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Steven Fitchie · Apr 30, 2017 · 49 min read

A Refutation of Unitarian Socinianism and Arianism

AUTHORS NOTE: I have purposefully decided to take a different approach in writing this book by placing all sources and footnotes in parenthesis directly in my texts with smaller italic font, as I always dislike having to go all the way to the end of a book to find the sources and quotes. It is my opinion that this approach not only saves time, it also helps readers see the documented evidence directly in front of them for their own further study.



Introduction To Unitarian Socinianism And Arianism

Many scriptures prove beyond a reasonable doubt that “the man Christ Jesus” (*1 Tim. 2:5*) was “granted” a distinct human “life” (*John 5:26*) as a son (a man) by God the Father at a specific point in time. The scriptures further prove that the Son as the Son had his beginning by his begetting (*Psalms 2:7* “*You are My Son, this day have I begotten you*”; *2 Samuel 7:14*; *Hebrews 1:5* “*I will be to him a Father and he will be to me a son*”). While still other scriptures prove that Jesus has always existed before his human birth as the great “I AM” of eternity past (“*Before Abraham was I am*”- *John 8:58*) who pre-existed his birth prior to partaking of flesh and blood as a fully complete human Son (*as the children are partakers of flesh and blood he likewise took part of the same*” to become “*fully human in every way*”- *Hebrews 2:14-17-NIV*). *Hebrews 2:14-17* and *1 Timothy 3:16* prove that the true identity of Jesus is “God” who “was manifested in the flesh, justified in the Spirit” (*1 Tim. 3:16*). When we finites focus on only one part of the divine revelation of scripture rather than the totality of the scriptural evidence, our own human understanding often leads us to jump to the conclusion that Jesus was just a special man (Socinianism) or a special angelic creation (Arianism) rather than being “God with us” as a true man living among men.

The bulk of this chapter begins with the refutation of Unitarian Socinianism (“*Socinianism is a system of Christian doctrine named for Fausto Sozzini, ... which was developed among the Polish Brethren in the Minor Reformed Church of Poland during the 16th and 17th centuries*” - *Wikipedia*) which denies that Jesus ever existed outside of his human conception and birth as a true man. While the historical evidence proves that Unitarian Socinianism existed within the first few centuries of the Christian era (*Some Jewish Ebionites, Paul of Samosata, Theodotus the tanner*), only a very small fragment of the professing Christian population believed that Jesus was only a man. Since much of the scriptural evidence refuting Socinianism also refutes Arianism and Trinitarianism (*Arianism affirms that Jesus pre-existed his birth as a created angel*), I have decided to point out where the same scriptural evidence against Socinianism also refutes Arianism and Trinitarianism after each section rather than having to repeat myself over and over again. Then in a very short part two of this chapter, I will present the remaining scriptural evidence refuting Arianism that does not specifically refute Socinianism, while pointing out that much of the evidence

which refutes Arianism also refutes Trinitarianism - as Trinitarian theology actually evolved from Semi-Arian theology (*In a later chapter I have presented the historical evidence proving that it was "Semi-Arian" theology that evolved into a Semi-Trinitarian theology in the third century and that the full Trinitarian theology did not even exist until the fourth and fifth centuries of the Christian era.*)

Unitarian Socinianism affirms that Jesus is just a special man while Arianism affirms that Jesus is just a special angelic creation. Both views deny the full deity the one who became the man Christ Jesus by the Father's own word that was "made flesh" (*John 1:1, 14*) and by the Father's own Holy Spirit who came down from heaven (*Luke 1:35- "The Holy Spirit will come upon you"; John 6:38- "I came down from heaven"*) upon the virgin to supernaturally conceive the Christ child. Since Jesus Christ is like God in being omnipresent to hear and answer prayer (*John 14:14- "If you shall ask anything in my name I will do it"*) and since he is like God in being worshiped (*Heb. 1:6- "Let all the angels worship him"*) and honoured "even as the Father (*John 5:23- "all men should honour the Son even as the Father"*)", Jesus has to be God who became a man (*"I am God and there is none else, I am God and THERE IS NONE LIKE ME" - Isaiah 46:9*). For how can the Son who hears and answers prayers also be worshiped by all of the angels (*"Let all of the angels worship him"-Heb. 1:6*), and honoured "even as the Father" without violating Isaiah 46:9 and Isaiah 42:8 (*"there is NONE LIKE ME"- Isaiah 46:9; "I am Yahweh, that is My Name, and MY GLORY WILL I NOT GIVE TO ANOTHER"- Isaiah 42:8*)? Wherefore, the scriptures irrefutably prove that the child born and Son given (*Isaiah 9:6*) was produced "out of" the Father's substance of Being (*Heb 1:3- "The Son is the brightness of His glory and the express image [charakter = "copy" or "reproduction"] of His Person [the Father's Person - hypostasis = "substance of Being"]*); *Matthew 1:20- "the child who has been conceived in her is [EK = "out of"] out of the Holy Spirit*) and "out of" the humanity of the Hebrew virgin (*Galatians 4:4 [ek] "out of a woman"*) as Immanuel "God with us" (*Matthew 1:23*) as a fully complete human being (*Heb. 2:14, 17*).

Part 1. A Refutation of Unitarian Socinianism and Arianism

A few years ago I had asked one of the top Socinian Unitarian apologists, namely Sir Anthony Buzzard, some specific questions from the following materials in my email correspondence with him that he apparently could not answer. After our long email exchanges, I further asked Sir Anthony if he would be willing to participate in a Oneness vs. Unitarian Socinian debate but he refused to accept the challenge. I have subsequently posted the same scriptural evidence online with the hope that a Socinian Unitarian apologist would respond, but none have responded.

After my long email correspondence with Dr. Buzzard, I have repeatedly contacted all of the prominent Socinian Unitarian apologists to participate in a Oneness vs. Unitarian debate, but every single one of them either ignored my requests or flat out declined to participate in a debate against Oneness Theology (Historically known as Modalism). Why would every single apologist for a particular theological view turn down the opportunity to convince others that they are right? Thus, it appears to me that Socinian Unitarian apologists are no longer willing to participate in debates against Jesus being identified as God because they know that their position that Jesus is just a special man is completely untenable.

Christ Pre-Existed His Birth as God

1 Corinthians 10:1-4 (NASB) says, "... our fathers were all under the CLOUD and all passed through the SEA; and all were baptized into Moses in the cloud and in the sea; and all ate the same SPIRITUAL FOOD; and all DRANK the same SPIRITUAL DRINK, for they WERE DRINKING from A SPIRITUAL ROCK WHICH FOLLOWED THEM, and the ROCK WAS CHRIST." (*1 Cor. 10:1-4 - Emphasis added*)

Paul clearly stated by inspiration that the Israelite fathers "were under the CLOUD (the Spirit of God) and all ATE the same SPIRITUAL FOOD. And they all "WERE BAPTIZED in the CLOUD and in the sea (they experienced a type of water and Spirit baptism), and all DRANK from the same "SPIRITUAL DRINK (they drank from the Spirit of God). For they WERE DRINKING from a Spiritual Rock which FOLLOWED THEM, and the ROCK WAS CHRIST." (*Emphasis added*)

Notice that the text says that "they were drinking from a Spiritual Rock which FOLLOWED THEM." Could the Israelites have not ate and drank from the same spiritual food and drink while the scriptures say that they did eat and drink "from the same Spiritual drink" which "WAS CHRIST?" Since the inspired text says that "they were drinking from a Spiritual Rock which FOLLOWED them," we know that the "Spiritual Rock" is not talking about the literal rock at Horeb as the literal Rock at Horeb could not have "FOLLOWED THEM" (the Israelites) in the wilderness. For we all know that literal rocks do not move around following people.

We know that "the cloud by day and fire by night" followed the Israelites which clearly identifies the Spirit of God as that Spirit which "WAS CHRIST" before his birth at Bethlehem. Hence, the scriptures prove that the Holy Spirit of the only true God the Father also became a man within the Hebrew virgin. For 2 Peter 1:21 says the Holy Spirit was in the prophets but 1 Peter 1:11 identifies that Spirit as "the Spirit of Christ" "in them" (in the prophets).

2 PETER 1:21 AN 1 PETER 1:11 IS ALSO PROBLEMATIC FOR ARIANS AND TRINITARIANS:

1 Peter 1:11 which identifies the Holy Spirit as the same Spirit who became Christ presents a major problem for Socinians who deny that Christ existed as the Holy Spirit before his birth.

The Arian view also contradicts 1 Peter 1:11 because Arians such as Jehovah's Witnesses do not believe that a pre-incarnate Christ existed as the Holy Spirit who indwelt the Hebrew prophets.

