THE QUESTION

Did the early church teach that Jesus was a man later adopted as God's Son?

Asked by a THF member on May 22, 2026 · published November 9, 2026 · 13 numbered quotations · the 27 early Christian passages and 141 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/did-the-early-church-teach-that-jesus-was-a-man-later-adopted-as-gods-son

The short answer *From the text: says what the passages say*

No. The early writers rejected the claim that Jesus was a mere man who became Christ or God's Son at His baptism or later. They taught He is the eternal Son by nature, the Word made flesh, while believers become sons of God by adoption through Him, by God's free gift.

LIBRARY ONLY	This study was written only from The Historic Faith's library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed at the back, with a link to read it.
HOW IT WAS MADE	Compiled by machine learning from The Historic Faith's library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.
SHARING WITH AN AI?	Every quotation here comes from The Historic Faith's library. If you paste this study into an AI, anything it adds beyond these pages comes from that AI, not from us.

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POINT 1 OF 8

Some called Him a man from men

Our note · compiled by machine learning · From the text: says what the passages say

Justin Martyr already knew of people who accepted that Jesus is the Christ but thought He was only a man born of men. He says plainly that he does not agree with them, even if many others did.

1 “For there are some, my friends,” I said, “among our people, who admit that He is Christ, while believing Him to be just a man from men; with whom I do not agree, nor would I, even if most of those who now share my opinions said so; since we were commanded by Christ Himself to trust not in human doctrines, but in those proclaimed by the blessed prophets and taught by Himself.””

EARLY CHRISTIAN WRITER **Justin Martyr,** *Dialogue with Trypho* (c. 130–165 AD) **Source 3, page 6** Read it in the library ›
THF's updated English

POINT 2 OF 8

Theodotus taught Christ was merely human

Our note · compiled by machine learning · From the text: says what the passages say

Tertullian and Hippolytus name Theodotus of Byzantium as the teacher who said Jesus was a mere man. Both treat this as a heresy that denied Christ's divinity.

2 “For he introduced a doctrine that claimed Christ was merely a human being, and denied His deity.”

EARLY CHRISTIAN WRITER **Tertullian,** *Against All Heresies* 8 (c. 196–220 AD) **Source 12, page 7** Read it in the library ›
THF's updated English

3 “Theodotus says that Christ is a man with a nature like that of all other men.”

EARLY CHRISTIAN WRITER **Hippolytus,** *Refutation of All Heresies* 19 (c. 200–236 AD) **Source 14, page 7** Read it in the library ›
THF's updated English

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POINT 3 OF 8

The heresy said Christ came at baptism

Our note · compiled by machine learning · From the text: says what the passages say

Hippolytus describes the view in detail: a religious man received Christ at the Jordan when the Spirit came down like a dove. Some followers said he was made God after the resurrection, and others said never.

4

"After he had lived in an ordinary way among all men, and had become especially religious, he later received Christ at his baptism in the Jordan, when Christ came from above and descended on him in the form of a dove."

later in the same passage

"But some of the followers of Theodotus are inclined to think that this man was never made God, even at the descent of the Spirit, whereas others maintain that he was made God after the resurrection from the dead."

EARLY CHRISTIAN WRITER **Hippolytus,** *Refutation of All Heresies* 23 (c. 200–236 AD) **Source 13, page 7** **Read it in the library ›**
THF's updated English

POINT 4 OF 8

Jesus is the Word, not a separate man

Our note · compiled by machine learning · From the text: says what the passages say

Irenaeus answers the baptism theory directly: Christ did not come down on a man named Jesus, because Jesus is the Word of God Himself. Justin adds that Jesus did not need baptism or the Spirit's descent, but accepted them for the sake of the human race.

5

"At that time, Christ did not come down upon Jesus, nor were Christ and Jesus two different beings: rather, the Word of God—the Savior of all, and the ruler of heaven and earth—is Jesus, as I have already explained."

