# **SAINTS, AND MARY: Decisive Theology**

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Credit to FishEaters for providing Information :)

The Communion of Saints or the Church Triumphant are the faithful who reside in Heaven, and have perfectly imitated Christ in their lives. The Saints have the power to intercede, assist in our lives, and this is biblical, but “Christianity” in the West is ignorant in its own theology, passes this off as necromancy, and mocks the Communion of Saints.

This document will go over the biblical roots of the Communion of Saints, alongside the roots of Mary as the Queen of Heaven, and the greatest Saint.

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## “ NECROMANCY”

Mainstream Protestants who are ignorant of their own theology, and etymology will say that the Communion of Saints is necromancy when scripture says otherwise.

These people will often quote numerous verses from the Old Testament as an argument such as: Leviticus 19:31, Deuteronomy 18:10-12, 1 Samuel 28:3-18, Isaiah 8:19, Isaiah 19:3, Isaiah 47:12-14, and so on.

But these people do not understand what the word necromancy means, and throw it around mindlessly, nor do they understand what scripture says.

Necromancy is the art of communicating with the dead or spirits, and this is most commonly used to predict the future, reanimate the dead, and enchantment.

The Old Testament prohibitions were against sorcery, witchcraft, necromancy (the conjuring of the dead), seeking counsel of the dead, trying to bring back the dead, the use of enchantment -- practices akin to our modern "channeling" and seances practices the Church has preached against for 2,000 years.

1. The Saints are not dead. Faithful who die in a State of Grace will be resurrected without their body (the body will reunite at the last judgment), and be in communion with God.
2. We know this is true, because God is a God of Life, and not a God of Death (Mark 12:26-27), and those who believe in God will not perish, but have everlasting life (John 3:16-17,, John 3:36,John 5:24, John 6:40).

1. Christ even went to free the souls that were trapped in the Limbo of the Patriarchs or the Bosom of Abraham, and send them to Heaven ( 1 Peter: 3:19–20, Ephesians 4:7-10). It is even foreshadowed God will resurrect these souls in the Old Testament (Zechariah 9:11, Isaiah 24:21-22).
2. Christ even called down Prophet Elisha, and Moses from Heaven to come speak with him.
3. It is explicitly said that after Christ died on the Cross, the Gates of Heaven opened, and the Saints were resurrected (Matthew 27:51-53).

So no, it's not necromancy. and it is idiotic to suggest it is when scripture says otherwise. The saints are alive, and well.

## NEED FOR VENERATION

Veneration of the Saints is biblical, and we see it many times throughout the Old Testament.

1. Joshua kneels before to an Angel (Joshua 5:14)
2. Prophet Daniel kneels before an Angel, Angel Gabriel (Daniel 8:17)

This is a cultural practice that has existed since the time of Abraham, Abraham who walked with God, and was his friend. Abraham bowed before three angels who appeared in his house (Genesis 18:1-3).

God never reprimanded him for such behavior, and courtesy to his Saints.

If you think this is worship, stay tuned.

## “SAINT WORSHIP”

The people who parrot this phrase have a low understanding of Church History, Heresies, Scripture, and Etymology.

1. First off, a definition: "To pray," as a verb, has two very distinct meanings:

1 : to make a request in a humble manner

2 : to address God or a god with adoration, confession, supplication, or thanksgiving

We pray to Saints in the former, and do not associate our prayers to them with adoration. This becomes even more evident when you study the roots, and origins of the word “pray”. Example: we receive “prayer for reliefs” from court which literally mean “request for relief”

1. Worship of Saints, and Mary is a Heresy of the Church known as Collyridianism, and has been condemned in the Church since 376 A.D.
2. This is a misunderstanding of Etymology. The etymology, and roots of the word “Idolatry” is “Idol”, and “Latria”.

An Idol is a strange or foreign deity, and “Latria” is the honour that is given to a deity, it's the honor that is given to God. The Church, and Catechism does not teach that the faithful should give the Saints the honour of Latria, but instead the honour of “Dulia”. Dulia is the same honour that we give to our parents, and elder relatives.

1. Common tactics these people will use is to quote the Ten Commandments, specifically the commandment against graven images, and to post a random picture of someone praying before an Icon or a Statue.

But they have the same problem as seen in Number 3, they have a poor understanding of scripture, and etymology.

