

- I) My thoughts-Why do Protestants believe that they can be predestined in advance and receive salvation in advance, but Mary, the mother of God, could not receive grace from God so as not to sin in advance?
- II) My thoughts-Where in the Bible did Mary sin? Where in the Bible did Mary ever tell Jesus/God no? Mary never sinned and Mary never told God, “no”. You can’t out give God. Because Mary never told Jesus/God, “no” and because you can never out give God, Jesus/God will never tell Mary, “no”. Mary will never ask Jesus/God to do something or grant something, prayer, which is against the will of Jesus/God the Father because in life Mary never did or said anything that was against the will of Jesus/God.
- III) My thoughts-Because Mary is the new Eve is the reason that Jesus calls Mary “woman” throughout the New Testament. Jesus never calls His mother anything but “woman.”
- IV) My thoughts-As the new Eve, if Mary would have committed even the least and smallest of sins only once, she would have been as equally guilty and sinful as Eve and therefore disqualified to conceive, become the mother of God and united to God. Even if she would have taken one bite of pork or another forbidden food, she would have been just as guilty as Eve of taking one bite of the apple. Mary would have been cast out of paradise, disobedient, her role, honor and grace as the mother of Jesus would have been removed from her.
- V) Mary can hear our prayers: Luke 2:35 “(and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed.”
- VI) My thoughts-Revelations below states that nothing that is unclean may enter heaven. Why not? Because in heaven we will be united with God who is pure, clean, spotless, and without sin. We cannot be united with God or in the presence of the perfect God, unless we are clean and perfect. When we die we all know that we are still sinners and still not clean or perfect, so we know that by the grace of God we will be wiped clean from all our sin by the Holy Spirit and or purgatory. Therefore, Mary too was filled by the grace and the Holy Spirit and made pure and clean from sin, so that she could be united with Jesus who is God. Jesus was united in her womb more closely than any other human being ever. Therefore, she must be a pure and clean vessel for God. Mary, by the grace of God, simply received this grace in advance of us because she was united with God before us and in this life. We will receive this grace when we die because we will then be united to God in the next life. It is not necessary for us until the next life, but it was necessary for Mary in this life. She was justified before God because of her great “fiat” or “yes” in her obedience to God and to do God’s will to be the mother of Jesus Christ.
- a) The Jewish High Priest alone could only enter the Holy of Holies once a year on the Day of Atonement. The High Priest had bells sown around the hem of his robe and would have a piece of rope tied around his leg, so that if he entered unworthily, sin, etc., he could be drug out because no one else could go in after him. If they bells stopped ringing, the other priests would know he had been struck dead by God because of his sin and unworthiness. God’s presence was in the Ark of the Covenant that was place within the Holy of Holies. The Ark of the Covenant symbolized and was typology of Mary that would later be the vessel to

carry and house our Lord Jesus Christ; therefore, Mary had to be free from all sin to be the vessel to carry the infant Jesus Christ.

- i) 13th century A.D. Jewish work, the Zohar: “A knot of rope of gold hangs from his leg, from fear perhaps he would die in the holy of holies, and they would need to pull him out with this rope.”
- ii) Exodus 28:33-35 Make pomegranates of blue, purple and scarlet yarn around the hem of the robe, with gold bells between them. The gold bells and the pomegranates are to alternate around the hem of the robe. Aaron must wear it when he ministers. The sound of the bells will be heard when he enters the Holy Place before the LORD and when he comes out, so that he will not die.
- iii) Exodus 39:25-26 And they made bells of pure gold and attached them around the hem between the pomegranates. The bells and pomegranates alternated around the hem of the robe to be worn for ministering, as the LORD commanded Moses.

VII) My thoughts-Have the angels in heaven sinned? No, if they had sinned they would have been cast out with Satan and the other fallen angels. Mary as the mother of God is greater than the angels and that is why she has been crowned in heaven. Do small infants and children who die (before the age of knowing) very young sin? No, even though they have original sin. Do the mentally handicapped sin? No, because they are unaware or unable to fully know, comprehend, understand, or reason sin and right from wrong. Therefore, not all have sinned, so it is possible that some have not sinned. If it is possible that the angels and infants have not sinned, it is true that Mary did not sin.

