

Essay 04 – The Paganizing of Christianity

(One Messianic Verse)

An Essay on Christology and “The Paganizing of Christianity”

This essay exposes the Paganizing effects of the historical church councils such as the council of Nicaea in the 4th and 5th centuries.

There is a need to challenge the resultant errant church doctrine such as the perpetual Divinity of Jesus. Often referred to as fully God and fully man. Why? Because this doctrine fosters excuses towards righteous living and casts a Relaxed Attitude Toward Sinful Lifestyles.

“Fully God and Fully man” is a long standing and widely accepted doctrine in Christendom that was adopted by 1600-year-old Church Councils. There is a growing challenge to this doctrine that has effectively enabled the Old Man’s Sinful nature over having a new nature in salvation. Scripture and historical evidence show that this is a Paganizing and different Gospel than what the apostles preached.

This Paganizing of church doctrine all but ignores the work of grace in Christ and his efficacious sacrifice and shed blood as the lamb of God. The New Nature that Salvation secures is towards a sinless maturity and rationale obedience when one learns that the Spirit of Christ as the Word in John 1:1 was made Flesh and dwelt among us. His faithful obedience made it evident that obedience to the Father assures God is with us and in us, Immanuel. This is the sinless obedience witnessed and revealed in the life of Christ as the second Adam. Jesus victorious over temptation and sinless life was accomplished by obedience by faith. In the resurrected Christ granted by the Father we now through the Gospel can likewise have victory over sin and death. This true Gospel was recorded by the Scriptures and by the apostles preaching which demonstrated the power of God unto Salvation.

An Essay that is part of the By Design Bible Study group.

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This discussion uncovers key elements of the Paganized Church and how it has been deceived by the vain philosophies that Paul was intimately familiar with and preached against. These wicked views were bullied into the church doctrines from the metaphysicians that were influential in the Councils of Nicaea. One was required under Constantinople law to sign a pledge to the metaphysical dogma that has become the consensus doctrine of who Christ is which is not the Christ of the Bible. Consider these three verses of warning from Paul:

1. Colossians 2:8 (KJV)

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”

2. 1 Corinthians 2:4 (KJV)

“My speech and my preaching were not with persuasive words of wisdom, but in demonstration of the Spirit and of power.”

3. Romans 1:20:

"For the invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Why these verses matter:

- **Colossians 2:8** targets the *systematic metaphysical error* of the Colossian heresy — a blend of Jewish sects, Greek philosophy, and angelic worship that distorted the Gospel and were then carried into the church in Nicaea. Essentially the glory of God that is declared in the heavens and the earth are sufficient grounds to show by evidence that man has no excuse to continue to live under the law of sin and death under the fullness of times that through Christ has brought a new covenant – that redeems man from the debt and wages of sin unto a new man, born again unto a new nature unto service and righteous living no longer bound to the tyranny of sin under Adam’s fall and Satan’s control.
- **1 Corinthians 2:4** addresses the *rhetorical and intellectual approach* to the Gospel, warning against using human wisdom to persuade rather than the Spirit’s work to transform that were observed. Couple this with the instruction to not lean unto your own understanding but to draw closer to God and know his good, acceptable and perfect will that we can participate unto his praise and glory – pleasing him by faith and being in that humble place where he can reveal the truth to the believer that submits his will to God and hear with faith the word he placed in your heart. Be ye not just hearers but doers of

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the word. Be hearers that renews the mind to walk faithfully in the spirit no longer obeying the flesh.

- **Romans 1:20** directly points to how we are to understand the invisible God. We got to observe Immanuel – God with us in the man Jesus Christ. It is this same oneness with the Father that Jesus prayed that we would enjoy in obedience (sinless) by faith. There is no more a greater warning of the metaphysical defining of God or God's essence or substance that are a supplanting of the truth to seek Christ as observed.

