



# MARY, MOTHER OF JESUS



**TEACHER'S  
GUIDE**

BY BETTY ANN SCOTT

*PAOLO BOVANI*



## Mary, the Mother of Jesus

1. The Hebrew name “Mary” means bitter or bitterness. The name of Mary has often been associated with the Old Testament names of Miriam [Num. 12:1], of Mara, the name Naomi used to describe her affliction [Ruth 1:20] and Marah [Exodus 15:23], the name of the bitter water the Israelites encountered in their wilderness journey. As the mother of Jesus, Mary had many bitter experiences to endure. Her sorrow was prophesied in Luke 2:35 by the devout Simeon who said through the Spirit of God that “a sword shall pierce through her own soul”. This verse predicted the trials and grief she would go through as the mother of the Son of God. Her trials would be so piercing at times that it would feel like her heart was actually breaking in two.
2. One of the main prophecies concerning the virgin birth is found in Isaiah 7:14. This prophecy came some 700 years before the long-awaited Messiah was actually born through the Virgin Mary. Matthew 1:16 gives us one of the key evidences of Jesus’ virgin birth. “Of whom” is feminine singular which indicates clearly that Jesus was born of Mary alone and not of Mary and Joseph. The angel of the Lord also confirms this for he declared unto Joseph that Mary conceived the child through the Holy Ghost [Matt. 1:20]. Throughout the ages, fantasy and mythology have tried to counterfeit the virgin birth with many false accounts to lessen the importance of Jesus’ unique birth. [\*See insert A]
3. The angelic announcement of Jesus Christ is given to us in both the book of Matthew and the book of Luke. Joseph’s reaction to the announcement is given in Matthew 1:19-25 while Mary’s response to the annunciation of Christ’s birth is given in Luke 1:26-56. Both accounts verify that Mary and Joseph were espoused (engaged) to be married. The betrothal period in Jewish life was very sacred and as binding as marriage [Deut. 22:23-27]. The betrothal period was marked by the man giving a coin to the girl and by saying a vow — “By this thou are set apart for me according to the laws of Moses and of Israel”. [\*See insert B] The engagement period lasted about 12 months in which the home was prepared by the groom and the wedding reception would be prepared by the bride. She would prepare for married life while her parents would prepared for the wedding festivities. From the moment the woman became betrothed, she was treated as if she was actually married. So sacred was this engagement period that laws were established to protect the sanctity of the betrothed couple. [\*See insert C]
4. Ever since man sinned in the Garden of Eden and God gave the first promise that the woman’s seed (the Messiah) would overcome Satan [Gen. 3:15], the birth of the Messiah was looked forward to with great anticipation. Godly women

throughout the centuries desired to give birth to this Messiah. However, few if any, realized that with this great honor of being the mother of the Messiah, there would be incomparable joy mixed with indescribable sorrow. Although Mary's name means bitterness, it referred to her trials and not her attitudes concerning them. While there is no mention of Mary's physical beauty [Luke 1:38, 45-47], Mary had an inner beauty that came from within. I Samuel 16:7 says "for the Lord seeth not as man seeth: for man looked on the outward appearance, but the Lord looks on the heart".

5. Mary's genealogy is found in Luke 3:23-38 [especially vs. 31] which traces her ancestry from David through Nathan while Joseph's lineage is found in Matthew 1:1-17 which traces his genealogy from David through Solomon [especially vs. 6]. These genealogies of Mary and Joseph are very important for Mary's lineage establishes Jesus' blood line to the throne while Joseph's genealogy gives Jesus his royal right to the throne. Had Jesus been the natural son of Joseph, He could not have ruled because of the curse on Jeconiah (also known as Coniah) [Jeremiah 22:28-30]. It took *both* Joseph's lineage and Mary's lineage to bypass this curse and give Jesus the right to rule. [\*See insert D] Another important fact is that since the destruction of both the Temple and the genealogy records in 70 A.D., no Jewish person now living can trace his lineage. The significance to this is for those Jews who are still looking for the Messiah to come, they will not be able to establish his lineage to David in the absence of these vital records. Therefore, Jesus Christ is the last legitimate claimant to the throne of David and the Messianic line.
6. Little information is really given in Scripture (outside of their genealogies) about the lives of Mary and Joseph — although we know more about Mary than Joseph. We can assume from Scripture that they were poor by the sacrifice given in Luke 2:24 — the sacrificial offering given by a family who could not afford a lamb [Lev. 12:6-8]. We know that Mary lived in the city of Nazareth when the angel Gabriel came to visit her [Luke 1:26-27], and Mary is said to be the cousin of Elizabeth, John the Baptist's mother [Luke 1:36]. Joseph, on the other hand, is called by God as a just man [Matt. 1:19]. Although there is much human speculation about this couple, one thing we do know from the Word of God is that they both exercised great faith and obedience to God [Luke 1:31-38; Matt. 1:24-25; 2:13-15]. They also knew their Old Testament Scriptures and their home was saturated with the word of God. God would not have sent His Son to live with a family who did not honor and walk with Him. [\*See insert E]
7. Gabriel, the angel of God, greeted Mary by telling her that she was "highly favored" which means full of grace. Erroneous teachings claim that Mary was "full of favor" in the sense that she can bestow favor to others. However, it only means that she received grace from God in being chosen as the mother of God's

Son [Luke 1:28]. She became the human instrument in which Jesus would become flesh. Jesus, the Son of God existed before He came to this earth [John 1:1-4, 14:3:16]. As part of the human race, Mary was a sinner who was in need of a Savior [Luke 2:21-22]. Mary was unclean after giving birth and had to give animal sacrifices for her cleansing. Mary herself confirms this in her Magnificat to God by saying, “My soul does magnify the Lord, and my spirit hath rejoiced in God my Saviour” [Luke 1:47]. Only a sinner is in need of a Savior [Matthew 1:21].