VIII) Mary was totally, completely and fully united with the Holy Spirit when the Holy Spirit entered into Mary and Mary conceived Christ with the Holy Spirit. Mary received a greater abundance of the Holy Spirit than any other created human being ever.

- a) **Mary became the bride and spouse of the Holy Spirit. Mary is married to the Holy Spirit. The Holy Spirit and Mary became one.**
 - i) **Mark 10:8 “and the two will become one flesh.’ So they are no longer two, but one.”**
 - ii) **Because the two have become one, the Holy Spirit could never leave Mary. Would the Holy Spirit ever divorce Mary? No.**
 - iii) **Would the Holy Spirit and Jesus ever become one with sin or with a person who had the taint of sin? No, this is not possible. See Revelations 21:27.**

IX) My thoughts-God’s grace, like God, exists outside of time: therefore, God can give that grace at any time that he wills/desires. God is the alpha and the omega. In the same way, many Protestants believe in predestination and/or predetermination because they believe that God has chosen them as His elect before the creation of the world, before they were created, (and before Jesus’ redemption and atonement on the cross) and gave them His grace which prevents them from falling away; thus once saved always saved.

X) Revelations 21:27 “But nothing unclean shall enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.”

XI) Revelations 14:4-5 “These are those who did not defile themselves with women, for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased from among men and offered as firstfruits to God and the Lamb. No lie was found in their mouths; they are blameless.”

a) James 3:2 “We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check.”

b) My words-These 144,000 never sinned; therefore; they are without personal sin. However, they did have original sin.

XII) Genesis 3:15 And I will put enmity between you and the woman, and between your offspring and hers

a) Father Frank Chacon: “The woman’s offspring is acknowledged by all Christians to be Jesus. The enmity, or opposition, between the woman and the serpent is the same enmity that exists between Jesus and the serpent. This enmity is total; the devil never ensnared Jesus in sin as he did Adam and Eve. Therefore, the woman, the mother of Jesus, would also never be ensnared by sin because she too is at total enmity with the serpent. The woman must be Mary. She cannot be Eve, who embraced the devil and turned away from God. Furthermore, Eve did not literally give birth to Jesus, Mary did.”

XIII) John 2:3-5- “And the wine failing, the mother of Jesus saith to him: They have no wine. And **Jesus saith to her: Woman, what is that to me and to thee? My hour is not yet come. His mother saith to the waiters: **Whatever he shall say to you, do ye.**”** My thoughts-Mary can solicit her son for others and Jesus if it is his will may choose to comply to honor his mother.

XIV) Luke 1:46 And Mary said, “My soul magnifies** the Lord**

a) My words: So, when you think about, talk about, or honor Mary, Mary then magnifies Jesus.

XV) Luke 1:48 henceforth **all generations will call me **blessed****

XVI) Mark 10:18 Jesus answered him, “Why do you call me good? No one is good but God alone.”

XVII) Matthew 19:17 He answered him, “Why do you ask me about the good? There is only One who is good.”

XVIII) Could Mary have thrown the first stone?-John 8:7.

XIX) Revelation 12:1

a) And on her head a crown of twelve stars.

XX) Revelation 12:2

a) She was with child and wailed aloud in pain as she labored to give birth.

i) Because of Eve’s sin, the woman gives birth in distress and pain.

XXI) Luke 1:43 But why am I so favored, that the mother of my Lord should come to me?

MARY-MOTHER OF GOD

XXII) Matthew 12:48-50

- a) He replied to him, "Who is my mother, and who are my brothers?" Pointing to his disciples, he said, "Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother."

XXIII) Mark 3:33

- a) "Who are my mother and my brothers?" he asked. Then he looked at those seated in a circle around him and said, "Here are my mother and my brothers! Whoever does God's will is my brother and sister and mother."

MARY-MOTHER OF THE CHURCH AND US

XXIV) When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son," and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

MARY-QUEEN OF HEAVEN

XXV) 1 Kings 2:19

- a) So Bathsheba went to King Solomon to speak to him about Adonijah; the king got up to meet her and bowed before her; he then sat down on his throne; a seat was brought for the king's mother, and she sat down on his right.
 - i) This verse shows that it was not the wife of the King that was the Queen of Israel, but the mother of the King that was queen and sat at the right hand of the King. In the same way, it is the Mother of Jesus, Mary, that is the Queen of Heaven.