Key takeaway:

Paul's "verses against metaphysical" teaching are **Colossians 2:8**, **1 Corinthians 2:4**, and **Romans 1:20** where he rejects Pagan philosophy known in his day and their troublesome speculative nature of systems outside of creation. He instructed in favor of the power of the Spirit and the truth of Christ. In the book of 2 Timothy Paul encourages the development of sound doctrine as that coming from Scripture. Some think that the lack of any prohibition to look to tradition or extra biblical writings suggests there is an open door for any doctrine to come into the church regardless of its origin. Scripture should serve as the guideposts of the faith and doctrine. The state of the church following Doctrines from this deception has deceived the church where it is now preferred over knowing and following after a living God as in the apostolic church.

Part I

In the book of Isaiah Jesus is considered messianically as "Immanuel" (God with us) during both His earthly ministry and his pre and post-resurrection existence. However, Paganized mainstream Christian theology interprets the mechanics of *how* he is "God with us" differently in each period of the life of Christ spanning the pre and post incarnate divinity and then from John 1:1 saying he was made flesh but fully God. This was adopted in 325 that Jesus was God. Then for 125 years the fact that there were many versus that asserted Jesus as being a man the council of 451 ratified that Jesus was fully God and fully man – the Greek orthodoxy with the Eastern (Coptic) only accepting that Jesus was God of one essence with man and not two natures.

To the Paganizing church there was a definitional softening saying that the divine nature of the pre and post incarnate Christ demand that the incarnate Christ be God and adopt humanity in some way within the Philosophically Pagan views for the unseen world of metaphysical explanation. Here, the metaphysics way created a hybrid not accorded in scripture and not recognizing the Adamic equality Jesus had with the first Adam. If Jesus Christ pre incarnate was divine, then by their metaphysical Pagan view he would then by an immutable and unmovable divine nature require a continuing divinity. Stating that God would have to be always the same

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philosophical creation as derived from the Pagan Greek philosophy. Their prescription could not allow their creation of God to allow the divine Spirit of Christ to lay aside his divinity while redemption of man required a second start or second Adam.

Full context (Isaiah 7:14–17, KJV):

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. 15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. 16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. 17 The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

Here we see that in context after the therefore are political outcomes and consequences that are associated with the birth but it is a promise that is confirmed in the New Testament:

- The prophecy is linked to the birth of Jesus in the New Testament, where “Immanuel” is interpreted as “God with us” (Matthew 1:23).
- In the Old Testament context, it was a sign of God’s presence and protection for His people amid impending danger.
- Given the commonly held messianic nature of the verse, the Jews never viewed that God himself would come to earth but would send a man, a deliverer as one empowered by God to lead his people.
- The virgin birth does not augment the birth to be God or her mother of God. The focus is rather on a son that is not omniscient.

Now let us focus on “God with us” and its meaning. Consider Jesus saying, *"If you saw me you saw the father"* (John 14:9). Here we are highlighting the core of the Incarnation.

The metaphysical version of what Isaiah prophesied is that "Immanuel" applies to both his divine nature alone and therefore an equality with God.

1. During His Earthly Time: God with Us in Humility and Obedience

During his earthly life, was Jesus "God with us" in the most literal, physical sense—He was **God manifested in human flesh** (John 1:14). Or, was he man under the authority of God where everything he did revealed the father consistent with Paul saying the invisible is observed by the visible.

- **The Mirror of the Father:** When Jesus told Philip, "Anyone who has seen me has seen the Father," he was explaining that God’s character, actions, love, and power emanated

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through the obedient Adamic Christ who perfectly mirrored the invisible God. He did not mean he *was* the person of the Father (which is a “heresy” known as Modalism that has God choosing to reveal himself as he wills – Father, Spirit, or Son and which is likewise fabricated out of metaphysics yet opposes the notion of trinitarianism). Personhood also evolved as another metaphysical explanation of three persons in the Godhead. The observed view of God with us is in Jesus is submitted to the Father and is perfectly one as under authority in obedience and not as the metaphysicians say “in essence and purpose.”

