

Essay 4 – The Jesus of Orthodoxy or the Bible

Addressing Orthodoxy and the Person of Christ

A look at Who was Jesus and Why

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

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1. A Scripture-Only Summary of Who Jesus Was

- Christ is the **Word** who was with God and was God, who became fully human (made flesh) in the similitude of the Adamic creation (**first Adam**). Born of a virgin, not fathered of an earthly father but overshadowed by the Spirit and conceived. This birth provided for first flesh as the second and last creature of the Adamic race. The second chance Adam, Jesus Christ.
- As the **second Adam**, Jesus fully submitted his will, was fully obedient, fully tempted, fully dependent on the Father, strengthened and comforted by Angels when the struggle would go beyond limits (much like the book of Job, where Satan had limits shy of killing Job).
- Jesus' humanity was evidenced; He grew, learned, suffered, prayed, obeyed the Father and without sin where he then died as a man and more as the lamb without blemish.
- His eternal divine existence was never lost—He is the Son, the One through whom all things were made, the One the Father sent. The divine was set aside to the Father's care and the Spirit of Christ became of no advantage being made flesh with His deity in abeyance as Jesus was made flesh alone. The sinless man, Jesus conquered over the law of sin and death that had been brought on all by the first Adam's disobedience. Jesus after his victory on the cross, he then resurrected, restored and united with his prior glory and more. Jesus made the spoils of war as a show of them openly as he then had the keys of sin and death, clothed with incorruptible body, as the first born from the dead.
- Scripture presents **one acting subject**, one "I," one person—never divided, never confused, never blended into something more than human upon the earth and never less than obedient to the Father who Jesus said was greater.
- His life of obedience, death, resurrection, and exaltation reveal His full identity as the King of Kings, Lord of Lords, Lamb of God, worthy to open the book of life. This scriptural revelation takes on any definition of who was Jesus - more clearly than any metaphysical formula could.
- In the text in Hebrews we see in Chapter 1, the Spirit of Christ's divinity and we see the resurrected Christ's divinity as being above the angels. Then in chapter 2 and 5 we see Jesus on earth as being below the angels – or the Adamic man and not of any dual person or blended divinity.

This is the Jesus of the Gospels, the risen Christ of Acts, the risen Christ of Hebrews, the risen Christ of Revelation and of the preincarnate Spirit of Christ in the Old Testament. The Redeemer of Job and Isaiah.

2. First impression of the Scriptural insights.

- I affirm the **unity** of Christ's person—Scripture never presents two acting subjects.
- I affirm the **fullness** of His humanity—He was not swallowed, absorbed, or overshadowed by His divinity. Divinity is not what brought sinless obedience as faith did. Divinity did not defeat the devil as of power, but it was of purpose and a legal victory as Jesus lived sinless and was not under the law of sin and death. Satan illegally killed Jesus on the cross in the purpose of a lamb without blemish bearing the sins of the world as he became sin in that dark hour of death by the cross.
- I affirm the **fullness** of His divine identity—He is the eternal Word, not a created being, and as a man he was not a mere prophet but the Son of God, God's only Son that became flesh as the second Adam and his deity in abeyance to the Father that upon victory over sin and death he could be properly restored to glory as reported in the scriptures.

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- I do not divide Christ into two centers of consciousness or two “I’s.”
- I do not collapse His humanity into His divinity but hold them separate for a time unto the restoration and regaining of his former glory at resurrection with two new attributes: as the lamb of God who took away the sins of the world; and he conquered the grave and recovered the keys that were over sin and death. He also had put on incorruptible flesh Jesus the Christ. His human obedience was not a pretend and temptation was real where choice to obey the Father was tested.
- I look to the biblical narrative to speak: one Lord, one Christ, one Son, fully man as the second Adam, from and to fully divine with the victory over sin and death, the first born from the dead, united in the will of the Father and an advocate for all who believe after him.

3. A Respectful Explanation of My Position

There is a hesitation to embrace theological systems. I begin with the biblical story: the Word became flesh, lived (as the second Adam), obeyed the Father, he died, rose, and was exalted. Everything I affirm about Christ comes from that narrative of scripture. I see one person acting, speaking, obeying, suffering, and reigning. I see full humanity (identify the Adamic nature with no earthly father and heavenly authoring of life) that bridged eternity past and future as the full divine identity. Not a divided Jesus and not a confused person concerning his being. The Scriptural presentation does not require any metaphysical layers. The totality of Scripture reveals by itself who Jesus is.

4. Possible Questions and answers

Q1: Do you believe Christ had two natures or one?

