **Holy Spirit** are three different *modes* or *aspects* of God, as apposed to a [Trinitarian](#) view of three distinct [persons](#) within the [Godhead](#).^[1] The term *Sabellianism* comes from [Sabellius](#), who was a theologian and priest from the 3rd century. None of his writings have survived and so all that is known about him comes from his opponents. All evidence shows that Sabellius held Jesus to be deity while denying the plurality of persons in God and holding a belief similar to [modalistic monarchianism](#). Modalistic monarchianism has been generally understood to have arisen during the second and third centuries, and to have been regarded as heresy after the fourth, although this is disputed by some.^[2]

Sabellianism has been rejected by the majority of Christian churches in favour of [Trinitarianism](#), which was eventually defined as three distinct, co-equal, co-eternal Persons of One Substance by the [Athanasian Creed](#), probably dating from the late 5th or early 6th century. The Greek term *homoousian* or "consubstantial" (ὁμοούσιος) had been used before its adoption by the First Council of Nicaea. The [Gnostics](#) were the first to use the word *ὁμοούσιος*, while before the Gnostics there is no trace at all of its existence.^{[3][4][5][6][7][8][9][10][11][12]} The early church theologians were probably made aware of this concept, and thus of the doctrine of [emanation](#), taught by the Gnostics.^[13] In Gnostic texts the word *ὁμοούσιος* is used with the following meanings:

- Identity of substance between *generator and generated*.
- Identity of substance between things *generated of the same substance*.

- Identity of substance between the *partners of a syzygy*.

It has been noted that this Greek term *homoousian* or "consubstantial", which [Athanasius of Alexandria](#) favoured, was also a term reportedly used by Sabellius—a term that many who held with Athanasius were uneasy about. Their objection to the term *homoousian* was that it was considered to be un-Scriptural, suspicious, and "of a Sabellian tendency."^[14] This was because Sabellius also considered the Father and the Son to be "one substance," meaning that, to Sabellius, the Father and Son were one essential person, though operating as different manifestations or modes. Athanasius' use of the word is intended to affirm that while the Father and Son are eternally distinct in a truly personal manner (i.e. with mutual love [John 3:35, 14:31^{\[15\]}](#)), both are nevertheless One Being, Essence, Nature, or Substance, having One personal Spirit.

6. In the Nestorian view, the human and divine persons of Christ are separate.^[1]

Nestorianism is a [Christological](#) doctrine that emphasizes a distinction between the human and divine natures of the divine person, [Jesus](#). It was advanced by [Nestorius](#) (386–450), [Patriarch of Constantinople](#) from 428 to 431, influenced by Nestorius's studies under [Theodore of Mopsuestia](#) at the [School of Antioch](#).

Nestorius's teachings brought him into conflict with other prominent church leaders, most notably [Cyril of Alexandria](#), who criticized especially his rejection of the title *Theotokos* ("Mother of God") for [Mary](#), the mother of Jesus. Nestorius and his teachings were eventually condemned as [heretical](#) at the [Council of Ephesus](#) in 431 and the [Council of Chalcedon](#) in 451, which led to the [Nestorian Schism](#); churches supporting Nestorius broke with the rest of the Christian Church.

Following that, many of Nestorius's supporters relocated to the [Sasanian Empire](#), where they affiliated with the local Christian community, known as the [Church of the East](#). Over the next decades the Church of the East became increasingly Nestorian in doctrine, leading to it becoming known alternatively as the Nestorian Church.

7. Monothelism or monothelism (from Greek μονοθελητισμός "doctrine of one will") is a particular teaching about how the divine and human relate in the person of [Jesus](#), known as a [Christological](#) doctrine, that formally emerged in [Armenia](#) and [Syria](#) in 629.^[1] Specifically, monothelism is the view that Jesus [Christ](#) has two natures but only one will. This is contrary to the [Christology](#) that Jesus Christ has two wills (human and divine) corresponding to his two natures ([dyothelitism](#)). Monothelism is a development of the [Neo-Chalcedonian](#) position in the Christological debates. Formulated in 638, it enjoyed considerable popularity, even garnering patriarchal support, before being rejected and denounced as [heretical](#) in 681 at the [Third Council of Constantinople](#).

8. Socinian theology, as summarised in the [Racovian Catechism](#), rejected the views of [orthodox Christian theology](#) on God's knowledge, on the [doctrine of the Trinity](#) and the divinity of [Christ](#), and on [soteriology](#).