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book III* (c. 175–202 AD) **Source 6, page 7** **Read it in the library ›**
THF's updated English

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6 “We know that He didn't go to the river because He needed baptism, or the descent of the Spirit like a dove; just as He submitted to be born and crucified, not because He needed such things, but because of the human race, which from Adam had fallen under the power of death and the deceit of the serpent, and each one had committed personal transgression.”

EARLY CHRISTIAN WRITER **Justin Martyr,** *Dialogue with Trypho* (c. 130–165 AD)
THF's updated English

Source 2, page 6 Read it in the library ›

POINT 5 OF 8

He was already perfect before His baptism

Our note · compiled by machine learning · From the text: says what the passages say

Clement of Alexandria asks whether Christ, called begotten at His baptism, was imperfect before it. He calls that idea monstrous, since the Word is God and no one can teach Him anything.

7 “Let us then ask the wise, Is Christ, begotten today, already perfect, or, what would be most monstrous, imperfect?”

later in the same passage

“For no one can be superior to the Word, or the teacher of the only Teacher.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 1.6 (c. 190–215 AD)
THF's updated English

Source 9, page 7 Read it in the library ›

POINT 6 OF 8

His Sonship is by nature, not earned

Our note · compiled by machine learning · From the text: says what the passages say

Alexander of Alexandria says Christ's Sonship did not come from good conduct or growth in virtue but belongs to His nature. Gregory Thaumaturgus likewise says the Son is not a son by adoption, the way angels and men are, but is by nature God.

8 “Does He not plainly indicate the natural sonship of paternal bringing forth, which He obtained not by the careful framing of His manners, nor by the exercise of and increase in virtue, but by property of nature?”

EARLY CHRISTIAN WRITER **Alexander of Alexandria,** *Epistles on the Arian Heresy* 1 (c. 313–328 AD)
THF's updated English

Source 27, page 8 Read it in the library ›

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9 “He is not like a spoken word, nor like a son by adoption, in the sense in which angels and men are called sons of God, but as a Son who is by nature God.”

EARLY CHRISTIAN WRITER **Gregory Thaumaturgus,** *A Sectional Confession of Faith* 1 (c. 240–270 AD) **Source 19, page 8** Read it in the library ›
THF's updated English

POINT 7 OF 8

He did not begin to exist from Mary

Our note · compiled by machine learning · From the text: says what the passages say

The Ignatian letters point to Christ's existence before the world and ask how He could begin at Mary. Novatian warns that calling the Savior only a man denies His divine authority over all things.

10 “How could He be merely a man, deriving the start of His existence from Mary, and not rather God the Word, and the only-begotten Son?”

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistles of Ignatius* (c. 98–117 AD) **Source 1, page 6** Read it in the library ›
THF's updated English

11 “For there is great danger in saying that the Savior of the human race was only man.”

EARLY CHRISTIAN WRITER **Novatian,** *Treatise Concerning the Trinity* 11 (c. 240–258 AD) **Source 21, page 8** Read it in the library ›
THF's updated English

POINT 8 OF 8

Adoption is what believers receive through Him

Our note · compiled by machine learning · From the text: says what the passages say

Irenaeus says the Son of God became the Son of man so that people joined to Him might receive adoption. Alexander adds that our adoption is not by nature but is given by God's free gift, together with an upright life.

12 “For it was for this purpose that the Word of God became man, and He who was the Son of God became the Son of man, so that man, being joined to the Word and receiving adoption, might become the son of God.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book III* (c. 175–202 AD) **Source 4, page 7** Read it in the library ›
THF's updated English

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13 "But the adoption of rational sons does not belong to them by nature. It is prepared for them by the probity of their life and by the free gift of God."