- **Obedience as a Man:** He obeyed the Father as a man. In the Paganized mainstream theology (Philippians 2:5-11), Jesus did not stop being God, but he surrendered his right to exercise his divine privileges independently - mostly. He lived by the power of the Holy Spirit, perfectly submitting his human will to the Father where some of the metaphysics split on this as to two or one wills referring to Jesus as God/man.
- **The Earthly "With Us":** He was "with us" by sharing in our human struggles, hunger, tears, and ultimately, our death but that he had his bigger victories by his deity that was embedded – again by metaphysical Pagan terms not found in scripture. But more actually, the “with us” was referring to “God with us” that was observed, in Paul’s view, in Christ being obedient.

2. Post-Resurrection: God with Us in Eternal Power

After the resurrection, the "Immanuel" reality did not end; rather, it expanded from a localized, physical presence to a **universal, spiritual presence**. To say the Immanuel part started with Jesus’ birth is missing saying he was with us prior and then after? How the metaphysics of this are leaned upon is unclear as if he was always divine through the Christological Arc (eternity past – before the worlds were made to the eternal future and above the angels in scripture, when Hebrews declares Jesus earthly ministry as below the angels. We know Jesus was raised bodily by the Father yet the metopism gets murky.

- **The Eternal Promise:** Right before ascending to heaven, the metaphysicians will state that the resurrected Jesus explicitly renewed the Immanuel promise, saying, *"And surely I am with you always, to the very end of the age"* (Matthew 28:20). While true to the observed scriptural text they fail to assert the observation that it was the Father that restored glory to Jesus. And if restored it must have changed to be out of hand while Jesus was incarnate Christ as the Adamic flesh man only.
- **Through the Holy Spirit:** Jesus explained that it was better for him to leave physically so that the "Advocate" (the Holy Spirit) could come. Through the Holy Spirit, the resurrected Jesus no longer just walks *beside* us; that through the Holy Spirits God lives *inside* the believers – with you and in you continually. In scripture this is more properly called non-metaphysically as abiding. This is what the Father and Jesus are to us who are saved as to the choice to abide in God – that Jesus and the Father and we become one.

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The Meta's struggle with the many references to the second Adam's victory where one who was formally under the first Adam's failure to be able to opt into salvation's invitation sets forth that "saved" man is no longer to be under the law of sin and death. As believers we have changed allegiance to the Father and serve under the new law of the Spirit of life in Christ, being freed from the law of sin and death. This was by the Adamic Jesus living sinless revealing obedience and sinless living as the will and purpose of God for his redeemed man.

Summary

Isaiah's prophecy of Immanuel (Isaiah 7:14) covers **Jesus in his** earthly time and showed us what the Father is like through a life of perfect human obedience. In his post-resurrection "time," Jesus ensures that "God with us" is a permanent, daily reality for every believer which is not metaphysic but actual revealed knowledge.

Part 2

The term "**essence**" (and related concepts like *substance*) was indeed borrowed from ancient Greek philosophy, which was pagan. The paganizing early Christian theologians adopted these terms that embedded pagan philosophy into the church doctrine of who and of what substance was Jesus. Their claim is that it was to protect the biblical message from being distorted yet it became the distortion.

The early church theologians of Chalcedon used these words, how they changed the apostolic meaning of the apostolic Gospel under threatening rule of Constantinople.

1. To Defend Against Heresy

In the 3rd and 4th centuries, the Church faced a massive crisis where various individuals like Arius argued that Jesus was a created being, lower than God the Father. It is actually hard to meta rewrite this truth as begotten and made flesh and being conceived do in fact relate to observed creation where they miss entirely that of the likeness of Adam that Jesus was cast into the Adamic equivalence according to scripture in Pauline writings. A man without sin, both Adams of divine creation, that they each had a free will with one unto sin and the law of sin and death under the serpent's rule and deception and the other that lived without sin and victory over temptation as a man unto being restored to glory Jesus once had before with the Father. The Arius position may not have considered that it was the Spirit of Christ as the preincarnate Christ. He may not have considered Hebrews that describes the whole Christological Arc of Pre incarnate, incarnate, and Post incarnate. He may just have started with the birth of Jesus as the "made flesh" starting line which would not address the clear view shown in Hebrews this entire Christological view.

