

A Convergent Scriptural Thesis for the Immaculate Conception of Mary

Definitions of Key Terms:

The following terms are defined in order to clarify the theological meaning in which they are used throughout this work.

Love:

- Love – the eternal, self-giving nature of God, revealed supremely in Jesus:
 - Jesus leaves Heaven to unite with Mary in perfect human and divine love.
 - Mary, created by God, becomes the chosen Woman of this divine Love.
 - Since God created both Love and Mary, we share in the same reality and can participate in it.
 - True Love calls us to give everything for the beloved; as Scripture hints, what would a man or woman not give for the one they truly love?
 - We are called to revere and enter into this Love, reflecting it in our hearts and actions.

- Scriptural reflections:
 - “A man leaves his father and mother and is united to his wife, and they become one flesh” (Genesis 2:24) — illustrates relational unity mirrored in Jesus and Mary.
 - “All that is mine is yours” (Luke 15:31) — shows Jesus’ love for those given to Him by the Father, including Mary; all that is His is Hers, revealing their perfect union in divine Love.
 - “God so loved the world that He gave His only Son” (John 3:16) — demonstrates divine self-giving Love, which we are called to participate in.

God:

One God in Three Distinct Persons:

- Father
- Son (the Word)
- Holy Spirit

All three Persons:

- share one divine nature
- share one will and one power (will follows nature, not person)
- have no beginning and no end
- fill all things without being contained by them
- are present everywhere (non-localized)

Because God is three distinct Persons in one divine nature, the Son alone could enter creation as Jesus without ceasing to be fully God.

In the Incarnation, the divine Person of the Son also shares a localized human presence in Jesus.

- Only Jesus' humanity is localized
- His divinity remains non-localized

A remarkable consequence follows:

If God were only one Person, the Incarnation would be impossible.

- For the Incarnation requires that:
- one divine Person be sent
- while God Himself remains God

Thus:

- the Father sends
- the Son becomes incarnate as Jesus
- the Holy Spirit brings about the conception

Yet God remains one.

Jesus:

Jesus is the Divine Person of the Son (the Word) who assumed a human nature.

He therefore possesses:

- two natures — divine and human
- two wills — divine and human

Thus Jesus is:

- 100% God
- 100% Man

The two natures remain distinct but are united in one Divine Person.

- The Word of God is the eternal Son
- In the Incarnation, the Son alone took on human nature
- Through this human nature, He became visible, tangible, and localized in history

Incarnation:

The Incarnation is the moment when the eternal Word (the Son of God) took on a true human nature.

- The Son did not cease to be God
- He added a human nature to His divine nature

Thus:

- God truly entered human history
- God became visible and touchable in Jesus

This occurred when the Word was conceived in the womb of Mary by the power of the Holy Spirit.

Hypostatic Union:

The Hypostatic Union is the union of two natures in one Person in Jesus.

- one divine nature
- one human nature
- two wills—one divine will and one human will

Both natures remain complete and distinct, yet are united in one divine Person — the Son.

Therefore:

- Jesus acts as one Person
- but through both His divine and human natures and wills

Mary:

Mary is the virgin chosen by God to become the Mother of Jesus.

Through the power of the Holy Spirit, she conceived the eternal Son of God made man.

Therefore Mary is truly:

- Mother of Jesus
- Mother of the Son of God made man
- Mother of God (Theotokos) — not as origin of His divinity, but because the Person she bore is God.

In salvation history she also holds a unique role:

- As Eve was the woman at the beginning of the first creation,
- Mary is the woman associated with the beginning of the new creation through Jesus.

Typology:

Typology is a way of understanding Sacred Scripture in which earlier persons, events, or realities foreshadow and reveal their fuller meaning in later events of salvation history.

Thus:

- earlier realities are called types
- their later fulfillment is called the antitype

In God's plan:

- the earlier reality is real and historical
- yet it also points forward to a greater fulfillment

This fulfillment reaches its fullness in Jesus and the salvation He brings.

Early Christians already recognized this pattern. For example, St. Irenaeus (2nd century) explained that:

- Eve foreshadowed Mary,
- and what was undone through Eve's disobedience was untied through Mary's obedience.

Immaculate:

Preserved by God from the stain of original sin from the first moment of existence, prepared as His pure dwelling.

Holy:

Set apart for God and belonging to Him. All that is immaculate is holy; but all that is holy is not necessarily immaculate.

Sacrament:

Communicates what it signifies

Instrument:

A created thing that God uses to communicate His power or life.

