



ELIZABETH AND MARY

(Malachi 4, Luke 1:5-80)

Of all the mothers and daughters we meet in this book, Elizabeth and Mary are unique in a number of ways. Both of them had miraculous paths to motherhood, and both gave birth to men who changed the world forever. Like Jochebed and Miriam, this pair stood at the crossroads of salvation history. Like Naomi and Ruth, they were mother and daughter spiritually, not biologically. But there is a crucial difference in the relationship between Elizabeth and Mary—and it's not just that one of these women was the mother of Jesus. It's that both were mothers in their own right. Elizabeth was the biological mother to John the Baptist and a spiritual mother to Mary, and Mary was mother to Jesus. They model for us the very specific way God can place spiritual encouragers in our lives when we need them most, whether we are linked by blood or by heaven.

Mary and Elizabeth were cousins rather than mother and daughter, though Elizabeth was much older than Mary. God in His wisdom linked them beyond just their familial ties. Each would experience something wondrous, at nearly the same time. They were able to comfort and reassure in ways only those two women could possibly understand in that season of their lives. God prepared divine journeys for each of them, and He provided

their companionship to each other to fortify them through what must have been complicated times.

WHO IS ELIZABETH?

Luke is the only Gospel that tells us the story of Elizabeth and her husband, Zechariah. From the opening chapters of his letter, Luke made clear that he took relating the events surrounding Christ's life with great responsibility. He wrote in verse 3, "I myself have carefully investigated everything from the beginning." Luke went on to tell the reader he compiled this account "so that you may know the certainty of the things you have been taught" (Luke 1:4). Luke authored not only the longest Gospel, but he's also believed to be the author of Acts. That means he recorded a sizeable portion of the New Testament, filled with key details and important specifics for us to read today.

Luke offers us the only account of the birth of John the Baptist, who served as the forerunner of Christ and whose arrival was also touched by divine intervention. He begins by introducing us to John's parents, Zechariah and Elizabeth, as "upright in the sight of God, observing all the Lord's commandments and regulations blamelessly" (Luke 1:6). They were both from priestly lineages, with Zechariah serving as one of thousands of priests in that day. It's also fascinating to note that when their story starts, God has been silent for roughly four hundred years. When the Old Testament ends in Malachi 4, the Lord says:

I will send the prophet Elijah to you before that great and dreadful day of the Lord comes. He will turn the hearts of the parents to their children, and the hearts of the children to their parents. (Malachi 4:5-6)

And then Israel heard nothing directly from the Lord for centuries. Against this backdrop, Zechariah was faithfully serving as a priest, and he was doing so while he and Elizabeth ached for lack of a child. She was barren, and when we meet them the Bible says they "were both well along in years" (Luke 1:7).

In those days most of society viewed the lack of a child as God's punishment or withholding of favor, but Luke made it clear that both Zechariah and Elizabeth were "upright in the sight of God" and living out His commands without flaw. As we see in the biblical stories of Sarah and Hannah and others, God often has a plan beyond our understanding when infertility is part of our story. Just as in the lives of those Old Testament mothers, God was weaving His purposes into Elizabeth's story too. As the Israelites had been waiting to hear from the Lord for centuries, Zechariah and Elizabeth too had waited decades to hear from Him in the midst of their own circumstances.

Luke tells us that Zechariah had reported for his priestly duties; the lot fell to him to go into the temple for the offering of incense. Priests served two one-week periods each year, and there were thousands of them. A priest could easily go a lifetime without ever being chosen to carry out this special task. Nothing is ever a surprise to God, and you better believe Zechariah's selection to enter the temple was no mistake. That's where he encountered the stunning presence of an angel.

When Zechariah saw him, he was startled and was gripped with fear. But the angel said to him: "Do not be afraid, Zechariah, your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John. He will be a joy and delight to you, and many will rejoice

because of his birth, for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born. He will bring back many of the people of Israel to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord.”

Zechariah asked the angel, “How can I be sure of this? I am an old man and my wife is well along in years.”