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- **The Problem:** Arius was out of favor with the bishops that were the meta's.
- **The Solution:** The "Church" now under Constantine rule – desired a precise, unambiguous word to state that Jesus is fully, truly God.
- **The Choice:** At the Council of Nicaea (325 AD), they chose the Greek word *homoousios*, meaning "**of the same essence**" or "**of the same substance.**" It was a linguistic line in the sand. It meant you could not view Jesus as a "lesser god" or a mere creation.

2. They "Baptized" the Pagan Vocabulary

Early Church fathers like Athanasius and Augustine recognized that Greek philosophy had a rich, precise vocabulary for discussing speculative notions about the invisible or unseen world.

- **Redefining Words:** They took pagan words like *ousia* (essence) and *hypostasis* (person) and completely redefined them to fit Hebrew and Christian scripture.
- **The Distinction:** In pagan philosophy, "essence" was often cold, impersonal, or part of a pantheistic worldview. In Christianity, this "essence" belonged to a personal, loving Creator God who acts in human history.

3. The Bible Hints at the Concept

While the exact word "essence" is rare in standard English Bible translations, the *concept* is present in the original biblical languages consistently pointing to revealed or observed truth to understand who God is.

- **Hebrews 1:3:** The Meta's attempt a fusion of Meta and Scripture presenting the Bible saying Jesus is the "radiance of God's glory and the exact representation of his **being.**" The Greek word used there for "being" is *hypostasis*, which deals directly with underlying reality and substance which are metaphysical Pagan terms.
- **Colossians 2:9:** The Meta's leaned into this verse but not reading the context that will show the intent to shun the Meta way. Consider: "For in Christ all the **fullness of the Deity** lives in bodily form." The word "fullness" (*pleroma*) implies the total divine nature—the very essence of God. However, this is not referring to the earthly life of Jesus:

Colossians 2:8-18

⁸ Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.⁹ For in him dwelleth all the fulness of the Godhead bodily.¹⁰ And ye are complete in him, which is the head of all principality and power: ¹¹ In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: ¹² Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. ¹³ And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him,

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having forgiven you all trespasses; ¹⁴ Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; ¹⁵ And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. ¹⁶ Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: ¹⁷ Which are a shadow of things to come; but the body is of Christ. ¹⁸ Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

Clearly, the Meta's are criticized in verse 8 – beware lest any man (Church Council) spoil you through philosophy and vain deceit, after the tradition of men ... and not after Christ. What philosophy – it could only be Paganism and the Greeks Plato and Aristotal that the Meta's used as their reframing of the Gospel to be focused on the unseen rather than the seen. This brings us to verse 18 – let no man beguile you ... intruding into those things which he has not seen, vainly puffed up by his fleshly mind. This is the Paganization of Christ and his Gospel.

A Different Perspective: The Hebraic View

Many scholars and believers agree with the Meta critique. They argue that wrapping the Bible in Greek philosophical terms like "essence" makes God seem abstract and distant. But I would go on to say the doctrines steal the believer's stature that God has raised them up in him to walk in the perfect law of liberty in Christ with all things becoming new.

The ancient Hebrew mindset of the Old Testament did not care about Greek metaphysical definitions. Instead, the Hebrew writers described God through **relationship, action, and character as seen:**

- God is the Redeemer who rescues slaves from Egypt.
- God is faithful, merciful, and just.
- Jesus is "God with us" because he seeks the lost, loves, and dies for us, not because he fits a philosophical formula. He set his divinity aside and became flesh and below the angels and a servant, the man Christ Jesus. The servant that Jesus lived was observed, consider likewise, Job was a servant. These positional relationships shown in the Adamic man in obedience and subservience to the Father and not coequality with God as to essence.
- This is why it was the Father that raised him up and restored him to the glory as Jesus said he had before the world was made but as the Spirit of Christ.