8. Mary was awed by the angel’s appearance and puzzled by the angel’s salutation [Luke 1:28-30]. Gabriel comforts her with the same words, “Fear not” that were spoken to Zacharias when he saw the angel in the temple [Lk.1:13]. Gabriel again comforts Mary in that she has found “favour with God”. With this greeting, he proclaims to Mary the mighty mystery of the incarnation— God in the flesh—[Lk. 2:31-35]. This same grace given by God to Mary would be the same grace to enable her and preserve her to be the suitable mother to the Son of God in His humanity [I Thessalonians 5:24].
9. Jesus’ life did not begin with Mary for He was before Mary for His “goings forth have been from of old, from everlasting” [Micah 5:2]. Mary is the mother of Jesus in His humanity not in His deity [John 1:1-3, 14]. No where in Scripture does it say that Mary is the mother of God. God has no parents and is known as Yahweh, the Self-Existent One. Gabriel tells Mary she would bring forth a son [Is. 9:6-7; John 3:16, Matt 3:17], and His name shall be called Jesus “for he shall save his people from their sins” [Matt. 1:21]. The Greek name “Jesus” and the Hebrew name “Jeshua” (Joshua) means the “LORD is salvation. Jehovah said of himself, “and there is no God else beside Me; a just God and a Saviour; there is none beside me” [Isaiah 45:21; Hos. 13:4]. Jesus the Saviour came to earth to die so that men could have their sins forgiven and to live eternally with God in heaven. Jesus was appropriately named for His mission which was to redeem mankind of their sins. Gabriel tells Mary this child will be the Son of God, He will be great and He will sit on the throne of David forever [Isaiah 9:6-7].
10. Mary responds to Gabriel’s announcement with faith for she believed that God could perform such a miracle as the incarnation [Lk. 1:34-38]. Mary’s words were that of inquiry— seeking further guidance from the angel of the Lord for a woman whose heart and life was already committed to the complete will of God. [\*See insert F] This babe would be like no other child born on the face of the earth for this “Holy One” would not be conceived by a man and a woman but by the supernatural work of the Holy Ghost. [\*See insert G] Jesus would not be born through the seed of a man but through the seed of a woman only [Gen. 3:15], overshadowed by the third Person in the Godhead [Isaiah 7:14; Gal. 4:4]. Jesus would be sinless for He would have a divine nature — free from the contamination of sin — not because Mary was sinless but because the very nature of God is without sin [I Peter 1:19; 2 Cor. 5:21; I John 4:10] [\*See insert H]. Jesus could not have been sinless could He be the Saviour for mankind without the virgin birth. The virgin birth not only protected Mary’s own character, reputation and legitimacy of Jesus’ birth, but it protected the holiness of

the Son of God. Without the virgin birth, Jesus could not have been the acceptable sacrifice unto God for mankind's sins [1 John 2:2; 4:10; Rom. 3:25]. Therefore Jesus' death, resurrection and ascension would be a hoax — leaving mankind forever lost in their sinful state [1 Cor. 15:14, 17].

11. Gabriel told Mary about her cousin, Elizabeth, who was with child in her old age. What humanly could not be accomplished by man was possible with God [Lk. 1:37; 18:27]. This was not only a sign to Mary that God's announcement from Gabriel would come to pass but also served as a place where Mary should go. After the angel departed, Mary immediately departed to visit Elizabeth. God knew Mary would need another godly woman to share this incredible news with. There she would find comfort with another godly woman before speaking to her betrothed about her pregnancy. Could you imagine Mary's surprise when Elizabeth being filled with the Holy Ghost confirmed Gabriel's message by greeting Mary as "the mother of my Lord" [Luke 1:39-45].
12. Mary responded to Elizabeth's greeting by giving homage to the Lord [Lk. 1:46-55]. This song of praise is called "the Magnificat". Mary praises God for her salvation, for the Lord's strength and power and for His provision. Mary shows her love and knowledge of the Scriptures by alluding to some 15 discernible quotations from the Old Testament — a testimony to the godly home that Jesus would be brought up in. [\*See insert I]. Also see chart of Hannah's & Mary's songs of praise.
13. After three months, Mary left the home of Zacharias and Elizabeth and returned to her home in Nazareth [Lk 1:56]. Mary, no doubt, experienced along with the great joy of the Annunciation, the first pangs of the sorrowful experiences she would encounter as the mother of Jesus. Mary now faced rejection by her beloved Joseph and even possible death. Her reputation and moral character would be in question. However, these insurmountable difficulties did not keep Mary from doing God's will — even at the expense of her own personal happiness. Her faith was genuine and she was committed to God at all cost. What a wonderful tribute to the faith and resolution of the woman chosen to be the mother of God's only begotten Son.
14. Mary told Joseph her situation and the supernatural circumstances behind it. His heart must have broken as he listened to this unbelievable story which Mary described to him. Joseph was an honorable man who walked with God [Matt. 1:19]. How could he marry this woman who was pregnant with a child that did not belong to Him? [Matt.1:20]. No matter how deep his trust in Mary was, only a divine communication could relieve his questioning mind and give him the courage he needed to fulfill his holy call from God. Joseph's love for Mary was so strong that he could not make her a public example [Deut. 22:23-24]. Therefore, he decided to give her a bill of divorcement in private. [\*See insert J] As he was contemplating on these

things, the angel of the Lord appeared unto Joseph in a dream and revealed to Joseph the divine nature of Mary's condition. The angel clearly identifies Jesus' birth as a fulfillment of Old Testament prophecy found in Isaiah 7:14 regarding the virgin birth [Matt. 1:18-23].

