

Mary the Handmaid of the Lord

Speakers notes prepared for the Reseda Spring Study Day April 2018

Mary synopsis

God allowed for no Scriptural justification for Mariolatry, and the story of Mary's life seems to be written with a Divine foreknowledge of what the apostasy would make of her. This may be why the story of Mary's life seems to be hidden in the record and not easily pieced together. Key parts of the story are much too brief for the keen reader, however sufficient is there for us to come to know this very special woman and learn from her amazing life.

The life of Mary is the story of a poor, young woman whose humble spirit, and integrity saw her to be chosen as the greatest mother in history. Her life is a summary of the experiences of all the great mothers in Israel, whose lives foreshadowed hers. Her prayer in response to Gabriel's visit, is an incredible insight into the mind of a young woman, maybe aged eighteen or nineteen, possibly an orphan, who from a very young age had been brought up to love the Word of God. Mary knew her Bible and meditated on the Scriptures and lived in expectation of the coming of Messiah.

Though the calling almost cost her her marriage, and the stigma of her perceived adultery she carried for life, it was her thoughtful and pondering disposition that helped her through the torturous years of family life with this extraordinary son.

Mary endured many sword thrusts from the mouth of her Son, which pierced deeply into her soul, culminating at the foot of Golgotha's hill. Yet in the awful scene she beheld as failure and defeat, Yahweh had brought victory from the spirit of Mary, perfected in her son.

Mary's is a truly amazing story, as incredible events swept aside the dreams of a young Jewish girl in Nazareth. Wedding arrangements had been made; a romance had developed. But the greatest event in history was about to change her whole life.

A greater calling, a higher honour, man or woman has never had. Who could ever tell what the destiny would be of this girl from the poor, uncultured, lower class of despised Nazareth, miles from Bethlehem, the birthplace of Messiah.

Mary's life is a life of incredible colour and drama. From the heights of honour; to the depths of despair. From the confusion of the unknown; to the conviction of truth. From the centre of family conflict; to the peace of reconciliation. Yet through it all, she shines in the record as a woman who never lost hope, because she kept all these sayings in her heart.

Mary had been chosen to enter a unique relationship with the Almighty Power of the Universe. To share in parenthood the birth of a son with the Eternal Father of Heaven, who was to be the

Saviour of the world. She cuddled, caressed, nursed, and played with the babe who was to become her Lord.

And yet the bond between them as Mother and Son was to slowly diminish, as Jesus commenced to learn of the unique relationship he had with his Father, and the purpose for which he was brought into the world. Mary struggled to understand the work that Yahweh had purposed for her son.

Like many in Israel, Mary lived in expectation of the coming of Messiah, but not the Messiah God provided. For over 60 years, the Roman armies had overrun their country, and with great bloodshed, marked the stamp of their domination. God's people were oppressed and sought the deliverance that only God could provide; but that wasn't to be then. There were only a few, like Simeon and Anna who understood that Messiah would be rejected by his people, because of this false expectation.

One burning question challenged Mary and all Israel. What think ye of Christ? Whose son is he? Whilst many were ignorant of who Jesus' Father was, this was no question to Mary. Her challenge was to understand what was required for him to truly be the son of Mary and the Son of God.

Mary's life is very typical of the Lord's national mother, Israel, who also was turned against the son of promise, because of the envy of his half-brothers. It was foreshadowed in the story of Joseph and fulfilled first in the Lord's nuclear family, as well as then in his national family.

Mary's greatest struggle was, to see her son as her everlasting father. To see the one formed in her womb by the Power of the Father, as the one who, by the same power would bring her forth from his opened side. To see the one she brought up for God, was really the one who was bringing her up for Him. That the one to whom she gave life, was the one from whom her life would come. That the one for whom she offered sacrifice in Jerusalem, was the one, who in that same city, would make an offering for her, that of his own life. That the one she took to present to Yahweh, was the one who, one day would present her to Him. That the one whom she sought to find, in tears of distress, was the one who in tears of agony would seek to find her who had been lost. That the one she had tried to restrain and redirect, was the one who would, finally, restrain and redirect her. And that the one with whom she attended a wedding, was the one who was to become her Eternal Bridegroom.

There is a moving end to the story, in the dramatic circumstances of her conversion, and that of her family. Mary had learnt to take many a rebuke, and she pondered the words and events that shaped her life. The sword thrusts cut deep, and the sword had pierced through her soul, but the time eventually came when all the sayings fell into place. The conversion of Mary must have had a huge effect on the Ecclesia and indeed the nation, and Mary redeemed her past, by becoming a mother of Christ's brethren. Whilst there is no mention of the Lord appearing to Mary after his ascension in the New Testament, the allegory of the story of Joseph hints at it. However, Mary knew that she would see him again and she hung on to his final words, and treasured them in her heart, as she had always done.

Soon Mary will stand before her Son who will be arrayed in the splendour Royal Kingship as Gabriel told her. In that day he will extend to her His hand and say, come you who are blessed of my Father inherit the Kingdom prepared for you from the foundation of the world. You have overcome, so I will grant that you sit with me in my Throne. Whilst during his ministry, she was separated from her son, and only a Woman to him, she redeemed her past by becoming the mother of John and his Brethren.

The reunion of reconciliation is yet to come, so the story hasn't ended yet. Yet when the story recommences it will be only the beginning of a new and endless relationship, a relationship that Mary will acknowledge, was only due to the submission of her son to the business of His Father.

In this he faithfully endured rejection even from his own house in order to save them with a great deliverance. To answer the call of his Father, Jesus had to sacrifice a son's tender bond to his mother. Yet no son had greater love for his mother than he.

Mary series- Introduction

The spirit has recorded the life of Mary with great care.

Known to God from the beginning was the way the apostasy would elevate her to become the central figure of their worship of God.