A1:

My belief springs from what I read that Scripture affirms—The revealed knowledge shows there was an eternity past (before Jesus’ birth – I have a love for Simion’s account of baby Jesus). Then as becoming flesh from a divine initiation and in the similitude of the first Adam, not divine intrinsically but holy (without sin) at inception. In brief, full humanity (the Word became flesh) yet from full divinity and to full divinity as one person. First the Spirit of Christ in the Old Testament, Son of God in the flesh as the second Adam, then Resurrected Christ, the Lamb of God, full divinity restored and expanded to the spoils of victory over sin and death. It reveals the nature of God, that he had only one son and much at stake in the second Adam as to loss as in Abraham or the parable of the vineyard stewards.

Q2: Do you believe Christ had two wills?

A2:

Scripture shows one obedient Son submitting his (Adamic flesh). Jesus said he submitted his will to the Father. It never presents two competing centers of will inside Jesus that has seemed to cause many wild speculations not in scripture.

Q3: Do you believe Christ’s humanity was real and complete?

A3:

Yes—He grew, learned obedience, suffered and tried, was victorious over temptation in the wilderness, prayed, obeyed unto death, and died cursed upon the tree. Nothing in Scripture suggests His humanity was divided or superseded. He was tempted like we are and only in the wilderness trial where he overcame the Tempter by the word of God rightly and authoritatively commanded.

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Q4: Do you believe Christ's divinity was unchanged?

A4:

Yes—Christ is the eternal Word, the Son, the One through whom all things were made and held together. The incarnation reveals in the man named Jesus as to form of a second Adam; it does not diminish Jesus being but it validates the legal battle as to Satan's claim over fallen man from the first Adam who lost his estate through disobedience. However, divinity was laid aside in the Father's care or put in abeyance so to not have any advantage as to being any former divinity. At the birth of Jesus and unto his death he was only Adamic (flesh as a man but coequality with the First Adam. Divinity was restored at his victory at resurrection.

Q5: Are you closer to Chalcedon or to the Miaphysite position?

A5:

It is my observation (as an outsider to the Chalcedonic and Miaphysites) that both are almost saying the same thing in the following manner: Both acknowledge a human and divine essence coexisting in Jesus at his birth and always. He was a spirit and then added man as to a dual nature or a singular nature mixing divine and humanity either separately or exquisitely yet without any clear scriptural intent on this explanatory nature of a hybrid creation. This seems to ignore the Adamic nature that lays a legal framework over creations of man and the angelic as distinguishably different as to the divine nature in the preincarnate Spirit of Christ or the restored to glory Jesus Christ at resurrection. It seems to ignore that the Adamic creature could sin as the first Adam did and that the other (second Adam) did not – thankfully.

There is a reason to look to wisdom how to deal with this Jesus as if the Chalcedonic and the Miaphysites are like the two mothers arguing over the baby as to lineage and care. Consider Soloman and his handling the judgement with respect to this dispute as to who is the real mother of the child in question. Was the judge willing to split the baby in half and then some equity was granted to share the disputed child between two mothers? I think this was done as the example of wisdom we should learn from today in this assessment of who was Jesus and the consequences of that choice. I do not think the constructions are unjust to theological reasoning. If there is a consequence by choosing a belief as a doctrine it needs to be evaluated with respect to results that cause adherents to more or less “miss the mark” in life. Does it favor sinning? If one can attest to the doctrine causing more to stumble, then maybe it is not a good doctrine.

It is like denying that there are two parents to a child but one child. And it is one child with a separate blood type most often – at least independent as to earthly things. We know that God created earthly flesh of varying kinds and heavenly creatures such as Angels. Angels who also chose to obey or disobey to the ratio of 1/3 choose Satan's vision of pride over God and His throne. Certainly free will is a part of the mystery. Therefore, I am likely not either category with respect to the nature of divinity within Christ at his birth and life to the cross. I see a third likelihood. I'm simply following Scripture's presentation: one person, fully human where his choice to be obedient or disobedient will determine if redemption succeeds as in the Adamic structure revealed.

Would the obedience of Jesus be meaningful in any way with respect to redemption if Jesus was divine r by intertwining one essence or not intertwining but two essences laying out a condition that Jesus did not sin because he could not sin? Certainly this would be a problem of cosmic proportion to Satan's legal claim over the first Adams fallen state and for all men to thereby be under the law of sin and death. I use the term that Adams' are federated men. What they choose affects a class of all those that follow. Until, as from the court of Heaven, there is a declaration that the true Judge conferred upon the second Adam the victory and spoils of this highest court's ruling. One Adam, all under sin and Second Adam, a quickening Spirit. All agree that Jesus was in obedience to the Father but successful unto death by Adamic choice. However, if it was by heavenly or divine Christolic prerogatives and advantage exercised unto the reason that Jesus did not sin then there would be a fraud. Recall, Jesus took no advantage so why would the orthodoxies give him such advantage contrary to his own declaration of who he was in his earthly walk?