XXVI) Revelations 12:1,5

- a) A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.
 - i) The male child is Jesus. The woman is His mother Mary. Mary is in heaven and crowned with a crown of twelve stars, in other words, she is queen of heaven.

XXVII) **MARY-ARK OF THE COVENANT** Revelations 11:19-12:5

- a) Then God's temple **in heaven** was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm. A great and wondrous sign **appeared in heaven**: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. She was pregnant and cried out in pain as she was about to give birth. Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads. His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born. She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.
- b) Bible verses of the Ark of the Covenant
 - i) Exodus 25:8 "Then have them make a sanctuary for me, and I will dwell among them."
 - ii) Exodus 25:9 "Make this tabernacle and all its furnishings **exactly like the pattern I will show you.**"

- iii) Exodus 25:11 “Overlay it with **pure gold**, both inside and out, and make a gold molding around it.”
- iv) Exodus 25:16 “Then put in the ark the **Testimony, which I will give you.**”
- v) Exodus 25:17 “Make an atonement cover of **pure gold**--two and a half cubits long and a cubit and a half wide.”
- vi) Exodus 25:30 “Put the **bread of the Presence** on this table to be before me at all times.”

God’s Divine Presence or glory cloud (“shekinah”) would dwell above the Ark. Hence, the Ark had mysterious powers over the enemies of God. 1 Kings 5:1-12 and 1 King 6:1-21. In Exodus 40:34-15, the Old Testament uses the word “overshadow” (“episkiasei” in Greek) to describe how God’s glory cloud or visible presence (the Shekinah”) overshadowed the Temple and the Ark of the Old Covenant. In Luke 1:35 we find the exact same word used to describe the Holy Ghost overshadowing Mary, since she is the Ark of the New Covenant, the living temple of the true Word of God (Jesus Christ).

In the Gospel of Luke the Virgin Mary is clearly identified as the new and perfect Ark of the Covenant, the living tabernacle of the Divine Presence, Jesus Christ. Consider the amazing parallel that Scripture gives us between what happened to the Ark of the Old Covenant in the first two books of Kings (or Samuel), and what happened to the Ark of the New Covenant, the Blessed Virgin Mary, in Luke’s Gospel.

2 Kings (or 2 Samuel) 6:9: “And David was afraid of the Lord that day, saying: How shall the ark of the Lord come to me?”

Luke 1:43: “[Elizabeth said:] And whence is this to me, that the mother of my Lord should come to me?”

David says: “How shall the ark of the Lord come to me?” while Elizabeth asks how is it “that the mother of my Lord should come to me?” Elizabeth says the same thing to Mary that David said about the Ark because Mary is the Ark of the New Covenant. This 48 Padre Pio

is confirmed without any doubt as we carry the story of 2 Kings further. Shortly after David said: “How shall the ark of the Lord come to me?” we read that the Ark stayed with Obedom, the Gethite, for three months.

2 Kings (or 2 Samuel) 6:11: “And the ark of the Lord abode in the house of Obedom, the Gethite, three months: and

the Lord blessed Obbedom, and all his household.”

Likewise, in Luke chapter 1 we read that Mary (the Ark of the New Covenant) stayed with Elizabeth for three months.

Luke 1:56: “And Mary abode with her [Elizabeth] about three months and she returned to her own house.”

Also notice that as the Ark stayed with Obbedom for three months the Lord blessed his household.

Likewise, as Mary (the Ark) stayed with Elizabeth for three months, the Lord blessed her household by granting her a new child, as we read in Luke 1:57.

We then read that David leapt and danced before the Ark when he came into its presence.

2 Kings (or 2 Samuel) 6:16: “And when the ark of the Lord was come into the city of David, Michol, the daughter of Saul, looking out through a window, saw King David leaping and dancing before the Lord: and she despised him in her heart.”

In the same chapter of Luke we read that the infant in Elizabeth’s womb leapt before Mary (the Ark).

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Luke 1:41: “And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost.”

In the Apocalypse we also see that the Virgin Mary is identified with the Ark of the Covenant.

Apocalypse 11:19: “And the temple of God was opened in heaven: and the ark of testament was seen in His temple, and there were lightnings, and voices, and an earthquake, and great hail.” Apocalypse 12:1: “And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and on her head, a crown of twelve stars.”