EARLY CHRISTIAN WRITER **Source 27, page 8** Read it in the library ›

Alexander of Alexandria, *Epistles on the Arian Heresy* 1
(c. 313–328 AD)
THF's updated English

THE LIMITS

What these passages don't tell us

- These writers do not use the word adoptionism; they describe and answer the teaching that Christ was a mere man.
- The passages say little about how many Christians held this view or where it spread.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

WHERE EVERY QUOTE CAME FROM

The Sources

The 27 early Christian passages and 141 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–27, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 28–122, in Bible order), then 46 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF's updated English unless marked "1885 English" (the Roberts–Donaldson translation, public domain). "… [continues online]" marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

EARLY CHRISTIAN WRITERS *27 passages from 12 writers*

Ignatius of Antioch, *c. 98–117 AD · source 1*

1 *Epistles of Ignatius* (1885 English) **Quote 10, page 5** "is He a mere man, by whom and in whom all things were made… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · sources 2–3*

2 *Dialogue with Trypho* **Quote 6, page 4** "which He taught the symbols of righteousness and an active life… [continues online] **read ›**

3 *Dialogue with Trypho* (1885 English) **Quote 1, page 2** "this last matter alone is it just to say that I have erred, and not to deny that He is the Christ, though it should appear that He was born… [continues online] **read ›**

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Irenaeus, *c. 175–202 AD · sources 4–8*

4 *Against Heresies: Book III* **Quote 12, page 5** "a state of death, not yet joined to the Word of God the Father, nor receiving freedom through the Son, as He Himself declares: "If the Son sets you free… [continues online] **read ›**

5 *Against Heresies: Book III* (on point 8) "the Gospel of God, which He promised through His prophets in the holy Scriptures, concerning His Son, who was born from the lineage of David according to the flesh, who… [continues online] **read ›**

6 *Against Heresies: Book III* (1885 English) **Quote 5, page 3** "And then, [speaking of His] baptism, Matthew says, "The heavens were opened, and He saw the Spirit of God, as a dove, coming upon Him: and lo a voice from… [continues online] **read ›**

7 *Against Heresies: Book II* (1885 English; on point 8) "that He teaches that that adoption of sons pertaining to the Father, which is eternal life, takes place through Himself, conferring it [as He does] on all the righteous… [continues online] **read ›**

8 *Against Heresies: Book I* (1885 English; on point 3) "that, when Christ did descend on Jesus, he then began to work miracles, and heal, and announce the unknown Father, and openly to confess himself the son of the first… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 9–10*

9 *Instructor* 1.6 **Quote 7, page 4** "to the Beloved: "You are My beloved Son, today have I begotten You." Let us then ask the wise, Is Christ, begotten today, already perfect, or, what would be most… [continues online] **read ›**

10 *Exhortation to the Heathen* 12 (1885 English; on point 8) "us, yea us, He has adopted, and wishes to be called the Father of us alone, not of the unbelieving… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 11–12*

11 *On the Flesh of Christ* 14 (1885 English; on point 2) "opinion will be very suitable for Ebion, who holds Jesus to be a mere man, and nothing more than a descendant of David, and not also the Son of God… [continues online] **read ›**

12 *Against All Heresies* 8 (1885 English) **Quote 2, page 2** "he introduced a doctrine by which to affirm that Christ was merely a human being, but deny His deity… [continues online] **read ›**

Hippolytus, *c. 200–236 AD · sources 13–16*

13 *Refutation of All Heresies* 23 (1885 English) **Quote 4, page 3** "among the followers of Theodotus) some are disposed (to think) that never was this man made God, (even) at the descent of the Spirit… [continues online] **read ›**

14 *Refutation of All Heresies* 19 (1885 English) **Quote 3, page 2** "heretic, however, maintained that Jesus had not assumed flesh in the womb of the Virgin, but that afterwards Christ descended upon Jesus at His baptism in form of a dove… [continues online] **read ›**

15 *Refutation of All Heresies* 24 (1885 English; on point 2) "they themselves, similarly with those who have been previously spoken of as adherents of Theodotus, assert that Jesus is a (mere) man, and that, in conformity with the same account… [continues online] **read ›**

16 *Discourse on the Holy Theophany* 1 (1885 English; on point 8) "puts off the bondage, and puts on the adoption, — he comes up from the baptism brilliant as the sun, flashing forth the beams of righteousness, and, which is indeed the… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 17–18*

17 *Against Celsus* 57 (on point 8) "you have received the Spirit of adoption, whereby we cry, Abba, Father… [continues online] **read ›**