First, the context. This Commandment was given to protect the Israelites, and later all of the faithful from Idolatry, and Paganism. Its to warn us of putting anything before God.

A “graven image” is a synonym for an idol, it is a strange or foreign deity. As we explained in Number 3, the Saints are not deities, nor do they receive the honour of Latria.

as Christians we do not believe that statues or icons possess any power, and we do not make sacrifices to them like how the Canaanites made sacrifices to statues of the demon Moloch.

We do however bow before statues or kiss icons as a form of giving respect to the person these statues and icons depict. This is not a sin, and God is able to tell our intentions and heart. (Samuel 16:7).

God himself even encouraged several statues and temples to be made, and the most notable example would be the first, and second temples in Jerusalem, the Ark of the Covenant.

The ark depicted two cherubini, and Solomon's temple had several paintings in it Some relevant verses about God commanding statues and icons to be made (Exodus 25:18-22, Exodus 26:1 Numbers 21:8-9).

## NEED FOR INTERCESSION

James 5:16, we are to confess our sins to another.

We are called to pray for others, intercede for others, we pray in our spirit (1 Timothy 2:1, Ephesians 6:18)

-1 Corinthians 1:13, Hebrews 11:35-40, Hebrews 12:1-4 Jews prayed for their departed as well, in 2 maccabees 12:44 or look in history Saint Paul prayed for the departed souls, and their families

- Abraham intercedes for Sodom God tells us to confess our sins to each other, pray for another, and prayers of righteous people reward much (Who is more righteous than the saints?)

Commandments, and instructions from God do not dissipate upon ascension to Heaven. We still obey them upon entering Heaven.

## TRAITS, AND CHARACTERISTICS OF THE SAINTS

-James 5:16 The faithful are one body in Christ, and if one faithful suffers we all share their pain. So it is not far fetched to assume other faithful can hear us

-1 Corinthians 12, Romans 12, Hebrews 12:1. Communion of Saints seen and mentioned in scripture, we are surrounded by them. “A cloud of witnesses”

-2 Timothy 1:18, 2 Timothy 11:16 Saints ask God to avenge them, and they have conversations with God (Revelation 6:10) . They are close to him

How can saints hear our prayers?

Their souls are made perfect through the sanctification process, they become stronger than the body of Adam before the fall.(Hebrews 12:23,2 Peter 1:3-4) They are able to hear us, because they walk with God, and partake in his Essence.

EXAMPLES:

Angels hearing and presenting prayers before God ( Revelation 5:8 & Revelation 8:3-4)

-Rich man begs Abraham to comfort him while he is in Hell, and Abraham responds to his prayers

-Transfiguration at the Mount" Christ calls out to Prophet Moses, and Elisha from Heaven who respond to his voice.`

# MARY, QUEEN OF HEAVEN

The Virgin Mary, the Mother of Christ, and the Theotokos.

This section will explain why she is the Mother of God, Mother of All the Faithful, Queen of Heaven, Queen of Angels, Eternal Virgin, Ark of the New Covenant, New Eve, Theotokos, Guide to Christ and so on. If you are looking for refutations against “Mary Worship” that was covered in the “Saint Worship” section.

CHURCH TEACHING

What scripture, and the Church teaches about the Virgin Mary:

* Mary, as are all who are saved, was saved by the blood of Christ. She is the greatest of Saints and her prayers for us are efficacious. She is a fully human creature and not in any way a goddess.

In the words of Venerable Bishop Fulton Sheen wrote, "It may be objected: 'Our Lord is enough for me. I have no need for her.' But He needed her, whether we do or not. God, Who made the sun, also made the moon. The moon does not take away from the brilliance of the sun. All its light is reflected from the sun. The Blessed Mother reflects her Divine Son; *without Him, she is nothing*. With Him, she is the Mother of Men."

* She is the Immaculate Conception who was filled with grace from her first moments, she is the Ark of the New Covenant and the New Eve
* Mary is the "Theotokos," or the "God-bearer," i.e., the Mother of God
* Mary remained both sinless and a virgin her entire life
* Mary was assumed into Heaven by the power of God, where she was crowned Queen of Heaven

## Greatest Of Saints

James 5:16 tells us that "the effectual fervent prayer of a righteous man availeth much" -- and who is more righteous than Mary, the woman chosen by God to bring forth His very son?