The Scriptures seem to set out Mary's life in direct opposition to everything that the church would teach concerning her, in anticipation of this apostasy.

But the view of the apostasy needn't affect us nor should it divert us from what our Father has recorded in His inspired Word of this faithful and highly favoured sister in Christ.

Mary, the handmaid of the Lord.

National Expectation of Birth of Messiah

Simeon and Anna were waiting for him. **Luke 2:25-38**

The wise men from the east were expecting him. **Matt. 2:1-10**. Seventy weeks prophecy of **Dan. 9:24-25**

Perhaps faithful women in Bethlehem prayed that they might be chosen to bear him. The birthplace of Messiah was known to be Bethlehem. **Matt. 2:4-6**

However, the challenge for the nation was that very few understood from the Scriptures that Messiah in his first advent was to be sacrificed for the world.

Most of the nation assumed that the true Messiah would re-establish the Kingdom to Israel. Even the Apostles believed this, despite the Lord plainly telling them what was to befall him.

This was also the expectation of Mary and her family.

It was because of this false expectation and misunderstanding was to the reason for much distress in the family, however the time came when the bitter waters of Marah were made sweet by the tree that was cast into them.

One Burning Question

The Lord said to the Pharisees-

"What think ye of Christ? Whose son is he?" **Matt. 22:42**

When they answered the Son of David, Jesus took them to **Psalm 110** and asked them to explain how Messiah could be both the Lord of David as well as the son of David.

Psalm 110.

v1. The Son of David would sit at the right hand of Yahweh

v2. Rod- see **Isa. 11:1-5**

v3. The womb of the Morning is his resurrection. His second birth from the womb on the resurrection morn. Dew of youth is immortality

v4. By Divine oath, he is an eternal priest after the order of Melchizedek

v6-7. He will judge the world in righteousness

They could not answer.

There was only one answer. He also was the Son of God!

This was the **biggest** question of the day!

This was not known of Jesus publicly until his trial. It was the very reason he was crucified.

For Mary, coming to understand what it meant for her son to be the Son of God was going to be her biggest challenge.

The same went for the Nation of Israel as well.

Gabriel said to Mary

*"The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee shall be called **the son of God.**"*

Luke 1:35

- There was a bit of Mary in Jesus, so He was a son of Mary
- There was a bit of Israel in Jesus, so He was a son of Israel

- But in Christ dwelt the fulness of God, Jesus was the brightness of God's glory, and the express image of his person. Jesus was God manifest, He was Immanuel and God with men and he was **THE SON OF GOD**

Mary had a natural relationship with Jesus by virtue of being His Mother.

Mary had a religious relationship with Jesus by virtue of them both being Israelites under the law of Moses.

However, like the nation, Mary needed to transcend the natural and the social and develop a true and spiritual relationship with Jesus based on the new covenant. See **2 Cor. 5:14-21**

...and this is the story of how it happened.

The Immanuel Prophecy- Isaiah 7

Isaiah 7

v1

"Ahaz"

"Jehoahaz" full name "Yah has sustained"

He was a king of Judah and sat on David's throne in Jerusalem. He was apostate.

2 Chron. 28:19-25

19. *For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.*

22. *And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz.*

"Rezin and Pekah"

Combined forces "Syria and Israel" to dethrone Ahaz and replace him with the son of Tabeal. Cp.

v6.

"but could not prevail"

Yahweh brought them upon Judah because of Azah's corruption of God's people.

2 Chron. 28:5-8.

1.....*but he did not that which was right in the sight of the LORD, like David his father:*

2. *For he walked in the ways of the kings of Israel, and made also molten images for Baalim.*

5. *Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away **a great multitude of them captives**, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who **smote him with a great slaughter**.*

6. *For Pekah the son of Remaliah **slew in Judah an hundred and twenty thousand in one day**, which were all **valiant men**; because they had forsaken the LORD God of their fathers.*

Judah was going to suffer, however Israel and Syria were going to be prevented from dethroning Ahaz.

Despite Ahaz's rebellion and his call to Assyria for help, he was "sustained by Yah" though undeserving of it because of Yahweh's purpose with Judah.

At that time did king Ahaz send unto the kings of Assyria to help him. 2 Chron. 28:16

v2

"his heart was moved"

The state of Judah. They were in a state of fear and trembling like leaves in the wind!

v3

"thou and Shear-Jashib"

Isaiah. Heb. "Salvation of Yah"

Shear-Jashib. Heb. "the remnant shall return"

"Yahoshua (Jesus) will be seen when the remnant shall return."

Token fulfillment in the work of prophet Oded who mediated and had the captives returned to Judah. **2 Chron. 28:8-15**

*And the children of Israel **carried away captive of their brethren two hundred thousand**, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. 2 Chron. 28:8*

Then the nation saw the birth of Hezekiah – type of Christ, who saved them from the Assyrian! This was a foreshadowing of the future. Shortly after the remnant of the captives returned from Babylon, Jesus was born to the nation, and he saved them from the enemy of sin and death. So it is in the second Advent. We have seen the pre-adventural colonization of the land of Israel by scattered Jewry which we know is a sign that the coming of Yahoshua is near. For Israel this will mean final deliverance from the forces of the latter-day Assyrian, Gog.

"conduit of upper pool"

Spring of Gihon. Heb. "break forth, burst forth"

Outside city of Jerusalem channeled through an aqueduct into pool of Siloam. "Something that is sent" Cp. **Isa. 52:7-10**

Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. Isa. 52:9

"highway"

Cp. **Isa. 40:3-5. Matt. 3:1-4**

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Isa 40:3

"fullers field"

A place full of significance-

Cp. **Mal. 3:1-4**. The messenger of the covenant will come like fuller's soap

Mark 9:2-3. Jesus' garments as he was transfigured became whiter than any fuller can whiten.

