

MARY, MOTHER OF JESUS AND WIFE OF JOSEPH.

In Islam and Christianity

Mary was a first-century Galilean Jewish woman of Nazareth, the wife of Joseph, and the mother of Jesus, according to the canonical gospels and the Quran.

Mary (Arabic: مَرْيَم, Maryam), the mother of Isa (Jesus), holds a singularly exalted place in Islam as the only woman named in the **Quran**, which refers to her seventy times and explicitly identifies her as the greatest of all women, stating, with reference to the angelic salutation during the annunciation, "O **Mary**, God ...

In [Islam](#), she is known as, mother of [Isa](#) , She is often referred to by the honorific title *sayyidatuna*, meaning "our lady"; this title is in parallel to *sayyiduna* ("our lord"), used for the prophets. A related term of endearment is *Siddiqah*, meaning "she who confirms the truth" and "she who believes sincerely completely". Another title for Mary is *Qānitah*, which signifies both constant submission to God and absorption in prayer and invocation in Islam. She is also called "Tahira", meaning "one who has been purified" and representing her status as one of two humans in creation (and the only woman) to not be touched by Satan at any point.

The birth of Mary.

When the wife of 'Imran said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing." But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, "And the male is not like the female. And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah]." (Quran 3:33-36)

The Childhood of Mary

So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account." (Quran 3:37)

Mary, the Devout

And (mention) when the angels said, 'O Mary, indeed God has chosen you, purified you, and chosen you above the women of the worlds.' 'O Mary, be devoutly obedient to your Lord and prostrate and bow down along those who bow down (in prayer).' That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed." (Quran 3:42-44)

The Good news of a new-Born Child

When the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary – distinguished in this world and the Hereafter and among those brought near [to Allah]. He will speak to the people in the cradle and in maturity and will be of the righteous." She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to

it, 'Be,' and it is. And He will teach him writing and wisdom and the Torah and the Gospel. And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead – by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers. And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me. Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path.'" (Quran 3:45-51)

How she Received the News of her Pregnancy

And mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east. And she took, in seclusion from them, a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man. She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah." He said, "I am only the messenger of your Lord to give you [news of] a pure boy." She said, "How can I have a boy while no man has touched me and I have not been unchaste?" He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'" (Quran 19:16-21)

"So she conceived him, and she withdrew with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten." (Quran 19:22-23)

How God was Near to her and Comforted her During her Childbirth Pains

So she conceived him, and she withdrew with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten." But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.'" (Quran 19: 22-26)

How God Created a Special Miracle just to Disclaim People's Accusation

So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' "Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" [Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive" (Quran 19:26-33)

The Immaculate Conception

And [mention] the one who guarded her chastity, so We blew into her [garment] through Our angel [Gabriel], and We made her and her son a sign for the worlds." (Quran 21:91)

The Excellence of Mary

And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people." And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient." (Quran 66:11-12)

Quran 3:42 says, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds." One Hadith (the Book of Virtuous Qualities 5837) records that neither Jesus nor Mary was "pricked by Satan" at birth— something that happens to everyone else. Needless to say, in Muslim eyes she is exceptional.

Surah 3: The House of Imran

Narrowing our discussion to the Quran, we begin in Surah 3. The treatment begins in verses 33-49 with an explanation that the line from Adam to Noah to Abraham to Imran (the Quranic name for Mary's father) was chosen by God in a special way. Imran is said to have died before Mary's birth, and her mother, Hannah (Anna) dedicated her to service in the temple, where Zechariah takes care of her.

A number of angels appear to Zechariah and announce the coming of John, and then, in a scene like the Annunciation, they turn to Mary and tell her that God has chosen her above all women and purified her. The angels then speak of Jesus, describing him as, "A Word from [God]," named the Messiah. The segment wraps up with Mary wondering how this could happen and a statement that God can do whatever he wills whenever he wills.