- **Level 1 — Ordinary Instrument—Separate Instrument**

Example: Baptismal water

- Water remains water
- God gives Grace through it
- Temporary use

- **Level 2 — Sacred / Sanctified Instrument**

Example:

- Temple
- Ark
- Holy objects
- Tree of Life (this is where Eden fits)

- **Level 3 — Perfect Instrument—Conjoined Instrument**

Example:

- Jesu's **humanity**—St. Thomas Aquinas says: “The humanity of Jesus is the instrument united to the **Word (Son: second Person of**

Here the instrument is:

- Personally united
- Permanent
- Unique

This is the Incarnation

Eucharist — Sacramental Instrument

Bread and wine

- Become the Body and Blood of Christ
- Communicate divine life
- Act through Christ's humanity

“Aquinas says Christ's humanity is the “instrument of the Eucharist.””

Chiastic Structure:

- Chiasm = mirrored parallelism highlighting a central truth.
- Ideas are arranged in mirrored order, first moving inward toward a central point, then away from the centre.
- Hebrew writers place the most important truth at the centre (often God, and His work) unlike Western style, which often front-loads key ideas.
- Examples in Scripture:
 - Genesis 1—Creation Week, Days: (1-2-3) 4 (5-6-7); Light on days (1,4)
 - Centrality of God and His Mother
 - Day 4, the creation of the lights in the sky, stands at the **centre** of the chiastic structure, highlighting:
 - Sun = Jesus, the Light and Life
 - Moon = Mary, helper and reflector of light, the Woman united with Him in love
 - Light, life, and glory flowing from God and Mary
 - Their centrality anchoring all creation in the cosmos
 - A love like gravity holding all creation to Himself
 - Genesis 6–9 – Noah's Ark: Events mirror around the Ark and God's covenant, emphasizing His saving work.

- Luke 15 — Lost and Found Parables
 - A Lost sheep
 - B Lost coin
 - C Lost son (central emphasis)
 - B' Celebration over found coin
 - A' Celebration over found son

Key Principle:

These terms frame the inquiry into Mary's unique preparation for the coming of the Son of God.

Foundational Assumption—Scripture as Intelligent Revelation:

- God, has imbedded within Sacred Scripture a coherent internal logic.
- While many truths are veiled, they are not arbitrary.
- Scripture is structured so that, with effort and fidelity, distinct data points converge toward unified conclusions.
- This thesis assumes that Scripture contains sufficient logic to discern even profound mysteries—among them:
 - the **Immaculate** Conception of Mary.
- Moreover, the biblical narrative itself—the Garden, the trees, the fruit, and the sanctuary—can be read as the fruit of God's mind: a living, ordered expression of divine intention, carefully staged so that the ultimate plan—the Incarnation—may unfold.
- The Garden is not merely a backdrop; it is more like a Nativity Scene, a purposeful environment that prefigures and prepares Mary as the locus through which Her Son, Jesus—the Living Fruit of divine Life will enter humanity:
 - Section 1 (page 32) “The Centre of the Garden — as the Nativity Scene and Much More”.

- Section 2 (page 34) “Eating: Jesus the Cosmic Priesthood”; “How His Divinized Humanity Unites Creation with God through Eating and Love”.
- Section 3 (page 39) “Three Movements of Ascent Through Eating”.

Thesis Statement:

Mary must be conceived immaculate

because independent and internally coherent biblical principles converge to exclude the possibility that the Mother of the Incarnate Word was ever under the dominion of original sin.

Across Scripture:

- What God foreshadowed on Day 4, before Adam’s fall on Day 6, reveals Mary’s immaculate preparation.
- What bears the Fruit of eternal Life corresponds to the Tree of Life.
- What is planted by divine intention stands apart from fallen generation.
- What is guarded by cherubim signifies divine presence.
- What stands in absolute enmity with the serpent cannot belong to his domain.
- What is named kecharitōmenē exists in enduring grace.
- What is overshadowed by the Spirit is consecrated for divine indwelling.
- What inaugurates the new creation must mirror the purity of the first.

These principles converge toward a single conclusion:

That the Mother of the Incarnate Word must have been preserved from original sin from the first moment of her existence — conceived immaculate.

1. Cosmic Testimony of Mary's Immaculate Conception

Day 4: The Centre of Creation

- On Day Four, God created the Sun, Moon, and stars, governing day, night, and the calendar.
- In the seven-day chiasm (1–2–3) 4 (5–6–7), Day 4 stands at the centre, linking the forming of creation (Days 1–3) with the filling and completion of creation (Days 5–7).
- Placing the Sun, Moon, and stars at the centre signals that God established cosmic order, divine timing, and signs of His plan at the very heart of creation.

Sun and Moon: Christ and Mary

- The Sun, source of light and life, symbolizes Jesus Christ, the divine Bridegroom.
- The Moon, which reflects the Sun's light, symbolizes Mary, perfectly reflecting the life and light of her Son.
- The Moon's Earthly formation, in contrast to the Sun's heavenly nature, mirrors salvation history: Mary comes from the Earth but bears the fruit, Jesus, who is both fully human and fully divine.

