

Quotes from false Christology teachers

"For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves."

(Acts 20:29-31)

"This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes."

(2. Timothy 1:15)

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1. John MacArthur in "Why was Jesus born ?" Grace to you, 12.20.1970

"Now, the body of Christ was divinely prepared by God to be the instrument which was to bring God to men, and which was to be the perfect sacrifice for sin. And so Jesus came with all the fanfare of heaven as angels waited to sing their praise and shout their praise and shout their praise, and there wasn't any fanfare on earth. Earth was oblivious. God was being manifest in the flesh: heaven knew about it, earth didn't. The Holy Spirit had taken nine months to accomplish His work. He had on those nine months fashioned in the womb of Mary a body, a body inhabited by the second person of the Trinity, and the time was ready that Mary should be delivered. The fullness of time was come when Jesus would be made of a woman, and thus that body came, and with it came the second person of the Trinity."

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2. Charles Haddon Spurgeon "Lo I come" 04.26.1891

*"The whole body of Christ was prepared for him and for his great work. To begin with, it was a sinless body, without taint of original sin, else God could not have dwelt therein... In the fullness of time **he came into that body**, which was admirably adapted to enshrine the Godhead... He who assumed that **body was existent before that body was prepared...** He was before all worlds, and was before **he came into the world to dwell in his prepared body.**"*

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3. James White (Alpha and Omega Ministries), in Perkins vs. White 2011

*"The one who **took the body** is saying: you prepared the body for me."*

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4. John Gill, Gill's exposition of the bible on Hebrews 10:5

*"[But a] **body hast thou prepared me**; or "fitted for me"; a real natural body, which stands for the whole human nature; and is carefully expressed, to show that the human nature is not a person. **This was prepared**, in the book of God's purposes and decrees, and in the council and covenant of grace; and was curiously formed by the Holy Ghost in time, **for the second Person, the Son of God, to clothe himself with.**"*

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5. John Nelson Darby, Synopsis on Hebrews 10

*"We have here the great mystery of this divine intercourse, which remains ever surrounded with its solemn majesty, although it is communicated to us that we may know it. And we ought to know it; for it is thus that we understand the infinite grace and the glory of this work. Before He became man, in the place where only divinity is known, and its, eternal counsels and thoughts are communicated between the divine Persons, the Word-as He has declared it to us, in time, by the prophetic Spirit--such being the will of God contained in the book of the eternal counsels, He who was able to do it, offered Himself freely to accomplish that will. Submissive to this counsel already arranged for Him, He yet offers Himself in perfect freedom to fulfill it. But in offering He submits, yet at the same time undertakes to do all that God, as God, willed. But also in undertaking to do the will of God, it was in the way of obedience, of submission, and of devotedness. For I might undertake to do the will of another, as free and competent, because I willed the thing; but if I say "to do thy will," this in itself is absolute and complete submission. And this it is which the Lord, the Word, did. He did it also, declaring that He came in order to do it. **He took a position of obedience by accepting the body prepared for Him.** He came to do the will of God."*

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6. Origen ("church father" and regarded as the most brilliant theologian of all times)

The first usage of the term God-man as a theological concept appears in the writing of the 3rd-century church father Origen.

"This substance of a soul, then, being intermediate between God and the flesh – it being impossible for the nature of God to intermingle with a body without an intermediate instrument – the God-man is born."

(De Principiis, Book II, Chapter VI. On the Incarnation of the Christ)

"We can no longer say that there is no darkness in him,...and according to Zechariah, he put on unclean garments...We can only say of the Father 'in him is no darkness'...his flesh is also called 'sin' for he came in the form of sinful flesh."

(History of the development of the doctrine of Christ Vol 1-2 p. 334-335)

"That which gives the humanity of Christ this universal significance, is simply and solely the Logos, who united himself with it in vital unity."

(History of the development of the doctrine of Christ Vol 1-2 p. 336)

"He is in the man whom he assumed."

(History of the development of the doctrine of Christ Vol 1-2 p. 337)

"His humanity is the lowest step. Beginning with it, we step on through the entire series of steps, so that we ascend through him."