The Quran exalts Mary because God chose her and because of her purity. She was chosen to serve in the temple, a job seen as more suitable for men. Moreover, her purity is a purity of intention and service, but also a preservation from defilement by others.

Some other points for discussion in this Surah:

The "Protoevangelium of James", which was probably put into its final written form in the early second century, describes Mary's father Joachim as a wealthy member of one of the [Twelve Tribes of Israel](#). He and his wife Anne were deeply grieved by their childlessness. It seems likely that some of the traditions recorded in the (apocryphal) Protoevangelium of James have made it into this segment. These Quranic descriptions of Mary and her life remind us of the similar stories that Orthodox people also told about Mary and so there must have been common communication between the communities.

What does it mean for Jesus to be called a Messiah in the Quran?

Surah 19: Maryam

Surah Maryam 19:16-36 overlaps slightly with Surah Al Imran, jumping in at the Annunciation. Here, Mary has withdrawn from her family when the angel Gabriel comes upon her in the form of a perfect man and announces that God will bestow a perfect boy unto her. She conceives a son and retreats to a palm tree when it is time to give birth.

While giving birth, she cries out, "Would that I had died before this and were a thing forgotten, utterly forgotten!" From below her, either Jesus or the angel (it's unclear) explains that God has

given her water and food from the dates of the palm tree and a rivulet from the base of the tree. Then she swears a vow of silence and returns to her family.

When her family sees her and Jesus, they question why she has a baby without a husband. Mary points to the infant Jesus, who is able to respond, “Truly I am a servant of God. He has given me the Book and made me a prophet. He has made me blessed where so ever I may be, and has enjoined upon me prayer and almsgiving so long as I live, and [has made me] dutiful toward my mother. And he has not made me domineering, wretched. **Peace be upon me the day I was born, the day I die, and the day I am raised alive!**”

Hazrat Isa was the second Adam who came to, not just live with us as another human being, open to corruption but a living word of God to show man how to live. He arrives not by man’s strength but the Holy Spirit who caused Mary to conceive and bring God’s word in the flesh so that we could not argue or corrupt that Word. He redeemed the Situation However, actually all hope is not lost. To redeem the situation, Allah (S.W), in his infinite mercy and love for the lost and wandering man, then promised to send a Guidance to be followed back to the Garden. The Qur’an states, “Go down all of you from hence (the garden) but, verily there comes unto you from me a guidance (as a sign) and whom so ever followed my guidance, there shall no fear come upon them neither shall they grieve.” (Qur’an 2: 38) indicating the Messiah’s main role was to bring us all back to Paradise in the Garden.

Allah (SW) brought the Taurat – The Law to Naby Musa (A.S) in order to provide guidance and light unto mankind. The Qur’an reveals, “It was We who revealed the Law (to Moses): Therein was guidance and light.” (Qur’an 5: 47) The Injeel declares that all have sinned, “For all have sinned and fall short of the glory of God.” (Romans 3: 23)

The Qur’an also affirms, “If God [Allah] were to punish men for their sins, He would not have on earth a single living creature.” Yet Allah loved the creation He had made and wanted to save it from itself. (Qur’an 16:61) The Qur’an laments that man’s soul is irreparably damaged with sin, “We put terror (and warning) into them, but it only increases

Purity again comes up as an important theme in this segment. Mary not only comes from the pure Davidic line, but she is also preserved in purity by God as a result of her mother’s prayerful petitions. Mary retreats for solitude so she can worship, emphasizing the necessity of extracting oneself from the world and worldly things in order to spend time in solitude to encounter God.

In the birth scene, God miraculously provides food and water to Mary and she expresses a desire for her own death. Christians agree that God is the author of miracles and that he provides for his people. Moreover, some Muslim commentators use Mary as an example of how we should die to ourselves. This sense of “death to self” is very important within Christian spirituality as well.