The Racovian publications, like the Sozzinis, rejected the [pre-existence of Christ](#) and held that [Jesus Christ](#) did not exist until he was conceived of the [virgin birth](#) as a human being. This view had been put forward before by the 4th-century bishop [Photinus](#), but it differed from the mainline [Protestant](#), [Eastern Orthodox](#), and [Catholic](#) views, which hold that the [Logos](#) referred to in the [Gospel of John](#) was God, thus is uncreated and eternal.

The most distinctive element in [Socinian](#), as opposed to [Arian](#), Christology is the objection of the personal [pre-existence of Christ](#). The theme of Christ's preexistence occurs repeatedly in the Racovian Catechism, with detailed discussion of disputed verses, such as:

- "In the Beginning was the Word" [John 1:1](#) – The explanation is given, taken from [Lelio Sozzini's Brief explanation of John Chapter 1 1561^{\[2\]}](#) (and developed in Fausto Sozzini's later work of the same name), that the Beginning refers to the Beginning of the Gospel, not the old creation.^[3]
- "Before Abraham was I am" [John 8:58](#) – is treated that the *ego eimi* refers to "I am" before "Abraham becomes" (future) many nations in the work of Christ.^[4]
- "[I] came down from heaven" [John 6:38](#) – is related to being "born of the Virgin"^[5]
- That Christ was literally dead in the grave for three days – as a proof of [Christian mortalism](#), [resurrection](#) and the humanity of Christ.^[6]

Most early Socinians accepted the infallibility of the New Testament and so accepted the account of the literal [virgin birth of Jesus](#), but many later Socinians (i.e., [Unitarians](#)) did not.

ADDITIONAL...

Eutychianism refers to a set of Christian [theological](#) doctrines derived from the ideas of [Eutyches of Constantinople](#) (c. 380 – c. 456). Eutychianism is a specific understanding of how the human and divine relate within the person of [Jesus Christ](#) (that is, Eutychianism is a [Christology](#)).

At various times, Eutyches taught that the human nature of Christ was overcome by the divine, or that Christ had a human nature but it was unlike the rest of humanity. One formulation is that Eutychianism stressed the unity of Christ's nature to such an extent that Christ's divinity consumed his humanity as the ocean consumes a drop of vinegar. Eutyches maintained that Christ was *of* two natures but not *in* two natures: separate divine and human natures had united and blended in such a manner that although Jesus was [homoousian](#) with the Father, he was not *homoousian* with man.¹⁴

Homoousion (/ˌhɒmuːˈuːsiən/ *HOM-oh-OO-see-ən*; [Greek](#): ὁμοούσιος, [translit.](#) *homooúsios*, [lit.](#) 'one in being', from ὁμός, *homós*, "same" and οὐσία, *ousía*, "being") is a [Christian theological](#) doctrine pertaining to the [Trinitarian](#) understanding of [God](#). The [Nicene Creed](#) describes [Jesus \(God the Son\)](#) as being ὁμοούσιος, "one in being" or "of single essence", with [God the Father](#). It is one of the cornerstones of theology in [Nicene Christianity](#).

The term was adopted at the [First Council of Nicaea](#) to clarify the [ontology of Christ](#). In [Latin](#), which is lacking a [present participle](#) of the [verb 'to be'](#), the translation *consubstantialis* is used (*substantia* being the traditional Latin translation of the [Aristotelian](#) term *ousia*).

A **homoiousian** (from the [Greek](#): ὁμοιούσιος from ὅμοιος, *hómoios*, "similar" and οὐσία, *ousía*, "essence, being") was a member of 4th-century AD theological party which held that [God the Son](#) was of a similar, but not identical, substance or essence to [God the Father](#).^{[1][2]} Proponents of this view included [Eustathius of Sebaste](#) and [George of Laodicea](#).^{[3]:580, 668} Homoiousianism arose in the early period of the [Christian religion](#) out of a wing of [Arianism](#). It was an attempt to reconcile the seemingly irreconcilable views of the [pro-Nicene homoousians](#), who believed that [God the Father](#) and [Jesus](#) his son were [identical](#) (ὁμός, *homós*) in substance, with the "neo-Arian" position that God the Father is "incomparable" and therefore the [Son of God](#) can not be described in any sense as "equal in substance or attributes" but only "like" (ὅμοιος, *hómoios*) the Father in some subordinate sense of the term.

Homoiousia (/ˌhɒmɔɪˈəsiə/ *HOM-oy-OW-see-ə*) is the [theological](#) doctrine that Jesus the [Son of God](#) and God the Father are of similar (ὅμοιο- homoio- or homeo-) but not the same substance, a position held by the [Semi-Arians](#) in the [4th century](#). It contrasts with the *homoousia* of orthodox [Trinitarianism](#) and the [heteroousia](#) of [Arianism](#).