Summary

The Paganized Church of the councils used the word "essence" as a **shield**, not a foundation. They used Pagan vocabulary to build a precise legal and theological defense of Jesus's full divinity against those who wanted to downgrade him. However, it was not a downgrade but a

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belief in the truth of scripture that shows Jesus as an Adamic man, being one with the Father by willful submission.

By introducing Pagan philosophical terms, the Church fundamentally shifted how people were told to understand God. At the time, it would come with a threat to accept or get out.

This historical shift is often called the "**Hellenization of Christianity**"—the blending of Hebrew biblical faith with Greek philosophy but I would tell it like it is, the Paganization of Christ.

Here is a direct look at how adding words like "essence" and "substance" can be seen as a distortion, contrasted with why those who introduced them felt they had no other choice.

How Adding These Words Distorts the Biblical Message

Critics of philosophical theology argue that these terms distort the gospel in three major ways:

- **It changes God from a Person to a Concept:** The God of Abraham, Isaac, and Jacob is personal, emotional, and relational. He gets grieved, he loves, and he acts. Terms like "divine substance" can make God sound like a cold, metaphysical material or an abstract mathematical equation.
- **It creates a language barrier:** Regular people do not think in terms of "essences" or "substances." By making these terms central to salvation definitions (like in the Nicene Creed), the Church took the simple, accessible gospel of fishermen and turned it into an intellectual puzzle controlled by academics and elite bishops.
- **It moves away from Biblical authority:** The Bible warns against this exact trap. In Colossians 2:8, Paul writes: *"See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ."* If you have ever engage the orthodoxies on their creation of the Meta Jesus, you find there is a refusal to question their position as beyond question. Traditions that have stood the test of time or truth that cannot be redressed even if their foundation is Pagan – as it is.

The Dilemma: Why Early Christians Felt Forced to Use Them

The early Church fathers actually agreed that using non-biblical words was dangerous. They tried for decades to use *only* Scripture to solve their theological arguments. However, they ran into a massive practical problem: **the "heretics" were using the exact same scriptures to teach entirely different things.**

For example, when debating whether Jesus was fully God or a created being:

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1. **The Orthodox said:** "Jesus says, 'I and the Father are one' (John 10:30)."
2. **The Arians replied:** "Yes, they are one in *purpose*, just like a husband and wife are one, or like Paul says believers are one. It doesn't mean he is God."

Because biblical metaphors (like "Son," "Firstborn," or "One" in the Meta view) could be twisted to mean multiple things, the council supporters felt forced to use a word that *could not* be twisted. "Essence" (*ousia*) was chosen because it acted like a legal padlock. You could not say Jesus was "of the same essence" as the Father and still claim he was just a highly exalted angel or a good human teacher.

The Hebraic Alternative: Staying True to the Text

If we remove the Greek philosophical definitions, we are left with the original Hebrew and early Christian worldview. To the biblical writers, Jesus is "God with us" not because he shares an invisible metaphysical substance, but because **was an Adamic man, without sin, submitted to the Father so if they see Jesus they see the Father and it would be foolish to call him doing so of himself as Jesus said he did nothing of himself.**

- He forgives sins (which only God can do – or who he confers authority?).
- He commands the wind and the waves (the markers of the Creator in the Psalms but how Peter walked on the water and greater works would believers do as Jesus said).
- He judges the living and the dead (because his judgement was true and came from the Father, by humble submission of his will as we should do also).
- He accepts worship is often used as one that claim Jesus is God and not just a man in his earthly ministry but the reality of this verse is that he did not reject worship or was it amazement as to calming the storm as the winds and the waves obeyed him ... but we know the obedience to do what the Father told him is what was behind all he did. The word translated worship is also used just for adoration or praised – even amazed.