The angel said to him, “I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their appointed time.” (Luke 1:12-20)

There is a lot to unpack here! First of all, no one had heard directly from God for four hundred long years, and now Zechariah was face-to-face with the angel Gabriel bringing him nearly unbelievable news. Second, remember where things left off in Malachi? Gabriel was echoing those long-ago promises back to Zechariah, telling him *he* would be the father of the one who would work “in the spirit and power of Elijah, to turn the hearts of the fathers to their children . . . to make ready a people prepared for the Lord” (Luke 1:17). Third, as most humans would, Zechariah had doubts and Gabriel was not amused. He rendered Zechariah mute until the birth of John, as Gabriel had prophesied. Bottom line, Elizabeth was going to be a mother!

The people waiting and praying outside the temple had become curious about what was taking so long. Imagine their confusion when Zechariah finally exited and tried to relate to them what had happened. I love that while he was finally able to communicate to them that he’d seen an angel, Zechariah stuck around to complete his time of service as a priest (Luke 1:23). Elizabeth probably knew none of this before Zechariah returned home. It had been quite a whirlwind: having his lot drawn to present the offering of incense, meeting an angel, finding out his wife would become pregnant and bear a son who would make way for the Lord, and being struck mute! Oh to be a fly on the wall for that “conversation” once Zechariah made it home. What a round of charades this must have been. *Honey, I saw an angel, and he told me you’re going to get pregnant—yes, now—and give birth to the man who will introduce our Lord.* Did Elizabeth scream for joy? Was she afraid? Disbelieving?

There wasn’t much time to debate because the very next verse tells us that Elizabeth became pregnant. Finally, motherhood—probably decades after she’d given up any hope! As a young couple faithfully following the Lord, they must have wondered and been heartbroken when month after month, year after year, their hopes of having a child grew dimmer and dimmer. But God was working through those delays and pain, scripting the perfect story to bring John the Baptist into the world to set the stage for Christ Himself.

Gabriel told Zechariah “your prayer has been heard” (Luke 1:13). How long had it been since Zechariah had prayed for a son? Was there a point when he assumed it was no longer even worth asking? Are there hopes and dreams you’ve abandoned, things you prayed over for years and then put on a shelf for good? We

often cannot see how God is weaving together the threads of our lives until long after the tapestry is complete. He may present you with an answer you never imagined decades after your original request. I sometimes struggle mightily to bring about what I see as the perfect path forward, only to realize, when that season is in my rearview mirror, that the agenda I so desperately wanted to achieve was wildly inferior to God's design. I also believe some of what wounds us most on this earth won't make sense until we are in heaven, with an eternity to praise God for His infinite wisdom during the times we just couldn't see past our own pain.

Zechariah's name translates to "the Lord has remembered." How beautiful is that? Elizabeth means "my God is an oath," a marker and reminder of his faithfulness. Upon learning she was pregnant, Elizabeth directed all glory to God. "The Lord has done this for me," she said, noting that God had shown her favor (Luke 1:25). Because of Luke's detailed description of Elizabeth, we know she was clearly a godly and mature woman. Who better to serve as an encouragement, companion, and spiritual mother to Mary when her own miraculous news arrived? Several months into Elizabeth's pregnancy with John, the angel Gabriel paid a visit to Mary.

In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you." Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, "Do not be afraid, Mary; you have

found favor with God. You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over Jacob's descendants forever; his kingdom will never end."

"How will this be," Mary asked the angel, "since I am a virgin?" (Luke 1:26-34)

In both Zechariah's and Mary's stories, Gabriel showed up and told them something truly incredible. Zechariah was devout but he responded with understandable fear and doubt. Scholars say Mary's response was more in line with curiosity. *I believe you; I just don't know how this will actually come about.* How incredulous would you or I be if an angel showed up and started prophesying about miraculous, supernatural events in our lives that would change the entire course of human history? It seems fitting that Gabriel told both Zechariah and Mary, "Do not be afraid" (Luke 1:13, 30). I sure would be—not only at the sight of an angel, but also at the news he was delivering. I find it rather impressive that neither of them fainted!