APPENDIX

J. Dan Gill, *The One*, Chapter 11, Messiah, pp 215-234

The Jewish Connection

God's Greatest Plan-- His Greatest Savior

Scene One: The LORD's King, The 2nd Psalm,
I have set my king on Zion...

Scene Two: He Will Be a New Covenant, Isa. 42,
The LORD will put His spirit on him...

Scene Three: A Prophet Like Moses, Deut. 18,
I will put my words in his mouth...

Scene Four: He Will be God's Shepherd, Micah 5,
Another king will come from Bethlehem...

Scene Five: He Will Bear the Sins of Many, Isa. 53,
A man acquainted with suffering...

Scene Six: In Stunned Silence, They Watch as He Dies, Psa. 22,
The LORD's servant speaks...

Scene Seven: Second Only to God, Psalm 110,
He will be King David's Lord--- For Eternity...

Resurrection!

One Lord -- Forever!

Why I Am a Christian

APPENDIX

Kegan A. Chandler, *The God of Jesus*, In Light of Christian Dogma

Chapter 9: God and His Messiah, pp. 307- 345

Divisions:

Father of Jesus, God of the Jews

The Messiah, the Associate of the One God

The Man, The Mediator

The Law of Agency

Messiah ben Joseph; Understanding Christ's Submission and Role
(two eschatological figures... "Messiah ben David & "Messiah ben Joseph")

New Testament Adam Christology

The Suffering Adam (see esp. p. 342 Paul's Adam-Christ contrast by Kuschel)

Did the Messiah Teach a Triune God?

APPENDIX

**Eric H. H. Chang (with Bentley Chan), THE ONLY PERFECT MAN,
The Glory of God in the Face of Jesus Christ**

Chapter 9, *The Humanity of Jesus Christ* pp. 283-334 Divisions:

The Obedience of One Man

The Three Phases of Jesus' Ministry of Salvation

*---God Who is Immortal Cannot Die (*= sections very relevant... to The Man study)

An Attempt to Get Around "Immortality"

*---God is Invisible, Man is Visible

"Ben Adam" (Son of Man) Means "Human Being"

*---Jesus Calls Himself the Son of Man

*---"Son of Man" in the Synoptic Gospels

*---The Second Man and the Last Adam

*---Jesus, A Real Man in Heaven (pp. 301 ff)

He Who Has Seen Me Has Seen the Father

The Virgin Birth of Jesus

The Virgin Birth and the Genealogies

Mary's Song: The Magnificat

Mary's Upbringing of Jesus

*---Jesus Our Brother (p. 316 ff)

The Spirit of Jesus and the Holy Spirit

Miracles

*---"Greater Than" (p. 323 ff)

*---Does Jesus Have Anything He Did Not Receive from God?

The Ancient of Days in Daniel 7:13

The Nature of Jesus' "Blasphemy"

APPENDIX

Joel W. Hemphill, TO GOD BE THE GLORY, Examining the Bible View of God

Chapter 4, The Man Christ Jesus (pp. 67- 126; 59 pp)

*--Who did the Old Testament Prophets Say He Would Be?

John the Baptist Believed Jesus Was a Man

The Contemporaries of Jesus Viewed Him as a Man

*--The Apostle Peter, A Close Companion of Jesus, Say Him as a Man

*--The Great Apostle Paul Believed Jesus was a Man

*--The Inspired Writer of Hebrews Teaches us that Jesus is a Man

More About Jesus' Humanity

Back to Jesus' Human Spirit

The Holy Ghost is the Spirit of God

*--Understanding Jesus' Manhood from Hebrews Chapter 2 (pp. 83 ff)

*--More About Jesus from Hebrews Chapter Two

God and Jesus in Revelation Chapters Four and Five

*-- Now Back to Hebrews Chapter Two

Power Without Knowledge and Understanding is Dangerous

*--A Man Cannot Be God! (p. 99ff.)

*--God the Father is Jealous Regarding His Worship

How Did We Lose Our Fear of God?

Jesus, is God the Father's Witness !

Jesus Loves Greatly, But "God is Love" (I Jn. 4:8)

*--Returning to Hebrews Chapter 2

Let's Look at the First Adam

Now Let's look at the Creation of Jesus

*--Review These Scriptures Regarding Jesus' Manhood (p. 117 ff)

Understanding the Phrase "Came Down From Heaven."

*-- p. 122 ff)God Now Has Many Sons (Children)

Jesus is Awesome!