



The Immaculate Conception as Victory  
*Over* the Seed of the Serpent

By Noel Joshua Hadley





THE SEED of the serpent was definitely on Yoceph's mind from the moment he entered the room. A young and *very pregnant* Mariyam was standing there claiming Yahuah had been a part of the process, but that's not how Yoceph immediately took the news. To the elderly Yoceph, there could be no other explanation other than that Mariyam had been *beguiled*. Don't believe me? That's why I'm here. To research this stuff and then present my findings.

And *no*, I have not converted to Roman Catholicism. What I aim to show you today reveals a Mariyam who refused to be beguiled by the serpent as Havah once was. I guess that's what I mean by the Immaculate Conception. Once Mariyam was of the age of accountability, no sin was involved. It's also why the complete opposite of Yoceph's suspicions were true. Mariyam was *chosen* by Yahuah, the Most-High Elohim, and the Ruach HaQodesh. Her resulting conception was the final victory over the war between Satan's seed and the seed of Adam. Mariyam knew it. And in short time, Yoceph would share those same conclusions. Before this is over, I aim to make it yours as well.

It even says so right *here*.

<sup>6</sup> Now when they came up to the top of the mount, and the Master was withdrawn from them a little space, Kepha saith unto Mariyam: “Thou art she that has brought to naught the **transgression of Havah**, changing it from shame unto joy; it is lawful, therefore for thee to ask.”

The Gospel of Bartholomew 4:6

What was Havah’s transgression again, ingesting a forbidden fig? If the transgression of Havah has been undone through the immaculate conception of Mariyam, and all Havah did is take a bite out of an apple or something, then I’m failing to see the connection between the two of them. You barely have to read between the lines to discern the fact that the annunciation of Yahusha is being contrasted with the birth of Qayin. Havah’s transgression included the loss of her virginity. But as I shall seek to demonstrate—where virginity is concerned—Mariyam remained one.

Really, there is *so much* to be expressed in Bartholomew 4:6; we shall spend the rest of this paper unpacking it. But where to even begin? Just three verses down, same book, and we read:

<sup>9</sup> But Bartholomew was troubled and fell at Yahusha’s feet and began to speak thus: “O lamp that cannot be quenched, Adonai Yahusha HaMashiach, maker of the eternal light that hast given unto them that love thee the grace that beautifieth all, and hast given us the eternal light by thy coming into the world, that hast accomplished the work of the Father, **hast turned the shame-facedness of Adam into mirth, hast done away the sorrow of Havah with a cheerful countenance by thy birth from a virgin.**”

The Gospel of Bartholomew 4:9

Our discussion hasn’t taken off quite yet and already we are given *even more* to work with from the same source material. In case you thought I was reading too much into the gospel of Bartholomew, *here* the sorrow of Havah is undoubtedly related to and contrasted with Mariyam’s virginity. I ask you, how could eating from the tree of knowledge of good and evil result in the loss of Havah’s sexual purity? It can’t. That’s not how biology

works. The contrast between the two (Havah's transgression and Mariyam's conception) furthermore resulted in the shame-facedness of Adam finally becoming that of laughter. And that is because actions have *direct* consequences. Well, that same shamed-face was handed to Yoceph when he walked into the room and saw Mariyam pregnant.

**10** While these things were doing, Yoceph was occupied with his work, house-building, in the districts by the sea-shore; for he was a carpenter. And after nine months he came back to his house, and found Mariyam pregnant. Wherefore, being in the utmost distress, he trembled and cried out, saying: "O Yahuah Elohim, receive my ruach; for it is better for me to die than to live any longer."

The *Infancy* Gospel of Matthew 10

*Pause.* There it is. The shamed-face. Yoceph's immediate reaction was a declaration of his desire to die. Where have we read that before? Adam and Havah had the same response after being cast out of the Garden. They wanted to die. I know—returning home after being away for nine months and finding your wife six months pregnant isn't exactly the same as Paradise lost, but work with me here. There is a point to this little exercise, which is to say, there are many connections and contrasts to be made between the nativity of Yahusha and of Qayin. What I have to show you even insists as much. In "The First Book of Adam and Eve" we read:

**21** Then Adam and Eve went in search of the garden.  
<sup>2</sup>And the heat beat like a flame on their faces; and they sweated from the heat, and cried before Yahuah. <sup>3</sup>But the place where they cried was close to a high mountain, facing the western gate of the garden.