When the Bible was written it wasn’t written with chapters and verses indicated. The division of the Bible into chapters and verses came in the 12th century. So, the author of the Apocalypse, St. John the Apostle, wrote his book in one continuous stream.

Thus, the words which end chapter 11 flow immediately into the words which begin chapter 12, without any major division. This means that the appearance of the Ark at the very end of chapter 11 – “the ark of his testament was seen in his temple” (Apoc. 11:19) – is immediately explained by the vision of “the woman” clothed with the sun which begins chapter twelve, the very next verse (Apoc. 12:1). This

indicates, once again, that “the woman” clothed with the sun, who bore the Divine Person in her womb (the Virgin Mary), is the Ark of the New Testament.

As we’ve seen, God uses types and foreshadowing throughout Scripture. The Old Testament type – a true event in the history of God’s people – foreshadows the New Testament fulfillment. The necessity of having God’s chosen people pass through the water of the Red Sea is a type of the necessity of being saved through water baptism. The Passover Lamb is a type of Our Lord’s death on the Cross. The miraculous manna in the wilderness, recounted in the book of Exodus, is a type of the Eucharist. The Ark of the Covenant in the Old Testament is clearly a type of Our Lady.

The New Testament fulfillment is always greater than the Old Testament type. Our Lady, as the living tabernacle of the Divine Presence, is greater than the Old Testament Ark of the Covenant. The Ark of the Old Testament housed the words of God, but the Ark of the New Testament housed the Word of God Incarnate. Moses placed the manna from the desert inside the Ark of the Old Covenant, but Mary contained the true living bread that has come down from heaven (John 6), Jesus Christ. Moses also placed the rod of Aaron inside the Ark, which eventually budded to prove the true High Priest; whereas Mary contained the actual and eternal High Priest, Jesus Christ. The Ark of the Old Testament was inlaid with the purest gold (Exodus 25:11) with no stain of alloy, but the Ark of the New Covenant is the greatest human person to have ever lived with no stain of original or actual sin – filled with a superabundance of God’s grace: “full of grace” (Luke 1:28). Oza was struck dead for touching the Ark of the Old Covenant (2 Kings/2 Samuel 6:6-8), and Mary is an ever-virgin who “knows not man,” untouched and preserved by God for a special purpose (Luke 1:34).

Since the New Testament fulfillment is always greater than the Old Testament type, the Ark of the New Covenant’s (Mary’s) power over God’s enemies is even greater than that of the Old Testament Ark.

The inviolability of the Ark of the Covenant: no one, not even a priest, was allowed to touch the Ark. Furthermore, even among the priests, only the Kohathites (the clan to which Moses, Aaron, and Miriam belonged) were allowed to carry the

Ark by the poles (Ex. 25:14-15; Num. 3:27-31; Num. 7:9; Deut. 10:8; cf. I Chron. 15).

Not even on the Day of Atonement could a priest touch the Ark. There was a law that said no one except the High Priest could enter the Holy of Holies, and that only on the Day of Atonement (Lev. 16). The Yom Kippur ceremonies, however, did not include any handling or touching of the Ark by the High Priest. He stood before the Ark in the Holy of Holies, but did not touch the Ark.

The Ark of the Covenant disappeared in the same way that Mary disappeared when she was assumed into heaven.

Finally, he scrunched up his face, waved his arms about in frustration, and loudly sputtered, "If God Himself has been in Mary's womb, how could Joseph even consider entering such holy ground as a mere man?" I was silenced and had plenty to think about when I left that session. Now, of course, it is as clear to me as it was to my priest.

The burning bush. Take off your shoes. Holy ground.
Exodus 19:10-12, 15

And the LORD said to Moses, "Go to the people and consecrate them today and tomorrow. Have them wash their clothes. and be ready by the third day, because on that day the LORD will come down on Mount Sinai in the sight of all the people. Put limits for the people around the mountain and tell them, 'Be careful that you do not go up the mountain or touch the foot of it. Whoever touches the mountain shall surely be put to death. Then he said to the people, "Prepare your selves for the third day. Abstain from sexual relations."

God said the Israelites could not even touch the mountain and must abstain from all sex for three days for simply approaching Mount Sinai where God was. So how much more appropriate and necessary was it that Mary who had God himself in her womb be free from all sin! In the same way, once Mary had had God in her womb and given birth to Him, was Mary permanently and eternally made Holy by the Holy Spirit and by the presence of God inside her body and womb. Perpetual Virginity. Yes.

