

Essay 02 – Hebrews on Fully God & Fully man

The Need to Challenge Certain Church Doctrines

Declarative Statements in Hebrews Addressing Fully God & Fully Man

A look at the Book of Hebrews that examines the nature of Jesus and if he is “Fully God and Fully man.” Sadly, few understand that Jesus had to be Adamic Flesh alone to have victory over sin and death – discover what is the true nature of Christ as described in the Christological Arc – that confirms what scripture documents unambiguously.

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Let us first start with the elegance of Mathematics and Logic. Further let us speak of proof and what may be true or false.

If we look at Continually defined divinity includes the continually existing divine essence of Christ that includes all elements of the Christological Arc that includes all possibilities of Christological understanding.

Is there a difference in being of Pre-incarnate Christ and Incarnate Christ?

Is there a difference in being of Pre-incarnate Christ and Resurrected / Exalted Christ

Is there a difference in being of Incarnate Christ and Resurrected / Exalted Christ

Also we could change these three systems of comparison in the positive.

There is no difference in being between Pre-incarnate Christ and Incarnate Christ?

There is no difference in being between Pre-incarnate Christ and Post-incarnate Christ

There is no difference in being of Incarnate Christ and Post-incarnate Christ

Lastly one could change this to say

Given

A= Preincarnate Christ

B = Incarnate Christ

C = Post Incarnate Christ

Then if we find that $A = B$ and we find that $B = C$ Then we have $A = C$ and this would be coequality.

Let us ask if there is a measure that is distinctive of each of A, B, and C given the existent nature that each A, B, and C are comparable in an Apples-to-Apples way. We could look at all statements about each A, B, and C and see if we could imply such equality or not. This would not be proof but an implication.

We are lucky that there does in fact exist a measure by which we can see sameness. We might take Jesus on earth saying the Father is greater. But we do not have the Father ever saying Jesus was greater or the Spirit saying one or the other are greater or actually none of them speak that they are equal or unequal to make more than an implied verdict left to interpretation. If we look to Hebrews, we have found the apples so to say to make our comparison. Not between the

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elements or essences enumerated as equality of each element of the beings in one God, namely the Trinity but we can evaluate the A, B, and C or the eternal Christological Arc.

We have thus:

Hebrews 1 - A is higher than the Angels and that C is higher than the Angels

Hebrews 2 & 5 we have B is lower than the Angels.

What must this tell us?

It means in terms A and C they are equal. In terms of A to B and B to C they are unequal.

What accounts for the inequality. What could above the angels mean and what could below the angels mean? We are left with the Divinity of A and C being equivalent and anything lower must not be Divine.

This supports that Jesus from Birth to Death was made unambiguously Flesh, lower than the angels. It makes the Pre-incarnate Christ or the Spirit of Christ the Word with the Father as represented in all righteous outcomes in the Old Testament as Peter reports 1 Peter 1:11. And again, we have the incarnate Christ being Restored to Glory (higher than the Angels) or divinity. What happened on the earthly mission of Jesus and what happened in Hades or the lower parts of the earth involve a cosmic legal battle wherein Christ had the victory as the Second Adam as Paul tells us twice. Something cannot be both shorter and longer than something at the same time. This is inescapable. Truth must be our object and not lies or imagination but realisms in God's created order of things. These are known as the Law of Non-Contradiction that blocks the possibility of both "longer" and "shorter" being true for the same pair. Then the Law of Identity ensures that the size relationship is consistent and fixed. Together, these laws make it logically impossible for something to be both longer and shorter than another in the same respect.

What does this mean for us who believe who have been told that Jesus on his earthly mission was both God and man of either two wills or one glorious, combined unity of personhood. It means you were lied too. It means we should not be afraid to ask why. And why unify around a lie? And if it is a lie, it is from the Father of Lies. What purpose did this "new gospel" present as it is not the Apostles doctrine and the lie took root. In the CS Lewis' "Screwtape Letters" we have that deception tends to allow and excuse sinfulness. Since Jesus was God, they say, it is impossible to be sinless where even the new man cannot stop sinning if Jesus was sinless due to the alleged divinity on Earth. Or is it that we love to sin and abuse grace.