No one had heard from God in hundreds of years! It is a credit to the deep faith of both Zechariah and Mary that when an angel appeared before them, they didn't question it. They accepted the angelic presence with the confidence of faith, though they did have questions. There is a practical edge to both of them—a belief, but also a desire to know the nuts and bolts of how something so amazing would unfold—literally.

Gabriel answered Mary's question with not only an explanation but even more good news:

The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. For no word from God will ever fail." (Luke 1:35-37)

Gabriel immediately pointed Mary to "Elizabeth your relative" (Luke 1:36), who had been barren, and he urged her to consider that Elizabeth's pregnancy as a sign that nothing was impossible with God. Luke tells us Mary "hurried" to see Elizabeth (Luke 1:39). Mary must have been nearly overwhelmed with joy. She knew the pain Elizabeth had suffered, longing for a child it seemed she would never have. Mary also had some pretty spectacular news of her own. The two women were bound in miraculous motherhood, and Mary knew Elizabeth would welcome her news too. At a time when Mary must have wondered how she was going to share the news of her pregnancy with a flabbergasted community, she would never have to fear Elizabeth's reaction or doubt her support. That was clear from the moment Mary arrived.

When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed: "Blessed are you among women, and blessed is the child you will bear! But why am I so favored, that the mother of my Lord should come to me? As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. Blessed is she

who has believed that the Lord would fulfill his promises to her!" (Luke 1:39-45)

Note how the Bible describes Elizabeth: "Filled with the Holy Spirit" (Luke 1:41). Gabriel had already told Zechariah that their baby, John, would be Spirit-filled from birth (Luke 1:16). But when Mary and Elizabeth saw each other, we're told Elizabeth herself was filled with the Holy Spirit—and she began to prophesy. Before Mary could even explain her heavenly encounter, Elizabeth was speaking the truth of the divine pregnancy Mary was carrying. What a spectacular blessing for these mothers-to-be. These two women knew of each other's pregnancy before they each had a chance to share the news themselves. Elizabeth was blessed with a pregnancy long after she thought she could know the joy of having a child, and Mary was surprised by a pregnancy much earlier than she may have felt prepared for. Her spiritual mother, Elizabeth, would be there to share in the joys and challenges certain to come.

Elizabeth was a comfort and a guide to Mary, and she shows us generations later how to be a mentor or encourager. Our earthly relationships can never serve as a substitute for our fellowship with our heavenly Father, but they can be a deep source of consolation and wisdom. I'll never forget the time I called my dear friend Marian in tears. I was in the midst of an ongoing season of living in chronic pain and had hit a new low. Life felt hopeless and meaningless as I stumbled through one day and into another. I prayed endlessly for relief and healing, but there came a time when I felt desperate for the guidance I knew Marian possessed. I needed someone who represented God's compassion to me in flesh-and-blood form. I knew she couldn't physically

heal me, but I've always viewed Mariam as a spiritual mother of sorts—someone tested by time and devoutly committed to humbly and joyously living out God's plans. I wept in the gazebo in her yard as she reminded me of God's promises and purpose in all our pain. She prayed over me that day, and I have no doubt she continues to include me in her requests before the Lord. Like Elizabeth for Mary, Mariam has always represented a source of acceptance and hope to me. While not a replacement for our personal connection to God, as women we can share reminders of His grace and mercy in our kindness to each other.

Beyond simple encouragement, Elizabeth's words to Mary were a confirmation of Gabriel's declaration, an expression of her own humility and praise for Mary's faith. It is important to keep in mind that because Elizabeth was filled with the Holy Spirit here, this was an act of prophecy on her part. She had no prior knowledge that Mary was pregnant, and no way of knowing. Elizabeth's proclamation had to give Mary added comfort, knowing that someone she already trusted and loved fully accepted the divine nature of her pregnancy. God knew well in advance that young Mary would be encouraged by mature Elizabeth's embrace of her situation, without question or doubt.