[As my priest said, it would have been unthinkable to Joseph to pursue and take for himself what had been God's.](#)

The depths of the study and what can be learned are endless. The depth of Catholic theology over against Protestant is like the deepest part of the Pacific Ocean (seven miles deep) compared with Lake Erie (about 300 feet).

Thus, we have Uzziah, who died when he touched the ark of the covenant (only trying to prevent it from falling): 2 Samuel 6:2-7. Others died by merely looking inside the ark (1 Sam 6:19; cf. Ex 33:20). When God was present in a special way on Mt. Sinai, at the time Moses received the Ten Commandments (Exodus, chapters 19 and 20), the people were warned not to even touch the mountain or its border, lest they die (Ex 19:12-13). This included even animals. We see how this has implications for the propriety (though not

literal necessity) of Mary being immaculate, in order to carry God in her womb for nine months.

It follows analogically, I think, that Joseph approaching and touching Mary in a sexual context, is likewise improper by the nature of the relationship of God and man, for Joseph is now in the realm of, in effect, the Holy of Holies, where God specially resides. But in the case of Mary, God is more present than He ever was in the Holy of Holies in the Tabernacle and Temple, because now He is there *physically*, as a man, as well.

Just as sexuality is entirely inappropriate in a religious service, let alone in the sublime spiritual circumstance of the Holy of Holies, where the high priest could only enter once a year, so is it in the case of Mary, being the ark of the new covenant and Mother of God (the Son).

After Jesus was born why would Mary continue to be a holy vessel and not revert back to being just a woman. (She could be IC [immaculately conceived] but still fulfill her marriage duties to Joseph. The one does not completely rule out the other.)

My response in my words-Actually once Mary had been touched by Jesus who is God, she would be more purified and more holy. To be so connected, in communion and oneness with and to God in every way, physically and spiritually she would have been forever irreversible changed as Holy.

The Greek word for *brother* in the New Testament is *adelphos*. The well-known Protestant linguistic reference *An Expository Dictionary of New Testament Words* [by W. E. Vine], defines it as follows:

Adelphos: denotes a brother, or near kinsman; in the plural, a community based on identity of origin or life. It is used of:

1. Male children of the same parents . . .
2. male descendants of the same parents, Acts 7:23, 26; Hebrews 7:5; . . .
4. people of the same nationality, Acts 3:17, 22; Romans 9:3 . . .
5. any man, a neighbor, Luke 10:29; Matthew 5:22, 7:3;
6. persons united by a common interest, Matthew 5:47;
7. persons united by a common calling, Revelation 22:9;
8. mankind, Matthew 25:40; Hebrews 2:17;
9. the disciples, and so, by implication, all believers, Matthew 28:10; John 20:17;
10. believers, apart from sex, Matthew 23:8; Acts 1:15; Romans 1:13; 1 Thessalonians

1:4; Revelation 19:10 (the word *sisters* is used of believers, only in 1 Timothy 5:2) . . .
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[202 Vine, *An Expository Dictionary of New Testament Words*, Vol. 1, 154-155.]

It is evident, therefore, from the range of possible definitions of *adelphos*, that Jesus' "brothers" need not necessarily be siblings of Jesus on linguistic grounds, as many commentators, learned and unlearned, seem to assume uncritically. By examining the use of *adelphos* and related words in Hebrew, and by comparing Scripture with Scripture ("exegesis"), one can determine the most sensible explanation of all the biblical data taken collectively. Many examples prove that *adelphos* has a very wide variety of meanings:

* In the King James Version, Jacob is called the "brother" of his Uncle Laban (Gen. 29:15; 29:10). The same thing occurs with regard to Lot and Abraham (Gen. 14:14 / 11:26-27). The Revised Standard Version uses "kinsman" at 29:15 and 14:14.

* Use of *brother* or *brethren* for mere kinsmen: Deuteronomy 23:7, 2 Samuel 1:26, 1 Kings 9:13, 20:32, 2 Kings 10:13-14, Jeremiah 34:9, Amos 1:9.

* Neither Hebrew nor Aramaic has a word for *cousin*. Although the New Testament was written in Greek, which does have such a word, the literal rendering of the Hebrew word *ach*, which was used by the first disciples and Jesus, is indeed *adelphos*, the literal equivalent of the English "brother." But even in English, *brother* has multiple meanings as well.