Jesus as a man (the second Adam) was like us with the lusts yet he chose obedience to the Father. We can do this by faith as Jesus did use God's Word to resist Satan as the Tempter whereas Satan did the fleeing. We are indeed called to live sinless as Jesus says to be holy as he is holy - when we are saved, born again, all things made new and under the law of the Spirit of life in Christ. As you continue to read your Bible you will anew be able to see this calling. And with humility

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and purpose you will be able to hear, submit to and obey God's will for your life and for life evermore. Do not be caught with the lie that says you cannot overcome until the end. The consequences are too great. The warning is too real.

The book of Hebrews in chapter 1 the author uses Old Testament passages to speak to the Son of God. When we consider the eternal being of Christ, we will see three distinct phases that represent first pre-incarnate as the Spirit of Christ and of being of divinity. Secondly, the declarations that the exalted Son of God, Jesus Christ was restored to Glory and again demonstrating divinity as restored by the Father. In each case Jesus Christ and the Spirit of Christ are shown to have a position above the angels. And with clarity and contrast, Hebrews 2 and 5 show that Jesus Christ was below the angels in his earthly mission. His earthly nature was to be the second Adam, made of flesh (no earthly father by a virgin birth) and not of divinity. The Spirit of Christ set aside his divine nature and entrusted this part of his being to the Father as part of the redemptive plan of salvation. It is then seen that the Father restores Jesus in resurrection to his former glory.

Jesus in Hebrews

Hebrews presents a deliberate three-stage movement: the Son above the angels before his incarnation (Hebrews 1), Jesus made lower than the angels during his earthly mission in flesh and blood so he could suffer and die (Hebrews 2). Jesus living sinlessly by faith was obedient unto death on the cross. Jesus was without blemish. Jesus shed blood was then as the lamb of God that would take away the sin of the World. He lived not as under the first Adam's disobedience that led to the law of sin and death, so he was not subjected to the consequence of sin and death meaning as Satan killed Jesus it was done illegally. This gave Jesus the victory over sin and death and was rewarded openly by the Father who exalted him above the angels, (Hebrews 1:3-4; 2:9).

Summary of the contrast as being lower and higher than the Angels

1. The Pre and Post-Incarnate Christ: Above the Angels

Hebrews 1 describes the Son before his earthly mission and after its completion, not in the days of his mortal weakness. In this chapter he is the one through whom God made the ages, the radiance of God's glory, the exact imprint of God's being, and the one addressed with the language of enthroned rule and angelic worship.

- He is the Creator and heir of all things (Hebrews 1:2).
- He is the radiance of God's glory and the exact imprint of his being (Hebrews 1:3).
- He is superior to angels, who are commanded to worship him (Hebrews 1:4-14).

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2. Jesus' Earthly Ministry: Lower than the Angels in Adamic Flesh

Hebrews 2 shows the shift when the Spirit of Christ's divinity was set aside in order for Jesus to the second Adam - becoming flesh for the earthly mission. The writer says Jesus was made "for a little while lower than the angels" because the mission required mortality. Hebrews 5 provides that Jesus learned obedience through what he suffered and could now be worthy as to a priestly work.

- "Lower than the angels" in Hebrews 2 is tied to suffering and death, not to his prior divine or pre-incarnate status.
- He shared in flesh and blood "the same" as those he came to help, so that through death he might destroy the one who had the power of death (Hebrews 2:14-16).
- Hebrews 5:7-9 emphasizes the realism of his earthly life: prayers, tears, obedience, suffering, and priestly qualification in the days of his flesh.
- Read on its own terms, Hebrews presents Jesus on earth in true Adamic weakness and mortality so that he could be obedient unto death as man and later serve as a merciful high priest.