For Muslims, despite the Virgin Birth, there is no sense of divine paternity. On the contrary, 3:59 says, “In God’s eyes Jesus is just like Adam: He created him from dust, said to him, ‘Be’, and he was.” We should object to this expression of God’s power at the expense of reason. How can it be that Jesus was created from dust if he was born of a woman? If by God’s direct miraculous action a child was conceived without a father, wouldn’t he in some sense be the Father?

Firstly, only Naby Isa (A.S) was faultless, guiltless and without any sin, spot or blemish. The Qur’an testifies, “We sent unto her Our Spirit and He assumed for her the likeness of a perfect man. Behold! I am a messenger of your Lord, that, I may bestow (as a gift) on you a sinless son” (Qur’an 19: 17-19)

This indicates that His spirit was to enter the world through Mary and be called the Perfect man, Isa.

The Injeel affirms, “We have one who has been tempted in every way just as we are – yet was without sin.” (Hebrews 4: 15) The Hadith also confirms, “Abu Huraira (R.A) reported the prophet (S.A.W) as saying, ‘there is none among the sons of Adam who is born The First and Last Adam. indd 13 02/08/2016 17:16 14 but not touched by Satan at the time of his birth. So he cried loudly except Mary and her son Jesus Christ’.” (Mishkat al- Masaabih Vol.1 p.4) Secondly, the Qur’an points to Naby Isa (A.S) as al-Masih– the Christ/the anointed; as the Kalimatullah-Word of God and as Ruhullah-the Spirit of God, The Qur’an testifies, “Christ Jesus, the son of Mary (seed of the woman as in Genesis 3: 15, or son of man as in Daniel 7: 13), was sent by God and His Word bestowed on Mary (as a gift) and a Spirit proceeding from Him.” (Qur’an 41: 7) Naby Isa (A.S) during his earthly ministry has performed many miracles. Examples of such miracles include the following: He opens the eyes of the born-blind to see the radiant light of salvation through faith by grace. Thus, he heals both physical and spiritual blindness and dumbness. He also cleanses and erases leprosy- which symbolizes human sin, guilt and shame. The Qur’an affirms, “Then will God say O Jesus son of Mary! Recount my favours to you... you heal those born blind and the lepers by my leave...” (Qur’an 55: 113) Naby Isa (A.S) also raises the dead to life. He quickens the dead souls from zulum (i.e. state of spiritual death and darkness) to the state of spiritual light and life everlasting. The Quran affirms, The First and Last Adam. 17:16 15 “Then will God say Oh Jesus son of Mary! Recount my favours to you ... you heal those born blind and the lepers by my leave. And behold! You bring forth the dead by my leave...” (Qur’an 55: 113) Naby Isa (A.S) also creates, (Note that the use of Arabic verb khalaqa is unique with God, the creator not creature. Only God creates out of ex-nihilo i.e. from nothing. The Qur’an challenges mankind and the super natural

Concerning the birth scene, you might ask, what happened to Bethlehem, the shepherds and the Magi? Why are there segments in the Quran that are confusing and deviate so drastically from commonly accepted and established historical facts? The scene where Mary takes a vow of silence and the infant Jesus speaks from the cradle parallels a similar segment in the (apocryphal) Syriac Infancy Gospel, where Jesus likewise speaks about his mission from the cradle in the presence of Mary. If the Quran is God’s unadulterated word, why does it contain information from apocryphal Christian texts like the Syriac Infancy Gospel and the Protoevangelium of James?

Containing much that is false and/or of questionable origin, the Quran’s teachings about Mary are far from a perfect “bridge” between Islam and Christianity. Nonetheless, they give us a broad platform of agreement from which we can attempt to build commonality—and ask probing questions that point Muslims to the truth of the gospel. Paul in Galatians 3 v 5 says that Abraham had the Gospel preached to him. Looking at Abraham’s life we see he was tested by God to be obedient and offer his son to death but Abraham had faith that God would provide a sacrifice instead of copying the pagan tribes living around them and offering human sacrifices as mankind all over the world has done so. This becomes a parable for the life of Isa and He becomes the real sacrifice.