18 *De Principiis (On First Principles)* 4 (1885 English; on point 8) "now by participation in the Son of God one is adopted as a son, and by participating in that wisdom which is in God is rendered wise, so also by… [continues online] **read ›**

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Gregory Thaumaturgus, *c. 240–270 AD · sources 19–20*

19 *A Sectional Confession of Faith* 1 **Quote 9, page 5** "is one Son, both before the incarnation and after the incarnation. The same Son is both man and God, both together as one. The God the Word is not one… [continues online] **read ›**

20 *Twelve Topics on the Faith* 1 (1885 English; on point 4) "any one affirms that Christ, just like one of the prophets, assumed the perfect man, and refuses to acknowledge that, being begotten in the flesh of the Virgin, He became… [continues online] **read ›**

Novatian, *c. 240–258 AD · sources 21–23*

21 *Treatise Concerning the Trinity* 11 (1885 English) **Quote 11, page 5** "has as much described Jesus Christ to be man, as moreover it has also described Christ the Lord to be God… [continues online] **read ›**

22 *Treatise Concerning the Trinity* 24 (on point 7) heretical error has arisen, as I judge, from this: they think there is no distinction between the Son of God and the Son of man. For if a distinction were… [continues online] **read ›**

23 *Treatise Concerning the Trinity* 15 (on point 7) "am not of this world"? But if every man is of this world, and Christ is in this world for that reason, is He only man? God forbid! But consider… [continues online] **read ›**

Archelaus, *c. 270–300 AD · source 24*

24 *Disputation with Manes* 1 (on point 4) "if you say that He was only man as born of Mary, and that He received the Spirit… [continues online] **read ›**

Lactantius, *c. 290–320 AD · source 25*

25 *Divine Institutes* 13 "became both the Son of God through the Spirit, and the Son of man through the flesh—that is, both God and man… [continues online] **read ›**

Alexander of Alexandria, *c. 313–328 AD · sources 26–27*

26 *Epistles on the Arian Heresy* 1 (on point 6) "these, laying aside the spirit of bondage, when by brave deeds and by progress they have received the spirit of adoption, being blessed by Him who is the Son by… [continues online] **read ›**

27 *Epistles on the Arian Heresy* 1 (1885 English) **Quotes 8, 13, pages 4, 6** "the adoption of rational sons belongs not to them by nature, but is prepared for them by the probity of their life, and by the free gift of God… [continues online] **read ›**

THE BIBLE *95 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

28 **Genesis 24:26** The man was well pleased, and he worshiped the Lord **read ›**

29 **Genesis 49:18** waiting for the salvation of the Lord. **read ›**

30 **Genesis 49:22** Joseph is a son increased, my son increased, to be envied, my youngest son: turn back to me. **read ›**

31 **Exodus 2:10** When the child had grown, she brought him to the daughter of Pharaoh, and he became her son. She named him Moses, saying, "I took him up out of the water." **read ›**

32 **Numbers 12:3** Now the man Moses was very meek, above all the people who were on the earth. **read ›**

33 **2 Samuel 7:14** I will be to him a father, and he shall be to me a son. And if his unrighteousness comes, I will correct him with the rod of men and with the strokes of the sons of men. **read ›**

34 **1 Chronicles 22:10** He shall build a house to my name; and he shall be my son, and I will be his father; and I will set up the throne of his kingdom in Israel forever.' **read ›**

35 **1 Chronicles 28:5** And of all my sons — for the Lord has given me many sons — he has chosen Solomon my son to sit on the throne of the kingdom of the Lord over Israel. **read ›**

36 **1 Chronicles 28:6** And God said to me, 'Solomon your son shall build my house and my court, for I have chosen him to be my son, and I will be a father to him. **read ›**

37 **Ecclesiastes 6:6** And though he has lived through the circuits of a thousand years and has not seen goodness, do not all go to one place? **read ›**

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38 **Song of Solomon 1:3** and the fragrance of your ointments is better than all spices. Your name is ointment poured out; therefore the maidens have loved you. **read ›**

39 **Isaiah 13:12** And those who are left will be more precious than unrefined gold, and a man will be more precious than the stone that is in Souphir. **read ›**