It was also the place of the Assyrian siege in the days of Hezekiah. Cp. **Isa. 36:2**

*And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. **And he stood by the conduit of the upper pool in the highway of the fuller's field.** Isa. 36:2*

v4-9

Ahaz' position as king over Judah is to be preserved by Yahweh against the threat of Syria and Israel.

Jerusalem was Yahweh's throne and Yahweh's Kingdom. **1 Chron. 28:5**

If the Most High rules in the Kingdom of men, how much more in His own Kingdom? (Dan. 4:17)
Only reason God was preserving Ahaz was for the birth of Hezekiah the type to that generation of Messiah.

Abijah foreshadows greater mother and son. Her name means "Yah is Father" prefiguring the virgin birth of Messiah. **Hezekiah's natural Father was not his true Father!** Same for Immanuel.

Ahaz prefigured Israel at the time of Christ. The only reason they were preserved was to bring forth the son of God through the lineage of David.

V9

"If ye will not believe, surely ye shall not be established."

Ahaz' weakness – he had no faith in Yahweh. He put his faith in Assyria, and despite paying him from that which belonged to Yahweh, the King of Assyria helped him not, and in the days of his Son Hezekiah, almost wiped out the entire Kingdom of Judah. What a fool!

16. *At that time did king Ahaz send unto the kings of Assyria to help him.*

19. *For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.*

20. *And Tilgathpilneser king of Assyria came unto him, **and distressed him, but strengthened him not.***

21. *For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: **but he helped him not.***

2 Chron. 28:16-21.

v11

"ask a sign"

As evidence of Yahweh's assurance to preserve Ahaz.

"depth or height"

This offer for Ahaz to request a visible demonstration of Yahweh's assurance to preserve Him shows the desire that Yahweh has to provide proof of his love for a lost soul.

In this expression, there is also an illusion to the sign God would give Ahaz and Judah.

*Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of **heaven above**, blessings of **the deep** that lieth under, blessings of the breasts, and of the womb:*

*The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. **Gen 49:22-26***

*For **Thou** hast possessed my reins: thou hast covered me in my **mother's womb**.*

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

*My substance was not hid from **Thee**, when I was made in secret, and curiously wrought in the **lowest parts of the earth**.*

Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Psa. 139:13-16

v12

"But Ahaz said, I will not ask, neither will I tempt the LORD."

What an insult to such an offer! I refuse to ask! I refuse to allow Yahweh to prove himself to me.

v13

"O house of David"

Ahaz had rejected Yahweh's offer, so the prophet speaks to the Ahaz element of the royal dynasty of the house of David, to the apostate kings that sat on David's throne from Solomon to Zedekiah. There were a few exceptions, like Hezekiah and Josiah but sadly there were too many evil kings like Ahaz.

The **house of David** rejected Messiah, but one day they will recognise and accept him.

Zech. 12:10-14.

10. *And I will pour upon the **house of David**, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

11. *In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.*

12. *And the land shall mourn, every family apart; the family of the **house of David** apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;*

13. *The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;*

14. *All the families that remain, every family apart, and their wives apart.*

v14

"the Lord

Heb- אדני Adonai. Ruler. This was to be a work of the Ruler of the Universe! Miraculous!

himself"

Yahweh was to be **personally** and **intimately** involved in this sign. Immanuel would be **His own** Son!

"a sign"

See note **v11**

This child would be the sign that God was with Israel. **Isa. 11:10**

*And in that day there shall be a root of Jesse, which shall stand for an **ensign** of the people; to it shall the Gentiles seek: and his rest shall be glorious. **Isa 11:10***

The concept of the **ensign** is drawn from the circumstances of Yahweh's continual war with Amalek and the title Yahweh-Nissi. (He who will be our ensign*) **Exodus 17:15-16.**

The Hebrew of v16 reveals that this war against Amalek is because he lifted his hand against the throne of Yahweh, thus challenging His Kingdom. See margin.

*An ensign was a banner lifted up on a pole for the nation to rally around for war. In this case, the title Yahweh-Nissi was the ensign of the conqueror who has raised the flag in conquest over his enemy! The Lord lifted up on the cross became a fulfillment of Yahweh-Nissi.

NOTE: Under inspiration, Moses records Joshua by his new name BEFORE it was changed from Oshea in Numbers 13:16.

*These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun **Jehoshua**. (the salvation of Yah.) **Numb. 13:16***

v9. ***Joshua** is instructed to select men to fight*

v13. *And **Joshua** (note: not the army of Israel) discomfited Amalek and his people with the edge of the sword.*

v14. *And the LORD said unto Moses, Write this for a memorial in a book, **and rehearse it in the ears of Joshua**: for I will utterly put out the remembrance of Amalek from under heaven.*

Why is Joshua's new name used and not his actual current name Oshea?

Why Joshua alone be credited with this victory?

Why would this need to be rehearsed in the ears of Joshua?

Because this was written for a greater Yahoshua to come!

"a virgin"

Heb. "the virgin". Definite article. Thus, not any virgin, but a virgin who has been individually selected.

She was to be honoured above the kings that sat on David's throne.

Gabriel was sent from God... to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. Luke 1:26-27

"shall conceive"

The conception of a virgin is a human impossibility. This was to be a miraculous birth, by the power of the Holy Spirit. **Luke 1:35**, by which Immanuel was to be the Son of God.