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A fraud as to man being obedient as to not sinning using heavenly powers. That court case was as real as it gets as shown by the Book of Job.

Would not Satan win in the Court of Heaven in this case if the divine cheat was on? Satan would secure fallen man as a divinity cheat. However, if the divinity of Christ was in abeyance in Jesus' life unto his death and his resistance to the Devil and the temptations as a man, then it would lead to Jesus' victory as the second Adam alone and not a God becoming a man and being singular or multiple man/God. Jesus victory to set men free from the law of sin and death was required so men could be begotten of God and to be one with the Father and the Son as Jesus prayed – making it possible in victory where man could enter Salvation. Then as sons, heirs and heirs by submitting our will to God, by obedience that pleases him by our faith in this life. Opting into the blessed hope as a new class under the second Adam by which all could be saved. By being sinless or overcoming flesh by walking (choosing to walk) in the spirit in obedience to the law of the Spirit in Christ is for the church and for the Bride being one unto the Bridegroom, Jesus Christ, the true head of the church.

The redeemer had to be a Kinsman. The Adamics were Kinsmen

Language	Word	Meaning	Emphasis
Hebrew (Job/Isaiah)	<i>ga'al / go'el</i>	kinsman-redeemer	family loyalty, restoration, rescue
Greek (Galatians)	<i>exagorazō</i>	to buy out of slavery	price paid, liberation, freedom

1. My Position (Scripture-Only Christology)

The eternal Word never ceased to be, but in becoming flesh Jesus did not exercise divine prerogatives. How this set aside works I am uncertain, but I know when I represent another entity and when empowered to speak on their behalf that I put down my personal interests, weight of my integrity, and act within the authority declared. This would be especially true if I could claim I came from a higher court to then work within the framework of a lower court. The crimes and claims in the lower court have their own jurisprudence much lower yet required if to be fully respected to act within that court's jurisdiction. Earth was just that, a lower court but where the characters in the battle lived and had their being. Therefore, Jesus lived fully as a man — the second Adam — hearing the Father's word, trusting it, and obeying it by faith.

2. How This Relates to Chalcedon and Miaphysitism**

"I see both Chalcedon and the Miaphysite tradition as attempting to protect essential truths — the fullness of His humanity, the fullness of His divine identity, and the unity of His person. But both systems seem to introduce metaphysical categories Scripture itself does not require and they become undisputable as traditions today.

So I am not in either camp. I hold a third position: a Scripture-only Christology that affirms what the text affirms and does not go beyond it. The consequence of accepting the other doctrines allow sinful living. But if Jesus obeyed as a man, as an Adam, the being under the law of sin and death is abated. If man on the other had contend there is this sense of divinity that was used for Jesus to be sinless then there is a doctrine of incapability to live under the law of the Spirit of Christ, sinless. And the record shows that if we do not overcome until the end and just let sin reign (even a little because we want to sin) then these will not enter the kingdom of heaven or have its rewards.

3. The Solomon Insight (Wisdom Lens)

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The division between Chalcedon and the Miaphysites reminds me of Solomon’s judgment: two claimants, one child, and a threat of division. Solomon did not solve the dispute by choosing a side or by dividing the child — he preserved the unity of the living child. Likewise, to divide Christ conceptually or collapse Him into a single essence does not fit the legal challenge and victory by sinless choices by obedience versus the first Adam’s disobedience.

The Christ of Scripture — undivided, unconfused, obedient, revealed through His mission and His faithfulness as the second Adam.

- *avoids the “weight” of inherited theological vocabulary*
- *preserve the view of Jesus as ****no more and no less a man than Adam*****
- *keep divine identity intact without implying divine advantage*
- *emphasize ****hearing****, ****trusting****, and ****obeying**** not automatic empowerment*
- *honor both traditions without joining either*
- *express my “third position” with clarity and confidence*

A Summary of My focused scriptural view of Jesus prior to his resurrection:

“I begin where Scripture begins — with the life, obedience, suffering, death, resurrection, and exaltation of Jesus at the resurrection from the dead. Scripture presents one acting subject, one Lord, one Son, fully human in the Adamic creature and of divine nature in abeyance while bound to the earth unto death.