- Just as the Tree of Life was planted on the Earth, Mary’s fruit is both Earthly and Divine.
- The Moon must be pure and clear to reflect the Sun faithfully, symbolizing Mary’s Immaculate Conception.

Humanity Created on Day 6

- Adam and Eve were created on Day Six, two days after the Sun and Moon, showing that the cosmic signs of the Bridegroom and Bride existed before humanity.
- This prefiguration underscores God’s original intention to honour Christ and Mary, making Mary ready to participate perfectly in the divine plan.

Solar Eclipses: Cosmic Union and Immense Love Story—Husband and Wife

- The Sun and Moon appear nearly the same size in the sky, each subtending $\frac{1}{2}$ degree, allowing the Moon to occasionally cover the Sun in a total solar eclipse.
- This alignment acts as a cosmic “embrace,” symbolizing Christ and Mary perfectly united in God’s plan.
- A total eclipse can be seen from any place on Earth roughly once every 400 years, meaning all humanity, no matter where, is invited to witness this embrace, even if only once in many generations.
- The rarity and universality emphasize that this Love Story is both unique and inclusive, a divine invitation to all people.

- Just as the planets revolve around the Sun, all creation revolves around God, and Mary reflects the light and life of Christ, inviting humanity to participate in divine life.

Biblical Echoes of Cosmic Symbolism

- Psalm 19:1: “The heavens declare the glory of God; the sky proclaims the work of His hands.”
- Psalm 19:5: the Sun is likened to a bridegroom leaving his chamber, reinforcing the Love Story motif.
- Isaiah 30:26: radiant Sun and Moon imagery connects creation to salvation history.
- Malachi 4:2: the Messiah is called “the Sun of righteousness,” rising with healing.

Joseph’s Dream (Genesis 37:9)

- Joseph saw the Sun, the Moon, and eleven stars bowing to him.
- The Sun and Moon represent parental figures, showing that Scripture itself uses heavenly bodies to symbolize human relationships within God’s plan.

Revelation 12: Woman Clothed with the Sun

- “A great sign appeared in heaven: a woman clothed with the Sun, with the Moon under her feet, and on her head a crown of twelve stars.”

- This reinforces the Sun–Moon symbolism, connecting Mary (Moon) reflecting Christ (Sun) and God’s people (12 stars) as participants in the divine Love Story.

Number 12 and Cosmic Order

- The 12 stars of the woman’s crown represent completeness, God’s people, and divine order.
- Day 4, with Sun, Moon, and stars, establishes a cosmic pattern of governance and timing, reflected throughout salvation history.

The Number 400: Divine Proportions, Timing, and Invitation

- The Sun is about 400 times larger than the Moon and 400 times farther away, allowing eclipses.
- Scripture also highlights 400 years in Egypt, a period of waiting before God’s deliverance.
- The number 400 therefore connects cosmic proportion, historical timing, and divine orchestration of events.
- The once-every-400-years eclipse, visible from anywhere on Earth, underscores that God’s Love Story is universal, an invitation for all humanity to witness the embrace of Christ and Mary, even across generations.

Conclusion: Original Intention and Cosmic Honour

- From the very beginning, God honoured His Son and His Mother, setting cosmic evidence before humanity existed.

- The Moon's perfect reflection of the Sun requires purity, symbolizing that Mary was preserved from all sin, prepared to receive Christ perfectly.
- The heavens quietly proclaim the Love Story between God and humanity, with Mary as the Earthly vessel reflecting divine life, inviting all people to participate in God's love.

2. Integrated Tree–Fruit–Life–Immaculacy Logic

Jesus as Fruit; Mary as Tree

- The Holy Spirit declares to Mary: “Blessed is the **fruit** of your womb” (Luke 1:42).
- If Jesus is the fruit of Mary's womb (Luke 1:42), then Mary is the **tree** from which that fruit comes.

Tree of Life; Fruit That Grants Eternal Life

- Jesus reveals the effect of His Fruit (Himself as Fruit).
 - “If you eat My flesh, you have eternal life” (John 6:51, 54).
- In Genesis, the fruit of the Tree of Life also grants eternal life:
 - “The LORD God said, ‘...the man may eat also of the tree of life, and live forever’” (Genesis 3:22; cf. 2:9; 3:2).

- Scripture presents no other edible source that grants eternal life.

Therefore, Jesus corresponds to the Fruit of the Tree of Life, and Mary to the Tree of Life.