Mothers who conceived by the power and providence of Yahweh

Sarah the mother of Isaac

"Sarah *conceived* and bare Abraham a son... at the set time of which God had spoken to him"

Gen. 21:2

Rebekah- the mother of Jacob

And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife *conceived*. **Gen. 25:21**

Jochebed- the mother of Moses

"And the woman *conceived* and bare a son, and when she saw him that he was a goodly child, she hid him three months." **Exod. 2:2**

Manoah's wife- the mother of Samson

"The angel of Yahweh appeared unto the woman, and behold now, thou are barren and bearest not, but thou shalt *conceive* and bear a son." **Judges 13:3**

Hannah- the mother of Samuel

When the set time was come about after Hannah had *conceived* that she had a son and called his name Samuel, saying, Because I have asked him of the LORD. **1 Sam. 1:20**

However also, it was because of the virgin birth that Joseph was not the real father of Jesus and nor was the dynasty of David related to Immanuel. They were not worthy to be called his paternal ancestors as David was.

David said to Solomon-

keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

*That the LORD may continue his word which he spake concerning me, saying, **If thy children** take heed to their way, to walk before me in truth with all their heart and with all their soul, **there shall not fail thee (said he) a man on the throne of Israel.** 1 Kings 2:3-4*

Because David's children, the Kings in the royal lineage of the house of David were apostate, the throne of David came to an end in the days of Zedekiah King of Judah.

*And thou, profane wicked **prince of Israel**, whose day is come, when iniquity shall have an end, Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him. **Eze. 21:25-27***

Whilst FIRST and FOREMOST the virgin birth was because God would be Jesus REAL and ACTUAL Father, by virtue of this also, the kings of Judah who are called the "**house or dynasty of David**" had no paternal connection to Immanuel.

Only two men were worthy to be called fathers of Jesus; Abraham and David.

*The book of the generation of Jesus Christ, the son of David, the son of Abraham. **Mat. 1:1***

"bear a son"

The greatest of all sons born for God's purpose. Thus Mary would be able to relate to the mothers of these sons.

Eve & Abel

- responsible for bringing sentence of mortality upon her children
- sins covered – redeemed by lamb slain
- called "mother of all living" through son promised to her
- saw conflict in her family –resulted in death of faithful son

Sarah & Isaac

- promised a son to fulfil promises of God to the world.
- son was born by the spirit of God
- Conflict in the family between Isaac and Ishmael
- son was to be offered as a burnt offering on Mt Moriah
- son was resurrected from the dead

Rebekah & Jacob

- Jacob was the man who became a nation- Israel one of the titles of Jesus Christ

Rachel & Benjamin

- Died in labour. The birth of Benjamin was both was a prophecy of the birth of Jesus in Bethlehem as well as the massacre of Herod. (see Matt. 2:17-18, Jer. 31:15, Micah 4:6-8.)

Jochabed & Moses

- experienced tortuous murder of baby boys yet her son was saved from hand of Pharaoh

- son left her and all of the faithful awaited his return to take them out of the land of bondage into the promised land.

Manoah's wife & Samson

- promised a son who would deliver his people from their enemies, the Philistines
- she was to bring him up from birth as a Nazarite devoted to God in the office of High Priest
- she was to name him according to the words of the angel
- Yahweh blessed him and his spirit began to move him at times

Hannah & Samuel

- gave her son back to God, sacrificed her relationship with her son that he might minister in the service of the Tabernacle despite the corruptness of the priesthood.
- uttered a monumental prayer of thanksgiving to Yahweh who had exalted the low and brought down the proud.

Abijah & Hezekiah

- her name gives testimony to fact that "Yah is father" and therefore the true father of her son.
- her son was the subject of the wonderful Immanuel and Servant prophecies of Isaiah which so beautifully find their fulfillment in the Lord Jesus Christ.

Jedidiah & Josiah

- likewise, in the face of incredible odds brought up a son who became one of the greatest types of Jesus Christ.
- her son purged idolatry from nation, restored Temple of Yah, kept greatest Passover in Israel's history
- lost her son in the prime of his life, whilst he was fighting to save his people.

Mary would be able to relate to the experiences of all eight of these wonderful mothers whose sons foreshadowed hers.

All of the emotions, the joy, the bitterness, all of these experiences were to converge upon Mary. If these special Sons were sources of instruction, encouragement and inspiration for our Lord, Mary may have found great encouragement in considering the circumstances of these special Mothers whom Yahweh chose to raise these Sons.

Foreshadowed in types – now the real thing!

*But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. **Gal 4:4***

That woman was Mary! Why didn't Paul write, born of Mary? Because he is emphasizing that it was through a woman, a descendant of Adam, the Lord came under the sentence of the Law of sin and death. **Rom. 8:2-3**

"and shall call his name Immanuel"

Heb. "God with us"

Quoted by Matthew in **Matt. 1:23**.

The expression, God with us is equivalent to God among us; God in our midst; God on our side. This is the greatest assurance anyone can have in life. **Rom. 8:28-34**. Quoted from **Isa. 50:7-9, 54:17**.

What shall we then say to these things? If God be for us, who can be against us? **Rom 8:31**

This name was only known by a select few. A name that identified him as God Manifest in flesh. **1 Tim. 3:16, Heb. 1:3**.

Fulfilled when God is all in all, after the millennium.

*And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and **God himself shall be with them**, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. **Rev 21:3-4**.*

Matthew 1

Matthew records the genealogy of Joseph from Abraham.

Note: **v9**. Ahaz & Hezekiah

v16

"Joseph the husband of Mary"

Had the Kingdom of Judah continued, Joseph would have been the rightful king on David's throne in Jerusalem reigning over the Kingdom of Judah and James his eldest son*, his heir.

*Is not this the carpenter's son? is not his mother called Mary? and his brethren, **James***, and Joses, and Simon, and Judas? **Mat. 13:55***

v18

"now the birth of Jesus Christ was **on this wise**"

This was the manner of the birth of Jesus Christ. This was NO ordinary birth, and NO ordinary circumstances!

NOTE:

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

*Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. **Matt 1:22-23**. (quoted from **Isa. 7:14**)*

"before they came together."