## Full of Grace

Mary was , and is full of Grace. This is clearly evident in Luke 1, specifically Luke 1: 28, when Angel Gabriel addressed her as "Full of Grace" or “Highly favoured one” . Later in Luke 1:42, scripture, and the Elizbaeth refer to Mary as “BLESSED are you AMONG women, and BLESSED is thy fruit of thy womb”.

-Mary is also referred to as the “Mother of my Lord” or “Mother of God” in Luke 1:43.

-Scripture, and Mary records that her soul pleases God, and glorifies him (Luke 1:45-48)

Mary *had* to have been literally filled with Grace because Christ is her Son, and he is perfect. Mary is the Ark of the New Covenant, she is pristine, and pure. We will cover this shortly.

She is more than a cool, spiritual woman who acted as a surrogate mother for the Holy Spirit, and she is more than “a sack of flesh that just gave birth to Christ”.

If you would refer to your own mother as a “sack of flesh” or “sack of meat” there is something wrong with you.

The truth is that she gave to Jesus His humanity in the same way that all mothers give to their children their humanity. Mary is the origin of Christ’s humanity, his perfect life as a human.

Christ took from Mary his flesh, and blood much like how Children are of the flesh, and blood of their parents. It was through *her* that our Lord "was made of the seed of David according to the flesh" (Romans 1:3)

As Saint Ireneus of Lyons asked in his *Adversus haereses* (ca A.D. 180), "...why did He come down into her if He were to take nothing of her?"

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## Immaculate Conception

All Christians believe in saving grace and in sanctification. This being so, what is hard to believe about the idea that God sanctified Mary in her mother's womb, especially given that Mary bore Christ in hers?

Why wouldn’t the All-Powerful God Who overshadowed Mary so that she would conceive The Son be capable of preparing her from her own mother's womb to be a pristine vessel for such an arduous, and glorious task?

He created Eve (and Adam) without sin, would He not create His own Mother without sin, also? If Christ wouldn’t ride a donkey that has been ridden before (Mark 11:2), why would he want to be born in a womb that has been corrupted by original sin?

St. John the Baptist was filled with the Holy Ghost even from his mother's womb. His father, the priest Zecharias was told:

Luke 1:13-15

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; *and he shall be filled with the Holy Ghost, even from his mother's womb*.

-- and this is, of course, exactly what happened. In the same Gospel we see how St. John, in the womb of his mother Elisabeth, was filled with the Holy Ghost along with his mother when Mary visited:

Luke 1:41-44

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy.

If God can fill St. John with such grace in his mother's womb, why can't He do the same for Mary? And why *wouldn't* He?

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## Ark Of The New Covenant

The Ark of the Covenant in the Old Testament was adorned by two carved cherubim, symbols of God's glory, and on top of it at the Mercy Seat, upon which goat's blood was sprinkled on the Day of Atonement.

The only day of the year (after Moses) that the High Priest (and the High Priest alone) could approach it in its Holy of Holies.

Most importantly, the presence of God was over it.

Touching this Ark -- just looking into it -- would kill a man. Power, and Holiness is the alias of this Vessel.

And what did it contain?

Hebrews 9:4:which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron’s staff that had budded, and the stone tablets of the covenant.

| **The Ark of the Covenant** | **The Ark of the New Covenant, Mary** |
| --- | --- |
| * the word of God inscribed on stones | * the Word, Christ Jesus (John 1:1) |
| * Aaron's rod that "came back to life" and sprouted | * our Lord, Who rose again on the third day. Christ is also foreshadowed in the bronze snake that Moses crucified, and has bronze skin which is a reference to this snake. |
| * manna, the bread from Heaven | * the Savior, Who said "For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. T**his is the bread which came down from heaven--not as your fathers ate the manna, and are dead. He who eats this bread will live forever."** (John 6:52-58) |

St. Luke clearly wanted us to see Mary as the New Ark in that, inspired by God, he parallels many of his verses with those used to describe the Ark of the Covenant in the Old Testament. Compare, for example, Luke's words with 2 Samuel 6 below:

| **2 Samuel 6:2** And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims. | **Luke 1:39** And Mary arose in those days, and went into the hill country with haste, into a city of Juda |
| --- | --- |
| **2 Samuel 6:9** And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me? | **Luke 1:43** And whence is this to me, that the mother of my Lord should come to me? |
| **2 Samuel 6:11** And the ark of the LORD continued in the house of Obededom the Gittite three months... | **Luke 1:56** And Mary abode with her about three months... |
| **2 Samuel 6:16** And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD [His Presence over the Ark] | **Luke 1:41** And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: |

In the Old Testament, the Ark of the Covenant, overshadowed by the Spirit of God, was the instrument through which God came to dwell among men; in the New Testament, Mary, overshadowed by the Holy Spirit, is the instrument through which God came to dwell among men. She is the Ark of the New Covenant.