The gospels of Matthew and Luke in the New Testament and the Quran describe Mary as a virgin. In Matthew and Luke she is betrothed to Joseph. According to Christian theology she conceived Jesus through the Holy Spirit while still a virgin. She accompanied Joseph to Bethlehem, where Jesus was born.

Mary has been venerated since early Christianity, and is considered by millions to be the most meritorious saint of the religion. She is said to have miraculously appeared to believers many times over the centuries. The Eastern and Oriental Orthodox, Catholic, Anglican, and Lutheran churches believe that Mary, as mother of Jesus, is the Theotokos (Mother of God,

Greek: Θεοτόκος, romanized: Theotokos, lit. 'God-bearer' Mary also has the highest position in Islam among all women. She is mentioned in the Quran more often than in the New Testament, where two of the longer chapters of the Quran are devoted to her and her family.

Christians commonly refer to her as the Virgin Mary, in accordance with the belief that the [Holy Spirit](#) impregnated her, thereby conceiving her first-born Jesus [miraculously](#), without sexual relations with her betrothed/husband [Joseph](#), "until her son [Jesus] was born" (Mt 1:25). The word "until" has inspired considerable analysis on the subject of Mary and Joseph producing [siblings](#) after the birth of Jesus.

New Testament

The [Angel Gabriel](#) announced to Mary her pregnancy with Jesus and out of this we have her song The Magnificat”

The text of the song is taken directly from the [Gospel of Luke \(1:46–55\)](#) where it is spoken by [Mary](#) upon the occasion of her [Visitation](#) to her cousin [Elizabeth](#). In the narrative, after Mary greets Elizabeth, who is pregnant with [John the Baptist](#), the latter moves within Elizabeth's womb. Elizabeth praises Mary for her [faith](#) (using words partially reflected in the [Hail Mary](#)), and Mary responds with what is now known as the Magnificat.

The Magnificat is one of the eight most ancient Christian [hymns](#) and perhaps the earliest [Marian hymn](#). Within the whole of Christianity, the canticle is most frequently recited within the [Liturgy of the Hours](#).

In a style reminiscent of [Old Testament poetry](#) and [song](#), Mary praises the Lord in alignment with this structure:

1. Mary rejoices that she has the privilege of giving birth to the promised Messiah ([Luke 1:46–48](#)).
2. She glorifies God for His power, holiness, and mercy ([Luke 1:49–50](#)).
3. Mary looks forward to God transforming the world through the Messiah. The proud will be brought low, and the humble will be lifted up; the hungry will be fed, and the rich will go without ([Luke 1:51–53](#)).
4. Mary exalts God because He has been faithful to His promise to Abraham ([Luke 1:54–55](#); see God's promise to Abraham in [Gen 12:1-3](#) also [Galatians 3 v 8](#)).
5. My soul doth magnify the Lord.
6. And my spirit hath rejoiced in God my Saviour.
7. For he hath regarded : the lowliness of his handmaiden: For behold, from henceforth : all generations shall call me blessed.
8. For he that is mighty hath magnified me: and holy is his Name.
9. And his mercy is on them that fear him: throughout all generations.
10. He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.
11. He hath put down the mighty from their seat: and hath exalted the humble and meek.
12. He hath filled the hungry with good things: and the rich he hath sent empty away.
13. He remembering his mercy hath helped his servant Israel :
14. As he promised to our forefathers, Abraham and his seed for ever.
15. Glory be to the Father, and to the Son: and to the Holy Ghost;
16. As it was in the beginning, is now, and ever shall be world without end. Amen.

She humbly seeks to magnify the Lord not herself. Show mercy to the poor, downtrodden- refugee, as we are stewards not owners. God will humble the proud so they learn to serve.

The [Gospel of Luke](#) mentions Mary the most often, identifying her by name twelve times, all of these in the infancy narrative ([1:27,30,34,38,39,41,46,56](#); [2:5,16,19,34](#)).