NOTE: **BEFORE...**

God **INTERVENED** to **PREVENT** the house and dynasty of David reaching Jesus. The Lord was not born in the royal line of the Kings of Judah recorded in **Matt. 1**. This was the sign that God gave to Ahaz.

Luke 3:23-28

Genealogy of Mary.

NOTE:

This genealogy shows the Divine hand of providence at work since the formation of Adam and Eve to bring forth the Son of God through Mary. This was a preserved lineage over 4 millennia! God carefully selected the Lord's Mother; The Lord's Guardian: the Lord's Family and the environment in which he would be raised.

v23

"as was supposed"

Gk- νομίζω *nomizō*

From G3551; properly to do by law (usage), that is, to accustom (passively be usual); by extension to deem or regard: - suppose, think, be wont.

Gk paraphrase

And Jesus himself began (his public ministry at) thirty years of age, being reckoned by law as the son of Joseph, which was (the son in law) of Heli, (the father of Mary)

Note **v31** From David the line continues through Nathan instead of Solomon. Both Nathan and Solomon were sons of David and Bathsheba

And these were born unto him (David) in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua (Bathsheba) the daughter of Ammiel: 1 Chron. 3:5

not through Solomon – "no peace" for Israel because just like Ahaz and the house of David, the nation of Israel who sought after a sign, despised him.

Luke 19:42-44 Eph. 2 (Entry into Jerusalem on the ass and colt)

*And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto **thy peace!** but now they are hid from thine eyes. Luke 19:41-42*

But through Nathan – a "gift"

God so loved the world (a term used to describe the unenlightened Gentiles) that he gave them a gift. **John 3:16, 2 Cor. 9:15**

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16

Thanks be unto God for his unspeakable gift. 2 Cor. 9:15

NOTE: there are 77 names in the genealogy of Luke 3. 7 is the number of the covenant!

NOTE:

It was only legally possible that Jesus be heir to the throne of David and inheritance of Abraham because of an amendment that Yahweh made to His law precipitated by the INCREDIBLE AND FAITHFUL request of the daughters of Zelophehad to Moses.

This amendment to the law of inheritance made allowance that should the circumstances require it that the inheritance of a father could be passed on through a daughter.

See **Num. 27:1-11, 36:6-10.** (made a statute)

6. *This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.*

7. *So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.*

8. *And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.*

9. *Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.*

10. *Even as the LORD commanded Moses, so did the daughters of Zelophehad:*

Num. 36:6-10

Isaiah 11

v1

"a rod"

Heb- *חֹטֶר* chôtêr

BDB Definition: branch, rod. Sucker or young shoot

"stem of Jesse"

Heb- *גִּזְעַ* geza'

From an unused root meaning to cut down (trees); the trunk or stump of a tree (as felled or as planted)

"branch"

Heb. "sprout, shoot"

See **Jer. 33:14-16**

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. Jer. 33:15

"roots"

Fathers of Judah

Significance

The tree was the Kingdom of Israel. It later forked into 2 branches of the divided Kingdom of Israel and Judah and then branched out from there. It was to be cut down low at the stump by Assyria and Babylon, and a green and virile twig was going to shoot forth from the dry brown stump and roots of Jesse the father of David.

God severed any connection that the Kings of Israel and Judah and the house and dynasty of David had to Messiah.

Isaiah 53

V2. *For he shall grow up before him as a tender plant, and as a root out of a dry ground:*

"tender plant"

Heb- יֶזֶעַק yônêq

a sucker; hence a twig (of a tree felled and sprouting): - tender plant.

"dry ground"

Israel at the time when Jesus was born was spiritually speaking a fruitless, barren, arid desert.

Ezekiel 17

22. *Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his **young twigs** (Heb- יֶזֶעַק yônêq Isa. 53:2) a tender one, and will plant it upon an high mountain and eminent:*

Jesus was to be the best of the best.

23. *In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.*

24. *And all the trees of the field (nations of the earth) shall know that I the LORD*

1. *have brought down the high tree-* Kingdom under the Kings
2. *have exalted the low tree-* Kingdom after the exile
3. *have dried up the green tree,* Kingdom from AD70
4. *and have made the dry tree to flourish:* -Kingdom under Christ (commenced with the rebirth of the fig tree **Luke 21 & Eze. 37)**

I the LORD have spoken and have done it.

On the road to Golgotha, Jesus spoke of AD 70 and said to the women who lamented him,

28. *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.*

29. *For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.*

30. *Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.*

31. For if they do these things in a green tree, what shall be done in the dry?

Luke 23:28-31

Matthew 1 (continued)

v17

"fourteen generations"

The time was precisely measured.

NOTE: The numerical value of the name David is 14.

1. (14) Abraham to David- *The Kingdom Promised and Established*
2. (14) David to the Babylonian Captivity- *The Kingdom Continues and Fails*
3. (13*) Babylonian Captivity to Christ- *The Exiles return and anticipate Messiah*

*NOTE: The last set of names number 13, showing that it was intended that Jesus be included in this list, however this was Divinely prevented!

14 = 2 x 7 –The covenant **doubled**. cp. **Heb. 6:13-20** (*two immutable things...*)

13. *For when God made **promise** to Abraham, because he could swear by no greater, he **swore** by himself,*

14. *Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.*

17. *Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, **confirmed it by an oath:***

18. *That by **two immutable things**, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:*

19. *Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;*

20. *Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*

X 3 = New life, redemption, resurrection.

4. *But when **the fulness of the time** was come, God sent forth his Son, made of a woman, made under the law,*

5. *To **redeem** them that were under the law, that we might receive the **adoption of sons.***

6. *And because ye are **sons**, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

7. Wherefore thou art no more a servant, but *a son*; and if a son, then an heir of God through Christ. Gal. 4:4-7

The three lots of fourteen generations measured from **Abraham to Christ** illustrate that the promise which was confirmed by an oath to Abraham would produce a multitudinous seed, redeemed in Christ and heirs of the Kingdom of God.

v18

"espoused"

If this had not been the case, Jesus would have no "natural father figure" or "protector" for his development.