And here's a biggie: look carefully at Revelation 11:19-12:1.

St. John tells us what he sees in Heaven: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightning, and voices, and thunder, and an earthquake, and great hail. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars [this woman, we are told later in chapter 12, is the one who brought forth the man child who would rule over the nations, ie, Christ].

Keep in mind, too, that *chapter and verse divisions did not exist until the Middle Ages*: what John says he saw is the Ark of the Covenant -- a woman. Really --

think about this: ***there*** is the Ark of the Covenant, lost for generations, in the Heavenly Temple! Then came the "special effects" -- lightning! Thunder! The very earth shakes! And ***there*** is the woman who brought forth the man child who would rule over the nations... Mary, the pure and holy Ark of the New Covenant.

[Note that the Woman of Revelation 12 is also a symbol of the Church, which has Mary for Her Mother; there is dual meaning here!]

## The New Eve

Adam and Eve, immaculate from their first moments, prefigure Mary and Jesus, also without original sin from their conceptions -- the only four people immaculate from their first moments, creating a brilliant poetic symmetry in Scripture.And as Eve through her disobedience, was the means through whom Adam brought sin into the world, Mary, the New Eve, through her obedience, was the means through whom salvation entered the world when she gave birth to her Son, the New Adam, our Savior. As Ireneus wrote in the 2nd c.:

For the Lord, having been born "the First-begotten of the dead," and receiving into His bosom the ancient fathers, has regenerated them into the life of God, He having been made Himself the beginning of those that live, as Adam became the beginning of those who die. Wherefore also Luke, commencing the genealogy with the Lord, carried it back to Adam, indicating that it was He who regenerated them into the Gospel of life, and not they Him. And thus also it was that the knot of Eve's disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through faith.

Revelation 12 speaks of the woman who "brought forth the man child who was to rule the nations (Christ)," saying, "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ,"

a direct allusion to Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it ["he" in most translations] shall bruise thy head, and thou shalt bruise his heel. ..."

Read that slowly, "I will put enmity between you and the woman!" What woman?

Who is the woman whose "seed" (offspring) saves? Who is this woman who is mentioned, in the context of Eve's sin, as being one whom God will have as the enemy of Satan? While "the woman" of Revelation 11-12 is also a type of the Church/Israel, who else could the woman who brought forth Christ *possibly* be?

Remember, too, that God didn't "need" Mary, *per se*, despite what Bishop Sheen wrote above; Jesus *could* have spontaneously incarnated, if He'd chosen to. But in choosing a human creature, He not only revealed His poetic Genius, He allowed Mary to act as the New Eve, playing a role in man's redemption as the First Eve played a role in Man's fall.

He "needed" Mary in order for there to be a New Eve and in order to fulfill the words of the Prophets. Hence the term "Co-Redemptrix" -- the "co-" meaning "with," *not* "the equivalent of." Consider the terms "pilot" and "co-pilot." Are they the same? Is the co-pilot "the pilot"? Is the co-pilot equal to or subordinate to the pilot?

The anthropological implications of the reality that Mary is the New Eve are great and go far in showing the esteem in which women should be held. As St. Augustine wrote in *Christian Combat*:

Our Lord Jesus Christ, however, who came to liberate mankind, in which both males and females are destined to salvation, was not averse to males, for He took the form of a male, nor to females, for a female He was born. Besides, there is a great mystery here: that just as death comes to us through a woman, Life is born to us through a woman; that the devil, defeated, would be tormented by each nature, feminine and masculine, since he had taken delight in the defection of both.

Mary affirms the status of women and is a beautiful symbol of our inherent, God-given dignity -- but lest the modernist feminists cluck their tongues, it must be remembered that it was through Mary's *obedience to God* and *by the blood of her Son* that she was redeemed.

## Mother of God

This title doesn’t take much to prove.

|  | Jesus is God  Mary is the mother of Jesus  Mary is the mother of God |
| --- | --- |

But some people still balk at referring to Mary as God's mother. The only way they can get around that fact, though, is to do one of the following:

* deny that Christ is God (heresy);
* deny that He is both fully human and fully God and that those two natures are in perfect hypostasis and can't be divided (heresy);
* deny that Jesus is the Son of Mary (heresy); or
* claim that Jesus was God before His incarnation, but not while He was in the flesh (heresy).

Luke 1:43 tells us of Elisabeth greeting Mary with, "And whence is this to me, that the **mother of my Lord** should come to me?" It's all very simple.

Does this mean she is the Mother of God, the Father? No.

Is she the Mother of God, the Holy Spirit? No.

But she *is* the Mother of Jesus, Who is God. She is the Mother of His human nature, not His divine nature -- but these two natures are now, since the Incarnation, in perfect union and cannot be separated.

Jesus is not a "collection of parts" and "natures"; He is a Person.

To say that Mary can't be the Mother of God because she isn't the Mother of His divinity is to say that your own mother can't be your mother because she didn't create your eternal soul.

You are a person -- body and soul -- and your mother is your mother. You wouldn't say, "My mother isn't really 'my mother'; she's only the mother of my body." It is the same with Jesus, Who is fully human *and* fully divine -- Who is God.

## Sinless

Genesis 3:15

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

"I will put *enmity* between Satan and the woman." Enmity?

Main Entry: en·mi·ty

Pronunciation: 'en-m&-tE

Function: noun

Inflected Form(s): plural -ties

Etymology: Middle English enmite, from Middle French enemité, from Old French enemisté, from enemi enemy

Date: 13th century

: positive, active, and typically mutual hatred or ill will

synonyms ENMITY, HOSTILITY, ANTIPATHY, ANTAGONISM, ANIMOSITY, RANCOR, ANIMUS mean deep-seated dislike or ill will. ENMITY suggests positive hatred which may be open or concealed <an unspoken enmity>. HOSTILITY suggests an enmity showing itself in attacks or aggression <hostility between the two nations>. ANTIPATHY and ANTAGONISM imply a natural or logical basis for one's hatred or dislike, ANTIPATHY suggesting repugnance, a desire to avoid or reject, and ANTAGONISM suggesting a clash of temperaments leading readily to hostility <a natural antipathy for self-seekers><antagonism between the brothers>. ANIMOSITY suggests intense ill will and vindictiveness that threaten to kindle hostility <animosity that led to revenge>. RANCOR is especially applied to bitter brooding over a wrong <rancor filled every line of his letters>. ANIMUS adds to animosity the implication of strong prejudice <objections devoid of personal animus

Doesn't sound to me as though the woman and Satan would co-operate much.

]What about Romans 3:9-12?

Romans 3 9-12:

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, **There is none righteous, no, not one**: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; **there is none that doeth good, no, not one**.

What about that? Well, that is yet another instance of those who take everything literally except "This IS my body, this IS my blood" reading out of context.

First, have 2 month old babies "sinned" (note, that being born in a state of "original sin" is not "personal sin")? Did Jesus sin? Are the extremely mentally retarded responsible for "sin"?

What about Luke 1:6 which speaks of St. John the Baptist's parents, the priest Zacharias and Elisabeth, who "were both righteous before God, walking in *all* the commandments and ordinances of the Lord *blameless*"?

Either they were *also* totally obedient to God, as Mary most certainly is, and are, therefore, *sinless* (i.e., not guilty of personal sin, though guilty of original sin), or the verse means something else. But what? Well, look at Psalm 14, which is the verse Paul is quoting.

Psalm 14

The fool hath said in his heart, There is no God. **They** are corrupt, **they** have done abominable works, **there is none that doeth good**. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. **They** are all gone aside, **they** are all together become filthy: **there is none that doeth good, no, not one**. Have all the workers of iniquity no knowledge? who eat up **my people** as they eat bread, and call not upon the Lord. There were they in great fear: for **God is in the generation of *the righteous.*** Ye have shamed the counsel of the poor, because the Lord is his refuge. Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Paul is contrasting "they" -- those who do no good, who are filthy, who are not righteous, who do no good -- not one ---- with God's people who *are* righteous.

Catholic belief is that all of us, Mary included, need a Redeemer because of our fallen nature and that no one can attain Heaven without His Blood. We are saved from our fallen nature by His grace alonethrough faith that worketh in charity. Mary, though, because God knew how she would use the free will He gave to her, was saved, by His grace, from having a fallen nature at the moment of her conception.

She was redeemed from her mother's womb, an act planned from Genesis 3 so that she could act as the New Eve and so that Christ could be born of a vessel even more pure than the Ark of the Covenant.

Christ would not have been born from that which is impure! God knew of Mary's will to serve even before she was conceived. He knew she would say yes to Him, and He saved her at her first moment.

## Ever-Virgin

Three things in the Bible lead some Protestants to believe that Mary was not ever-virgin: the reference to Jesus' "brothers", the use of the word "until" in Matthew 1:25, and the reference to Jesus as Mary's "firstborn." Let's look at these one at a time.

### Jesus' Brothers:

The word "brother" or "brethren" is often used in Scripture for relationships other than that of those born of the same parents:

| **Verse** | **People Involved** | **Relationship** |
| --- | --- | --- |
| Genesis 11:26-28,  Genesis 14:14 | Lot - Abraham | nephew - uncle |
| Genesis 29:15 | Jacob - Laban | nephew - uncle |
| 1 Chronicles 23:21-22 | Children of Kish and Eleazar | cousins |
| 2 Kings 10:13-14 | 42 "brethren" of King Azariah | kinsmen |
| Deuteronomy 23:7, Jeremiah 34:9 | All Jews | practitioners of the same religion |
| Matthew 23:8 | all who love Christ | members of the Church |
| John 20:17-18,  Matthew 12:49 | Christ - His disciples | Savior - saved |
| 1 Corinthians 15:6 | 500 witnesses to the resurrected Christ | strangers |

This isn't every reference to "brother(s)" or "brethren" in the Bible, but it's enough to prove that the use of the words "brothers" or "brethren" doesn't necessarily indicate "blood brothers" at all. This is true because neither Hebrew nor Aramaic have words for "uncles," "nephew," "niece," "step-brother," "step-sister," etc. All were referred to as "brother" and "sister," which were translated into Greek as *adelphos* or *adelphe*.

Nonetheless, and despite Tradition, there are four people that some Protestants claim are the blood brothers of Jesus, an idea which comes from Mark 6:3 which says that Jesus is "the brother of James, and Joses, and of Jude and Simon." But to find out who the real mother of these four are, look at the following:

* Matthew 27: 55-56 tells us of three women at the Cross: "And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children."
* Mark 15:40 tells us of the three women there, "There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome."
* John 19:25 is the most inclusive, telling us of four women's presence, "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." (Note here the reference to Mary's "sister" who's named Mary!)

Putting all these together, we can cross off Joses and James the Less as being Jesus' blood brothers because their mother is the wife of Cleophas.

We can cross Simon off the list because Mark 3:18 tells us he is a Canaanite, "And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite..."

Jude, we are told in Jude 1:1, is the "servant of Jesus Christ and the brother of James."

Crossing just one name off the list is enough to prove the point that the Hebrew word "brother" means many things (just as the word does in English today, my "brother or sister in Christ!") and to prove that this is so even in the very particular context of Mark 6:3.

St. Papias, writing in the first and early second centuries and called by St. Irenaeus a "hearer of John," refers clearly to all the above Marys in his letter, a fragment of which survives to this day. He writes:

Mary the mother of the Lord; Mary the wife of Cleophas or Alphaeus, who was the mother of James the bishop and apostle, and of Simon and Thaddeus, and of one Joseph; Mary Salome, wife of Zebedee, mother of John the evangelist and James; Mary Magdalene. These four are found in the Gospel. James and Judas and Joseph were sons of an aunt of the Lord's. James also and John were sons of another aunt of the Lord's. Mary, mother of James the Less and Joseph, wife of Alphaeus, was the sister of Mary the mother of the Lord, whom John names Cleophas, either from her father or from the family of the clan, or for some other reason. Mary Salome is called Salome either from her husband or her village. Some affirm that she is the same as Mary of Cleophas, because she had two husbands. [read the complete letter fragment here:<http://www.newadvent.org/fathers/0125.htm>. Will open in new browser window.]

In addition to this, Jesus could well have had step-brothers, as Church Tradition and early Church writings tell us that Joseph was an older man when Mary, a consecrated virgin, was betrothed to him so that he could act as her protector when she got to be *of age enough* to "defile the Temple" (though she could not, *in fact* defile the Temple).

Please read the [Protoevangelium of St. James](https://www.fisheaters.com/protoevangelium.html), dated to ca A.D. 125, which, in chapter 9, clearly states that St. Joseph had other children from a former marriage.

Though this document was rejected by the Church as being a part of infallible Scripture, it is very early evidence of the belief, held as possible from the beginning of the Church, that Jesus had "brothers" because his earthly father, Joseph, had children when he married Mary, a consecrated virgin.

1:34, "How shall this be, seeing I know not a man?" We are told seven verses before that when this happened she was "a virgin espoused to a man whose name was Joseph." She was already engaged, knew she was to be married, is visited by an angel who tells her she will have a Son, and she acts bewildered, as though it's an impossibility because she "knows not a man." She's not confused that she will bring forth a Son who "shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David"; she is confused that she will bring forth a son at all! She doesn't "get it" because she knows she is a consecrated virgin and will not "know a man!" She is confused that she will have a son *at all*!

Yet another poser: why, in the name of all that's Holy, would Jesus give Mary to John to care for if He had all these brothers and sisters around? John 19:26-27 reads, "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, He saith unto his mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

And finally, if Jesus had brothers and sisters, don't you think their descendants would know it? At least in the first 300 years or so of the Church? Where were they? Did they speak of "Uncle Jesus" often? I'd think that if He had all of these brothers, sisters, nieces, and nephews around, there'd have been some word of it.

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### “Until Christ was Born”

It's argued that Joseph "knew" Mary at some point because Matthew 1:25 reads, "And knew her not till she had brought forth her firstborn son…

" But, once again, language clouds the issue. "Until" is used to mean "up to that point, and with no intimations that things changed after that point." It is just used to show the causation of an event.

Example, 2 Samuel 6:23 reads, "Therefore Michal the daughter of Saul had no child unto the day of her death."

Would Protestants say she had children after the day of her death because the use of the word "unto" proves it? What about 1 Samuel 15:35?

"And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel."

I really doubt Samuel and Saul hooked up after his death, either!

* Genesis 8:7: "the raven "did not return *until* the waters were dried up" (the raven never returned even after the waters were dried up);
* Deuteronomy 34:6: "and no one knows his [Moses'] grave *until* this day." (Moses' grave was never found)
* Luke 1:80: "[St. John the Baptist] was in the deserts *until* the day of his manifestation to Israel." (St. John stayed in the desert afterwards, too)
* 1 Corinthians 15:25: "For He must reign *until* He has put all enemies under His feet" (Christ will reign forever and ever!)
* 1 Timothy 4:13: "*until* I come, give attention to reading, to exhortation, to doctrine" (Trust me, St. Paul gave a lot of attention to doctrine after he came!)
* Revelation 2:25-26: "But hold fast what you have *until* I come. And he who overcomes and keeps My works *until* the end, to him I will give power" (we should hold fast and obey even after Jesus returns)

### Firstborn:

Some Protestants say that the use of the word "firstborn" proves that Mary had other children, but they are simply being ignorant of Jewish law, *Pidyon ha-Ben* in particular. *Pidyon ha-Ben* is the "Redemption of the Firstborn," who were to have been consecrated to God and serve as priests and Temple workers. The "firstborn" is the **male child that "opens the womb"**. If the child that "opens the womb" is a female child, there is no "firstborn" for the family because the child that "opened the womb" is not a masculine child. If no more children are born after the firstborn, the firstborn still has the status and title of "firstborn." The relevant Torah verses are:

Exodus 13:2

Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

Exodus 13:14-15

And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

Numbers 18:15

Everything that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

Though the "Golden Calf" incident left the Temple roles to the Levites (see Numbers 8:14-18 and Numbers 18:15-16), the significance of the "firstborn" status remains to this day, and those who have this position must be "redeemed," which is done when the child is 31 days old by paying a small sum to a kohein (now a rabbi in the post-Temple Pharisaism known as Judaism). Luke 2:27 tells us of Jesus' *Pidyon ha-Ben*, "And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law..." Do a [Google search for *Pidyon ha-Ben*](http://www.google.com/search?q=Pidyon+ha-Ben&btnG=Google+Search) to find out how the "Redemption of the Firstborn" is still practiced today (will open in a new browser window), or if you can't believe a Catholic, ask a Jew what "firstborn" means.