Ordinary Trees and Planted Trees (Two Orders of Life; “Brought Forth” vs “Planted”; Independence from the Fall

Scriptural Contrast

- Ordinary Trees—Creation **outside** Eden:
 - “Let the earth bring forth... whose **seed is in itself** (Genesis 1:11)
 - “on the face of all the earth” (Genesis 1:29)
- Planted— GardenTrees **in** Eden:
 - “The LORD God planted a garden Eastward in Eden” (Genesis 2:8).
- Tree of Life—“And the tree of life was also in the ‘centre’ of the Garden (Genesis 2:8).

Logic

- What is **brought forth** arises from the earth and contains within itself the principle of propagation.
- What is **planted** reflects prior intention and deliberate placement by God (planted suggests already born vs. brought forth).

Conclusion

The Tree of Life is not generated from post-fallen earth, but planted in God's Garden, indicating:

- origin in God's 'intention' (Proverbs 8:22-31)
- independence from post-fall conditions
- existence not conditioned by original sin

Since Mary corresponds typologically to the Tree of Life, she belongs to God's original creative intention for humanity and therefore cannot be conceived under the conditions introduced by Adam's sin. Therefore, Mary must be Immaculate

3. The Eucharist Confirms Her Holiness

The Eucharist is Jesus,

- the Fruit born of Mary (see §1),
consubstantial with her in His humanity.
- If the Eucharist is the Fruit of the Tree of Life (Genesis 3:27), then Mary is the Tree of Life (Genesis 2:9).
- The Eucharist therefore confirms the pattern:
- the Fruit of Life comes from a source prepared by God in holiness from the beginning.
- Mary is not made holy in order to bear the Fruit of Life; she bears the Fruit of Life because she was holy from the beginning.

Conclusion

Therefore, Mary must be Immaculate.

4. Cherubim Guarding the Tree: Divine Presence, Not Mere Symbol

Scriptural Pattern

Cherubim appear only where God is present:

- Eden (Tree of Life Genesis 3:24)
- Ark and Mercy Seat (Exodus 25:18-22)
- Temple (1 Kings 6:23-28)
- Divine throne visions (Ezekiel 10:1-22)
- Heavenly worship (Revelation 4:6-9)

Cherubim guard the way to the Tree of Life.

Logic

In Scripture, cherubim consistently guard places of divine presence.

Conclusion

- Cherubim guard the place of God's presence; therefore the Tree of Life is free from corruption.
- Since Jesus, who is God, dwells in Mary, she fulfills the role of the Tree of Life.

Therefore, Mary must be Immaculate from the beginning.

5. “The Way” to the Tree and “The Way” of Christ

Scriptural Convergence

- Genesis 3:24: cherubim guard the way to the Tree of Life
- John 14:6: Jesus says “I am the Way, the Truth, and the Life”
- Acts 9:2: early Christians are followers of “the Way”

Logic

The Way is not a method or moral system but a Person—Jesus.

Conclusion

- Since Jesus corresponds to the fruit of the Tree of Life, and Mary to the Tree—cherubim guarding the ‘Way’.

Then, Mary must be Immaculate from the beginning.

6. The Tree of Life as an Everlasting Symbol: Why Mary Must Be Immaculate

- A true symbol, especially one instituted by God, remains internally coherent across all time.

- The Tree of Life in Eden embodies divine life itself — incorruptible, eternal, and deathless.
- What mediates this life must reflect its nature; a corrupt or mortal vessel cannot consistently symbolize incorruptible Life.
- Mary, as the unique created mediator through whom the Fruit of Life enters the world, must uphold the integrity of this symbol.
- If she were tainted by corruption, the symbol of the Tree of Life would break: death would appear to mediate Life, an impossibility.

Conclusion

Mary's Immaculacy is not merely a theological opinion or human preference, but the logical necessity of a symbol that must endure intact across salvation history.

Therefore Mary—as that symbol, must be Immaculate.

7. Revelation and Luke United: Root and Offspring in Divine and Human Order

Circular Logic Highlight

Jesus, in His own authority, states: “I am the Root and the Offspring of David.” (Revelation 22:16). He subtly shows that, most excellently, He is both the Root of His Mother Mary and, at the same time, her Offspring, the Godman.

- In Book of Revelation 22:16, Jesus declares: “I am the Root and the Offspring of David.”
- The title “Root” emphasizes His eternal divinity, the source of life.
- The title “Offspring” emphasizes His historical humanity, born in the line of David.

- Luke's genealogy (Luke 3:23-38) complements this by presenting Jesus as both human root and human offspring for all referents in the genealogy, including Mary.
- In this human order:
 - Jesus is the human root of Mary.
 - Jesus is also the human offspring of Mary.
 - His fully human, sinless life flows historically through her.
- Because the same Person is both fully divine and fully human, the holiness required for His humanity must be present in Mary from her conception.
- Luke's genealogy reveals that the human line, in which Mary participates, is sanctified through its connection to Jesus, naturally establishing her Immaculacy.
- Mary is preserved from all sin, serving as the pure human vessel through which the human root and human offspring of the eternal Son are realized.