See:

Luke 2:27. Jesus had parents- a mother and a father

Luke 2:51. Jesus was subject to his Mother and Joseph

This was a necessary part of the Lord's development. See **Exod. 20:12; Mal. 1:6; Heb. 12:5-11**
Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Exo 20:12

"Joseph"

Heb. "increaser". There was a Joseph of the Old Testament who was one of the greatest typed of Christ. Jesus had a Joseph at his birth and a Joseph at his death.

"before"

To those to whom the work of God had been revealed this was the certainty of the Lord's divinity. To those who were ignorant, it was the grounds for slander. **John 8:41**

"she was found"

Gk- εὕρισκω *heuriskō*

to come upon, to hit upon, to find a thing sought. (aorist indicative passive voice).

She was found by Joseph to be with child.

NOTE: Mary was over three months pregnant, maybe six? She spent three months with Elizabeth.

And Mary abode with her about three months, and returned to her own house. Luke 1:56

Why Mary did not rejoice with Joseph over her amazing news, as she had done with Elizabeth? We are not told. There is no record of her saying anything to Joseph until this verse. We can only surmise. Maybe she had hoped that Gabriel would reveal this news to Joseph and she deferred to him?

We need to respect the right of the Almighty who has chosen not to give us a window into this very private and sensitive crisis in the relationship of Joseph and Mary. Maybe there is a lesson in this. We need to give each other the respect of privacy in situations like these.

However bitter this experience, God obviously wanted to give Joseph a chance to respond to hearing the news, the Good News of the Gospel by the preaching of Mary. Mary bore the Gospel Message as a direct revelation by the Angel Gabriel.

After the visitation of Gabriel,

Mary arose ... and went into the **hill country** with haste, into a city of Juda... **Luke 1:39**

6. Therefore my people shall know my name: *therefore they shall know in that day that I am he that doth speak: behold, it is I.*

7. *How beautiful upon the mountains are the feet of him that bringeth good tidings*, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8. Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see ***the salvation of our God.*** (Jesus)

Isa 52:6-10

There must have been a conversation of some sort, because we are told what Joseph had decided after finding Mary was expecting a child.

If Mary did tell Joseph all that had befallen her and the dramatic visitation of Gabriel, it would have been the most unbelievable story!

Sadly, it was Unbelievable for Joseph!

At some point, it would have become evident to Mary that Joseph did not believe her story. Overcome with the reality of the situation, Joseph may have concluded that this was an inappropriate and pitiful excuse for her evident adultery.

Feeling betrayed by the woman he loved and was engaged to. All his hopes of marriage and a family now shattered.

Who hath believed our report...?" **Isa. 53:1-2**

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Rom 10:16

v19

"Then Joseph"

This was Joseph's response to the circumstances of discovering that Mary was expecting a child.

"just man"

Gk- δίκαιος dikaios.

Righteous by obedience to the commandments of God.

Like Noah-

*These are the generations of Noah: Noah was **a just man** and perfect in his generations, and Noah walked with God. Gen. 6:9*

A man of uprightness and integrity who put God first before all else, even the woman he loved.
*Thou shalt not wrest judgment; **thou shalt not respect persons**, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. Deut. 16:19*

As he saw it – his responsibility to uphold righteousness of Yahweh.

"not willing to make her a public example"

Yet because of the love he had for her, he was not out for revenge, only justice.

His was a spirit of justice balanced with graciousness with as he saw it.

"was minded"

Gk. Βούλομαι boulomai

Thayer: to will deliberately, have a purpose, be minded

He had considered the situation and made up his mind. This was based on his acute sense of righteousness, but executed in mercy and compassion.

Note the same word determined in **Acts 15:37-40** where a decision caused separation.

37. And Barnabas **determined** to take with them John, whose surname was Mark.

38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; **Act 15:37-39**

"to put her away"

This referred to the manner of divorce, for once divorced Mary would be known to all as a divorcee. See **Deut. 24:1-2**.

*When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him **write her a bill of divorcement**, and give it in her hand, and send her out of his house. Deut. 24:1*

Jesus had a discussion on **Deut. 24** with the Pharisees. **Matt. 19:3-9** where he calls the uncleanness fornication, thereby defining it as evidence of the loss of virginity.

However, even then, Jesus calls the man who seeks to exercise his legal rights in this matter, hard hearted and out of line with Divine principles.

*He saith unto them, Moses because of the **hardness of your hearts** suffered you to put away your wives: **but from the beginning it was not so.** Mat.19:8*

NOTE: The engaged state was as binding as marriage. *"thy wife"* **v20**

"privily"

Gk- λάθρα *lathra*.

Secretly, covertly, without being noticed.

Joseph was not going to make this public knowledge. This matter was going to be between him, Mary and Yahweh.

He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends. Prov. 17:9

As far as Joseph was concerned, he was going to send Mary away and she would have to bring up her child by herself and people who knew her would be left to assume the child was not Joseph's child and Mary had been unfaithful to him. The child would thus be considered an illegitimate child.

Mary must have been devastated!

Even if Joseph did not tell her that he had made up his mind to put her away, she would have clearly seen it in his response to her "story."

She must have wondered why Yahweh could allow this to happen.

Both went their ways to their own homes.

v20

"thought on these things"

Gk- ἐνθυμέομαι *enthumeomai*

Thayer Definition: To bring to mind, revolve in mind, ponder, to think, to deliberate

We can appreciate Joseph's agony, turmoil, being forced to part from the woman he had chosen and loved. Feeling betrayed, let down.

"angel"

Divine confirmation

"in a dream"

Note: The Angel always spoke to Joseph in a dream, whereas Gabriel appeared to Mary to while she was awake.