<sup>4</sup>Then Adam threw himself down from the top of that mountain; his face was torn and his flesh was ripped; he lost a lot of blood and was close to death.

<sup>5</sup>Meanwhile Eve remained standing on the mountain crying over him, thus lying. <sup>6</sup>And she said, "I don't wish to live after him; for all that he did to himself was through

me.”<sup>7</sup> Then she threw herself after him; and was torn and ripped by stones; and remained lying as dead.

<sup>8</sup>But the merciful Elohim, who looks over His creatures, looked at Adam and Eve as they lay dead, and He sent His Word to them, and raised them.

The First Book of Adam and Eve 21:2-8

You see, it wasn't simply the seed of the serpent which was on Yoceph's mind. So too was the response resulting from Adam and Havah's expulsion from Paradise. Adam felt shame because of Havah's transgression, and so did Yoceph. *Continuing.*

And the virgins who were with Mariyam said to him: “Yoceph, what are you saying? We know that no man has touched her. We can testify that she is still a virgin, and untouched. We have watched over her; always has she continued with us in prayer; daily do the angels of Elohim speak with her; daily does she **receive food from the hand of Yahuah**. We know not how it is possible that there can be any sin in her. But if you wish us to tell you what we suspect, nobody but the **angel of Yahuah** has made her pregnant.”

Then Yoceph said: “Why do you mislead me, to believe that an angel of Yahuah has made her pregnant? But it is possible that some one has **pretended** to be an **angel of Yahuah**, and has **beguiled** her.”

The *Infancy* Gospel of Matthew 10

*Correction*, it is through the intervention of the Ruach HaQodesh and by the power of the Father in which Mariyam became pregnant. The virgins obviously had an improper understanding of the situation. They claim it was *the* angel of Yahuah who committed the deed, which obviously isn't possible, since Yahusha HaMashiach *is* the angel of Yahuah, and he did not conceive himself. But we'll give them a free pass, as even Yoceph's response did not line up with the reality of this situation.

Getting back to Yoceph's shame again. His response is even more telling. Whereas the virgins fingered a *holy* angel as the culprit, Yoceph has that so-called angel only pretending to be an angel of Yahuah. *I know*, he says *someone* rather than angel. But then tell me what someone could possibly enter a young virgin's bedroom, while living in the home of her betrothed, and convince her that he's an angel sent from heaven. The angel is implied, as the keyword here is *beguiled*. Not a coincidence. Yoceph is thinking only about one thing, and that is the sin of Adam and Havah in Paradise.

By the way, the *same* scene is told in 'The Infancy Gospel of Ya'aqov'. Yoceph walks into the room, after being absent for nine months, and discovers Mariyam six months pregnant. Same shame. Slightly different response. And by *different* what I should have said was *revealing*. Read it for yourself.

13 In the sixth month of her pregnancy, Yoceph came from his house-building and went into the house to find her swelling.<sup>2</sup> And he struck his face and threw himself on the ground in sackcloth and wept bitterly, "**How can I look to Yahuah Elohim?** What will I pray about her, for I took her as a virgin from the temple of Yahuah and did not guard her?<sup>4</sup> Who has set this trap for me? Who did this evil in my house? Who stole the virgin from me and defiled her?<sup>5</sup> **Has not the story of Adam been repeated with me? For while Adam was glorifying Elohim, the serpent came and found Eve alone and deceived her and defiled her—so it has also happened to me.**"

<sup>6</sup> And Yoceph got up from his sackcloth and called her and said to her, "After having been cared for by Elohim, what have you done?<sup>7</sup> Did you forget Yahuah your Elohim? You who were raised in the **holy of holies**, you who received from the hand of an **angel**, do you know how much you have *humiliated* yourself?"

<sup>8</sup> Then, she wept bitterly, saying, "I am pure and I did not know a man."

<sup>9</sup> And Yoceph said to her, “Where did this thing in your womb come from then?” <sup>10</sup> But she said, “As Yahuah my Elohim lives, **I do not know where it came from.**”

### The Infancy Gospel of Ya’aqov 13:1-10

Can’t say I’m making this stuff up, can you? Can’t say I’m reading too much between the lines anymore. Yoceph mistakenly tells us that the story of Adam is being *repeated*. I say *mistakenly*, but you know what I mean by that, as a complete *reversal* of HaSatan’s beguile of Havah is transpiring. If there’s any confusion, he even recounts the story. While Adam was glorifying Elohim, the serpent came and found Havah alone and *defiled* her. He then reminds everyone listening, “So it has *also* happened to me.”