Moving on to more direct biblical evidences of the perpetual virginity of Mary, we discover the following facts:

* In Luke 2:41-51: the story of Mary and Joseph taking Jesus to the Temple at the age of twelve, it is fairly obvious that Jesus is the only child. Since everyone agrees he was the first child of Mary, if there were up to five or more siblings, as some maintain (arguing, for example, from Matthew 13:55), they were nowhere to be found at this time. This passage alone furnishes a strong argument for the implausibility of the "literal brothers" theory.

* Jesus Himself uses *brethren* in the larger sense. In Matthew 23:8 He calls the "crowds" and His "disciples" (23:1) "brethren." In other words, they are *each other's* "brothers" (that is, the brotherhood of Christians). In Matthew 12:49-50 he calls his disciples and all who do the will of his Father "my brothers."

* By comparing Matthew 27:56, Mark 15:40, and John 19:25, we find that James and Joseph -- mentioned in Matthew 13:55 with Simon and Jude as Jesus' "brothers" -- are also called sons of Mary, wife of Clopas. This other Mary (Matthew 27:61, 28:1) is called Our Lady's *adelphe* in John 19:25 (it isn't likely that there were two women named "Mary" in one family -- thus even this usage apparently means "cousin" or more distant relative). Matthew 13:55-56 and Mark 6:3 mention Simon, Jude and "sisters" along with James and Joseph, calling all *adelphoi*. Since we know for sure that at least James and

Joseph are not Jesus' blood brothers, the most likely interpretation of Matthew 13:55 is that all these "brothers" are cousins, according to the linguistic conventions discussed above. At the very least, the term *brother* is not determinative in and of itself.

* *Firstborn*: the use of this term to assert that Mary had "second-borns" and "third-borns" proves nothing, since the primary meaning of the Greek *prototokos* is "pre-eminent". To illustrate: David is described by God as the firstborn, the highest of the kings of the earth (Ps. 89:27). Likewise, God refers to Ephraim (Jeremiah 31:9) and the nation Israel (Exod. 4:22) as "my firstborn." Jesus is called "the firstborn of all creation" in Colossians 1:15, meaning, according to all reputable Greek lexicons, that he was pre-eminent over creation, that is, the Creator. The Jewish rabbinical writers even called God the Father *Bekorah Shelolah*, meaning "firstborn". Similarly, God is called the "first" in Scripture (Isa. 41:4; 44:6; 48:12; cf. Rev. 1:8; 21:6-7). Christians are called "the firstborn" in Hebrews 12:23. Literally speaking, however, among the Jews, the firstborn was ordinarily the child who was first to open the womb (Exod. 13:2), whether there were other children or not. This is probably the meaning of Matthew 1:25, in which case hypothetical younger children of Mary are not implied at all, contrary to the standard present-day Protestant assertions.

* Mary is committed to the care of the Apostle John by Jesus from the Cross (John 19:26-27). Many Protestant interpreters agree with the Catholic view that Jesus likely would not have done this if he had brothers (who would all have been younger than he was). Many Church Fathers held this interpretation, including St. Athanasius, St. Epiphanius, St. Hilary, St. Jerome, and St. Ambrose, and used it in the defense of Mary's perpetual virginity.

* Catholics believe that Mary's reply to the angel Gabriel's announcement that she would bear the Messiah, at the Annunciation -- "How can this be, since I have no husband?" (Luke 1:34) -- indicates a prior vow of perpetual virginity. St. Augustine, in his work *Holy Virginity* (4, 4), wrote: "Surely, she would not say, 'How shall this be?' unless she had already vowed herself to God as a virgin . . . If she intended to have intercourse, she wouldn't have asked this question!"

Matthew 1:24-25: "Joseph . . . knew her not until she had borne a son."

This verse has been used as an argument that Mary did not remain a virgin after the birth of Jesus, but the same Protestant source also comments:

The word *till* does not necessarily imply that they lived on a different footing afterward (as will be evident from the use of the same word in 1 Samuel 15:35; 2 Samuel 6:23; Matthew 12:20); nor does the word *firstborn* decide the *much-disputed question*, whether Mary had any children to Joseph after the birth of Christ; for, as Lightfoot says, "The law, in speaking of the firstborn, regarded not whether any were born *after* or no, but only that none were born before." 204

[204 *Ibid.*, 882; first emphasis added. Romans 8:22, 1 Timothy 4:13, 6:14, and Revelation 2:25 furnish four further examples of a similar meaning of *until*.]

John Calvin used this very argument to establish the fact of Mary's perpetual virginity, which he believed (based primarily on Scripture alone), as did Luther, Zwingli, Bullinger, and many later prominent, theologically conservative, and scholarly Protestants (such as John Wesley). No one had ever denied this doctrine until the late 4th century, when one Helvidius tangled unsuccessfully with St. Jerome. Calvin appealed to St. Jerome in his own commentary on this issue, and the issue of Jesus' supposed blood brothers did not come up again until the last few centuries, in which "higher criticism" has often been employed to question traditional interpretations of the Bible.

Oh, and Adam and Eve were created without sin, but Mary and Jesus were born without sin; the Catholic Church has always taught the Immaculate Conception of Mary despite the fact that it was not defined until the middle of the 19th century.

Typologies of Mary in the Bible

- 1) Eve
 - a) Eva (Eve) = Ave (Mary)
- 2) The Ark of the Covenant
- 3) Esther
- 4) Ruth
- 5) Naomi
- 6) The Moon
 - a) Mary is like the moon that reflect a greater light, the sun. In the same way, Mary reflect the glory of the son of God, Jesus.

Mary fell asleep at her death – Dormir = Dormission.

Our blood stream and lives are contaminated, but Mary's was not by the grace of God that was applied to Mary in advance of His suffering and death of the cross. It was not possible for Mary to have been a sinful human and at the same time for Mary to have been united with Christ in her womb because Revelations 21:27 states “But nothing unclean shall enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.” Why is it not possible for anything unclean to enter into heaven? Answer, because God who is totally pure and unclean is in heaven, anything defiled, impure or unclean because of sin is abhorrent and revolting to God and in the sight of God and because sin in the close presence of God is destroyed and that is why God told Moses that no one could see his face and live. In the same way, Jesus and THE HOLY SPIRIT could never be so closely united with Mary; if she were not without sin. It would have made her unclean and defiled and it would have been abhorrent to Jesus to be closely united with her in the womb. In the same way that Moses could not simply look upon the face of God, how would it have been possible for an unclean, sinful, and defiled Mary to be completely and totally united with God/Jesus in her womb? Answer, it was not possible. The Ark of the Covenant in the Old Testament was a typology for Mary. Mary IS THE LITERAL ARK OF THE Covenant for Christ! In the same way that no one sinful could defile the Ark of the Covenant because of God's

presence within it, it is not possible for Mary herself, Joseph or anyone else to defile Mary the TRUE and literal Ark of the Covenant because Jesus Christ was inside her. This applies to Mary while she carried Jesus in her womb and this applies to Mary after she gave birth to Jesus; neither Joseph or anyone would ever be allowed to touch Mary and defile her in any way because she is forever and eternity, the LITERAL Ark of the Covenant of Jesus Christ! In 2nd Samuel 7:11 God Himself states that He will create His own house to hold his presence, "The LORD declares to you that the LORD himself will establish a house for you". This "house" is literally the Virgin Mary as she is also literally the Ark of the Covenant.

Finally, we prove Mary's perpetual virginity through logic, reason, and common sense. Many people treat articles of loved ones or heroes with special respect and reverence. For Instance, many people who catch a significant homerun ball at a Major League Park don't take it home and play pitch or catch with their son in the back yard with this same ball. If you caught Hank Aaron's 715th home run ball which passed Babe Ruth, you would stick it in a trophy case and give it special attention! Furthermore, if you had been alive when Jesus was physically on earth and if Jesus had given you his sandals or cloak, would you wear them outside and walk through the mud or rain with them on or put them in a clothes washer? I think not. In the same way, St. Joseph would have never engaged in sex with the mother of God Himself knowing full well that her womb housed the God of the universe and Mary herself would have never allowed such a thing. It would have been an act of total disrespect to God and Jesus Christ to defile the actual and literal Ark of the Covenant. Joseph would have shuddered at the thought of such a disrespectful and sinful act and abomination of defilement! God would never allow it! Mary as the literal ARK OF THE COVENANT is much more than a baseball or a pair of sandals! Amen!