The words of Elihu-

For God speaketh once, yea twice, yet man perceiveth it not.

In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

Then he openeth the ears of men, and sealeth their instruction,

That he may withdraw man from his purpose, and hide pride from man.

He keepeth back his soul from the pit, and his life from perishing by the sword.

Job 33:14-18

- Joseph's ears were opened
- Joseph received instruction
- Joseph was withdrawn from his purpose to divorce Mary
- Was the reason Joseph did not believe the Gospel of Mary because he was too proud to believe her?

"Joseph thou son of David"

This expression disqualified Joseph as it did all of David's Royal sons from being the fathers of Messiah, as Isaiah told unbelieving Ahaz.

The words of the Angel, who is not named, were certainly not as comprehensive as the words of Gabriel to Mary. This is similar to the way the Angel of Yahweh communicated the birth of Samson to Manoah's wife when she was alone. Mary, like Manoah's wife, was the focus of the Divine communication.

Maybe Joseph didn't know about the prophecy to Ahaz like Mary did. Maybe her faith was rewarded, but Joseph was yet to come to the faith of Mary?

This was like Abraham and Sarah, but reversed. But eventually Sarah's faith did grow and they were blessed to together. (Heb. 11:11) The same was the case with Joseph.

"fear not to take Mary"

Clearly Joseph feared the consequences of not taking the appropriate action under the circumstances from Yahweh. However, his basis for making the decision was incorrect. Joseph lacked faith in Mary. He lacked faith in the word of Prophecy, he lacked faith in God.

You have nothing to fear Joseph. It was me, Yahweh, who sent Mary to bring the Gospel message to you.

"that which is conceived"

Gk- γεννάω gennaō

Thayer Definition: of men who fathered children, to be begotten.

Greek- ***I am the Father!***

That which is fathered in her is by the power of the Holy Spirit. Therefore, she is **the** virgin of **Isa.7:14**

It was natural to suspect that the child that Mary was carrying was to another man. Joseph, I am the father of Mary's child!

v21

"bring forth a son"

The Immanuel prophecy of Isaiah is revealed to Joseph.

His wife had been chosen for the most honoured responsibility of all human history.

"and thou shalt call his name JESUS"

The Servant prophecy of Isaiah is revealed to Joseph.

*The LORD hath made bare his **holy** arm (produced the Holy thing) in the eyes of all the nations; and all the ends of the earth shall see the **salvation of our God**. Jesus (Gk of Heb. Yahoshua) **Isa. 52:10***

"for he shall save his people from their sins"

*But he was wounded for **our transgressions**, he was bruised for **our iniquities**: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him **the iniquity of us all**. **Isa 53:5-6***

John knew the mission of Messiah.

*The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world**. **John 1:29***

v22

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

It is evident that the entire orchestration of these amazing circumstances involving

- the engagement of Joseph and Mary
- Gabriel's visit to Mary on her own
- Mary's conception BEFORE they came together
- Mary's visit as the bearer of the Gospel to Elizabeth
- Joseph given the opportunity to believe the Gospel Message of Mary
- Joseph's decision to divorce Mary
- The Angel visiting Joseph in a dream

All of these events were designed to **fulfil the prophecy** of **Isa. 7:14** which Matthew goes on to quote in v23.

Expression: Bible Prophecy fulfilled **x16** in Matthew's Gospel

v23

Behold, a virgin shall be with child

A quotation from **Isa. 7:14**.

v24

"being raised"

weeping may endure for a night, but joy cometh in the morning **Psa. 30:5**

Must have been a moment of great sweetness and reunion

"did as the angel of the Lord had bidden"

Joseph was immediately obedient.

"took unto him his wife"

They were married. But the circumstances would have made in vastly different from the wedding that had been planned originally.

v25

"knew her not"

Stood aside in respect for the place Yahweh had in Mary's life as her first Husband. There was no Divine requirement for Joseph to do this. This was of his own free will and illustrates the principle of the Apostle Paul,

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. **1Cor. 6:12**

"her firstborn"

And she brought forth her firstborn son... **Luke 2:7**

He was also Yahweh's firstborn.

*And again, when he bringeth in the **firstbegotten** into the world, he saith, And let all the angels of God worship him.* **Heb. 1:6**

*For God so loved the world, that he gave his **only begotten** Son, that whosoever believeth in him should not perish, but have everlasting life.* **John 3:16**

Firstborn status

Held in honour next to Father **Gen. 49:3**

Consecrated to God **Exod. 13:2**

Right of Priesthood **Num. 8:14-18**

Double portion of inheritance **Deut. 21:15-17**

We are firstborns in status

To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, **Heb. 12:23**

"and he called his name JESUS"

Common name Jesus of Nazareth, Jesus the carpenter's son
Greek of Hebrew Joshua- Yahoshua- "The Salvation of Yah"

This was not required by Yahweh. Joseph did this off his own free will and shows his respect for the involvement of Yahweh in the birth of Jesus. He could have exercised his rights as a married man, but he looked to a higher principle. **1. Thess.4:3-4, 1 Cor. 6:12**

Luke 1:26

v26

"in the sixth month"

Six months from his visit to Jerusalem to Zacharias and Elizabeth to announce the birth of John the baptist.

"Gabriel"

Heb. "Gibbor El" "Mighty Warrior of El"

The title Christ would be given. **Isa. 9:6** "Mighty God."

Imagine Gabriel's joy in this mission.

"sent from God"

Specifically directed from the Father who would have been greatly anticipating this.

"Yahweh himself shall give you a sign" **Isa. 7:14**

"Galilee"

Heb. "a circuit, enclosed, encircled"

Galilee was associated with the Gentiles who were utterly and religiously repugnant to the Jews. It was also called the land of darkness and the region of the shadow of death.