Therefore, Mary must be Immaculate.

8. Mary and the New Creation: The Reset Argument

- **Reset of Humanity:** Christ, the last Adam, inaugurates a true reset of humanity, beginning a new creation just as the first Adam began the original creation.
- **Luke's Genealogy:** Luke 3:38 traces Jesus back to Adam, showing He enters the full human story, yet begins it anew as the last Adam.
- **Original Pattern:** The first Adam arose from untouched soil; for the reset to mirror the original creation, the new Adam must arise from humanity restored at its root.

- **Mary as New Eve:** Mary provides this reset. Her human nature is preserved from the fallen condition from the first instant of her own conception, so that the new humanity begins from pure, unfallen humanity.
- **Typological Symmetry:** Just as the first Eve was intimately joined to Adam at the start of human history, the New Eve is intimately joined to the Last Adam at the start of redeemed history.
- **Why Later Cleansing Fails:** If Mary were cleansed after birth, the new humanity would arise from humanity that had already belonged to the fallen order, breaking the structural and typological symmetry of creation and redemption.

Conclusion: For the reset of humanity to begin properly in Christ, His human origin must come from unfallen humanity — and therefore, Mary must be Immaculate from the first instant of her conception.

9. Mary and the Absolute (Total) Enmity of Genesis 3:15

Genesis records two distinct divine judgments, delivered deliberately and in sequence.

- Genesis 3:15 — God’s address to the serpent

“I will put enmity between you and the woman,
and between your seed and her seed;
he shall bruise your head,
and you shall bruise his heel.”

- Genesis 3:16 — God’s address to the woman (Eve)

“I will greatly multiply your pain in childbearing;
in pain you shall bring forth children...”

The text itself makes a clear distinction:

- In 3:15, God speaks to the serpent, not to Eve.
- In 3:16, God addresses Eve directly and imposes the consequences of sin.
- The two pronouncements are intentionally separated.
- No indication Eve is aware of the serpent’s judgements.
- Therefore, the serpent's physical presence should not be assumed.
- If the “woman” of Genesis 3:15 referred simply to Eve after the Fall, the declaration of enmity and the imposition of suffering would naturally appear together, because enmity ‘between’ goes both ways.
- Since scripture does not present them this way.

Therefore because of the two different judgements, we then have two different women with the the same name woman.

Why the Serpent Can Differentiate the two Women

- The declaration in 3:15 presumes recognition: “the woman” is meaningful to the serpent and identifies a real adversary, not a vague figure.

- According to traditional theology, angels were created before humanity and given infused knowledge of God’s order and plan—they know, because God knows!
- The serpent, therefore, existed before Eve.
- And the serpent is addressed as an intelligent moral agent.
- This indicates that the adversary woman announced in Genesis 3:15 was already known to him—he knows because God knows!
- And corresponds to the one later revealed as the definitive sign of his defeat:
 - “A woman clothed with the sun, with the moon under her feet... and with child” (Revelation 12:1).
- She stands outside the serpent’s dominion and is shown as the Mother of God (Revelation 12:1).

Total, Not Partial, Enmity

Her separation from the penal consequences of the Fall corresponds to the unique declaration that defines her role:

- “I will put enmity between you and the woman.”

This enmity is total:

- no shared dominion
- no prior captivity

- no later liberation

A woman who had ever been subject to the serpent's influence would share, even temporarily, in his domain.

Such a state is incompatible with absolute enmity.

Therefore, the Woman of Genesis 3:15 must be preserved from the first moment of her existence in order to fulfill this role.

Marian Fulfillment

Mary alone fulfills this description:

- never under the serpent's dominion
- mother of the victorious Seed
- addressed by Christ as "Woman," uniting Genesis with its fulfillment in Revelation 12:1.

Thus, Genesis 3:15 does not merely allow the Immaculate Conception — it requires it.

10. Naming: "Woman" — The Name of Creation Untouched by Sin

In the Hebrew text of Genesis, the names Adam and Woman are spoken under divine inspiration, within the order and meaning established by God.

They reflect both God's foreknowledge of the historical persons and their prototypes in His eternal design: the New Adam, Jesus Christ, and the Woman, Mary.