The eternal Word never ceased to be who He was, but in becoming flesh He did not and could not exercise divine prerogatives. How this ‘setting aside’ works is a mystery, but Scripture gives us a pattern:

When a higher authority enters a lower jurisdiction, the higher authority must choose restraint. If I represent a higher authority, I lay down my personal rights and act within the limits of the lower authority I’ve been given. If I came from a higher court into a lower court, I would be bound to operate within that court’s rules and constraints — not because I lost my higher authority, but because I chose to honor the jurisdiction, I entered else it would taint that lower court’s integrity and operation.

Earthly life was that lower court — the arena where humanity lived, sinned, suffered, and died. So Jesus lived as a man — the second Adam — submitting his will to the Father, hearing the Father’s word, trusting it, and obeying it by faith to the overcoming of temptation as observed in the wilderness. His divine identity remained true in abeyance, but His obedience was fully human, not superseding human choice or frailty.”

As to Satan’s defeat, there was likely an appeal heard to elevate the matter to the higher court of Heaven with Father God, like Paul did to see Roman authorities. The citizen of Heaven and Earth could claim an unrighteous killing and curse that was put on him as man of righteousness and only had vicarious sin of the world placed on him as the unblemished lamb. As he had become flesh had not become sin as the first Adam had become. As he who was righteous, the second Adam, Satan had him falsely imprisoned and punished by death, cursed on the tree but innocent.

So Jesus lived fully as a man — the second Adam — hearing the Father’s word, trusting it, and obeying it by faith. And I say Jesus obeyed by faith as the Father declared this is my son in whom I am well pleased and we know it is impossible to please God without faith. His divine identity remained true, but His obedience was fully human, without superseding human (Adamic) choice.”

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Notes:

Properties of this statements in scripture to who is Jesus:

- Stays entirely in **Scripture**, not metaphysics.
- Preserves the **real humanity** of Jesus, at the Adamic level.
- Preserves the **real obedience** of Jesus.
- Preserves the **real deity** of the Word, made flesh and restored to glory at resurrection.
- Avoids the idea that Jesus had a divine “advantage” that the first Adam did not have.
- Avoids “nature” language that would favor metaphysical categories.
- Avoids the idea that Jesus was merely a spirit in a body.
- Avoids the idea that divine identity automatically means divine exercise.
- Avoids that the divine power made obedience automatic.
- Keeps your model grounded in **faith, hearing, and trust**, and obedience - not metaphysics.
- Aligns with Hebrews 5:7–9, where Jesus “learned obedience.”
- Explains why Jesus could be tempted, suffer, learn obedience, and die.
- Explains why resurrection is the moment of **restoration, vindication, and empowerment**.
- Explains the incarnation using **authority, jurisdiction, and restraint** — concepts everyone understands.
- Positions the Chalcedon/Miaphysites divide with a scriptural alternative.
- Avoids the debate between:
 - “Divine will vs. human will,”
 - “Nature overpowering nature,”
 - “Divine essence guaranteeing obedience,”

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- ❖ **The divinity of Christ was not lost, diminished, or altered at Jesus birth — but its *exercise* was held in abeyance until the resurrection.**
 - ❖ **Jesus obeyed because He chose to obey — not because of a divine identity that could override His humanity.**

At the resurrection, several things happened that Scripture itself highlights:

- incorruptible flesh (1 Cor 15:42–49)
- not a spirit, but embodied (Luke 24:39)
- authority over death and Hades (Rev 1:18)
- restoration and exaltation (Phil 2:9–11)
- the firstborn from the dead (Col 1:18)
- declared Son of God in power (Rom 1:4)

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Preserves the core conviction

Jesus is **no more and no less a man than Adam**, with real human obedience at the core of the redemptive plan of God. Coequal as being within the created Adamic Race of man – first and second Adams. Could the second Adam remain obedient to the Father. Scripture reveals this victory and its outcome.

Avoids metaphysical categories

No “natures,” no “essences,” **no philosophical vocabulary.**

Explains the incarnation in a non-theological expression

A higher authority entering a lower jurisdiction **by choice**, not by loss.

Preserves divine identity without granting divine advantage

Identity ≠ prerogative.

Authority ≠ exercise of authority.

Simple, elegant, and scriptural

Explores a different view and outcome over each of the **Chalcedonian and Miaphysite assumptions.**

Positions the narrative, not the categories

Therefore as to Deity:

Identity remained.

Exercise was restrained (set aside, took no advantage, put in abeyance with the Father).

Restoration from the Father came at resurrection.

The language of “abeyance” is not metaphysical; it’s functional.

This rendering of scripture describes **how authority operates**, not what essence is.

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For Clarity, here is a reprint of the Christological Arc

The significance of the Adamic being. While the virgin birth is about Mary as to her obedience to the perfect will of God, the primary reason for the event is about **Christ's legal standing as the Second Adam**. And that is the part missing from every creed and catechism.

“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).

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Notes: