

Essay 03 - A Look at Mary and Jesus

The Marianism Impact of Fully God and fully man and the Councils in the 4th and 5th Century.

A look at who is Marry and who is Jesus through Scripture. For clarity, there is a table with the Christological Arc

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

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Foreword

This work is a deliberate return to the Scriptures to examine who Jesus and who Mary are in their role and nature. A comparative review of creeds, councils, or inherited metaphysical assumptions acting as interpretive authorities are to help give context to the reader. The study aim is not polemical for its own sake, but corrective: to allow the biblical record to speak plainly where prior theological systems (Pagan philosophies of Plato and Aristotle) have spoken loudly but maybe inaccurately when not looking at scripture alone as the principal authority.

At the center of this study are two closely related questions that have shaped centuries of doctrinal development: **Who was Jesus during his earthly mission, and what does that imply about Mary, his mother?** Rather than beginning with post-biblical formulations such as “Mother of God” or incarnational metaphysics, this work begins where the apostles began—with the narrative, language, and authority of Scripture itself.

By surveying **every explicit New Testament reference to Mary**, the study demonstrates that Scripture consistently honors her as chosen, blessed, and faithful, while simultaneously refusing to elevate her beyond normal humanity. No text attributes divinity, sinlessness, mediatorial authority, or worship to her. This absence is not accidental; it is theologically meaningful.

At the same time, this work advances a **Scripture-only Christological framework—the Adamic Model**—which traces Christ’s mission from pre-incarnate glory, through incarnate humility as the Second Adam, to post-resurrection exaltation and restoration of his deity by the Father. Central to this framework is Jesus’ own testimony in **John 17:5**, where he explicitly distinguishes the glory he possessed *before* the world from the glory he would receive *after* completing his mission.

When Christ is understood as having **laid aside divine glory during the incarnation**, the theological necessity for Marian elevation collapses. Mary’s role becomes not diminished but is properly defined: honored without being deified; essential without being metaphysically expanded.

This study invites the reader—whether Protestant, Catholic, or Orthodox—to test every claim not against tradition, but against Scripture alone.

Summary

This manuscript presents a comprehensive, Scripture-only examination of **Mary, the mother of Jesus**, and the **nature of Christ during the incarnation**, with the explicit goal of evaluating whether the Bible supports Marian elevation or divinity and the Adamic nature of Christ as being Deity or not through an illustration of the Christological Arc.

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The first half of the work catalogs **every explicit New Testament reference to Mary**, assessing each passage according to three criteria:

1. Does the text honor or bless Mary?
2. Does it elevate her beyond normal humanity?
3. Does it imply divine nature or worship?

The findings are uniform and unambiguous:

Mary is consistently honored and blessed, yet **never elevated, never divine, and never assigned authority or mediation**. Several passages actively *de-center* her role, emphasizing obedience, discipleship, and Christ's unique authority.

The second half of the work constructs a **Christological Arc grounded entirely in Scripture**, identifying six stages:

1. Pre-incarnate glory
2. Incarnation as Adamic humility
3. Obedience under real temptation
4. Death as a true human death
5. Resurrection as vindication
6. Exaltation as restoration of former glory

Key texts—including **John 17:4–5**, **Philippians 2:6–11**, **Hebrews 2:9**, and **Luke 24:26**—demonstrate that Christ's divine glory was not exercised during his earthly mission but was **restored after the cross**. This establishes Jesus' role as the **Second Adam**, not as a continuous display of incarnate omniscience or omnipotence.

From this framework, the title "*Mother of God*" is shown to be:

- absent from Scripture,
- unnecessary to biblical Christology,
- dependent on later philosophical assumptions rather than apostolic teaching.

The virgin birth is therefore re-framed not as a basis for Marian exaltation, but as the **legal and theological mechanism** by which a new Adamic humanity enters history—free from the first Adam's inherited sin and its consequence under the law of sin and death brought by the first Adam's disobedience, setting forth the nature of the Second Adam and the redemptive mission in which Jesus was capable of yielding to temptation and sin or remaining obedient by faith unto death.

In summary, this work argues that **Scripture honors Mary precisely by refusing to redefine her**, and that Christ's glory is preserved—not diminished—by recognizing that he completed his mission as a truly obedient man whom God then exalted.

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Scripture Only method – A Study of Mary, the Mother of Jesus

The question one asks about a verse – does the verse honor Mary as **blessed**? Secondly, does this verse **elevate** Mary beyond the scriptural text? And thirdly does this verse support or undermine Marian **divinity**?

Here is a **table from scriptures on the subject that** covers every explicit reference to Mary or “mother of Jesus” in the New Testament.

All New Testament Scriptures About Mary — With Theological Comment

Legend

- **Blessedness** = honored, favored, chosen
- **Elevation** = special status beyond normal humans
- **Divinity** = anything implying divine nature or worship

Table: Every Mary/Mother-of-Jesus Passage in Scripture

Book & Verse	Text Summary (not full quotation)	Supports Blessedness	Supports Elevation	Supports Divinity	Commentary
Matthew 1:16	Mary is mother of Jesus, who is called Christ	✓	✗	✗	Simple genealogy; no exaltation.
Matthew 1:18–25	Mary conceived by the Holy Spirit	✓	✗	✗	Shows divine intervention, not divine nature in Mary.
Matthew 12:46–50	Jesus’ mother and brothers seek him	✗	✗	✗	Jesus relativizes biological ties; discipleship > family.
Matthew 13:55	Jesus identified as “son of Mary”	✓	✗	✗	Ordinary human identification.
Mark 3:31–35	Mother and brothers outside	✗	✗	✗	Again, Jesus redirects focus to obedience, not Mary.
Mark 6:3	Jesus called “son of Mary”	✓	✗	✗	Normal human identification
Luke 1:26–38	Annunciation; Mary favored by God	✓	✗	✗	“Highly favored” = grace-recipient, not grace-giver.

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Book & Verse	Text Summary (not full quotation)	Supports Blessedness	Supports Elevation	Supports Divinity	Commentary
Luke 1:39–45	Elizabeth blesses Mary	✓	✗	✗	Blessed among women
Luke 1:46–55	Magnificat	✓	✗	✗	Mary calls God her <i>Savior</i> — impossible if she were sinless or divine.
Luke 2:5–7	Birth of Jesus	✓	✗	✗	Mary is mother; nothing elevated.
Luke 2:19	Mary treasures things in her heart	✓	✗	✗	Shows reflection, not exaltation.
Luke 2:34–35	Simeon speaks to Mary	✓	✗	✗	Prophetic role, not divine role.
Luke 2:41–52	Jesus in the temple	✓	✗	✗	Mary misunderstands Jesus — incompatible with divinity.
John 2:1–5	Wedding at Cana	✓	✗	✗	Jesus corrects Mary; she has no authority over him.
John 6:42	“Is this not Jesus, son of Joseph?”	✓	✗	✗	Ordinary human family context.
John 19:25–27	Mary at the cross	✓	✗	✗	Jesus entrusts her to John — she is not exalted.
Acts 1:14	Mary among believers	✓	✗	✗	She prays with the church; she is not prayed <i>to</i> .
Galatians 4:4	Jesus “born of a woman”	✓	✗	✗	Paul intentionally avoids naming Mary; emphasizes humanity.

Key Observations from the Entire Canon

Mary is consistently honored

Every passage that mentions Mary shows her as:

- Chosen; favored; blessed; faithful

But never:

- Divine; mediatrix; co-redemptrix; queen of heaven; mother of God; Scripture simply does not give her those elevated roles.
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No passage gives Mary divine attributes

Not one verse assigns divinity to Mary:

- Never: assigns her worship; gives her supernatural purity
- Never: places her above other believers; never calls her “Mother of God”
- Never: calls her “Queen of Heaven”

In fact, several passages *undermine* those ideas:

- Mary misunderstands Jesus (Luke 2:48–50)
- Jesus corrects her (John 2:4)
- Jesus relativizes her role (Matt 12:48–50)
- Mary needs a Savior (Luke 1:47)

A divine or semi-divine Mary would not need salvation.

The only “elevation” is the one forced by later Council Driven Christology

If Jesus was “God in the womb,” Mary must be “Mother of God.”

And if she is Mother of God, she must be:

- Pure; holy; exalted; quasi-divine; This is not biblical logic.
It is metaphysical logic.

The Adamic model removes the need for Marian elevation

If Jesus is:

- divine before the incarnation
- Adamic during the incarnation
- exalted after the resurrection

Then Mary is:

- honored; chosen; blessed among women; human

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Table: Scriptures Showing Christ Restored to Glory (KJV)

Book & Verse	KJV Text	How It Shows Restoration / Glory
John 17:4–5	“I have glorified thee on the earth... And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”	Jesus explicitly asks to be restored to his pre-incarnate glory — proving he laid it aside during the mission.
Luke 24:26	“Ought not Christ to have suffered these things, and to enter into his glory?”	Suffering → entrance into glory . Glory is something He <i>re-enters</i> after the cross.
Acts 2:33	“Therefore being by the right hand of God exalted...”	After resurrection, He is exalted — a return, not a continuation of incarnate status.
Acts 5:31	“Him hath God exalted with his right hand to be a Prince and a Saviour...”	God exalts him <i>after</i> the crucifixion.
Romans 6:4	“...Christ was raised up from the dead by the glory of the Father...”	Resurrection is the moment of glory-restoration .
Romans 8:34	“...Christ... is risen again... who is even at the right hand of God...”	Resurrection → enthronement → restored authority.
1 Corinthians 15:20–28	“But now is Christ risen from the dead...”	The entire section shows Christ’s post-resurrection reign and final handing back of the kingdom to the Father.
Ephesians 1:20–21	“...raised him from the dead, and set him at his own right hand... far above all principality...”	Resurrection → heavenly enthronement .
Philippians 2:8–11	“...he humbled himself... even the death of the cross. Wherefore God also hath highly exalted him...”	Cross → exaltation . The exaltation is <i>because</i> of obedience.
Colossians 1:18	“...the firstborn from the dead; that in all things he might have the preeminence.”	His resurrection gives him preeminence — restored supremacy.
Colossians 3:1	“...Christ sitteth on the right hand of God.”	Post-resurrection enthronement.
Hebrews 1:3	“...when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”	Purging sins (cross) → sitting at God’s right hand .
Hebrews 2:9	“...crowned with glory and honour; that he by the grace of God should taste death for every man.”	Death → crowned with glory .
Hebrews 12:2	“...who for the joy that was set before him endured the cross... and is set down at the right hand of the throne of God.”	Cross → joy → throne .
1 Peter 1:21	“...God... raised him up from the dead, and gave him glory...”	Resurrection → glory given .
1 Peter 3:22	“...who is gone into heaven, and is on the right hand of God...”	Ascension → enthronement.

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Book & Verse	KJV Text	How It Shows Restoration / Glory
Revelation 1:18	"I am he that liveth, and was dead; and, behold, I am alive for evermore..."	Post-death eternal life and authority .
Revelation 5:9-12	"Worthy is the Lamb that was slain to receive power, and riches, and wisdom..."	Worthiness and glory are granted because He was slain, as sinless man now in victory .

Key Theological Pattern

Across all Scripture:

1. **Spirit of Christ prior glory** (Peter declares divinity prior to the birth of Christ)
2. **Humbles Himself** (incarnation → Adamic mission).
3. **Christ obeys unto death** (Second Adam).
4. **God raises Him** (vindication).
5. **God exalts Him** (restoration).
6. **Christ receives glory He did not exercise during the mission** (John 17:5).

This is the exact framework to articulate who Jesus is by the authority of scripture:

- **Pre-incarnate glory (Spirit of Christ)**
- **Incarnate humility (divested of Glory; Adamic; sinless origination)**
- **Post-resurrection exaltation (Restored to Glory)**

John 17:4-5 Is a Pillar Verse for Revealing Jesus' and Mary's Nature

Jesus speaks in the past tense about glory He once had

"the glory which I had with thee before the world was"

This is not poetic language. This is pre-incarnate reality. He **had** glory. He **laid it aside**. He now is to **receive it back at resurrection**. That single sentence does not support divinity incarnate:

- He was not omniscient (He grew in wisdom).
- He was not omnipotent (He could do nothing of Himself).
- He was not omnipresent (He traveled, slept, ate, tired).
- He was not "God-in-the-womb" metaphysics
- It does not support any need for Mary's elevation other than a metaphysical construct

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- Any divine attributes exercised during Jesus' mission came from the Father

Jesus ties His restoration to His completed mission

"I have glorified thee on the earth... I have finished the work..."

This is Second Adam language. The First Adam failed the work. The second Adam Jesus finished it. And because he finished it, he can now be restored to the glory he set aside.

This is exactly the pattern Paul teaches in Philippians 2:

- He humbled Himself
- He obeyed unto death
- **Wherefore** God highly exalted Him

The exaltation is **because of** the obedience — not a continuation of pre-incarnate divine glory.

John 17:5 proves Jesus was not exercising divine glory during the incarnation

If he already had divine glory **during** his earthly life, he would not ask for it back.

The request itself proves:

- He was not immortal (He could die).
- He was not untemptable (He was tempted in all points).

This is the **Adamic mission** in pure form starting out sinless and no earthly father.

John 17:5 is the hinge between eternity and incarnation

It is the **bridge verse**:

- **Before** the world — divine glory
- **During** the mission — divine glory set aside to the Father's care; Adamic humility
- **After** the cross — divine glory restored

It is the entire Christological arc. No council ever produced anything this clean and they should be questioned without heresy.

THE SCRIPTURE-ONLY REFUTATION OF "MOTHER OF GOD" LOGIC

Using only Scripture — observe that the title *Mother of God* is not in scripture; is logically impossible and theologically unnecessary.

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Jesus himself says he did NOT possess Divine Glory during the incarnation

John 17:4-5 (KJV)

“I have glorified thee on the earth... And now, O Father, glorify thou me... with the glory which I had with thee before the world was.”

Jesus clarifies the baby divine or not argument and says:

- He **had** divine glory *before* the world.
- He **did not have it** during His earthly mission.
- He asks to **receive it back** *after* the cross.

If he did not possess divine glory **in the womb**, then Mary did not bear God.

She bore the **Word made flesh**, the **Second Adam**, the **sent One**, the **servant**, the **obedient Son** — **not the glorified pre-incarnate Word**.

If Jesus Laid Aside Glory, Mary Cannot Be “Mother of God”

The logic is simple:

If:

- Jesus **emptied Himself** (Phil 2:7)
- Jesus **became poor** (2 Cor 8:9)
- Jesus **was made lower than the angels** (Heb 2:9)
- Jesus **learned obedience** (Heb 5:8)
- Jesus **grew in wisdom** (Luke 2:52)
- Jesus **could do nothing of Himself** (John 5:19)

Then: He was **not exercising divine attributes** during the incarnation but received authority from the Father.

Therefore: Mary **did not give birth to:**

- Omniscience; omnipotence; omnipresence; divine glory; or divine immortality

She gave birth to the **Adamic Christ**, the **incarnate Word** that was **made flesh**, the **humble servant**, the **obedient Son** and not God in His glory; Not God in His fullness; Not God as He was “before the world was.”

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Scripture Never Calls Mary “Mother of God” — Not Once

Not in:

- Matthew; Mark; Luke; John; Acts; Paul; Peter; Hebrews; Revelation.
- This phrase is **absent** from the entire canon.

The closest Scripture:

“Mary... of whom was born Jesus” (Matt 1:16)

Not: Mother of God; Mother of Divinity; Mother of the Eternal Word; or Mother of the Trinity. Just **mother of Jesus**.

Jesus Actively De-Centers Mary’s Role:

Jesus corrects Mary

John 2:4 — “Woman, what have I to do with thee?”

Jesus relativizes Mary

Matthew 12:48–50 — “Who is my mother?”

Jesus gives Mary to John

John 19:26–27 — If she were “Mother of God,” this would be unthinkable.

Mary misunderstands Jesus

Luke 2:48–50 — A divine or semi-divine Mary cannot misunderstand the Son of God.

Mary needs a Savior

Luke 1:47 — “My spirit hath rejoiced in God **my Saviour**.” A divine being does not need salvation.

“Mother of God” Title Exists to Protect a Philosophical and Metaphysical System

It is not biblical; It is not apostolic; It is not prophetic; It is not Pauline; It is not Johannine but it is derived from Greek influences on the Councils.

It is a **logical necessity** created by:

- the belief that Jesus was fully God *during* the incarnation
- the belief that divine attributes were active in the womb
- the belief that Mary bore a divine nature.

Once you remove the metaphysical and philosophical scaffolding, the title collapses.

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The Adamic Model Makes the Marian Elevation Unnecessary

- The Word is divine **before** the incarnation.
- The Word becomes **Adamic flesh** for the mission.
- Jesus lives as a **man not under the law of sin and death**,
- Jesus obeys by faith as a **man**, dies as a **man**.
- God raises Him and restores Him to **pre-incarnate glory and more**.

Mary: blessed above other women; honored; chosen; faithful; and favored but not divine; not exalted; not metaphysically defined with attributes of deity.

If Jesus did not possess divine glory during the incarnation (John 17:5), then Mary did not bear God.

She bore the **incarnate Word** made flesh, the **Second Adam**, the **humble servant**, who would later be **exalted** and restored to divine glory.

The Virgin Birth in the creeds

Protestants and Catholics confess:

- **“Born of the Virgin Mary”** (Apostles’ Creed).
- **“Incarnate of the Virgin Mary”** (Nicene Creed).

But **neither** tradition explains *why* the virgin birth is essential in terms of:

- The **Two Adams** - the **legal standing** to be Adamic or Federated Adams
 - First Adam – disobeyed the Father and surrendered his allegiance to Satan resulting in the law of sin and death that fell upon all men.
 - Second Adam – Sinless – by faith he obeyed the Father, conquering over sin and death leading to the Law of the Spirit of Life.
- the **Two Laws**,
 - the law of sin and death that was passed on to all who were after Adam
 - the law of the Spirit of life in Christ, Salvation offered through the Gospel – opt in by redemption and invitation to be born again, to have all things become new.
- the **Two Choices**, (as a believer, an opted-into the Gospel new man)
 - to choose sin - disobedience – sinful – not overcoming
 - to submit your will unto obedience – sinless - overcoming
- **Second Adam had to be of the similitude of the first, divine origin, sinless initiation, flesh of man – Jesus was coequal with Adam as to the Adamic nature.**

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The creeds confess the *fact* of the virgin birth but miss any explanation of the *function* - *why*.

What the Creeds Say

Apostles' Creed - "Born of the Virgin Mary."

Nicene Creed - "Incarnate by the Holy Spirit and the Virgin Mary."

Chalcedonian Definition - "Born of the Virgin Mary, the Mother of God."

These statements affirm the **event**, but they do not explain:

- why the virgin birth was a legal necessity
- how it relates to the Adamic man
- how it breaks the chain of inherited sin so Jesus was not under the law of sin and death
- how it enables real temptation (lust of the flesh)
- how it establishes Christ's Adamic mission (to be obedient unto death)
- how it sets up the legal victory at the cross (wrongly convicted and illegally killed)

The creeds state the miracle of the virgin birth. They do not state the meaning.

What the Catechisms Say

Catholic Catechism - It is **Mary-centered**, not **mission-centered**.

The Catholic Catechism ties the virgin birth to:

- Mary's purity
- Mary's sinlessness
- Mary's exaltation
- Mary's role as "Mother of God"
- Mary's perpetual virginity

Protestant Catechisms - affirm the doctrine of the virgin birth but they do not articulate the **legal logic**.

Reformed and Lutheran catechisms affirm the virgin birth but explain it only as:

- a miracle.
- a sign
- a fulfillment of prophecy

Neither Catechism connects it to:

- Adamic creation as the Federated Man (first and second Adam)
- the lawful and spiritual way of the lost man under the law of sin and death

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- the legal standing of Jesus on his earthly mission, not under the law of sin and death
- the nature of temptation that the Tempter tempts and that man if he does not resist by faith he is drawn away by his own lust to sin
- the mechanism of sinlessness is obedience to God's will in Jesus' life and those who opt into the law of the Spirit of life in Christ that accepts the Gospel after Jesus resurrection

What Scripture Says — This is the Adamic reset.

Scripture ties the virgin birth to **Adamic identity**, not Marian elevation.

- **Galatians 4:4** - Made of a woman; Not made of a man; Not made of two parents; Not made of Mary's divine purity but her obedience to the word of God.
- **Romans 5 – In the garden** sin enters through **Adam**, not Eve. The virgin birth breaks the legal chain of inherited sin and its consequence under the law of sin and death, so Jesus enters history as the Second Adam rather than as one subject to Adam's fallen condition.
- **Luke 1** - The Holy Spirit overshadows Mary — not to exalt her, but to create a **new Adam – the second Adam, Jesus**.
- **Hebrews 2 & 4** - Christ must be: fully human; temptable; obedient; and not exempted from death – but as a lamb without blemish offered for the sins of many.

The virgin birth makes this possible **without inheriting the first Adam's corruption**.

The Legal Logic Missing from the Creeds

They confess the miracle birth, but they do not confess the mission of the second Adam.

The popular creeds never articulate: **Christ as the Second Adam**,

He must enter the world the way the first Adam did: by God intention, sinless, free to choose, and unbound by Adam's guilt and subjugation to Satan under the law of sin and death.