In her humility, Elizabeth asked, "Why am I so favored, that the mother of my LORD should come to me?" (Luke 1:43). The first person in Scripture to call Jesus "Lord" was Elizabeth. She declared the One who was coming, and that her own son would be the one to lay the groundwork for Him. Both Elizabeth and John would play roles in recognizing and proclaiming the divinity of Mary's baby, long before others also saw His true identity and mission. Pay attention also to the last thing Elizabeth said to Mary—which is also the last thing she says in the Bible. She

announced to Mary, "Blessed is she who has believed that the LORD would fulfill his promises to her" (Luke 1:45).

Mary came to Elizabeth in a rush, as Scripture tells us. She was probably bursting with all sorts of confusing feelings: joy, wonder, fear, uncertainty. What would this mean for her future with her betrothed, Joseph? What would people say about her? And it wasn't just that. Mary literally could have been stoned to death over this out-of-wedlock pregnancy. I'm sure she wondered more than once why this had happened to her, of all people? She must have been wondering what was so special about her that God would choose her, a young girl from an insignificant Roman province, to bear the promised Messiah.

Elizabeth put her finger on exactly what it was that made Mary exceptional: "Blessed is she who has believed" (Luke 1:45). It wasn't Mary's purity of heart, her charity, her kindness, her modesty, or her wisdom that made her so favored by God—though she probably had all those qualities! Elizabeth went straight to the heart of the matter: Mary had believed. It was Mary's extraordinary faith that had set her apart. Elizabeth was speaking with direct inspiration from the Holy Spirit when she highlighted and praised Mary's trust in God's promises and plan. Mary committed to God—even when she couldn't understand exactly how He would bring the mysterious prophecy to pass. She still moved forward.

"I am the LORD's servant," Mary answered. "May your word to me be fulfilled." (Luke 1:38)

Elizabeth saw and celebrated Mary's belief. What follows is one of the most famous passages in all of

Scripture: Mary's Song of Praise, called the Magnificat (the Latin word for *magnifies*). It is a beautiful and remarkable poem that draws on the traditions of Jewish Scripture, from the prayer of Hannah through the promises of Isaiah. So often when we read Mary's song in church, or in a Bible study, we look solely at this one passage and fail to see its larger context. Everything that comes pouring out of Mary in these verses—all the poetry and fiery faith that have lit the heart of Christians for two thousand years—happened because of what Elizabeth told her. Elizabeth's perception gave Mary her *ah-ha!* moment. Elizabeth's words enabled Mary's glorious proclamation. Elizabeth's Spirit-filled wisdom spilled over into Mary's soul and sparked her song.

When we read these words, perhaps we picture Mary as she declares them. But this time, try something a little different: imagine yourself as Elizabeth in this situation. Envision standing there and hearing Mary pour forth this inspired song of praise. Can you capture the experience of the pride and affection Elizabeth must have felt for her young cousin? Think of how proud it makes us when we see our own children, godchildren, nieces, or nephews making their first confessions of faith, when we realize that the seeds of faith have taken root in their hearts. Elizabeth must have felt the same indescribable joy, tenderness, and pride when she heard Mary's words.

And Mary said:

"My soul glorifies the LORD
and my spirit rejoices in God my Savior,
for he has been mindful
of the humble state of his servant.
From now on all generations will call me blessed,

for the Mighty One has done great things for me—
holy is his name.
His mercy extends to those who fear him,
from generation to generation.
He has performed mighty deeds with his arm;
he has scattered those who are proud in their inmost
thoughts.

He has brought down rulers from their thrones
but has lifted up the humble.
He has filled the hungry with good things
but has sent the rich away empty.
He has helped his servant Israel,
remembering to be merciful
to Abraham and his descendants forever,
just as he promised our ancestors." (Luke 1:46-55)

When Mary said that "the Mighty One has done great things for me" (Luke 1:49), she was echoing the words of Elizabeth when she said "the LORD has done this for me" (Luke 1:25). Mary mirrored Elizabeth's words of praise and gratefulness, giving God all the glory. What happens at the end of Mary's Song is often omitted, or just plain overlooked, but it tells us quite a bit about the significance of their relationship. When Mary had finished her song of praise, Scripture says, "Mary stayed with Elizabeth for about three months and then returned home" (Luke 1:56).