I have left out one very important detail. This is what I meant when stating earlier, *where to begin*? From the time when she was a child, Mariyam was raised in the Temple of Yahuah. Yoceph has just reminded her of that fact when asking: “You who were raised in the holy of holies, you who received from the hand of an angel, do you know how much you have humiliated yourself?” The location of the Temple on earth may not have been Paradise, but you don’t get much closer to the presence of the Word of Yahuah than the Holy of Holies, wouldn’t you say? Another Havah connection. You see, she was fed by angels—*daily*. Both Infancy Gospel accounts have already told us as much, but let’s read it again, just for certainty.

8 And her parents went down, marveling at and praising and glorifying Yahuah Elohim because the child had not turned back to look at them. <sup>2</sup> **While Miryam was in the temple of Yahuah, she was fed like a dove and received food from the hand of an angel.**

### The Infancy Gospel of Ya’aqov 8:1-2

If not the Garden, where else would the angel have derived their food from? Are you telling me they raided the kitchen pantry? Kind of defeats the idea of feeding her, if the Temple priests were already supplying the goods. Why not just have a Levite slip a tray under the door and then call it a day? Actually, now that I think about it, priests *did* deliver a daily ration



of food to her. She didn't eat it though. The longer account of her stay in the Temple give those very details. *Follow* along.

6 And Mary was held in admiration by all the people of Yashar'el; and when she was three years old, she walked with a step so mature, she spoke so perfectly, and spent her time so assiduously in the praises of Elohim, that all were astonished at her, and wondered; and she was not reckoned a young infant, but as it were a grown-up person of thirty years old. She was so constant in prayer, and her appearance was so beautiful and glorious, that scarcely any one could look into her face. And she occupied herself constantly with her wool-work, so that she in her tender years could do all that old-women were not able to do. And this was the order that she had set for herself:

<sup>2</sup> From the morning to the third hour she remained in prayer; from the third to the ninth she was occupied with her weaving; and from the ninth she again applied herself to prayer. She did not retire from praying until there appeared to her the angel of Yahuah, from **whose hand she used to receive food**; and thus, she became more and more perfect in the work of Elohim. Then, when the older virgins rested from the praises of Elohim, she did not rest at all; so that in the praises and vigils of Elohim none were found before her, **no one more learned in the wisdom of the law of Elohim**, lowlier in humility, more elegant in singing, more perfect in all virtue. She was indeed steadfast, immoveable, unchangeable, and daily advancing to perfection. No one saw her angry, nor heard her speaking evil. All her speech was so full of grace, that her Elohim was acknowledged to be in her tongue. She was always engaged in prayer and in searching the law, and she was anxious lest by any word of hers she should sin with regard to her companions. Then she was afraid lest in her laughter, or the sound of her beautiful voice, she should commit any fault, or lest, being elated, she should display any wrong- doing or haughtiness to one of her equals.

<sup>3</sup> She blessed Elohim without intermission; and lest perchance, even in her salutation, she might cease from praising Elohim; if any one saluted her, she used to answer by way of salutation: Thanks be to Elohim. And from her the custom first began of men saying, Thanks be to Elohim, when they saluted each other. She refreshed herself only with the food which she daily received from the hand of the angel; **but the food which she obtained from the priests she divided among the poor.** The angels of Elohim were often seen speaking with her, and they most diligently obeyed her. If anyone who was unwell touched her, the same hour he went home cured.

#### The *Infancy* Gospel of Matthew 6

The daily ration which she received from the priests was divided among the poor. How very Torah of her. Meanwhile, her diet was angel produce and as organic as they come, seeing as how it derived from the *third* heaven. Rather appropriate, since it is the Word of Yahuah who planted the Garden to begin with. It says so right here.

And a garden from the Eden of the **just was planted by the Word of Yahuah Elohim** before the creation of the world, and He made there to dwell the man when He had created him.

#### Genesis 2:8 [Targum]

You figure Yahusha wanted to keep his *earthly* mother pure in preparation for his arrival. He was feeding her from the same trees which he himself was eating from. Only the best for momma. And remember, the virgins assured Yoceph that Mariyam was *still* receiving food from the hand of Yahuah, even while living under his roof. Up until the birth of Messiah, she had never known any other food but that which derived from the land of Eden—apart from her mother’s milk, that is. *Well*, here is the Havah connection.