15. The angel of God told Joseph that Mary would have a son — God's son. As the stepfather (not the natural father) of Jesus, he would have the privilege of raising the holy child, Jesus. Not only would Jesus' name testify to God's salvation but Jesus Himself would be the means to God's salvation [Acts 4:10-12]. When Joseph awoke from his dream, Joseph obeyed the angel of the Lord and took Mary to be his wife. [\*See insert K] As the husband of Mary and the stepfather of God's Son, Joseph had the grave responsibility to raise, protect and educate his family in the ways of the Lord. Just like Mary, Joseph found out that with great privilege comes personal sacrifice. Although Joseph took Mary to be his wife before the betrothal period was completed, he did not have sexual relations with her until after Jesus was born [Matt. 1:24-25; Gen. 4:1; 17].
16. As husband and wife, Mary and Joseph travelled to Bethlehem because of a decree from Caesar Augustus that Joseph must go to his own city where he was born in order to enroll for taxation [Lk. 2:1-5]. God used this decree to move Mary and Joseph from Nazareth to Bethlehem in order that His word might be accomplished for Micah prophesied of God some 700 years prior to the Messiah's birth that Jesus would be born in Bethlehem (the house of *bread*) in Micah 5:2. This taxation occurred during the time of Cyrenius when he was governor of Syria. [\*See insert L]
17. Mary was great with child and when her days were fulfilled, Jesus was born. The miraculous birth of Jesus Christ is one of the main foundation stones to our Christian faith [Lk. 2:6-7; Gal. 4:4-5]. "Mary brought forth her firstborn son and wrapped him in swaddling clothes (clothes used for babies in the Near East during Biblical times). Jesus was born in a manger — most probably "Migdal Eder" — the place where the sacrificial lambs for the Temple were kept. What an appropriate place for the One who would bring salvation to mankind. John the Baptist called Jesus the Lamb of God [Jn. 1:29] and Peter talked of Jesus' sacrificial death [1 Peter 2:24]. This child was both God and man. What indescribable joy must have filled Mary's heart as she held the long-awaited Messiah in her arms.
18. What a blessed day! All heaven was moved by the birth of God's blessed Son, Jesus Christ, the second Person in the Godhead to take on human form in order to redeem mankind from the penalty of sin [Rom. 6:23]. It was the angel of God who brought the glorious announcement unto the shepherds in the field. This babe was different from any other child born on the face of the earth for He was God-Man. Three titles were ascribed to Jesus by the angel — Saviour, Christ (Messiah or Anointed One), and Lord (Yahweh or God) [Lk. 2:8-14]. The shepherds were very afraid. Again the angel comforts them with the same words he spoke to Zacharias and Mary — "Fear not".

The angel came to bring them good tidings of great joy — predicted in the O.T. and fulfilled in the N.T. A two-fold sign was given to the shepherds to identify this child — he would be wrapped in swaddling clothes and lying in a manger. After this announcement, the heavenly host burst forth with great praise to God. What a day of rejoicing!! Salvation is come to man. \*Look at— The Prophecies and Fulfillment of the Messiah? Also look at Is Jesus for Real? Mathematical Proof!

19. The shepherds believed even before they saw the babe, and they went immediately down to Bethlehem [Lk. 2:15-18]. There in the manger they saw the babe with Mary and Joseph. After they beheld the holy family, they went forth to spread the gospel message that the Messiah has come. The shepherds were the first evangelists to proclaim the birth of the Lord Jesus Christ. Scripture tells us that Mary “kept all these things in her heart” [Lk. 2:19-20]. Mary had the unique privilege that no other woman shared — bringing forth and raising the only Begotten Son of God. The magnitude of God’s grace would never leave her heart. God’s promise and fulfillment of sending His Son, was now a reality. Mary’s unwavering faith and complete dependence on God would see her through the deepest of trials.
20. Eight days following His birth, Mary and Joseph had Jesus circumcised according to the Mosaic law [Lev. 12:1-3]. Thirty-three days after the circumcision, Mary’s days of purification were accomplished. She brought a burnt offering and a sin offering unto the priest in order that he might make an atonement for her before Jehovah and she might become cleansed from the source of her issue. In extreme cases of poverty, two turtledoves and two pigeons were substituted for the lamb. This sacrifice of Mary shows the poverty of Jesus’ family [Luke 2:21-24; Lev. 12:4; 6-8].
21. While Mary and Joseph were still in the Temple with Jesus, Simeon, a just and devout man who was promised by God not to see death until he first saw the Messiah, took Jesus into his arms and blessed God [Lk. 2:25-35]. Simeon blessed the baby and prophesied the suffering that Mary would experience in her life. There was also a prophetess named Anna who gave thanks unto God for the Christ-child and who went and told others of the salvation of the Messiah [Lk. 2:36-38].
22. It wasn’t long before Mary began to see the fulfillment of Simeon’s prophecy concerning her suffering. Because of Herod’s jealousy, Joseph was warned in a dream that Joseph, Mary and Jesus had to flee into Egypt for Herod sought Jesus’ life. This was in direct fulfillment of the prophecy in Hosea 11:1. Not only did Mary and Joseph have to live in a foreign country away from family and friends but the agony of the death of all the children in Bethlehem must have deeply pierced her soul. After Herod’s death, they returned to Nazareth to bring up Jesus. Very little is known of Jesus’ childhood in Scripture [Matt. 2:13-23]
23. Mary and Joseph had other children after Jesus was born. Scripture says that Joseph