- The [Gospel of Matthew](#) mentions her by name five times, four of these ([1:16,18,20,2:11](#)) in the infancy narrative and only once ([13:55](#)) outside the infancy narrative.
- The [Gospel of Mark](#) names her once ([6:3](#)) and mentions her as Jesus' mother without naming her in [3:31](#) and [3:32](#).
- The [Gospel of John](#) refers to her twice but never mentions her by name. Described as Jesus' mother, she makes two appearances. She is first seen at the [wedding at Cana](#).
- The second reference, listed only in this gospel, has her standing near the cross of Jesus together with [Mary Magdalene](#), [Mary of Clopas](#) (or Cleophas), and her own sister (possibly the same as Mary of Clopas; the wording is semantically ambiguous), along with the "[disciple whom Jesus loved](#)" [John 2:1-12](#) is the only text in the canonical gospels in which the adult Jesus has a conversation with Mary. He does not address her as "Mother" but as "Woman". In [Koine Greek](#) (the language that John's Gospel was composed in), calling one's mother "Woman" was not disrespectful, and could even be tender. Accordingly, some versions of the Bible translate it as "*Dear woman*". ([John 2:4](#) NLT; NCV; AMP; NIV).
- In the [Acts of the Apostles](#), Mary and the [brothers of Jesus](#) are mentioned in the company of the Eleven (apostles) who are gathered in the [upper room](#) after the [Ascension of Jesus](#).

Genealogy

The New Testament tells little of Mary's early history. The [Gospel of Matthew](#) does give a genealogy for [Jesus](#) by his father's paternal line, only identifying Mary as the wife of Joseph. [John 19:25](#) states that Mary had a sister; semantically it is unclear if this sister is the same as [Mary of Clopas](#), or if she is left unnamed. [Jerome](#) identifies Mary of Clopas as the sister of Mary, mother of Jesus.^[47] According to the early second-century historian [Hegesippus](#), Mary of Clopas was likely Mary's sister-in-law, understanding Clopas (Cleophas) to have been Joseph's brother.^[48]

According to the writer of Luke, Mary was a relative of [Elizabeth](#), wife of the priest [Zechariah](#) of the priestly division of [Abijah](#), who was herself part of the [lineage of Aaron](#) and so of the [tribe of Levi](#). ([Luke 1](#) ^{[[Luke 1:5:1:36](#)]}) Some of those who consider that the relationship with Elizabeth was on the maternal side, consider that Mary, like Joseph, to whom she was betrothed, was of the royal [House of David](#) and so of the [Tribe of Judah](#), and that the [genealogy of Jesus](#) presented in [Luke 3](#) from [Nathan, third son of David and Bathsheba](#), is in fact the genealogy of Mary, while the genealogy from [Solomon](#) given in [Matthew 1](#) is that of Joseph.^{[49][50][51]} (Aaron's wife [Elisheba](#) was of the tribe of Judah, so all their descendants are from both Levi and Judah.) ^{[[Num.1:7](#) & [Ex.6:23](#)]}

Annunciation

Mary resided in "her own house" in [Nazareth](#) in [Galilee](#), possibly with her parents, and during her betrothal—the first stage of a [Jewish marriage](#)—the [angel](#) Gabriel announced to her that she was to be the mother of the promised [Messiah](#) by conceiving him through the Holy Spirit, and, after initially expressing incredulity at the announcement, she responded, "I am the handmaid of the Lord. Let it be done unto me according to your word." Joseph

planned to quietly divorce her, but was told her conception was by the Holy Spirit in a dream by "an angel of the Lord"; the angel told him to not hesitate to take her as his wife, which Joseph did, thereby formally completing the wedding rites.

Since the angel Gabriel had told Mary that Elizabeth—having previously been barren—was then miraculously pregnant, Mary hurried to see Elizabeth, who was living with her husband Zechariah in "[Hebron](#), in the hill *country* of Judah". Mary arrived at the house and greeted Elizabeth who called Mary "the mother of my Lord", and Mary spoke the words of praise that later became known as the [Magnificat](#) from her first word in the [Latin](#) version. After about three months, Mary returned to her own house.