<sup>2</sup> And Havah told him, “Elohim created that for the wild beasts to get their food; but our food was that by which the angels live.”

The Book of Adam 4:2

There is one more passage worth mentioning.

15 Then Havah began to cry and she said, “Now hearken to me, my children, and I will tell you how we were tricked. <sup>2</sup> It happened, then, that your father was guarding his portion of paradise, the east and the north, <sup>3</sup> while I was guarding my own portion, the west and the south. And the devil came to Adam’s portion. And there were beasts there, <sup>4</sup> for Yahuah had also divided the beasts between us. All that were male He had given to Adam, and all that were female he had given to me. And we each fed our own ones.

The Book of Adam 15:1-4

It was Adam and Havah’s job to feed the male and female animals assigned to their half of Paradise. We can easily conclude that the angels were feeding Mariyam as if she were their own. By one account, it is the hand of Yahuah feeding her. *Hmmm*. Is it the *right* hand, I wonder?

Obviously, Mariyam was the exception to the rule. But not without reason. ‘The *Infancy Gospel of Matthew*’ already told us: “she became more and more perfect in the work of Elohim,” and that “none were found before her, no one more learned in the *wisdom* of the law of Elohim.” *Well, well, well*. It looks like Yahusha wanted a mother who was well versed in Torah. He wanted a mother who was not given a license to sin. No surprises there. He furthermore wanted a mother well learned in wisdom. And who is *wisdom* again but the Ruach HaQodesh? Because really, if you’re going to be the mother of Yahusha on earth, then it’s probably best to become *acquainted* with his mother in heaven. Yahusha undoubtedly made certain that the two were introduced.

Another thing which the holy Family in heaven made certain of is that Havah's curse would not be repeated with Mariyam. If you recall, Havah was assigned pain during childbirth as a direct result of her interaction with the serpent. *Mm-hmm*, that's what I'm *saying*. Mariyam did not deliver Yahusha by what we could call the natural means of child birth.

19 And I saw a woman coming down from the mountain and she said to me, "Man, where are you going?"<sup>2</sup> And I said, "I am seeking a Hebrew midwife."<sup>3</sup> Replying, she said to me, "Are you from Yashar'el?"<sup>4</sup> And I said to her, "Yes."<sup>5</sup> Then, she said, "And who is giving birth in the cave?"<sup>6</sup> And I said, "The one who has pledged to be married to me."<sup>7</sup> And she said to me, "She is not your wife?"<sup>8</sup> And I said to her, "She is Miryam, the one who was raised in the temple. I won her by lotto be my wife."<sup>9</sup> She is not yet my wife, but has a fetus from the Ruach HaKodesh."<sup>10</sup> And the midwife said, "Really?"<sup>11</sup> And Yoceph said to her, "Come and see."

<sup>12</sup> So the midwife went with him. <sup>13</sup> And they stood near the cave and a dark cloud was hovering over the cave. <sup>14</sup> And the midwife said, "My soul glorifies this day, for today my eyes have seen a miracle: salvation has come to Yashar'el."<sup>15</sup> And immediately, the cloud withdrew from the cave and a great light appeared in the cave so that their eyes could not bear it. <sup>16</sup> And a little while later the same light withdrew until **an infant appeared**. And he came and took the breast of his mother, Miryam.

<sup>17</sup> And the midwife cried out and said, "How great this day is for me, for I have seen this new miracle."

<sup>18</sup> And the midwife departed from the cave and met Salome and said to her, "Salome, Salome, I have to describe this new miracle for you. **A virgin has given birth, although her body does not allow it.**"

<sup>19</sup> And Salome said, “As Yahuah my Elohim lives, unless I insert my finger and investigate her, I will not believe that a virgin has given birth.”

### The Infancy Gospel of Ya’aqov 19:1-19

If I’m reading this right, then Yahusha was simply born. *Miraculously*. Not by the usual means of the birth canal. No pain. No blood. Nor was he pulled through Mariyam’s internal and external sex organ (which is the pain I’m ultimately referring to). Yahusha was born in the very same unusual manner as his immaculate conception. Even afterwards, Mariyam remained a virgin. He simply appeared as a light might suddenly shine forth in the world. The *same* scene is recounted in ‘The Infancy Gospel of Matthew.’