## Queen of Heaven/Assumption

The assumption has happened to Elijah and Enoch:

2 Kings 2:1-12

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind...And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan....And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven....And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more..."

Hebrews 11:5

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

And predicted of Mary in Psalm 132:7-8:

"We will go into his tabernacles: we will worship at his footstool. Arise, O LORD, into thy rest; thou, *and the ark of thy strength*."

If God would assume Elijah into Heaven, wouldn't Jesus do the same for His own mother? Wouldn't God do the same for the New Eve, the Ark of His Covenant, His most perfect creature, the woman who not only touched God, but carried Him in her own body, nursed Him, raised Him up from childhood, prompted His first miracle at Cana, stood at the foot of the Cross, etc.?

The Catholic Church is the restoration of the Davidic Kingdom! Christ is the King, His Mother is the Queen, and we are their subjects. In the Davidic Kingdom, the Kingdom was ruled by the King, and the queen would be the mother of the King also known as the “queen mother” or “gebirah”.

Christ has inherited the Throne, and his church is modeled after his ancestor David’s kingdom (Luke 1:32-33, Matthew 1:1, Acts 1, Acts 2)

And if Our Lady isn't in Heaven and crowned, how did John see her there as he wrote in the Book of Revelation? And, please, note the use of words here: Mary was *assumed* into Heavenshe was taken up under GOD'S power; she did not *ascend* into Heaven under her own power as our Lord did! As always, the beauty of Mary's story is due to the grace of God!

"Queen of Heaven is a pagan title”

Yes, there was a pagan Canaanite goddess referred to as "queen of heaven" -- but there is also a pagan king in Ezra 7:12 who is referred to as "king of kings," just as Our Lord is in Revelation 19:16. Does this mean that when Protestants sing Handel's "Messiah" -- "King of Kings, Lord of Lords!" -- that they are worshipping a pagan king? Let's hope not. Pagans call their gods "God," too; does that prevent Protestants from calling God "God"? When Catholics sing the praises of Mary, the Queen of Heaven, they are not worshipping some pagan "queen of heaven" or worshipping her as God any more than Protestants worship a pagan king by referring to the "King of Kings." They are simply giving honor to the mother of Jesus per the Scriptural prophecy "all generations will call me blessed."

St. John saw a woman, in Heaven. This woman is the woman who gave birth to the "man child, who was to rule all nations with a rod of iron." That child was Jesus. The woman who is the mother of Jesus is ***crowned*** -- with 12 stars, a symbol of the tribes of Israel and the 12 Apostles of Israel. The crown shows clearly that she is a Queen.

Listen: In Old Testament Israel, the Davidic Kingdom was ruled not by a king and his wife -- but by a king and *his mother*, the *queen mother* ("Gevirah" or "Gebirah" in Hebrew). Rabbi Simchah Roth of the Rabbinical Assembly in Israel, "The most prestigious of the women in the harem was the woman who was the *mother* of the prince who was to succeed his father: When he became king in his own right *his mother* would assume the title of 'Gevirah' and would have *great power and influence*. This can not be said of the king's wives."

For ex., look at the role of Bathsheba with regard to Solomon's kingship:

I Kings 2:19-20

Bathsheba [the Queen Mother, Solomon's mother] therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my mother: *for I will not say thee nay*.

And look at Psalm 45, which prophecies Christ, the 9th verse saying that "upon [His] right hand did stand the queen in gold of Ophir." It continues, addressing this "Queen in gold" directly:

Psalm 45:10-17

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people *shall intreat thy favour*. The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be *thy children*, whom thou mayest make princes in all the earth. *I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever*.

Now recall Mary's words in Luke 2:48: "For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."

The Psalms prophecied and the Old Testament Kingdom foreshadowed the New Testament Kingdom, ruled by Christ, Son of the Living God, and earthly successor of King David by virtue of his having been born from the womb of Mary, the Gevirah. In all Kingdoms of Israel, the Queen Mother sat at the King's right hand; our Queen Mother is in Heaven now, just as St. John saw her.

To deny Mary as Queen of Heaven is cognitive dissonance.