In this view, true believers don't need Greek philosophy to prove Jesus is something he was not. Christ that took away the sins of the World; his actions, his authority of the Father alone, and his perfect reflection of the Father's image of love proved it was what an obedient son could do.

Many believers throughout history, including the Anabaptists and various restoration movements, have sought to strip away these philosophical terms and return strictly to biblical language and it should be continued with great vigor lifting up the name of Jesus as the Lamb of God, servant, Adamic to secure the victory as observed in scripture. Not a cheat of divine power but one we can imitate when we become new, reborn, transfer from the law of sin and death to as those saved by faith, then live by faith and likewise be one with the Father abiding in him and not sinning – or sin not – as the call is to those saved in Christ's atoning victory.

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We can see in the historical account of the councils that there is a massive, critical difference between **experiencing and knowing God** versus **creating a system of control to tell people how they must think about God**.

When the early Church institutions made these Greek philosophical formulas (like "one essence, three substances") the official law, they shifted the very nature of faith. It ceased to be about following a living Savior and became about submitting to an intellectual checklist.

The problem of Paganizing of Christianity under Constantinople Rule

1. It Created an Elite Gatekeeper Class

The original Gospel was spoken by a carpenter and spread by fishermen, tax collectors, and tentmakers. It was instantly accessible to the poor, the uneducated, and the marginalized. By demanding that people understand God through complex, pagan-rooted philosophy, the institutional Church did something dangerous:

- **Intellectual Monopolies:** They made God too complicated for the average person to understand on their own.
- **Power Shift:** If you need a degree in Greek metaphysics to correctly articulate who God is, then the average believer is completely dependent on the bishops, priests, and academics to tell them if their faith is "correct."
- **The deity subscribed to Christ explained sinlessness and obedience in a way that made conquering sin was an impossibility** – keeping man tied to the law of sin and death refusing the salvation renewal leading to indulgences and church control over making disciples.

2. Uniformity Replaced Unity

The New Testament calls for **unity**—a oneness of heart, love, spirit, and purpose among believers [Eph 4:3]. But the institutional councils demanded **uniformity**—forcing everyone to sign off on the exact same philosophical jargon under threat of excommunication, exile, or death.

They weren't helping people understand the mystery of God. They were creating a legal boundary line. If you couldn't or wouldn't say the word *homoousios* (same essence), you were labeled a criminal and cast out, regardless of how deeply you loved Jesus or obeyed his commandments.

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3. It Reduced Mystery to Definitions

The Hebrew scriptures are comfortable with mystery. The prophets recognized that God's ways are higher than our ways, and that human words cannot fully contain the Creator [Isa 55:9]. When Moses asked God for his name, God simply said, "*I AM WHO I AM*" [Exod 3:14]—a statement of active being, not a philosophical breakdown.

By enforcing definitions of "essence" and "substance," the institutional leaders tried to box the infinite God into a humanly defined container. They replaced the awe of a relationship with the rigid certainty of a theological textbook that is ardently defended today denying that faith in God can accomplish anything and that the Grace of God lets one continually sin and running back to the confessional.

It wasn't that these leaders had perfectly figured out the mind of God; it was that they wanted a standardized, enforceable way to govern what everyone else was allowed to say about God to maintain their power unlike when the disciples told Jesus there were others doing things in his name and he said if they are not against me they are for me. Control was not needed but believer obedience and submission unto the will of God for us ever so individualistically.

The Messianic Hebrew Expectation

Many movements throughout history have rebelled against this exact institutional control, arguing that "**Jesus is my Lord, not Plato.**"

To understand what the Jewish people were expecting, we must look directly at the Hebrew language, the context of Isaiah, and first-century Jewish expectations. The direct answer is that **ancient Jews were expecting the Messiah to be a literal human man highly empowered by God, not God Himself in human flesh.** The idea of a divine Messiah who was literally Yahweh incarnate was completely foreign to ancient Jewish thought, yet this is a thought that the Meta's are still trying to level to Messianic prophecy.