(History of the development of the doctrine of Christ Vol 1-2 p. 337)

"He is able to assume all, because all are created by him."

(History of the development of the doctrine of Christ Vol 1-2 p. 338)

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7. Athanasius ("church father" and contributor to the trinitarian dogma) and statements about the cappadocian fathers that formulated the trinitarian dogma)

"[Christianity's] aim was the perfection of humanity."

(History of the development of the doctrine of Christ Vol 1-2 p. 340)

"In becoming a man himself, says Athanasius repeatedly, the eternal Son constituted mankind sons and gods."

(History of the development of the doctrine of Christ Vol 1-2 p. 341)

"Deification became the portion of the body whom he assumed."

(History of the development of the doctrine of Christ Vol 1-2 p. 341)

"He wrapped himself in our first fruits and married himself therewith."

(History of the development of the doctrine of Christ Vol 1-2 p. 341)

"He is the man created for us. For this reason, this union of the divine and human took place in him, in order that, with that which is by nature divine, He might unite that which is by nature human, and the salvation and deification of the human might be firmly established."

(History of the development of the doctrine of Christ Vol 1-2 p. 342)

"He regarded the act of redemption therefore, as already begun with the act of incarnation."

(History of the development of the doctrine of Christ Vol 1-2 p. 343)

"Similar expressions occur repeatedly in the works of the two Gregories and of Basilus."

(History of the development of the doctrine of Christ Vol 1-2 p. 344)

"He will continue united with the flesh which He has assumed."

(History of the development of the doctrine of Christ Vol 1-2 p. 345)

"Specially rich in passages of this kind are the works of Gregory of Nyssa. According to him, God, in uniting himself with humanity, assumed the entire race."

(History of the development of the doctrine of Christ Vol 1-2 p. 346)

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8. Gregory of Nazianzus (one of the three Cappadocians that **developed the trinitarian dogma** - his quote shows the greek mythological idea that "humanity" had to be healed and divinized. This is incorrect. Flesh and blood will not inherit the kingdom in the first place. Jesus Christ came to save sinners, not to "heal humanity". The Word of God BECAME flesh. It is false to say that Jesus Christ "assumed" flesh. This is nowhere in the bible)

“What has not been assumed has not been healed.”

Compare this to the Valentinian teaching which was before Gregory and most likely by a pupil of Heracleon the Gnostic:

*“What our Savior became, out of willing compassion, is the same as that which the ones for whose sake he appeared had become because of an involuntary passion: they had become flesh and soul, and this holds them perpetually in its grip, and they perish and die. ... For **not only did he assume** their death for the ones he had in mind to save, **but in addition he also assumed** their smallness, to which they had descended when they were [born] with body and soul; for he let himself be conceived and he let himself be **born as a child with body and soul.**”*

(The Tripartite Tractate 114:30–115:11)

Notice in this next portion the Gnostic Dualism and the sharp distinction between a spiritual God-component that took over an obviously imperfect, thus unclean "human essence", which he calls "the worst". Notice also the "took on" narrative, denying that Jesus Christ came in flesh. Gregory clearly teaches that Jesus came in Spirit from heaven and merely "assumed" a body. Remember this is the Father of the finalized dogma of the Trinity from Constantinople 381 a.D. :

*"And that was that the Word of God Himself, Who is before all words, the Invisible, the Incomprehensible, the Bodiless, the Beginning of beginning, the Light of Light, the Source of Life and Immortality, the Image of the Archetype, the Immovable Seal, the Unchangeable Image, the Father's Definition and Word, came to His Own Image, and Took on Him Flesh for the sake of our flesh, and mingled Himself with an Intelligent Soul for my soul's sake, purifying like by like; and in all points except sin was made Man; Conceived by the Virgin, who first in body and soul was purified by the Holy Ghost, for it was needful both that Child-bearing should be honoured and that Virginitly should receive an higher honour. He came forth then as God with that which He had Assumed, One Person in **Two Natures, Flesh and Spirit**, of which the Latter Deified the Former. O new commingling; O strange conjunction; the Self-Existent comes into being, the Uncreated is created, That which cannot be contained is contained, by the intervention of an Intellectual Soul, mediating between the Deity and the*