Now, when the birth of Yahusha was at hand, Yoceph had gone away to seek midwives. And when he had found them, he returned to the cave, and **found with Mariyam the infant which she had brought forth**. And Yoceph said to the blessed Mariyam: I have brought thee two midwives—Zelomi and Salome; and they are standing outside before the entrance to the cave, not daring to come in hither, **because of the exceeding brightness**. And when the blessed Mariyam heard this, she smiled; and Yoceph said to her: Do not smile; but prudently allow them to visit thee, in case thou should require them for thy cure.

Then she ordered them to enter. And when Zelomi had come in, Salome having stayed without, Zelomi said to Mariyam: Allow me to touch thee. And when she had permitted her to make an examination, the midwife cried out with a loud voice, and said: Yahuah, Yahuah Almighty, mercy on us! **It has never been heard or thought of, that any one should have her breasts full of milk, and that the birth of a son should show his mother to be a virgin. But there has been no spilling of blood in his birth, no pain in bringing him forth. A virgin has conceived, a virgin has brought forth, and a virgin she remains.**

## The Infancy Gospel of Matthew 13

What we have here is the equivalent of a c-section, comparatively speaking. Only nobody took the scissors to Mariyam. You will tell me that's ridiculous. Is it though? Perhaps we have just observed how the birth of each soul was *supposed* to transpire in Paradise—before Adam and Havah were cast down to earth in fleshly bodies. This is after all a reversal of serpent seed. Maybe even a preview of childbirth in the world to come. The midwife even says as much when declaring that Mariyam had given birth in a manner by which her body did not allow for. What seems like a miracle to us in the earth, far below the firmament, may indeed be only natural in the overworld.

Before you protest, saying sex was always intended for conception, even in the Garden, and that no funny business happened with Mariyam, thereby debunking my child birthing theory, I'm here to tell you that I have in fact discovered a passage of Scripture which may indeed detail the *interaction* between Yahuah, the Most-High Elohim, and the Ruach HaQodesh. Sex of some sort was involved. Mariyam however remained an innocent. Consider the *following*.

<sup>1</sup> A cup of milk was offered to me, and I drank it in the sweetness of Yahuah's kindness.

<sup>2</sup> The Son is the cup, and the Father is He who was milked; and the Ruach HaQodesh is **She who milked Him**;

<sup>3</sup> Because His breasts were full, and it was undesirable that His milk should be ineffectually released.

<sup>4</sup> The Ruach HaQodesh opened Her bosom, and mixed the milk of the two breasts of the Father.

<sup>5</sup> Then **She** gave the mixture to the generation without their knowing, and those who have received it are in the perfection of the right hand.

<sup>6</sup> The womb of the Virgin took it, and she received conception and gave birth.

<sup>7</sup> So the Virgin became a mother with great mercies.

<sup>8</sup> And she labored and bore the Son but **without pain**, because it did not occur without purpose.

<sup>9</sup> And she did not require a midwife, because He caused her to give life.

<sup>10</sup> She brought forth like a strong man with desire, and she bore according to the manifestation, and **she acquired according to the Great Power**.

<sup>11</sup> And she loved with redemption, and guarded with kindness, and declared with grandeur. *Hallelujah*.

The Odes of Solomon: *Ode 19*

Rather difficult not highlighting that entire passage. Provocative, isn't it? Sex usually is. Also, you can milk anything with nipples. But just so we're clear, *no*, I do not believe it's telling us that Yahuah actually has breasts. The Ruach HaQodesh most certainly has breasts. In order to milk Yahuah, she exposes them. The text however is kindly asking us to imagine something else for the Most-High—without being profane about it. Also, the Ruach is unquestionably feminine in this passage. And come to think of it, two *dudes* working together to impregnate a young woman with the third male member of their triage is rather strange indeed. The doctrine of the Trinity has ruined understanding.

Here's what I see happening. The cup is Yahusha. That part is fairly straightforward. Those who drink the cup of immortality (Yoceph and Aseneth 8:5) acquire salvation, receiving the perfection of Yahuah's right hand which, *again*, is Yahusha. The idea is that Yahusha was the resulting milk of the Father. Most likely, we are dealing with ejaculation in physical terms. It is the Ruach HaQodesh who milked him, after exposing her breasts. Every action of the Father and the Ruach is a perfect work, and so they would never spill his seed only to destroy it. That is why 'his breasts' directs our attention to a woman's being noticeably full. A key phrase here is that his milk would never be "ineffectually released."