- Romans 5:14 — Adam as a type of the One to come
- Colossians 1:16–18 — Christ first in God’s plan

- Hebrew is an original-pattern language with morphosemantic design, where each word’s root, structure, and sound expresses layered meaning, much of which is lost when translated.
- And Adam called her “**Woman**” (Genesis 2:23). In Hebrew thought, names are not arbitrary labels but stand for **essence** and **vocation**, especially when used consistently by God and Christ.
- As a divine designation, “Woman” denotes the humanity in its original integrity (before the fall), reflecting their prototype, untouched by sin and ordered toward life—**sinless; virgin; fitting for Adam; and “bone of his bones and flesh of his flesh” (Genesis 2:23).**
- After the Fall, Adam names the woman “**Eve,**” marking humanity’s entrance into a historical condition shaped by **sin** and **death**.
- Yet God’s promise to the serpent, in Genesis 3:15, after the Fall, deliberately retains the term “**the Woman,**” indicating a preserved original-identity not subsumed by the Fall (see §9).
- And Jesus, the **Last Adam**, consciously addresses His mother as “**Woman,**” restoring the divine mode of address and identifying her with the promised **prototype** Woman of Genesis 3:15—His Mother Mary: **sinless; virgin; fitting; and ‘bone of Jesus’ bones and flesh of Jesus’ flesh’.**

Conclusion

- By calling Mary “Woman,” Jesus does not merely employ a form of address but invokes a divinely preserved name.
- He identifies His mother with humanity as God originally intended it — **whole, intact, and untouched by sin.**
- Because the term Woman precedes the Fall and is retained by God in His promise,
- original sin is excluded not by later privilege, but by the very identity the name signifies.

Therefore Mary must be Immaculate.

11. Luke 1:28 — **Kecharitōmenē: A Unique And Permanent Title**

The Angelic Address:

In Luke 1:28, Gabriel does not greet Mary by her personal name. Instead, he addresses her with a title:

- “Hail, **kecharitōmenē.**”
- A Word Used of No One Else. This Greek term is unique in all of Scripture.

- It is never used of Abraham, Moses, David, the prophets, the apostles, or any other saint.
- Mary alone is addressed this way.

This uniqueness signals that Gabriel is not merely greeting Mary but revealing an identity.

What the Word Means (In Plain Language)

Kecharitōmenē is a perfect passive participle, meaning:

- Perfect tense → something happened in the past and remains true now
- Passive voice → Mary did not give grace to herself; God acted upon her
- Participial title → it describes who she is, not merely what she experiences

Thus Gabriel is not saying:

“Mary, you are receiving grace right now.”

He is saying, effectively:

“You who **have already been fully graced**—and **remain so.**”

Conclusion

Grace and original sin are contraries.

- One cannot be enduringly filled with grace while still under original sin.

- Since this title precedes the Incarnation and describes a permanent condition, it points to a sanctity already present.
- Luke 1:28 therefore supports Mary’s preservation from original sin from the first moment of her existence.

Therefore Mary must be Immaculate.

12. Luke 1:35 — Creative, Not Corrective Grace

“The Holy Spirit will come upon you, and the power of the Most High will overshadow you.”

Creative, not remedial:

- Scripture clearly distinguishes between acts of creation and acts of purification.
- When God cleanses or forgives, the text explicitly frames it as corrective.

Overshadowing as creative action:

- Echoes Genesis 1 — the Spirit hovers over the waters to bring forth life.
- Echoes sanctuary consecration — God prepares a holy space for His presence.

Implication for Mary:

God does not dwell in fallen matter to make it suitable; He prepares a consecrated dwelling from the outset.

- No Scripture indicates any prior corrective purification
- Mary was therefore already holy and prepared as the fitting vessel for the incarnate Word.

Thus, Mary was immaculate from her first moment

Final Synthesis:

The argument does not rest on sentiment or devotional preference, but on convergent biblical logic.

Across Scripture we observe:

- Cosmic foreshadowing: Mary, symbolically “created” with the Sun and Moon on Day 4, was prepared sinless before Adam’s fall on Day 6.
- The Tree and its Fruit correspond to eternal Life.
- The Tree of Life is guarded where God dwells.
- The “Way” to Life is restored in Christ.
- The Woman of Genesis 3:15 stands in total enmity with the serpent.

- The name “Woman” signifies a preserved identity not absorbed into the Fall.
- The new creation mirrors the structure of the first.
- Mary alone is addressed as kecharitōmenē — one already and enduringly graced.
- The overshadowing of Luke 1:35 is creative and consecrating, not corrective.

Each principle independently suggests exceptional holiness. Together, they mutually reinforce one another.

A woman who had ever belonged to the serpent’s dominion, even temporarily, could not:

- stand in absolute enmity,
- embody the Tree of Life,
- serve as the Ark of divine indwelling,
- inaugurate the reset of creation,
- or bear the eternal Fruit who gives incorruptible Life.

Therefore, the Immaculate Conception is not an ornamental addition to Scripture. It is the most coherent conclusion drawn from Scripture’s converging internal logic.