*Corporeity of the Flesh. And He Who gives riches becomes poor, for **He Assumed the poverty of my flesh, that I may assume the Richness of His Godhead.** He that is Full empties Himself, for He empties Himself of His Glory for a short while, that I may have a share in His Fullness. What is the Riches of His Goodness? What is This Mystery that is around me? I had a share in the Image and I did not keep it; He Partakes of my flesh that He may both save the Image and make the Flesh Immortal. He communicates a Second Communion, far more Marvelous than the first, inasmuch as then **He imparted the better nature, but now He Himself Assumes the worst.** This is more godlike than the former action; this is loftier in the eyes of all men of understanding.”*

(Oration 38, “On Theophany”, section 13)

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9. Irenaeus of Lyon (2nd century "heresy hunter" that "defined orthodoxy" - he also promoted "guidance of the church of Rome" and apostolic succession)

"He experienced that pre-eminent generation which is from the Virgin."

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10. Ignatius of Antioch (one of the men that "crept in unawares" and came to "draw disciples after him" - as can be seen from his quotes further below the flesh and blood lies he framed about Jesus Christ)

"There is one Physician who is possessed both of flesh and spirit; both made and not made; God existing in flesh; true life in death; both of Mary and of God; first passible and then impassible, even Jesus Christ our Lord."

Proof that he drew disciples after himself, away from following Jesus Christ as the only mediator between God and Man:

“Therefore as the Lord did nothing without the Father, [being united with Him], either by Himself or by the Apostles, so neither do ye anything without the bishop and the presbyters”

(Magnesians 7:1a)

“[But] shun divisions, as the beginning of evils. Do ye all follow your bishop, as Jesus Christ followed the Father, and the presbytery as the Apostles; and to the deacons pay respect, as to God’s commandment. Let no man do aught of things pertaining to the Church apart from the bishop.”

(Smyrnaeans 8:1a)

“I advise you, be ye zealous to do all things in godly concord, the bishop presiding after the likeness of God and the presbyters after the likeness of the council of the Apostles... be ye united with the bishop and with them that preside over you.”

(Magnesians 6:1b, 2b)

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11. Hippolytus of Rome (championed the "Logos doctrine" that fused Greek philosophy and John 1:1 and claimed "Binitarianism", that God is "2 persons", which laid the groundwork for the binitarian council of Nicea)

"The Son of God therefore, in becoming incarnate, underwent no conversion of any kind, but merely assumed circumscription by the natural flesh for our sake; He himself however, remaining without flesh and apart from all circumscription."

(History of the development of the doctrine of Christ Vol 1-2 p. 84)

"God the Word descended from heaven into the holy virgin Mary; that he became flesh, assuming from her also a human, that is, rational soul."

(History of the development of the doctrine of Christ Vol 1-2 p. 94)

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12. Cyril of Alexandria

“We must follow these words and teachings, keeping in mind what ‘having been made flesh’ means We say ... that the Word, by having united to himself hypostatically flesh animated by a rational soul, inexplicably and incomprehensibly became man.”

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About the trinitarian church fathers (Origen, Athanasius, 3 cappadocian fathers, etc)

"Christology was the preennial motive of their trinitarian efforts."

(History of the development of the doctrine of Christ Vol 1-2 p. 332)

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As you see these men teach a multi component messiah that merely came to control an avatar that they call his human nature. God's Word never became flesh in this teaching, but remained Spirit. Thus, Jesus came in Spirit in this teaching and he always remained Spirit. John Darby adds a lot of fantasy from some "divine intercourse", between the "divine persons" - a red flag already. This should be a sufficient sign that neither of the men come to teach the Jesus Christ of the bible, but a counterfit gnostic Christ, similar to the valentinian multi component messiah. As these men influence many people, they are to be exposed and their writings have to be exposed as brainwashing and preparation for gnostic initiation.