The virgin birth is the **legal mechanism** that:

- Breaks the first Adam's line of allegiance to Satan.
- creates a new Adamic humanity, the Second Chance in the second Adam, Jesus.
- allows real temptation in the wilderness where all temptation of Jesus took place as Satan first saw the totality of Jesus obedience to the Father unlike fallen man being subjugated.
- allows real obedience – a man who's will is submitted to the Father by faith.
- allows real death, on the cross where Jesus became sin for us.

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- allows real victory over sin and death; illegally killed and the verdict overturned in the court of heaven resolving the redemption plan of the Father.
- allows real exaltation as the sinless lamb of God and obedient Son.

This is the part missing from:

- Creeds
 - Chalcedonian Definitions
 - Orthodox Definitions
 - Catholic and Protestant Catechisms
-

Christological Arc

The prior creeds admit the virgin birth, but they fail to acknowledge the significance of the Second Adam's role in the redemptive plan of God. The virgin birth required Mary's obedience to God's calling her to give birth to Jesus. The reason and the importance were to bring about **Christ's legal standing as the Second Adam.**

"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 unto death.

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).

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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 had 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 1 - 6:

Christ’s glory is **not** exercised during the mission because he laid it aside — it is **restored** after the cross. Therefore:

- real temptation – Jesus could sin (fall to temptation) and it was by choice to live by faith.
- real obedience – He humbled himself to submit his will to the Father.
- real suffering – Rejection, hatred by the Jewish leaders, tortured, died on the cursed cross
- real death – The death of Christ was the mistake of Satan, as there was no sin, therefore no death should have befallen Jesus – so Jesus was killed in error - illegally.
- real exaltation – besides being restored to glory, he added the keys and incorruptible flesh.

Adamic Model vs. Coptic/Miaphysite Christology

Category	Scripture-Only Adamic Model	Coptic/Miaphysite Model
Incarnation	Word becomes Adamic flesh to fulfill Adam’s mission	Word becomes God-Man with divine attributes intact
Temptation	Real, possible, necessary (Heb 4:15)	Not real; divine nature prevents temptation
Obedience	Learned obedience (Heb 5:8)	Obedience automatic; divine nature cannot learn
Death	Truly dies as a man	Divine nature cannot die; creates metaphysical tension
Glory	Laid aside → restored after mission (John 17:5)	Glory fully present during incarnation
Mary	Blessed among women; human	Elevated to “Mother of God,” quasi-divine
Mission	Undo first Adam’s failure as Adamic man	Display divine nature in human flesh
Exaltation	Reward for obedience (Phil 2:9)	Continuation of divine status

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The Restoration of Christ's Glory: The Second Adam's Reward

The New Testament presents a simple, unified story:

Christ begins in glory (above the angels)— Spirit of Christ, descends into Adamic humility (below the angels), completes the mission the first Adam failed, and is restored to the glory (above the angels again – restored to deity) He had before the world existed.

He declares this openly:

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

This proves two things:

He **did not possess or exercise that glory** during the redemption mission to become the vicarious sacrificial Lamb of God – sinless by obedience by faith to the Father as an Adamic class of man on earth.

He expected to **receive it back** after completing the mission and he was telling us so we could properly understand his nature plainly from scripture.

Paul confirms the pattern:

- He **humbled Himself** (Phil 2:8).
- **Wherefore** God **highly exalted Him** (Phil 2:9).
Exaltation is the reward for obedience — not the continuation of pre-incarnate status.

Peter agrees: *“God... raised him up... and gave him glory.”* (1 Pet 1:21)

Luke agrees: *“Ought not Christ to have suffered... and to enter into his glory?”* (Luke 24:26)

Hebrews agrees: *“Crowned with glory and honour... after tasting death.”* (Heb 2:9)

The apostles consistently teach:

- Christ's glory is **preincarnate** and **post-crucifixion**.
- Christ's exaltation is a **reward** through obedience – sinless without blemish and the victory as the lamb of God.
- Christ's enthronement is **restoration**, not continuation.

This preserves the integrity of the Adamic mission that offers salvation for the class that accepts the Gospel's redemptive purpose:

Christ Adamic birth, lives in obedience – without sin, suffers, obeys, and dies **as a man**, and God

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restores Him to divine glory afterward and making a way to redeem man who is called then to be free from the law of sin and death and have all things be new and called to sinlessness as was his example.