In like manner, Trinitarians also cannot explain why 2 Peter 1:21 speaks of the Holy Spirit indwelling the prophets while 1 Peter 1:11 identifies that Spirit as "the Spirit of Christ." If Christ is not the Holy Spirit who became incarnate as the Christ child then were there two Divine Spirits residing within the prophets? If so, then Trinitarians are admitting that Christ which means the "Anointed One," actually pre-existed his virgin conception as a timeless and coequal God the "Anointed One." But how can an "Anointed One" have been timelessly anointed by his God

while being a truly coequal God Person? For the God who anoints is greater than he who is anointed by his God; which completely demolishes the Trinitarian idea of the alleged coequality of a God the Christ Person.

1 Corinthians 10:9 then goes on to state, "We should not test Christ (the Greek text says "Christos"), as some of them did and were killed by snakes." Inspired scripture says that some of the Israelites did "test Christ." For the words, "as some of them DID" could not somehow be interpreted to mean that some of them did not "test Christ." For it is impossible for the Israelites to have tested Christ if Christ did not pre-exist as the Holy Spirit of the only true God who "followed them" (the Israelite fathers) in the wilderness. Since the Israelites could not have tested the rock at Horeb or the serpent on the pole, nor merely a pre-incarnate plan or type of Christ, Socinian Unitarian theology is completely untenable. For the Israelites did in fact "test Christ" because Christ pre-existed as the Eternal Spirit of God who followed the Israelites in the wilderness before also becoming a true man to save us.

God The Rock

1 Corinthians 10:4 clearly identifies Christ as that "Spiritual Rock" who "followed" the Israelites in the wilderness. Since our Heavenly Father alone is repeatedly spoken of in scripture as being the Israelites Rock, it makes no sense to believe that a human or angelic creation could have ever held the position as the Israelites Rock. In fact, no Arian or Unitarian Socinian has ever been able to present a single scripture to show that the Israelites Rock was ever an angelic or human creation.

Psalms 18:2 says, "The LORD [Yahweh] is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold." Deuteronomy 32:18 says, "You neglected the Rock who begot you, and forgot the God who gave you birth." Psalm 18:31 says, "For who is God, but the LORD [Yahweh]? And who is a rock, except our God ...? The words, "who is God, but Yahweh and who is a rock, except our God" leaves out the possibility that an angelic or human creation could ever have been the Israelites Rock.

Psalms 18:46 says, "The LORD [Yahweh] lives, and blessed be my rock; and exalted be the God of my salvation ..." Psalm 19:14 says, "Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD [Yahweh], my rock and my Redeemer." Psalm 28:1 says, "To You, O LORD [Yahweh], I call; My rock ..." Since only the LORD (Yahweh) Himself is repeatedly addressed as the Israelites Rock ("my rock" and "our rock") in the Hebrew Bible, we know that the apostle Paul clearly identifies Jesus as being that Yahweh God our Rock before also becoming a human child born and son given in order to save His people.

YAHWEH ALONE IS CALLED THE ISRAELITES ROCK WHICH IS PROBLEMATIC FOR ARIANISM:

Those who believe that Jesus pre-existed his birth as an angelic creation also cannot explain why Yahweh God alone is called the Israelites Rock in the Hebrew Scriptures but it is not problematic for Trinitarianism or Oneness.

However, Trinitarians cannot explain how a pre-incarnate "Christ" (Christ means "Anointed One") in 1 Corinthians 10:9 ("We should not test Christ (the Greek text says "Christos"), as some of them did and were killed by snakes"- 1 Cor. 10:9) could have been timelessly anointed by his God while being truly coequal.

When the apostle identified Christ as the Spiritual Rock who followed the Israelites in the wilderness, he proved that Jesus Christ pre-existed his virgin conception and birth as the Spirit of our Heavenly Father. Jesus clearly pre-existed his birth as God "the Spiritual Rock that FOLLOWED THEM" (1 Cor. 10:4) before also becoming a son. Since the literal rock at Horeb did not "follow them" (the Israelites), nor supply spiritual drink ("they drank from that spiritual rock that followed them and that rock was Christ"- 1 Cor. 10:4), we know that Jesus pre-existed his birth as a child born and son given as the Spirit of the "Mighty God" and "Everlasting Father" (Isaiah 9:6- "Unto us a child is born, unto us a son is given ... and his name shall be called ... the Mighty God and the Everlasting Father"). Thus, the One who followed the Israelites in the wilderness is the same Divine Identity as the One who became the "Christ" child. Therefore we know that the Spiritual Rock that followed the Israelites "was Christ" (1 Cor. 10:4- "that Rock was Christ"; 1 Cor. 10:9- "We should not test Christ [the Greek text says "Christos" which means "Christ"], as some of them did") as God before also becoming a human son.