knew not Mary until after the birth of Jesus [Matt. 1:25]. Mary then became wholly and completely the wife of Joseph, and they lived together in the sexual union of the husband and wife relationship. Both the books of Matthew 13:53-56 and Mark 6:3 talks of the brothers and sisters of Jesus. Even in the Old Testament in Psalm 69:8, this prophecy about the Messiah speaks of him as being an alien to his mother's children. These were, of course, half-brothers and half-sisters to Jesus since they were born of both Mary and Joseph while Jesus was the Son of Mary alone. Luke describes Jesus as Mary's firstborn — a term used to indicate that Mary had other sons after Jesus [ Luke 2:7]. No where in the Holy Scriptures does it teach that Joseph was married before with children or that these children were cousins of Jesus. The natural meaning of the above verses is that there were other children in the family of Mary and Joseph.

24. Mary experienced yet another sword-piercing incident when Jesus was 12 years old. After returning to the Temple to find Jesus, Jesus tells Mary that they should have realized he would be about doing His Father's business. Although Joseph was his legal father, it was God who was Jesus real and only Father. Jesus' divine heritage separated Him from all others. His mission was to carry out the will of God His Father. Mary and Joseph did not understand what Jesus was trying to tell them. Jesus willingly placed Himself under the authority of His earthly parents. For the next 18 years, Jesus would remain in the home. The word of God is silent about these years until Jesus begins His public ministry. This is also the last mention of Joseph in Scripture. [Luke 2:50-52] \*See insert M
25. For approximately 30 years, Jesus lived with his family. In Luke 2:52, the only thing that God does reveal about His Son during this time is that Jesus grew in wisdom, in stature and in favor with God and man. But the time finally came for Jesus to leave his home and to start His public ministry. Mary would experience the bitter pangs of separation as Jesus cuts His earthly ties to do the ministry God had prepared for Him even before the foundations of the world. Mary soon learned that from this point on, her relationship with Jesus would be different. Mary's first lesson came at the marriage feast of Cana, Jesus respectfully rebuked His mother for trying to interfere with His public ministry. She was not to exercise her will over Him and His divine work, but she was now to be completely dependent upon Him [John 2:1-5].
26. Mary did not fully understand all His activities while on earth. In Matthew 12:46-50, Mary again is made to realize that the earthly relationship was second to Jesus' ministry as the Son of God and the Savior of the world. No earthly ties were to hinder or interrupt His work of redemption. Jesus' relationship to Mary was compared to the others who would hear His Word and be obedient to it. Although Mary was His mother as man, she was not His mother as God. After Jesus started His public ministry, Jesus was careful to call Mary "woman" (a term of respectful address) never "mother". Even at the cross, he addressed her as "woman" once again (John 19:25-27). [\*See insert N]

27. Mary experienced the ultimate of sorrows as she stood at the foot of the cross watching her son die such a horrible and excruciating death. As she stood in silence, her grief must have been beyond words. Jesus' body was torn and bloody, His hands and feet pierced, His body marred beyond recognition [Jn. 19:25; Isaiah 52:14] ; yet, she never left His side, even though all the disciples but one scattered for their lives. Her enduring love for her son would not let her leave the foot of the cross even though her heart was pierced through by what she heard and witnessed. Before Jesus died, He publicly recognized his human relationship to Mary. Jesus entrusted Mary to the loving care of his most beloved disciple, John. Once again Jesus referred to her as "woman" but to John, Jesus said "Thy mother". In the last moments of His life, Jesus thought of the welfare of His earthly mother. As a widow and the mother of unbelieving children, Jesus sought a home with a spiritual atmosphere so that His mother could spend her declining years in a godly home. From that hour on, the apostle John took Mary into his own home [Jn. 7:1, 5].
28. The last mention of Mary in Scripture is a very special one [Acts 1:13-14]. She is found in the upper room along with the disciples, the other women of Jerusalem and her own sons. By this time, her sons became believers in Christ. Mary, at this point along with all the other believers, had already experienced the death, resurrection and ascension of Jesus Christ. Now Mary is seen obeying Jesus' command to wait for the coming of the Holy Spirit [Jn. 16:7; Acts 2:1-4]. Here we find Mary in an attitude of prayer and supplication along with the others in the upper room. She is never found in Scripture as the object of worship. Jesus never promoted the worship of Mary either. Quite the contrary in Luke when a certain woman tried to exalt Mary for being the mother of Jesus. Jesus answered the woman by stating that more blessed are those that hear God's Word and keep it [Luke 11:27-28]. No where in Scriptures do the apostles (those closest to Christ) or other believers prayed or gave worship to Mary. Their allegiance was to Christ and Him alone [Isaiah 42:8; Matt. 4:10]. [\*See insert O]

Conclusion: Mary kept her eyes on God not on man nor on the circumstances that surrounded her life. When others would have failed, Mary remained faithful to the end. Even as a very young woman, Mary chose to courageously follow God by placing her personal reputation, engagement and life on the line to follow the Master's plan. Mary's Magnificat of Praise and complete submission to God at all cost would not allow her to become bitter. In all the trials she suffered, she remained steadfast in her commitment to God. No other woman has ever been given such a high honor as Mary, and she completed God's will with grace, humility and unwavering faith. No wonder Mary was and still is considered to be "blessed among women". She is not only an example to us in how the Lord could use a faithful, humble servant for the furtherance of God's sovereign plan, but she is a striking model of how we can overcome suffering without becoming bitter. If one

Scripture verse could sum up Mary's prayer for the believers of today, it would be found in Psalm 34:3, "O magnify the Lord with me and let us exalt His name together."

## Inserts for Mary, the Mother of Jesus

### “A”

John Mac Arthur, Jr., The Mac Arthur New Testament Commentary Matthew 1-7, “The Virgin Birth”, pg. 12, comments on the counterfeit of the virgin birth in fantasy and mythology:

For example, the Romans believed that Zeus impregnated Semele without contact and that she conceived Dionysus, lord of the earth. The Babylonians believed that Tammuz [see Ezek. 8:14] was conceived in the priestess Semiramis by a sunbeam. In an ancient Sumerian/Acadian story inscribed on a wall, Tukulti II (890-884 B.C.) told how the gods created him in the womb of his mother. It was even claimed that the goddess of procreation superintended the conception of King Sennacherib (705-681 B.C.). At the conception of Buddha, his mother supposedly saw a great white elephant enter her belly. Hinduism has claimed that the divine Vishnu, after reincarnations as a fish, tortoise, boar, and lion, descended into the womb of Devaki and was born as her son Krishna. There is even a legend that Alexander the Great was virgin born by the power of Zeus through a snake that impregnated his mother, Olympias. Satan has set up many more such myths to counterfeit the birth of Christ in order to make it seem either common or legendary.

### “B”

Dr. Ronald Showers, Israel My Glory, “Behold, the Bridegroom Comes”, February/March, 1975, Vol. 33, No. 1, pg. 8, talks about the betrothal period in Jewish life:

The first major step in a Jewish marriage was betrothal. Betrothal involved the establishment of a marriage covenant. By Jesus’ time, it was usual for such a covenant to be established as the result of the prospective bridegroom taking the initiative. The prospective bridegroom would travel from his father’s house to the home of the prospective bride. There he would negotiate with the father or the young woman to determine the price (mohar) that he must pay to purchase his bride. Once the bridegroom paid the purchase price, the marriage covenant was thereby established, and the young man and woman were regarded to be husband and wife. From that moment on the bride was declared to be consecrated or sanctified, set apart exclusively for her bridegroom. As a symbol of the covenant relationship that had been established, the groom and bride would drink from a cup of wine over which a betrothal benediction had been pronounced. After the marriage covenant had been established, the groom would leave the home of the bride and return to his father’s house. There he would remain separate from his bride for a period of 12 months.

## “C”

Ralph Gower, The New Manners and Customs of the Bible Times, “Family Life”, pg. 65, discusses the sanctity of the betrothal period and the regulations that govern it:

Once the arrangement to marry was entered into, there was a betrothal that was more binding than the engagement in contemporary society. A man who was betrothed to a woman, even though not yet married, was exempted from military service [Deut. 20:7]. If a girl was already betrothed and was raped by another man she could not become that other man’s wife, as would normally be the case [Deut. 22:28-29], because she already belong to her husband-to-be. Such violation involved the death penalty [Deut. 22:23-27 . . .The betrothal could be broken only by a legal transaction (in effect, a divorce), and the ground for such termination was adultery [Deut. 22:24].

## “D”

John Mac Arthur, Jr., The Mac Arthur New Testament Commentary Matthew 1-7, “The Gracious King”, pg. 3 talks about the curse of Jeconiah:

It is essential to note that in His virgin birth Jesus not only was divinely conceived but through that miracle was protected from regal disqualification because of Joseph’s being a descendant of Jeconiah [v. 12]. Because of that king’s wickedness, God had declared of Jeconiah (also called Jehoiachin or Coniah) that, though he was in David’s line, “no man of his descendants will prosper, sitting on the throne of David or ruling again in Judah” [Jer. 22:30]. That curse would have precluded Jesus’ right to kingship had he been the natural son of Joseph, who was in Jeconiah’s line. Jesus’ legal descent from David, which was always traced through the father, came through Jeconiah to Joseph. But His blood descent, and His human right to rule, came through Mary, who was not in Jeconiah’s lineage. Thus the curse on Jeconiah’s offspring was circumvented, while still maintaining the royal privilege.

## “E”

Herbert Lockyer, All the Women of the Bible, “Mary”, pg. 93:

Among all the godly Jewish maidens of that time in Palestine, why did God select such a humble peasant young woman as Mary: Her choice by God to be the mother of the Incarnate Son is as mysterious as her conception of Him within her virgin womb. When the fullness of time had come for Jesus to be manifested, He did not go to a city, but to a remote and inconsiderate town —not to a palace but a poor dwelling — not to the great and learned but to lowly partisans — for a woman to bring the Saviour into a lost world. . . Mary, then, was selected by divine wisdom from among the humblest and it was in such an environment that the Father prepared His Son to labor among the common people who heard Him gladly. The one of whom He was born, the place where he was born was arranged beforehand by the determinate counsel and foreknowledge of God. Centuries before Mary became the mother of the Saviour of mankind, it was prophesied that it would be so [Isaiah 7:14-16; 9:6-7; Micah 5:2-3]. Born of a peasant maiden, and having a foster-father who eeked out a

frugal living as a carpenter, Jesus was best able to sympathize with man as man, and be regarded by all men as the common property of all.