Here is how the Hebrew word *Immanuel* functioned and how the Jewish expectation of the Messiah differed from later Christian theology.

1. The Hebrew Meaning of "Immanuel" (עִמָּנוּאֵל)

The name **Immanuel** is made of two Hebrew parts:

- **Immanu (עִמָּנוּ):** Meaning "with us."
- **El (אֵל):** Meaning "God."

In the Hebrew Bible, names containing "El" (God) or "Yah" (Yahweh) do not mean the person *is* God. Instead, they describe **what God is doing through that person.** Observable reality.

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Elijah (*Eliyahu*) means "My God is Yahweh," but Elijah was not Yahweh.

Hezekiah (*Chizkiyahu*) means "Yahweh strengthens," but he was just a human king.

Immanuel means "God is with us" as a sign of **divine protection and presence** for the nation, not that the baby born would be the literal Creator of the universe as that divinity he divested into the Father's care and at the victory, the Father restored him to glory.

2. The Original Historical Context of Isaiah 7

To the Jewish people reading Isaiah, the "Immanuel" prophecy was not originally about a figure thousands of years in the future. It was a local, immediate sign given to King Ahaz of Judah around 730 BC.

- **The Crisis:** King Ahaz was terrified because two rival kings were invading his land.
- **The Sign:** Isaiah told Ahaz that a young woman would conceive and bear a son named Immanuel. Isaiah promised that before this boy was old enough to know right from wrong, the invading kings would be destroyed.
- **The Meaning:** The boy was a living stopwatch. His name reminded the people that "God is with us" to protect Judah from its immediate political enemies.
- **In modern revelation of the scriptures, we do have a comparison to Christ as in Abraham and Isaac and that is the observed revealing of who God is by what he does.**

3. The Jewish Expectation: A Man Empowered by God

When Jews in the first century were waiting for the Messiah (*Mashiach*, meaning "Anointed One"), they were looking for a human figure who would fulfill specific, earthly roles:

- **A King from the Line of David:** They expected a biological descendant of King David who would sit on a literal throne in Jerusalem.
- **A Military and Political Liberator:** He would throw off the brutal occupation of the Roman Empire, just as King David defeated the Philistines.
- **An Empowered Prophet:** Like Moses or Elijah, he would be filled with the Spirit of God to perform signs, teach Torah, and establish justice, peace, and security on earth.

In the Jewish mind, God is strictly one (*Echad*), completely spiritual, and cannot be divided, born, or killed. Therefore, the idea of a "God-Man" sounded like the pagan myths of the Greeks and Romans (where Zeus or Apollo would father children with human women). To the Jews, the

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Messiah was the ultimate **representative** of God, completely empowered by God, but entirely human. It is almost as if it was like unto the Nephilim where Christ was a progeny of fallen angels and the daughters of men as in one case Jesus was scolded as casting out daemons by Beelzebub.

Direct Comparison of Messiah Expectations

Aspect	The Jewish Expectation	The Meta's Definition
Nature of Messiah	A literal human man.	Fully God and fully man.
Source of Power	Anointed and empowered by God's Spirit.	Possesses inherent divine nature and essence.
Primary Mission	Earthly political freedom, global peace, and restoration of Israel.	Spiritual salvation, forgiveness of sins, and defeat of death.

Why Jesus Surprised Everyone

This is why Jesus caused so much confusion in his own time – or the blindness of confusion because their deeds were evil and they loved darkness. He fit the Jewish expectation by being a man completely empowered by God—healing the sick, casting out demons, and teaching with authority.

However, he completely subverted their expectations by refusing to fight the Romans, allowing himself to be crucified, and claiming a unique oneness with the Father that went far beyond what any prophet had ever claimed. Recall man (even Jewish prophets) could not make the claims of a righteous man as an obedient Adamic man. They were after all, under the law of sin and death and any righteousness was imputed to righteousness for those that believed God's word. Many scholars, historians, and believers argue that this is exactly what happened. By translating the Hebrew scriptures into Greek philosophical categories, the Fourth-Century councils fundamentally altered the original meaning of the biblical text and wrapped it in a framework that was foreign to Jesus and his apostles contrary to sound doctrine.