Unitarian Socinians Agree With Oneness Theology In Hebrews 1:1-2

Hebrews 1:1-2 says that God did not speak to the Israelites through "a son" until these "last days" (Heb. 1:2- "God ... has in these last days spoken to us by His Son"). Hence, the Son as a Son did not speak in the Hebrew Scriptures because the Son as a Son could not speak before becoming the child that was born and the son that was given at a future point in time (Isaiah 9:6- "Unto us a child is born, and unto us a son is given ... and his name shall be called ... the Mighty God, the Everlasting Father, the prince of peace.") via virgin conception and birth. Therefore the weight of the scriptural evidence proves that "the man Christ Jesus" (1 Tim. 2:5) who was born at Bethlehem is both a true human child born and son given with a beginning (Isaiah 9:6; Hebrews 1:5; 2 Samuel 7:14- "I will be to him a Father and he WILL BE TO ME A SON"; Psalm 2:7- "You are My Son THIS DAY HAVE I GIVEN BIRTH TO YOU") by his virgin begetting and "the Mighty God" and "the Everlasting Father" with no beginning or begetting ("You are not yet fifty years old and have you seen Abraham? Jesus said, truly I say to you, before Abraham was, I AM."- John 8:58; "Say to the children of Israel, I AM has sent me to you"- Exodus 3:14).

HEBREWS 1:1-2 IS PROBLEMATIC FOR ARIANS AND TRINITARIANS WHO BELIEVE THAT JESUS PRE-EXISTED AS A SON

Many Arians and Semi-Arians insist that Jesus pre-existed his birth as an angelic son which is clearly refuted by Hebrews 1:1-2 because God did not speak to us by a son until these last days.

In like manner, Hebrews 1:1-2 demolishes the Trinitarian position because God did not speak to us through a son until these last days.

No Man or Angel can do the Works of the Father and be Honored as the Father

Those who deny Christ's true identity as the timeless God who also became a man cannot explain how Jesus can be like God in displaying the works of God ("*If I do not do the works of my Father, believe me not, but if I do them, believe me for the works sake...*"- John 10:37) and being honored as God while not being that God ("*...all men should honor the Son even as they honor the Father*"- John 5:23)? Nor can Unitarian Socinians explain how the Holy "Spirit of God ... is the operational presence of God" Who is "Jesus" "in the New Testament."

Socinian author and apologist Dr. Anthony Buzzard wrote, "It is completely misleading to read into the Bible a third Person, the Holy Spirit. The spirit of Elijah (*Luke 1:17*) is not a different person from Elijah. **Nor is the Spirit of God a different person from the Father. The Holy Spirit is the operational presence of God, His mind and character. It is God (and in the New Testament Jesus).**" (Jesus Was Not a Trinitarian" – Anthony Buzzard (pages 360 – 361)

How can Dr. Buzzard affirm that "the Spirit of God" is "the operational presence of God," who is not "a different person from the Father," but is actually the same "operational presence of God" as "Jesus" "in the New Testament" without believing that Jesus Christ is God incarnate as a true man? Unitarian Socinians are supposed to believe that Jesus is just a special man. Yet how could a special man be the indwelling Spirit abiding in true Christians without being God? For who else but God alone can be omnipresent to fill all true New Testament believers with his Spirit all around the globe at the selfsame time?

JOHN 10:37 AND JOHN 5:23 IS PROBLEMATIC FOR ARIANISM

*How could Jesus as a created angel do the works of God the Father and be honored "even as" "the Father" ("*If I do not do the works of my Father, believe me not, but if I do them, believe me for the works sake...*"- John 10:37; "*...all men should honor the Son even as they honor the Father*"- John 5:23) without violating *Isaiah 46:9* ("*there is none like Me*") and *Isaiah 42:8* ("*I am Yahweh, that is My Name and My glory will I not give to another*")? Since God said that "*there is none like Me,*" it is impossible for a created angel to do the works of God the Father.*

John 10:37 is also problematic for Trinitarian theology because an alleged coequal God the Son Person should be able to do His own works rather than just the works of God the Father.

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