“F”

Herbert Lockyer, All the Women of the Bible, “Mary”, p. 94 concerning her submission to Gabriel’s announcement:

What amazes one about the Annunciation is the way Mary received it. She was in no way credulous or skeptical. Certainly she asked intelligent questions of Gabriel as to how she could become the mother of Jesus, seeing she was a pure virgin. Following a full explanation of how the miracle would happen, she, with a tremendous feat of faith, replied, “Be it unto me according to thy word”. When Mary willingly yielded her body to the Lord saying, “Behold the handmaiden of the Lord, be it unto me according to thy word”, the Holy Spirit, by His gentle operation, took Deity and humanity and fused them together and formed the love-knot between our Lord’s two natures with Mary’s being. Therefore, when Jesus came forth it was as the God-Man, “God manifest in the flesh” or “that holy thing which shall be born of thee shall be called the Son of God”. Son of Mary — humanity! Son of God — Deity!

“G”

Charles Caldwell Ryrie, The Ryrie Study Bible, p. 1438, see note on Luke 1:35 concerning “The Holy Ghost shall come upon thee”:

The incarnation was accomplished by this creative act of the Holy Spirit in the body of Mary. The virgin birth was a special miracle performed by the third Person of the Trinity, the Holy Spirit, whereby the second Person of the Trinity, the eternal Son of God, took to Himself a genuine, though sinless, human nature and was born as a man without surrendering in any aspect His deity.

“H”

G. Campbell Morgan, The Gospel According to Luke, p. 24, regarding the Immaculate Conception of Jesus:

The angel answered the biological question saying: The thing shall be done by the direct act of God, the power of the Most High, the Holy Spirit, wrapping thee around, overshadowing thee, producing in thy womb the Man-child; and also, by the same act, by the same energy, by the same force, the Holy Spirit overshadowing, that which is begotten shall be held from contamination with the sin of thy nature, and in human nature. It shall be holy. It shall have being in thy womb by the act of God; and it shall be held from contamination with the sinfulness of thy nature, by the same act of God.

“I”

Herbert Lockyer, All the Women of the Bible, “Mary”, p. 95 discusses the Magnificat of Mary:

Taking the Lord at His word, Mary praised Him as if what He had declared had been fully accomplished. What a marvelous song of rejoicing the Magnificat is. It reveals poetic and prophetic genius of the highest order, and takes its place among the finest productions of the world. This extemporaneous ode expressing Mary’s joy is indeed one of the choicest gems of Hebrew poetry. As Typing Bible [446-55] this lyric expresses Mary’s inward and deeply personal sacred and unselfish joy, and likewise her faith in Messianic fulfillment. It is also eloquent with her reverential spirit. Her worship was for her Son, for her spirit rejoiced in Him as her own Saviour. . . . Mary never claimed anything for herself.

“J”

John MacArthur, Jr., The MacArthur New Testament Commentary Matthew 1-7, “The Virgin Birth”, pgs. 17-18 discusses Joseph’s dilemma:

For the very reason that he was a righteous man, Joseph had a double problem, at least in his own mind. First, because of his righteous moral standards, he knew that he should not go through with the marriage because of Mary’s pregnancy. He knew that he was not the father and assumed, quite naturally, that Mary had had relations with another man. But second, because of his righteous love and kindness, he could not bear the thought of shaming her publicly (a common practice of his day in regard to such an offense), much less of demanding her death, as provided by the law [Deut. 22:23-24]. There is no evidence that Joseph felt anger, resentment or bitterness. He had been shamed (if what he assumed had been true), but his concern was not for his own shame but for Mary’s. He was not wanting to disgrace her by public exposure of her supposed sin. Because he loved her so deeply, he determined simply to put her away secretly.

“K”

John MacArthur, Jr., The MacArthur New Testament Commentary Matthew 1-7, “The Virgin Birth”, pg. 21 talk about Joseph’s obedience to the angel’s command:

We know nothing of Joseph’s reaction, except that he immediately obeyed, doing as the angel of the Lord commanded him. We can imagine how great his feelings of amazement, relief, and gratitude must have been. Not only would he be able to take his beloved Mary as his wife with honor and righteousness, but he would be given care of God’s own Son while He was growing up. That fact alone would indicate the depth of Joseph’s godliness. It is inconceivable that God would entrust His Son into a family where the father was not totally committed and faithful to Him.

## “L”

H. A. Ironside, Luke, “The Birth of the Saviour”, pg. 62-63 discusses the taxation under Cyrenius:

(Critics say) this taxing could not have taken place in his (Cyrenius’) time if it took place at the time when Christ was reputed to be born. Cyrenius ruled over Syria something like 6 A.D., really ten years after the actual birth of Christ, because He was born four years before the change of the calendar from B.C. To A.D. . . . But we know (from archaeological findings) that Cyrenius had been Governor of Syria before that, under the reign of Augustus from B.C. 12 on to B.C. 3. It was during this period that the census was taken, to which Luke refers here in his Gospel.

## “M”

Herbert Lockyer, All the Women of the Bible, “Mary”, pg. 97 concerning Joseph’s life:

It is felt that during this period Mary lost the protection of her husband for if he had been alive he would have certainly been mentioned in succeeding events [Mark 3:31; John 2:1; 19:25].

## “N”

Lorraine Boettner, Roman Catholicism, “Mary”, pg. 154 concerning Jesus’ relationship to Mary:

While Jesus always spoke respectfully to his mother, He nevertheless made it clear that neither she nor anyone else had any part in the work of salvation. No mere human could assist in that work, and the Scriptures are careful to point out that no assistance or dictation in any form was permitted. When Jesus stepped out of his home life at Nazareth and began His public ministry, a new relationship was established. From that time on, His supernatural parentage was emphasized. For He was the only begotten Son of the Father in heaven. He rebuked the mistaken tendency which seeks to exalt the human relationship at the expense of the divine, the physical at the expense of the spiritual.