Mary must be conceived immaculate.

Section 1

The Centre of the Garden — as the Nativity Scene and Much More

God’s Desire to Dwell with His People

From the beginning, God shows that He does not only want to visit His creation — He wants to dwell with His people. When He told Moses to build the sanctuary according to the pattern He showed him (cf. Exod 25:9), the reason was clear: so that He might live among them. The pattern was given for the sake of His dwelling.

The Centre of the Garden

The “Centre” of the Garden — distinct from the wider Garden — already hints at this. God is described as walking there. Yet He is not limited to walking beside things; He fills all creation.

This centre functions as a sanctuary, a sacred space that becomes the stage where God dwells with man.

Adam’s Priestly Role

Adam’s role was priestly: God appointed him to serve and guard (Hebrew abad and shamar), foreshadowing the enduring priesthood — the permanent ministry through which God continues to mediate His presence and administer His sacraments.

The Two Trees

Here stand two special trees: the Tree of Life, which points to Mary, whose fruit is her Son, Jesus, the source of Life itself; and the Tree of Knowledge of Good and Evil, which points to Jesus, whose fruit is the Holy Spirit, the Spirit who imparts wisdom and understanding.

The Sacramental Meaning of the Trees

Since their fruit could be taken and eaten, these trees were more than decoration. They were sacramental instruments through which God offered life and wisdom — not from afar, as if by decree alone, but in real contact with what He had made, like sunlight passing through and filling a clear glass bottle. The trees remained created, yet God worked through them.

Fulfillment in Christ

Later in history, this pattern becomes clearer and greater. What began in signs becomes personal. The dwelling becomes a woman overshadowed by the Spirit. The Life at the centre becomes a Person — Jesus Christ — conceived in Mary and born at Bethlehem.

The Garden does not merely resemble later events; it prepares for the true and lasting way God would dwell among His people.

Section 2

Eating: Jesus the Cosmic Priesthood

How His Divinized Humanity Unites Creation with God through Eating and Love

God is love “all that is mine is yours” (Like 15:31).

From the beginning, God’s purpose for His creatures unfolds in two stages of a single design of love.

Stage One: Created Life — humanity is sustained through natural food. Eating is necessary for growth, survival, and the continuation of life. Through this process, creation itself is elevated, sharing in our nature, body, life, soul, and purpose.

Stage Two: Divine Life — humanity is called to share in God’s own divine life through eating the Body of Jesus in the Eucharist. This elevation was already prefigured in the Garden, where life was given not only through ordinary food but also through sacramental realities — the Tree of Life and the Tree of Knowledge — pointing beyond mere created existence toward participation in Christ.

The Two Sacramental Trees: Signs of Life and Knowledge:

The Tree of Life — Mary as the Living Tree

The Tree of Life was not merely botanical; it was sacramental, a sign that life itself was meant to lead beyond itself. In the fullness of time, God prepared Mary as the true Tree, chosen to bear the living Fruit, Jesus Christ — whom the Holy Spirit Himself calls “the fruit of her womb.” In this way, Mary becomes the Tree of Life, carrying the divine gift of eternal life in her person.

The Tree of Knowledge — Jesus and the Spirit

The Tree of Knowledge, likewise, was sacramental, signifying the gift of human reason and moral understanding, ultimately fulfilled in the adult Jesus and the gift of the Holy Spirit. What was offered in figure in Eden finds its fulfillment in reality: the Fruit is received in the Eucharist, giving humanity access to divine life. Because few fully recognize the connection, it bears emphasizing: Mary is the Tree of Life.

The Goal of Creation: Participation in Divine Life

As Irenaeus of Lyons declared: “God became man that man may become god” (by grace, not by nature). This is the mystery toward which creation was always ordered — that humanity might become, as Scripture says, “partakers of the divine nature” (2 Peter 1:4) through the Eucharistic Body of Christ.

Stage One: Created Life Under God’s Care

In the beginning, God established the Garden of Eden and placed humanity within it (Gen 2:8–9). Outside the Garden, creation was ordered to sustain life through self-propagating cycles: trees and plants bearing “seed in itself upon the earth” (Gen 1:11–12). Life outside Eden followed natural rhythms, reproducing according to its kind.

Within the Garden, however, the order was different. The Lord Himself planted trees “pleasant to the sight and good for food,” establishing a distinct provision: life there was sustained under God’s immediate care, not through human toil. Adam was not commanded to cultivate the earth but to serve and guard the Garden (Hebrew *abad* and *shamar*), a priestly role rather than that of a farmer. The trees provided their fruit as a direct gift of God’s provision, not as the result of human effort.

In this sense, the Garden trees functioned in a supernatural way, continually supplying nourishment according to God’s design — their “seed,” theologically speaking, lay in His mind rather than in the earth left to itself.