40 **Isaiah 13:20** It will never be inhabited, nor will they enter it at all for many generations; nor will Arabians ever pass through it, nor will shepherds ever rest in it. **read ›**

41 **Isaiah 15:3** Wrap yourselves in sackcloth in her squares, and lament on her rooftops and in her lanes; all of you, wail with weeping. **read ›**

42 **Isaiah 18:3** all of them, will be inhabited like an inhabited country; their land will be as when a signal is raised from a mountain; it will be heard like the sound of a trumpet. **read ›**

43 **Jeremiah 2:7** And I brought you into Carmel, to eat its fruits and its good things; and you went in and defiled my land, and made my inheritance an abomination. **read ›**

44 **Jeremiah 8:5** Why has this people of mine turned away with a shameless turning, and were held fast in their own willfulness, and refused to return? **read ›**

45 **Jeremiah 9:1** Who will give water to my head, and a fountain of tears to my eyes? And I will weep for this my people day and night, for the wounded of the daughter of my people. (Septuagint Jeremiah 8:23 (Jeremiah 9:1 in most Bibles)) **read ›**

46 **Jeremiah 44:8** provoking me with the works of your hands, burning incense to other gods in the land of Egypt, where you have come to dwell, so that you may be cut off, and become a curse and an object of taunts among all the nations of the earth? (Septuagint Jeremiah 51:8 (Jeremiah 44:8 in most Bibles)) **read ›**

47 **Ezekiel 16:21** you also slaughtered your children and gave them up, offering them to them to turn away evil. **read ›**

48 **Amos 2:13** Therefore, behold, I am rolling beneath you, as a wagon full of straw is rolled. **read ›**

49 **Amos 3:14** For in the day when I avenge the ungodly deeds of Israel upon him, I will also take vengeance on the altars of Bethel; and the horns of the altar shall be broken off, and they shall fall to the ground. **read ›**

50 **Amos 5:5** But do not seek Bethel, and do not go into Gilgal, and do not cross over to the Well of the Oath; for Gilgal shall surely go into captivity, and Bethel shall be as though it were not. **read ›**

51 **Amos 7:1** Thus the Lord God showed me: and behold, a brood of locusts coming early in the morning, and behold, one young locust, Gog the king. **read ›**

52 **Wisdom of Solomon 2:13** He professes to have knowledge of God, and calls himself the child of the Lord. **read ›**

53 **Wisdom of Solomon 2:18** For if the righteous man is a son of God, God will help him, and deliver him from the hand of his adversaries. **read ›**

54 **Wisdom of Solomon 3:14** And blessed is the eunuch who has done no lawless deed with his hand, nor devised evil things against the Lord; for to him will be given the choice grace of faith, and a more delightful lot in the temple of the Lord. **read ›**

55 **Wisdom of Solomon 5:5** How has he been counted among the sons of God, and how is his lot among the holy ones? **read ›**

56 **Wisdom of Solomon 7:1** I also am a mortal man, like all, and a descendant of the first-formed man, born of the earth; **read ›**

57 **Wisdom of Solomon 11:14** For at the end of the events they marveled at the one who long before had been cast out to be exposed, and whom they had rejected with scorn, having thirsted in a way unlike the righteous. **read ›**

58 **Wisdom of Solomon 13:6** Yet for these the blame is small, for they perhaps go astray while seeking God and wishing to find him. **read ›**

59 **Wisdom of Solomon 13:7** For living among his works they search diligently, and they trust their sight, because the things seen are beautiful. **read ›**

60 **Wisdom of Solomon 14:20** And the multitude, drawn by the grace of the work, now regarded as an object of worship the man who shortly before had been honored. **read ›**

61 **Wisdom of Solomon 18:5** And when they had resolved to kill the infants of the holy ones, and one child had been cast out and saved, you took away the multitude of their children as a rebuke, and destroyed them all together in mighty water. **read ›**

62 **Wisdom of Solomon 18:13** For though they had disbelieved everything because of their sorceries, at the destruction of the firstborn they acknowledged the people to be a son of God. **read ›**