Let's consider the timeline here. After the angel Gabriel had left Mary, she "hurried" to share her news with Elizabeth, to rejoice in Elizabeth's good fortune, and to get her older cousin's help in digesting the astonishing developments. We know that Mary was relatively young, because the average age of betrothal

at that time in Israel could have been anywhere between thirteen and eighteen years of age. Why didn't Mary run to her own mother with the news? Was it in part because God had graciously provided her with the knowledge that Elizabeth too was experiencing a miracle and would be in the best possible position to understand Mary's jumble of emotions? Why did Mary travel (apparently alone) into the hill country of Judea? This would not have been an easy, short stroll. To undertake it must have meant that Mary's affinity for Elizabeth and the help she would find in her home was worth the effort to get there. Both the immediacy of her visit and the length of her stay give us important information about how close Mary was to Elizabeth.

Mary likely felt a deep sense of security with Elizabeth in those early months. The two of them shared extraordinary secrets. Mary's pregnancy could have turned her into an outcast, a young woman viewed as impure and sinful by those who would not understand or believe her explanation. Once he knew, Joseph could have easily broken his commitment to her. She could have paid for the perceived fornication with her life. But the months in the safety of Elizabeth's home undoubtedly bolstered her faith and calmed her worries.

For three months, these women were living together daily—sharing their excitement and their dreams for the future and their babies, who would change the world together. Did they recount what Gabriel had said to Zechariah and then to Mary? Did they try to extrapolate just how Gabriel's prophecies would play out for the babies then resting in their wombs? Was Mary learning from Elizabeth about how her pregnancy would progress, what to expect? It would have been the most natural thing for an inexperienced, pregnant young woman to stay with her cousin

and spiritual mother so she could learn firsthand about all the things that were going to be happening in her own body.

Was Mary also learning about what to expect for the birthing process? We know that when it came time for Mary to deliver, it appears she had no support system other than Joseph and some barn animals! Any lessons Mary had learned from Elizabeth were likely invaluable to Mary that night. So just as Elizabeth gave Mary spiritual strength, she also gave her practical wisdom. And that is exactly what a true spiritual mother does for her spiritual daughter: she sustains and supports her in spirit and in body.

When we think about the many different ways that women appear in the Bible, and the diverse roles they fill, we can see that the Bible offers us an incredibly rich portrait of all the things it means to be a woman. Rarely, however, do we see two women speaking to each other, and even more rarely about God. We see Rachel and Leah conversing, and we see Ruth and Naomi express their devotion to each other and lay plans for their future. Here, we see two women talking about their faith in God, encouraging each other as they experience His miracles, and expressing their gratefulness both to Him and to each other. We can glean new insights by reading through this pre-Christmas story and focusing on this supportive relationship, which may have gotten lost in the shuffle in the past. I don't know about you, but I unearth new treasures every time I dive into a passage I may have read hundreds of times. We should always approach Scripture this way: as though it were a precious jewel that we were holding to the light, mesmerized by its beauty, turning and rotating it in the hope that we will see some new and wondrous facet that we had never appreciated before.

The story of Mary and Elizabeth is like that, with so much

truth and beauty in one story, one devoted relationship. We see the way God moves in our lives, despite our own fears and uncertainties. We observe the way God's power and strength are revealed in the weak and seemingly insignificant of the world. In Mary's song of praise, we witness the sweep of salvation history and the supernatural power of the God who lifts up the humble and brings down rulers from their thrones—the God who is the Lord of history, as well as the Lord of our lives.

Ancient and medieval Christians were fascinated by this moment between Mary and Elizabeth, which they called "the Visitation of the Blessed Virgin Mary" or simply "The Visitation." It can refer to both Mary's arrival to see Elizabeth and the Holy Spirit's arrival within Elizabeth. One of the oldest images depicted in Christian places of worship or Christian homes was of this scene, the embrace of the two women. Sometimes the images even picture the babies inside them, so that the bodies of Mary and Elizabeth serve as a kind of frame for the young John the Baptist and Jesus, who also tentatively reach toward each other. The love of spiritual mother and daughter not only framed but also provided the actual human embodiment for the arrival of the gift of salvation for all humanity.