## “O”

Lorraine Boettner, Roman Catholicism, “Mary”, pg. 155 discusses the difference between honoring Mary and worshipping Mary:

We honor Mary, the mother of our Lord, with the honor the Scriptures give her as “blessed among women”. No other member of the human race has received such high honor as conferred upon Mary in that she was chosen to be the mother of the Saviour of the world. She was truly a woman of virtue, and of extraordinary faith. She fulfilled admirably the office assigned to her. She was the chosen vessel to bring the Bread of Life to a sin-cursed world. We honor Mary, and all generations shall call her “blessed” because she believed the word of God and accepted the message of the angel Gabriel. But we do not deify her, nor worship her, nor pray to her, and we are bound to protest strongly when Christ is dethroned and Mary is elevated to that place which belongs to Him *alone*.



## THE PROPHECIES AND THE FULFILLMENT OF THE MESSIAH

- |     |                                |   |   |
|-----|--------------------------------|---|---|
| 1.  | Genesis 3:15 . . . . .         | Seed of the woman . . . . .                     | Luke 1:31-35                                |
| 2.  | Genesis 3:15 . . . . .         | Bruises Satan's head . . . . .                  | Romans 16:20                                |
| 3.  | Genesis 22:8 . . . . .         | Lamb of God . . . . .                           | John 1:29                                   |
| 4.  | Genesis 22:18. . . . .         | Seed of Abraham . . . . .                       | Galatians 3:8, 16                           |
| 5.  | Genesis 49:10. . . . .         | Judah's power to rule taken . . . . .           | 70 A.D.—1948 A.D.                           |
| 6.  | Genesis 49:10. . . . .         | Gathering people . . . . .                      | John 10:16                                  |
| 7.  | Exodus 12:2 . . . . .          | Beginning of months . . . . .                   | It is the same year<br>throughout the world |
|     |                                | Change of calendar . . . . .                    |   |
| 8.  | Exodus12:5 . . . . .           | Without sin . . . . .                           | John 8:46; I Peter 1:19                     |
| 9.  | Leviticus 16:15 . . . . .      | Blood within the veil. . . . .                  | Luke 23::45                                 |
| 10. | Leviticus 17:11 . . . . .      | God gave the atonement . . . . .                | Romans 5:9, 11                              |
| 11. | Numbers 21:9. . . . .          | Look and live . . . . .                         | John 3:14-15                                |
| 12. | Deuteronomy 6:4. . . . .       | God and Jesus are one . . . . .                 | John 10:30; 14:8-11                         |
| 13. | Deuteronomy 18:15-19 . . . . . | Prophet like Moses . . . . .                    | John 1:45                                   |
|     |                                | (not Joshua — Deuteronomy 34:10)                |   |
| 14. | Deuteronomy 21:23 . . . . .    | Made a curse. . . . .                           | Galatians 3:13                              |
| 15. | Deuteronomy 21:23. . . . .     | Taken from the tree . . . . .                   | Mark 15:42-45                               |
| 16. | II Samuel 7:12. . . . .        | Seed of David . . . . .                         | Matthew 1:1                                 |
| 17. | Psalms 2:1-3 . . . . .         | Nations against Him . . . . .                   | Acts 4:25-28                                |
| 18. | Psalms 2:4-6 . . . . .         | God will rule by Him. . . . .                   | Acts 17:30-31                               |
| 19. | Psalms 2:7 . . . . .           | God's Son . . . . .                             | Matthew 3:17                                |
| 20. | Psalms 2:8 . . . . .           | Shepherds all nations. . . . .                  | John 10:16                                  |
| 21. | Psalms 2:10-12 . . . . .       | demands worship . . . . .                       | Hebrews 10:28-29                            |
| 22. | Psalms 22:1 . . . . .          | Quote in suffering . . . . .                    | Mark 15:34                                  |
| 23. | Psalms 22:6-8. . . . .         | Taunted. . . . .                                | Matthew 27:39-44                            |
| 24. | Psalms 22:15. . . . .          | Thirsted . . . . .                              | John 19:28-29                               |
| 25. | Psalms. 22:16 . . . . .        | Pierced. . . . .                                | John 20:24-27                               |
| 26. | Psalms 22:18. . . . .          | Garment divided . . . . .                       | John 19:23-24                               |
| 27. | Psalms 34:20. . . . .          | No bones broken. . . . .                        | Jn. 19:31-36; Ex.12:46                      |
| 28. | Psalms 35:11-15 . . . . .      | Falsely accused . . . . .                       | Matthew 12:22-28                            |
| 29. | Psalms 41:9 . . . . .          | Betrayed by a friend. . . . .                   | Luke 22:47-48                               |
| 30. | Psalms 45:6-7. . . . .         | God . . . . .                                   | John 20:28                                  |
| 31. | Psalms 69:21 . . . . .         | Given a vile drink . . . . .                    | Matthew 27:34                               |
| 32. | Psalms 110:1 . . . . .         | David's Lord. . . . .                           | Matthew 22:41-46                            |
| 33. | Psalms 110:4 . . . . .         | Priest after the order of Melchizedek . . . . . | Hebrews 7:21-24                             |
| 34. | Proverbs 8:1-31 . . . . .      | Personified . . . . .                           | John. 1:1-4, 14                             |
| 35. | Proverbs 30:4 . . . . .        | Has a name. . . . .                             | Matthew 1:21, 23                            |
| 36. | Isaiah 7:14 . . . . .          | Virgin birth. . . . .                           | Luke 1:34-35                                |
| 37. | Isaiah 9:6 . . . . .           | The child given . . . . .                       | Luke 2:11                                   |
| 38. | Isaiah 9:6 . . . . .           | Rulership . . . . .                             | John 18:36-37                               |
| 39. | Isaiah 9:6 . . . . .           | Wonderful. . . . .                              | Ask any Christian:)                         |
| 40. | Isaiah 9:6 . . . . .           | The mighty God . . . . .                        | Titus 2:3                                   |
| 41. | Isaiah 9:6 . . . . .           | Prince of Peace . . . . .                       | John 14:27                                  |
| 42. | Isaiah 11:1 . . . . .          | Stem of Jesse . . . . .                         | Matthew 1:5                                 |
| 43. | Isaiah 11:2 . . . . .          | Spirit on Him . . . . .                         | Luke 4:16-21                                |
| 44. | Isaiah 11:3 . . . . .          | Knows men's thoughts . . . . .                  | Matthew 9:4                                 |
| 45. | Isaiah 11:10 . . . . .         | Gentiles seek His rest. . . . .                 | Acts 13:46-48                               |
| 46. | Isaiah 28:16 . . . . .         | Foundation stone . . . . .                      | Matthew 7:24                                |