3. The Post-Exalted Christ: Above the Angels Again

Once the earthly mission was completed and was raised from the dead having the spoils of victory over sin and death, Hebrews returns immediately to exaltation language. After making purification for sins, he sat down at the right hand of Majesty on high. The one who had been lower for a little while is now restored by the Father and crowned with glory and honor, with all things being subjection under his feet except death when the good news would come to those who would receive the free gift of salvation.

- His humiliation was temporary; his enthronement is royal and open.
- Hebrews 1 and 2 together show sequence: pre-incarnate glory, earthly humiliation in flesh, then exalted rule.
- This makes the contrast clear: above the angels before the incarnation, lower than the angels during the days of his flesh, and above the angels again after suffering, resurrection, and enthronement.

Reading Hebrews 1, 2, and 5 together resolves the tension: the Son is above the angels in his pre-incarnate and post-exalted states, but during the days of his flesh he was made lower than the angels for a little while so he could suffer, pray, obey, and die as a man obedient unto death in the role of the second Adam.

In the logic of Hebrews, "lower" belongs to his earthly mission in mortal Adamic flesh, while "higher" belongs to his identity before the incarnation and to his exalted status after suffering and resurrection or his divinity.

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How the Scriptural Text Resolves the Divinity of Christ

The author of Hebrews is quoting Psalm 8 in Chapter 2 (Hebrews 2:6-8), which was originally a song about the status of Adamic mankind.

Phase in Hebrews	Key Texts	Status Relative to Angels	What Hebrews Emphasizes
Pre-incarnate Son; Spirit of Christ	Hebrews 1:1-3, 10-14; 1 Peter 1:11	Above the angels	Creator, heir, radiance of God's glory, exact imprint of his being, worshiped by angels.
Earthly mission in the days of His flesh	Hebrews 2:9, 14-18; 5:7-9	Lower than the angels for a little while	Made flesh, suffered, learned obedience, tasted death, and lived in sinless obedience without blemish.
Post-exalted Son	Hebrews 1:3-4; 2:9; John 1:29; John 1:36; Isa 53:7; 1 Pet 1:18-19; Rev 13:8	Above the angels again	Crowned with glory and honor, seated at the right hand of Majesty, openly enthroned and was the Lamb of God.

The findings in Hebrews are clear: before the incarnation the Son as the Spirit of Christ stands above the angels; during Jesus earthly mission Jesus enters the condition of Adamic flesh and is lower than the angels for a little while; after suffering and death. In resurrection Jesus is crowned and enthroned above the angels again.

There is a growing movement to challenge that phrasing found in the doctrine of Jesus' life on earth as **fully God and fully man** as it is a later philosophical and metaphysical definition to add divinity to Jesus' earthly mission as adopted in early church councils (like 325 and 451 Chalcedon). There is a growing movement to revisit the scriptures and the apostolic framework for doctrine using the exact wording found in the text of Scripture. In fact, the book of Timothy recommends using scripture for all doctrine. When looking strictly at how the text of Hebrews resolves this, it does not use percentage formulas. Instead, it uses status and function.

The Resolution

Hebrews does not use formulas as in the councils that adopted metaphysical terms to construct that Jesus was more than flesh. The effect of the council setting Jesus as God then it put as an impossibility or that man is incapable to follow Christ through salvation in regard to living sinless as Jesus did. Therefore, it is not possible to enjoy the new man by living after the spirit and instead it forces the nature of the old man to define the incapability to live righteously. Obedience and the will of God – is it too hard to find out? This is not what scriptures teach. We are called to live sinless. The text shows a clear movement: the Son is spoken of as above or

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below the angels. Should we live righteously as to being a new creature or give priority to the wording and argument of the councils. I would choose the scriptural declaration that Jesus was a man and lived by faith so I could too.