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63 **Wisdom of Sirach 4:10** Be like a father to orphans, and like a husband to their mother; and you will be like a son of the Most High, and he will love you more than your mother does. **read ›**

64 **Wisdom of Sirach 10:28** My child, glorify your soul in meekness, and give it honor according to its worth. **read ›**

65 **Wisdom of Sirach 17:30** For not everything can be in men, since a son of man is not immortal. **read ›**

66 **Wisdom of Sirach 18:8** What is man, and what is his use? What is his good, and what is his evil? **read ›**

67 **Wisdom of Sirach 34:9** Open the verse to read it. **read ›**

68 **Wisdom of Sirach 45:1** And he brought out of him a man of mercy, who found favor in the eyes of all flesh, beloved by God and men, Moses, whose memorial is in blessings. **read ›**

69 **Wisdom of Sirach 50:27** Jesus the son of Sirach of Jerusalem has engraved in this book instruction in understanding and knowledge, he who poured forth wisdom from his heart. **read ›**

70 **Baruch 3:37** After this he appeared on earth and lived among men. **read ›**

71 **2 Maccabees 6:6** A man could neither keep the Sabbath, nor observe the feasts of his fathers, nor so much as confess himself to be a Jew. **read ›**

72 **2 Maccabees 14:24** He kept Judas always in his presence; he was warmly attached to the man. **read ›**

73 **2 Maccabees 15:13** Then in the same way a man appeared, distinguished by his gray hair and glory, and the majesty about him was wonderful and most magnificent. **read ›**

74 **3 Maccabees 1:3** Open the verse to read it. **read ›**

75 **3 Maccabees 2:30** Open the verse to read it. **read ›**

76 **3 Maccabees 6:31** Open the verse to read it. **read ›**

77 **4 Maccabees 13:12** Open the verse to read it. **read ›**

78 **4 Maccabees 13:20** Open the verse to read it. **read ›**

79 **4 Maccabees 15:3** Open the verse to read it. **read ›**

80 **4 Maccabees 18:3** Open the verse to read it. **read ›**

81 **1 Enoch 46:3** Open the verse to read it. **read ›**

82 **1 Enoch 48:2** Open the verse to read it. **read ›**

83 **1 Enoch 62:7** Open the verse to read it. **read ›**

84 **1 Enoch 69:26** Open the verse to read it. **read ›**

85 **1 Enoch 70:1** Open the verse to read it. **read ›**

86 **1 Enoch 71:14** Open the verse to read it. **read ›**

87 **Matthew 3:13** Then Jesus came from Galilee to the Jordan to John, to be baptized by him. **read ›**

88 **Matthew 3:16** Jesus, when he was baptized, went up directly from the water: and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove, and coming on him. **read ›**

89 **Matthew 3:17** Behold, a voice out of the heavens said, “This is my beloved Son, in whom I am well pleased.” **read ›**

90 **Mark 1:9** In those days, Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. **read ›**

91 **Mark 1:11** A voice came from the heavens, “You are my beloved Son, in whom I am well pleased.” **read ›**

92 **Luke 3:15** As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ, **read ›**

93 **Luke 3:21** When all the people were baptized, and Jesus also had been baptized and was praying, heaven was opened, **read ›**

94 **Luke 3:22** and the Holy Spirit descended upon him in bodily form like a dove, and a voice came from heaven, saying, “You are my beloved Son; in you I am well pleased.” **read ›**

95 **Luke 3:38** the son of Enosh, the son of Seth, the son of Adam, the son of God. **read ›**

96 **John 1:12** But as many as received him, to them he gave the right to become children of God, to those who believe in his name, **read ›**

97 **John 1:14** And the Word became flesh and dwelt among us, and we looked upon his glory, glory as of the only-begotten from the Father, full of grace and truth. **read ›**

98 **John 3:13** No one has ascended into heaven but he who descended out of heaven, the Son of Man, who is in heaven. **read ›**

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99 **John 6:42** They said, “Is this not Jesus, the son of Joseph, whose father and mother we know? How then does he say, ‘I have come down out of heaven’?” **read ›**