After gathering Yahuah's 'milk' (His semen with her egg), the Ruach HaQodesh then delivers the mixture to a generation which did not recognize their Son—the Word incarnate. Only the virgin was filled with the necessary knowledge of Wisdom to obediently receive Torah made flesh. We then read that she labored and bore Yahusha without pain, and that she did not require a midwife, because Yahuah caused her to give life in a miraculous fashion. A *second* witness. Technically, if we're keeping track, it's a *third*. Finally, the Great Power is once again a reference to the Most-High.

I had started out explaining how Mariyam's immaculate conception was the final victory over the war between Satan's seed and the seed of Adam, and that it was in fact a direct reference to Havah's conception of Qayin. Mariyam knew it. And in short time, Yoceph would share those same conclusions, as it is he who turned Adam's shamed face to joy. Hopefully, you see it too. One final thought. Did you know that the Ruach HaQodesh has a fetus? Well, she does. That's how Yoceph eventually got around to introducing the woman who was pledged to be married to him.

19 And I saw a woman coming down from the mountain and she said to me, "Man, where are you going?"<sup>2</sup> And I said, "I am seeking a Hebrew midwife."<sup>3</sup> Replying, she said to me, "Are you from Yashar'el?"<sup>4</sup> And I said to her, "Yes."<sup>5</sup> Then, she said, "And who is giving birth in the cave?"<sup>6</sup> And I said, "The one who has pledged to be married to me."<sup>7</sup> And she said to me, "She is not your wife?"<sup>8</sup> And I said to her, "She is Miryam, the one who was raised in the temple. I won her by lotto to be my wife.<sup>9</sup> She is not yet my wife, but **has a fetus from the Ruach HaQodesh.**"<sup>10</sup> And the midwife said, "Really?"<sup>11</sup> And Yoceph said to her, "Come and see."

The Infancy Gospel of Ya'aqov 19:1-6

**EDIT:** Even Yesha'yahu says what I've already been saying.

<sup>7</sup> **Before she travailed, she brought forth; before her pain came, she was delivered of a male child.**<sup>8</sup> Who



has heard such a thing? Who has seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Tsiyon travailed, she brought forth her children.

Yesha'yahu (Isaiah) 66:7-8 [Cepher]

There you have it. a male child was born *before* the pain of childbirth. Who has heard of such a thing? Before you protest and tell me I've taken the male child out of context, as 1948 Israel is being discussed here or whatever, let's seek out another witness. Also, many nations were born in a single day. Israel may or may not join those ranks. However, you can't claim Israel was born without labor pains. The "H" word comes to mind. *Mm-hmm*, shall we say it? Holocaust. And since we're on the subject, a wooden door with a glass window makes for a terrible gas chamber. *Wink-wink*. No, that's not something in my eye. I'm looking at you, [Auschwitz](#). But rather than going off down that fluffy bunny trail, let's get back to that second witness. This once comes from Yesha'yahu—*again*.

<sup>12</sup> And the story regarding the infant was noised broad in Bethlehem. <sup>13</sup> Some said: "The Virgin Mary hath borne a child, before she was married two months."

<sup>14</sup> And many said: **"She has not borne a child, nor has a midwife gone up to her, nor have we heard the cries of labor pains."** And they were all blinded respecting Him and they all knew regarding Him, though they knew not whence He was. <sup>15</sup> And they took Him and went to Nazareth in Galilee.

Ascension of Isaiah 11:12-15

You see, the story rehearsed for us in the Infancy Gospels of Matthew and Ya'aqov is being foretold here. It's just anther way of affirming what we've already read in Yesha'yahu. "Before she travailed, she brought forth; before her pain came, she was delivered of a male child." It's discoveries like this which aided my decision to go with a title announcing the Immaculate Conception. People protest, but I can't see it any other way, except that Mariyam knew no sin. The problem with the Roman

Catholic Church is that they're not remotely interested in what constitutes sin and what doesn't—according to the Bible. [Torah decides](#). It the RCC's job to keep you unclean and in sin. And also why they did away with the Law.

Contrarily, their ability to hijack a perfect good thing doesn't mean Mariyam was a sinner. Rome and Christianity have both transformed her into a patsy. Yahusha knew no sin. Why couldn't a teenager Mariyam? I mean, do you really think angels were feeding Mariyam by the hand in the Temple and that she was going out on weekends to wear a thong at the public pool? *Exactly*. Yahuah and the Ruach HaQodesh chose the right mother for the Only Begotten. Is that too much to stomach?