Embodied Life: Eating, Growth, and the Ascent of Creation

Human beings are created as embodied persons, needing to eat to grow and live. Through eating, creation itself is elevated, sharing in our nature, body, life, soul, and purpose.

The fish we eat could almost say:

“Thank you for eating me, for now I have a purpose in my life. Through my body I was able to give you life and growth, and have now become part of you.”

The same, and even more, can be said of the fish Jesus ate in the Gospel of Luke (and elsewhere). Through Jesus’ body, all of creation is elevated: what

enters Him is drawn into His life. Because His human nature is united to the divine Person of the Son, creation that enters His humanity is raised to share, in Him, in His life, soul, and even in the divine life of God.

This parallel also applies to us when we eat Jesus in the Eucharist. By receiving His body, we share in His body and in His life, and are drawn into His divinity and the promise of eternal life:

“If you eat my body, you will live forever.”

“Jesus shared in our humanity so that we may share in His divinity.”

“He became like us so that we may become like Him.”

From the beginning, God’s original plan was to gather and elevate all of creation into Himself through His Son — like the ladder seen by Jacob (Gen 28). Eating Jesus’ body in the Eucharist becomes the means through which our person can directly and physically share in the divine life of God.

These supernatural trees of the Garden were therefore the effective instruments for both growth and sustaining natural life. At the very centre of the Garden — the sanctuary, the sacred space of God’s presence — stood two trees: first as patterns, then as realities — the Tree of Life (Mary) with its Fruit (Jesus), and the Tree of Knowledge (adult Jesus) with its Fruit (the Holy Spirit). The fruit was not to be seized, but to be received as a gift in the fullness of time.

The fruit of the Tree of Life signified the divine gift by which human life could be confirmed and preserved from death (Gen 3:22). Eden was therefore not merely a place of natural life, but a sacred space ordered toward a destiny governed from its centre.

The serpent, a fallen angel, recognized humanity’s distinctive destiny — to become like God, as he himself desired but could not — and sought to disrupt this path (Gen 3:1–6). Angels, being pure spirits, do not eat and do not receive life through material participation. Humanity alone was created for this embodied communion with God’s provision.

Stage Two: Elevation to Divine Life Through Christ

Yet God's plan of love did not end with the preservation of created life. What was first signified in Eden — the sacramental Tree of Life and the Tree of Knowledge — finds its fulfillment in a greater gift.

In the fullness of time, the hidden pattern becomes visible. Life comes through a sacred centre, a living Fruit, received through eating.

Christ, in His humanity, becomes the true Fruit of Life (Luke 1:42). Whatever He receives becomes part of His human body. Because His human nature is personally united to the divine Person of the Son, His body becomes the instrument through which created reality is drawn into communion with divine life — not by nature, but by union with Him.

In the Eucharist, this mystery reaches its fulfillment (John 6:51–56). Christ gives His body as food. Humanity now receives not merely the continuation of earthly life, but participation in the very life of God. What the Tree of Life once signified is now accomplished: divine life is given through embodied communion — a participation unique to humanity and not granted to angels.

Christ's body thus becomes our vehicle, the living centre from which divine life flows — drawing creation upward toward God while preserving the true nature of what He created.

Section 3

Three Movements of Ascent Through Eating

Growth and life require eating. If we do not eat, we neither grow nor even live. Through eating, what is lower is integrated into what is higher and begins to share in it.

1. In the Natural Order

When we eat ordinary food, inert matter moves upward by being integrated into the human person.

Through eating and assimilation, it comes to share in our:

- human nature
- human body (growth)
- human life
- human soul

Thus, what was once inert matter becomes part of a living human person.

2. In the Incarnation

Inert matter does not immediately enter the mystery of the Incarnation. It first rises through Mary's living human flesh.

In Mary, inert matter is already elevated into living human flesh, sharing in:

- human nature
- human body (growth)
- human life
- human soul

In the Incarnation, the Son assumes this humanity from Mary. The humanity He receives—already living human flesh—is integrated into the Person of the Son.

Thus, in Jesus Christ, this humanity comes to share in:

- His human nature
- His human body (which grew in Mary)
- His human life
- His human soul
- and the divinity of the Son

3. In the Eucharist

When we eat Jesus' body, we ourselves move upward.

By integrating with His body, we come to share in:

- His divinized human nature
- His human body
- His human life
- His human soul

And because His humanity is united to the divine Person of the Son, communion with His body raises us toward participation in His divinity:

“God became man that man may become god”—by grace not by nature
(St. Irenaeus, 130 AD; St. Athanasius 296 AD).

**“With God-Jesus and Mary we have Heavenly Freedom;
With Satan and his Devils we have Hellish Slavery.”**