We don't know the circumstances of how Mary was brought up, or by whom, but from what little the Bible tells us we can see that Elizabeth was probably a significant part of that. The devout faith of Elizabeth informed the godly trust of Mary, "she who believed," and Mary's obedience made all of our lives as Christians possible. As brothers and sisters of Jesus, we too are spiritual children of Mary and spiritual grandchildren of the righteous Elizabeth, who gave thanks for the miracle the Lord had worked in her life.

We have no idea what happened to Elizabeth or when she died—and for that matter, we don't know those things about Mary either. We can guess that Zechariah and Elizabeth, who were older when John was born, probably died long before his work as John the Baptist began. So sometime before Jesus and John began their public ministries, Elizabeth had most likely died. Mary's husband, Joseph, was most likely dead as well, since Mary was traveling with Jesus at least at some points (John 2:1-12; 19:25; Matthew 12:47), and we see no mention of Joseph after Jesus's visit to the temple when he was missing around age twelve. This meant that as Jesus was starting to teach and preach, Mary had lost people very dear to her. In Elizabeth's absence, Mary was most certainly missing her mentor and spiritual mother as she watched her son—the one they had dreamed about together—be tortured and put to death.

This too is part of the bittersweet love between mother and daughter. As spiritual mothers, we pass on our wisdom to our spiritual daughters, knowing that we might not be able to be there for them when they need it the most. We might be absent from the darkest hours of their grief, many years down the road. As spiritual daughters, we love our spiritual mothers, knowing that there will come a time when they travel beyond our care and we will have to take the lessons of their strength and move forward, trusting that we will see them again in heaven. We can cherish the wisdom and strength they've poured into us, learning to become "she who has believed"—a light to the generations to come, as we were in turn enlightened by our own spiritual mothers.

Spiritual motherhood involves guiding and leading someone in faith. Not all of us will be called to biological motherhood,

but we can all exercise the role of spiritual motherhood. We can lead young women to Jesus by word and example, becoming a sounding board for their questions and our challenges. For many Christians, this role is filled by a godmother or a trusted older woman in our faith community. Most of us can think of women who have served as role models to us and who have gently guided us along our faith journey. Sometimes those women are in our family, as Elizabeth was in Mary's family, and sometimes they are not, but they are always crucial to our spiritual growth. If they're still in our lives, let's be sure to thank them!

Our spiritual mothers also share in our joys and sorrows, and—most importantly—help us understand those unexpected twists and turns in light of our faith. In an effort to find the deeper meaning tucked into the events of our lives, they can guide us as we dig in and try to see how God is working. That's especially helpful when sorrow, pain, or confusion enter our journey. And when we are filled with joy, they are there to share in it—just as Elizabeth and Mary did all those centuries ago.

Lord God, grant us the strength to become spiritual mothers to those in need of our wisdom, strength, and love. Help us to mother those whose own mothers are gone or far away. Give us words of gentleness and encouragement for those daughters You place in our paths. Help us also to be thankful for the spiritual mothers You have blessed us with, who have nurtured faith in us and taught us how to be mothers in turn. May all our spiritual motherhood and daughterhood reflect Your love, deepening our trust in You and creating a dwelling place for Your Holy Spirit.

Elizabeth and Mary Study Questions

1. What do we know about the kind of woman Elizabeth was? Do you think she had given up on motherhood as part of her story? How does her story highlight the purpose in the period of waiting God sometimes asks us to walk through in order to fulfill His greater plans? (Luke 1:12–20)
2. Why do you think Gabriel told Mary about Elizabeth's pregnancy? (Luke 1:36–37)
3. How were Elizabeth and Mary perfectly equipped to encourage each other through extraordinary times? How can we point each other to deeper faith in God in the face of our own fears and questions?
4. Has someone in your life recognized and encouraged your faith walk as Elizabeth did for Mary? (Luke 1:45) What did that mean for you? Have you done that for someone else?
5. Have you seen the fruit of the seeds a spiritual mother planted in your life? What about in someone you invested in? How can we find spiritual mothers and daughters around us, and what's the eternal impact of investing in those relationships?