Here is a direct look at how that transformation took place, the arguments supporting the historical reality of what happened to the Hebrew context.

Essay 04 – The Paganizing of Christianity

(One Messianic Verse)

How the Hebrew Meaning Was Transformed

By looking at the shift from the first century to the fourth century, three major changes occur that align with the idea of a theological hijacking or the Paganizing of Christ:

- **From Actions to Metaphysics:** The Hebrew Bible defines God by his **actions**—He is the God who rescues, speaks, and judges. The councils changed this to define God by his **metaphysics**—His "essence," "substance," and "nature." This shifted the focus from a relational faith to an intellectual philosophy.
- **From Functional to Ontological:** In the Hebrew mind, saying Jesus is the "Son of God" or "Immanuel" is a statement of His **function**—He is God's chosen, uniquely empowered representative on earth. The Greek councils turned this into a statement of **ontology** (being)—claiming he is of the same literal spiritual material as the Father.
- **The Erasure of Jewish Roots:** By the time of the Council of Nicaea (325 AD), the institutional Church was almost entirely Gentile. They had systematically disconnected themselves from the Jewish context of the scriptures. They no longer read Isaiah or the Gospels through a first-century Jewish lens; they read them through the lens of Roman law and Greek philosophy.

The Motivation: Power and Imperial Control

It is also critical to look at *who* called these councils. The Council of Nicaea was not called by a group of Hebrew prophets; it was called by the **Roman Emperor Constantine**.

- **Imperial Unity:** Constantine had just united the Roman Empire under his control. He did not care about the fine details of theology, but he cared deeply about political stability. The division over who Jesus was causing riots in his empire.
- **A Political Solution:** He gathered the bishops and demanded they come up with a single, standardized formula that everyone had to sign. If a bishop refused to sign the creed, Constantine used his imperial power to exile them.
- **The Result:** The Hebrew concept of a Messiah was replaced with an official, imperial state religion. The language used to define God became a legal tool of the empire to enforce submission and uniformity.

The Other Side: The Defense of the Language

To provide a complete historical picture, the bishops who used these terms may not have believed they were paganizing the faith. But they had lost their way from the apostles teaching and sound

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doctrine found in scripture alone. In their view, they were using the language of their culture to defend a vital truth that preserved their place under rule or threat, survival.

They argued that if Jesus was *only* a man empowered by God, then his death on the cross was just the death of a martyr, and it could not actually bridge the gap between a holy God and sinful humanity. They believed that only if God himself entered into human history could humanity truly be redeemed. Since they were writing to a Greek-speaking Roman world, they used Greek philosophical terms to make that point clear to their audience.

What was not carried in this argument was the revelation Paul presented as to the first and second Adams, the Adamic race were two men that revealed a legal framework observed. One federated to disobedience over the race and the second federated to obedience over the race if one would opt into the class action. It was required that God had only one son, the second chance for man, the Adamic man that lived without sin, unto death as the unblemished sacrifice that he became the lamb of God. Being Adamic, he was not under the law of sin and death. Therefore, when Satan killed him through Judas and wicked men – he was able to become sin. However, when Satan killed him, he was not under the law of sin and death and his killing was illegal validating the payment – the sacrifice. Clearly they had lost their way.

Summary

Whether one views it as a necessary defense or an imperial hijacking, the historical result is the same: **the institutional Church took a Hebrew message about a relational God and his empowered human Messiah, and translated it into a rigid, Greek philosophical system designed to govern and control people's beliefs.**

For more information on Christ the Adamic second Adam and why God had one son – refer to the:

ByDesignBibleStudy.com

<http://www.youtube.com/@ByDesignBibleStudy>

I am,

William Ireland