As disciples we need to be paying attention to the book's own categories: Hebrews 1 the divinity of Christ in the pre-incarnate and post-incarnate Christ. Hebrews 2, the Adamic man in obedience in Hebrews 2 and 5.

The following observations summarize that text-centered approach:

1. Let Hebrews Set the Categories

Instead of forcing the text into outside categories, a close reading follows the flow of Hebrews and lets the author's own contrasts carry the meaning.

- Read Hebrews 1, 2, and 5 together so the book's own sequence stays visible.
- Describe the Son with the wording Hebrews uses rather than with later formulas that the chapter itself does not state.

2. Keep the Context Biblical

A close reading also pays attention to the world of the biblical writers and to the Old Testament passages Hebrews is interpreting.

- Hebrews explains the Son by quoting and applying Psalms, not by introducing philosophical definitions.
- For example, when Hebrews 1 says the Son is the "exact imprint" of God's being, the meaning should be traced through the chapter's own argument and quotations.

3. Return to the Text Itself

The goal is simple: let Scripture speak in its own words and let the argument of Hebrews set the boundaries for what is being claimed. For us who come after and follow through Salvation the new man's path of obedience to God by a submitted will and by faith in the free gift of salvation. Jesus promised the gift of the word written in our hearts lest there be any misunderstanding of scripture and the guide, the Holy Spirit dwelling within to lead to all truth and of things to come. Is this not enough?

Christological Arc

They both say born of a virgin — but the significance is the Adamic being." The virgin birth is not about Mary it is about **Christ's legal standing as the Second Adam**. And that is the part missing from every creed and catechism.

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“Christ Restored to Glory: A Scripture-Only Christology”

1. Pre-Incarnate Glory

Before taking on flesh, the “Word or Logos of John 1:1 possessed divine glory with the Father. The nature is expanded and clarified with respect to Christ’s nature before Jesus’ birth:

- *“The glory which I had with thee before the world was”* (John 17:5).
Christ begins the mission from divine status.

2. Incarnation as Adamic Humility

The Word “become flesh” — not to display divine attributes, but to live as the **Second Adam and humbled inclusive of death.**

- *“He humbled himself... even the death of the cross”* (Phil 2:8).
 - *“Made of a woman, made under the law”* (Gal 4:4).
- He enters the human condition fully: temptable, obedient, killable.

3. Obedience Unto Death

Christ fulfills what Adam failed to do: perfect obedience under real temptation. How could you enter into your glory if it was not exited?

- *“Learned he obedience by the things which he suffered”* (Heb 5:8).
- *“Ought not Christ to have suffered... and to enter into his glory?”* (Luke 24:26).

4. Resurrection as Vindication

God raises him from the dead, proving his righteousness and victory over sin and death. Glory and for that same sense, without divinity else how could he be raised up if he was already “up” eternally.

- *“Raised up from the dead by the glory of the Father”* (Rom 6:4).
- *“God... raised him up... and gave him glory”* (1 Pet 1:21).

5. Exaltation to the Right Hand

After completing the Adamic mission, Christ is restored to divine authority. If he had the glory then why a crowning what exaltation if he already was exalted “fully?”

- *“Set him at his own right hand... far above all principality”* (Eph 1:20–21).
- *“Crowned with glory and honour”* (Heb 2:9).
- *“Highly exalted him”* (Phil 2:9).

6. Restoration of Pre-Incarnate Glory

The mission ends where it began — with Christ restored to the glory he laid aside. This verse could not be any clearer as to the divine nature that did not come through to his earthly role as the second Adam.

- *“Glorify thou me... with the glory which I had before the world was”* (John 17:5).

Summary

A Scripture-first reading of Hebrews keeps the focus on the book’s own wording, quotations, and sequence. It does not need added philosophical categories to make the contrast clear: the Son is spoken of above the angels in Hebrews 1, lower than the angels during the days of his flesh in Hebrews 2 and 5 and exalted again after suffering and death.