100 **Acts 2:22** Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God through mighty works, wonders, and signs which God did through him among you, as you yourselves know— **read ›**

101 **Acts 7:14** Joseph sent and summoned Jacob his father and all his relatives, seventy-five souls. **read ›**

102 **Acts 9:5** He said, “Who are you, Lord?” The Lord said, “I am Jesus, whom you are persecuting. **read ›**

103 **Acts 11:2** When Peter had come up to Jerusalem, those who were of the circumcision contended with him, **read ›**

104 **Acts 11:26** When he found him, he brought him to Antioch. For a whole year they gathered with the church and taught a considerable multitude. The disciples were first called Christians in Antioch. **read ›**

105 **Acts 19:4** Paul said, “John indeed baptized with the baptism of repentance, saying to the people that they should believe in the one who would come after him, that is, in Christ Jesus.” **read ›**

106 **Romans 1:4** who was declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord, **read ›**

107 **Romans 3:19** Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of God. **read ›**

108 **Galatians 3:26** For you are all children of God, through faith in Christ Jesus. **read ›**

109 **Galatians 4:5** that he might redeem those who were under the law, that we might receive the adoption as children. **read ›**

110 **Galatians 4:6** And because you are children, God sent out the Spirit of his Son into your hearts, crying, “Abba, Father!” **read ›**

111 **Ephesians 1:5** having predestined us for adoption as sons through Jesus Christ to himself, according to the good pleasure of his will, **read ›**

112 **Philippians 2:6** who, being in the form of God, did not regard being equal with God as a thing to be seized, **read ›**

113 **Philippians 2:7** but emptied himself, taking the form of a slave, coming to be in the likeness of men. **read ›**

114 **Philippians 2:8** And being found in appearance as a man, he humbled himself, becoming obedient to the point of death, even the death of the cross. **read ›**

115 **1 Timothy 2:5** For there is one God and one mediator between God and men, the man Christ Jesus, **read ›**

116 **1 Timothy 3:16** And by common confession, great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory. **read ›**

117 **Hebrews 1:5** For to which of the angels did he ever say, “You are my Son; today I have begotten you”? And again, “I will be to him a father, and he shall be to me a son”? **read ›**

118 **Hebrews 2:9** But we see him who has been made a little lower than the angels, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone. **read ›**

119 **1 John 2:23** Everyone who denies the Son does not have the Father either. **read ›**

120 **1 John 3:1** Behold what love the Father has given us, that we should be called children of God! Because of this the world does not know you, because it did not know him. **read ›**

121 **1 John 5:1** Whoever believes that Jesus is the Christ has been born of God. Whoever loves the Father also loves the child who is born of him. **read ›**

122 **2 John 1:9** Everyone who transgresses and does not remain in the teaching of Christ does not have God. He who remains in the teaching of Christ has both the Father and the Son. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *46 verses, by reference*

Partly machine-linked: related to the passages, not always quoted in them. Each reference links to the verse in our audio Bible.

Genesis 6:2

Isaiah 1:2 · 1:16

Matthew 4:3 · 22:43 · 25:29 · 25:41 · 27:52

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Mark 6:3

Luke 1:35 · 10:22 · 17:10

John 1:1 · 1:3 · 1:9 · 6:38 · 6:62 · 8:14 · 8:35 · 8:41 · 8:51 · 8:56 · 8:58 · 10:27 · 10:30 · 10:35 · 14:28 · 17:5 · 19:37 · 20:17

Acts 2:36 · 5:38 · 10:15

Romans 2:6 · 8:15 · 8:32

2 Corinthians 5:21 · 6:14

Galatians 4:4

Ephesians 4:8

2 Timothy 4:1

Hebrews 1:3 · 7:3 · 10:12

2 Peter 1:4

Revelation 1:7

Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.

ABOUT THIS STUDY

A THF member asked “Did the early church teach that Jesus was a man later adopted as God's Son?” on May 22, 2026. The Historic Faith answered it as a public study on November 9, 2026.

Library only. This study was written only from The Historic Faith’s library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed above, with a link to read it.

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THE END OF THIS STUDY