Birth of Jesus

According to the author of the gospel according to Luke, a decree of the [Roman Emperor Augustus](#) required that Joseph return to his hometown of [Bethlehem](#) to register for a Roman census; see [Census of Quirinius](#).^[56] While he was there with Mary, she gave birth to Jesus; but because there was no place for them in the inn, she used a [manger](#) as a cradle.^{[57]:p.14 [2:1ff]} After eight days, he was [circumcised](#) according to Jewish law and named "[Jesus](#)" ([Hebrew](#): ישוע, [romanized](#): [Yeshua](#)), which means "[Yahweh](#) is salvation".^[58]

After Mary continued in the "[blood of her purifying](#)" another 33 days, for a total of 40 days, she brought her [burnt offering](#) and [sin offering](#) to the [Temple](#) in [Jerusalem](#),^[Luke 2:22] so the priest could make atonement for her.^[Leviticus 12:1-8] They also presented Jesus – "As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord" ([Luke 2:23 other verses](#)). After the prophecies of [Simeon](#) and the prophetess [Anna](#) in [Luke 2:25-38](#), the family "returned into Galilee, to their own city Nazareth"

According to the author of the gospel according to Matthew, the [Magi](#) arrived at Bethlehem where Jesus and his family were living. Joseph was warned in a dream that [King Herod](#) wanted to murder the infant, and the [family fled by night to Egypt](#) and stayed there for some time. After Herod's death in 4 BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's son [Archelaus](#) was ruler of Judaea.

Mary is involved in the only event in Jesus' adolescent life that is recorded in the New Testament. At the age of twelve, Jesus, having become separated from his parents on their return journey from the [Passover](#) celebration in Jerusalem, was [found in the Temple](#) among the religious teachers.

In the life of Jesus

Mary was present when, at her suggestion, Jesus worked his first miracle during a [wedding at Cana](#) by turning water into wine.^[Jn 2:1-11] Subsequently, there are events when Mary is present along with [James](#), Joseph, Simon, and [Judas](#), called Jesus' brothers, and unnamed sisters. Following [Jerome](#), the [Church Fathers](#) interpreted the words translated as "brother" and "sister" as referring to close relatives.

The [hagiography](#) of Mary and the [Holy Family](#) can be contrasted with other material in the Gospels. These references include an incident which can be interpreted as Jesus rejecting his family in the New Testament: "And his mother and his brothers arrived, and standing outside, they sent in a message asking for him ... And looking at those who sat in a circle

around him, Jesus said, 'These are my mother and my brothers. Whoever does the will of God is my brother, and sister, and mother'.

However his mother and her friends attended Jesus as he hung on the cross at Calvary, later turning out to be witnesses to the death and resurrection of the Messiah.

After the Ascension of Jesus

In [Acts 1:26, especially v. 14](#), Mary is the only one other than the [eleven apostles](#) to be mentioned by name who abode in the [upper room](#), when they returned from [Mount Olivet](#). Some^{[[who?](#)]} speculate that the "elect lady" mentioned in [2 John 1:1](#) may be Mary. From this time, she disappears from the biblical accounts.

Her death is not recorded in the scriptures, but tradition has it that John became Bishop of Ephesus and a house and baptistery is located close to St. John's church and reputed to be the home where Mary spent her last years.

Having paid the price of Adam (and therefore all humanity's sin) the Messiah of God sent as promised another comforter called the Holy Spirit or Ruh Muqaddas to guide the new community and lead them into all truth.

The Ascension of Jesus is now the guarantee that Jesus offers his life to pay for the sins of mankind and new birth became possible for all mankind after being born naturally and falling into sin because of the rebellion of Adam the first man and his wife Eve.

By submitting to His rule in our lives we gain entry into the Kingdom of God now and ultimately when we die.