47.	Isaiah 35:5	Open blind eyes.	Matthew 10:27-31
48.	Isaiah 35:5	Open deaf ears	Mark 7:32-35
49.	Isaiah 35:6	Gives strength to the lame.	Matthew 21:14
50.	Isaiah 35:6	Gives speech to the dumb	Mark 7:32-35
51.	Isaiah 50:6	Beaten.	Matthew 27:26
52.	Isaiah 50:6	Shamed and spat upon	Matthew 26:67;27:30
53.	Isaiah 52:13	Servant	John 8:29
54.	Isaiah 52:13	A high being	Hebrews 1:3-5, 13
55.	Isaiah 53:2	Childhood.	Luke 2:40
56.	Isaiah 53:2	Born in a spiritual dry land	Matthew 2:1-2
57.	Isaiah 53:2	No beauty.	Matthew 13:55
58.	Isaiah 53:3	Rejected.	John 19:14-15
59.	Isaiah 53:7	Did not protest	Matthew 26:62-63
60.	Isaiah 53:8	Died	John 19:30
61.	Isaiah 53:9	Buried	John 19:38-42
62.	Isaiah 53:10	Resurrected	Matthew 28:5-7
63.	Isaiah 53:12	Atoned for our sins	John 3:16
64.	Jeremiah 31:31-34.	new covenant	Matthew 26:28
65.	Daniel 7:13-14	Son of man	Matthew 16:13
66.	Daniel 9:25	Time of coming	Matthew 2:1-3, 7
67.	Daniel 9:26	Cut off.	Matthew 26:45
68.	Hosea 11:1	Called out of Egypt.	Matthew 2:14-15
69.	Micah 5:1	Smitten on the cheek.	Matthew 27:30
70.	Micah 5:2	Born in Bethlehem	Matthew 2:1
71.	Micah 5:2	Eternal existence	John 8:53-58
72.	Zechariah 9:9	Entered Zion	Mark 11:4, 7-11
73.	Zechariah 11:10-12	Sold	Matthew 26:14-16
74.	Zechariah 11:13	Potter's field bought with His price.	Matthew 27:3-7
75.	Zechariah 12:10	Pierced	John 19:34
76.	Zechariah 13:6	Wounded by friends.	Matthew 23:37
77.	Zechariah 13:7	Followers scattered.	Mark 14:50
78.	Malachi 3:1	Came to the temple	Luke 2:46-47



## POINTS OF RESEMBLANCE BETWEEN HANNAH'S AND MARYS SONGS

### Hannah's Song

[1 Sam. 2:1-10]

My heart rejoiceth in the Lord  
Mine horn is exalted in the Lord

The bows of the mighty men are broken  
And they that stumbled are girded with strength  
The Lord killeth and maketh alive  
He bringeth down to the grave and  
bringeth up

They that were full have hired out  
themselves for bread  
And they that were hungry ceased

### Mary's Song

[Luke 1:46-55]

My soul doth magnify the Lord  
And my spirit hath rejoiced in God my Saviour

He hath shewed strength with his arm  
He hath scattered the proud in the  
imagination of their hearts  
He hath put down the mighty from their seats  
And exalted them of low degree

He hath filled the hungry with good things  
And the rich he hath sent empty away

**Praise**

**Power  
&  
Strength**

**Provides**

*All the Women of the Bible, Herbert Lockyer, p. 66.*



## MARY HAD THE LITTLE LAMB

Mary had the little Lamb  
Who lived before His birth;  
Self-existent Son of God  
From heaven He came to earth.  
[Micah 5:2]

Mary had the little Lamb;  
See Him in yonder stall—  
Virgin-born Son of God  
To save man from the Fall  
[Isaiah 7:14]

Mary had the little Lamb,  
Obedient Son of God,  
Everywhere the Father led,  
His feet were sure to trod.  
[John 6:38]

Mary had the little Lamb,  
Crucified on the tree;  
The rejected Son of God,  
He died to set men free.  
[1 Peter 1:18]

Mary had the little Lamb,  
Men placed Him in the grave  
Thinking there were done with Him;  
To death He was no slave!  
[Matthew 28:6]

Mary had the little Lamb,  
Ascended now is He;  
All work on earth is ended,  
Our Advocate to be.  
[Hebrews 4:14-16]

Mary had the little Lamb—  
Mystery to behold!  
From the Lamb of Calvary  
A Lion will unfold.  
[Revelation 5:5-6]

When the Day Star comes again,  
Of this be very sure:  
It won't be Lamb-like silence,  
But with the Lion's roar  
[Psalm 2:12; Rev. 19-11-16]

—Marv and Marbeth Rosenthal