This also keeps Mary in her proper biblical context as:

- honored, chosen, blessed among women
- never exalted, never divine,
- never metaphysically necessary.

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*Table: The Six-Stage Christological Arc
From Pre-Incarnate Glory to Restored Glory*

Stage	Description	Scriptural References
1. Pre-Incarnate Glory	Before taking on flesh, the Word (Logos of John 1:1) possessed divine glory with the Father. Christ begins the mission from divine status.	<i>"The glory which I had with thee before the world was." (John 17:5)</i>
2. Incarnation as Adamic Humility	The Word "became flesh" — not to display divine attributes, but to live as the Second Adam , humbling himself even unto death. He enters the human condition fully: temptable, able to be obedient unto death.	<i>"He humbled himself... even the death of the cross." (Phil 2:8)</i> <i>"Made of a woman, made under the law." (Gal 4:4)</i>
3. Obedience Unto Death	Christ fulfills what the first Adam failed to do: perfect obedience under real temptation. If he "enters" glory, he must have exited it.	<i>"Learned he obedience by the things which he suffered." (Heb 5:8)</i> <i>"Ought not Christ to have suffered... and to enter into his glory?" (Luke 24:26)</i>
4. Resurrection as Vindication	God raises him from the dead, proving his righteousness and victory over sin and death. If he is "raised up" and "given glory," then he did not exercise divine glory during the mission.	<i>"Raised up from the dead by the glory of the Father." (Rom 6:4)</i> <i>"God... raised him up... and gave him glory." (1 Pet 1:21)</i>
5. Exaltation to the Right Hand	After completing the Adamic mission, Christ is restored to divine authority. If he already possessed full glory during the incarnation, there would be no need for crowning or exaltation.	<i>"Set him at his own right hand... far above all principality." (Eph 1:20-21)</i> <i>"Crowned with glory and honour." (Heb 2:9)</i> <i>"Highly exalted him." (Phil 2:9)</i>
6. Restoration of Pre-Incarnate	The mission ends where it began — with Christ restored to the glory he laid aside. This verse is the clearest statement that his divine glory did not carry through his earthly role as the second Adam.	<i>"Glorify thou me... with the glory which I had before the world was." (John 17:5)</i>

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Table of Scriptures Used — Organized by Book and Section

Gospels: Mary in the Narrative

Matthew

- Matthew 1:16 — Genealogical identification of Mary
- Matthew 1:18–25 — Virgin conception by the Holy Spirit
- Matthew 2:11 — Worship or homage directed to Jesus, not Mary; the text records the act without Jesus verbally accepting, rejecting, or explaining it.
- Matthew 12:46–50 — Biological ties relativized
- Matthew 13:55 — Ordinary familial identification

Mark

- Mark 3:31–35 — Obedience over biological relationship
- Mark 6:3 — “Son of Mary” as human designation

Luke

- Luke 1:26–38 — Annunciation; Mary as grace-recipient
- Luke 1:39–45 — Elizabeth’s blessing
- Luke 1:46–55 — Magnificat; God as Mary’s Savior
- Luke 2:5–7 — Birth narrative
- Luke 2:19 — Reflective humanity
- Luke 2:34–35 — Prophetic suffering foretold
- Luke 2:41–52 — Mary’s misunderstanding of Jesus
- Luke 2:52 — Jesus’ growth in wisdom

John

- John 2:1–5 — Cana; Jesus corrects Mary
- John 6:42 — Ordinary family perception
- John 19:25–27 — Mary entrusted to John

Acts and Epistles: Mary Among Believers

- Acts 1:14 — Mary praying with the church
- Galatians 4:4 — “Born of a woman”
- Romans 5 — Adamic framework (sin through the first Adam)

Christological Arc: Humiliation, Resurrection, Exaltation

Pre-Incarnate Glory

- John 17:5

Incarnate Humility / Obedience

- Philippians 2:6–8
- Hebrews 5:8
- Hebrews 4:15
- Galatians 4:4

Death and Vindication

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- Luke 24:26
- Romans 6:4

Resurrection and Exaltation

- Acts 2:33
 - Acts 5:31
 - Ephesians 1:20–21
 - Philippians 2:9–11
 - Hebrews 2:9
 - Hebrews 12:2
 - Colossians 1:18
 - Colossians 3:1
 - 1 Peter 1:21
 - 1 Peter 3:22
 - Revelation 1:18
 - Revelation 5:9–12
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