The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. **Mat. 4:15-16**

(Quoted from **Isa. 9:12**)

Judah with its capital Jerusalem was considered the righteous heart of nation. Apart from importance in history, it was centre of religion, education and wealth. There the pride of Judaea – Herod's Temple stood as a grand edifice erected to the honour of the God of Israel.

Galilee to the north was separated by Gentile region of Samaria. Generally poorer class and certainly not educated in the upperclass etiquette and religious devotion of Judaea.

Galilee was largely despised by the Jews of Judaea. **John 7:52**

The Jews said to Nicodemus,

They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. John 7:52

"Nazareth"

"a shoot or branch" idea of "preservation" – keeping tree alive, especially if it has been cut down. (Isa. 11)

Nazareth also had a bad reputation in Judaea. **John 1:46**

And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. John 1:46

Principle- 1 Cor. 1:26-29

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence.

NOTE:

Mary was aware of her low and despised social status and expressed this in her prayer in response to the words of Gabriel.

v27

"to a virgin"

Cp. **Isa. 7:14** THE virgin (probably 19-20 years old)

The Scripture could have described Mary as a woman, or even a young woman, but the Scripture rather describes Mary based on her sexual status and morality rather than her gender. This is because it matters to God. It also mattered to Joseph as we will later discover.

Principle

Sexual activity outside of marriage between a man and a woman is a sin and is called fornication in the Scriptures. God's law contains very strict instructions in order to preserve virginity in his people before marriage.

1 Cor. 7:1-2

Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

Gal. 5:19-21

*Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things **shall not inherit the kingdom of God.***

"espoused"

Engaged to be married.

*For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. **2 Cor. 11:2***

"Joseph"

Increaser

"house of David"

See expression in **Isa. 7:2, 13.**

Note this expression in Isa. 7:13-14.

Mary's life is set forth in the Scriptures as an allegory or a type of the Lord's national Mother Israel, who needed to be converted by the virgin born Immanuel.

"Mary"

Gk. of Heb. "Miriam. Root "Marah" – "bitter, rebellious"

Principle- the significance of Mary's name and destiny

Cp. Exod. 15:23-25

22. *So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.*

23. *And when they came to **Marah**, they could not drink of the waters of Marah, for they were **bitter**: therefore the name of it was called **Marah**.*

24. *And the people murmured against Moses, saying, What shall we drink?*

25. *And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, **Exo. 15:22-25***

Like Marah, Mary's bitter life would be made sweet by the "tree". So also would her thirst be quenched by the life giving water that would flow from her son. This foreshadows Mary's conversion at the foot of the cross, or tree upon which her son would be crucified.

v28

"came in unto her"

Probably to the house of her father Eli. **Ch. 3:23**

"hail"

Gk- χαίρω chairō

greeting meaning "rejoice, be glad, rejoice exceedingly"

"highly favoured"

Gk- χαριτόω charitoō

Strong: to grace, that is, imbue with special honor: - make accepted, be highly favoured.

Margin- "graciously accepted." Yahweh looked at all the options available and chose Mary. She was His favourite. This expression indicates that Mary may have even been praying that she be chosen to bear Messiah. Maybe there were many faithful women who were also praying, however Yahweh accepted only Mary's prayer.

"the Lord is with thee"

"Immanuel" **Isa. 7:14**. The Lord was with her in order that He might be with us.

"blessed art thou among women"

The most blessed of all women.

Mary was given the greatest blessing of any woman in the history of the world. Every spiritually minded woman would attest to this. However with this blessing came great responsibility.

Compare: The song of Deborah and Barak

Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. Judg. 5:24-27

Jesus denied Mary this blessing for the time present, however as we know Mary eventually received the blessing.

*And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, **Blessed is the womb that bare thee, and the paps which thou hast sucked.** But he said, Yea rather, blessed are they that hear the word of God, and keep it.*

Luke 11:27-28

v29

"And when she saw him, she was troubled at his saying"

"troubled"

Gk- διαταράσσω diatarassō

disturbed, agitated, worried.

Mary was alone with a man who was total stranger. This made her worried.

In addition, she found a compliment of this nature uncomfortable.

Principle- Mary the bashful

This speaks volumes of her natural disposition and personality. The Scripture presents Mary as a humble, modest, unassuming young woman that any godly man would consider a blessing from Yahweh.

Paul spoke of this in his advice on the deportment of women

*In like manner also, that women adorn themselves in modest apparel, with **shamefacedness** and **sobriety**; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. 1Tim. 2:9-10*

shamefacedness. Gk- αἰδώς aidōs

Strong: The idea of downcast eyes; bashfulness, that is, (towards men), modesty (towards God) awe: - reverence.

sobriety. Gk- σωφροσύνη sōphrosunē

Strong: Soundness of mind, that is, (literally) sanity or (figuratively) self-control: - soberness, sobriety.

"saying"

Gk. Logos (with definite article).

The Greek word *logos* denotes the actual message, concept, thought, reason or purpose that is contained in the spoken or written word.

"and cast in her mind what manner of salutation this should be."

"cast in her mind"

Gk. Διαλογίζομαι dialogizomai

Thayer Definition: to bring together different reasons, to reckon up the reasons, to reason, revolve in one's mind, deliberate.

Clearly Mary, despite her fear and uncomfortableness, could see that this man was seeking to get a message to her, and was doing her best to work out why he would be speaking in this way towards her.

"salutation"

Gk- ἀσπασμός aspasmos

Greeting.

v30

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God."

"fear not"

Gabriel didn't waste any time in putting Mary at ease. He could see she was troubled and very nervous.

These are words of comfort and reassurance and understanding.

First occurrence of the words *fear not* was to Abram, when God announced the birth of Isaac.

*After these things the word of the LORD came unto Abram in a vision, saying, **Fear not**, Abram: I am thy shield, and thy exceeding great reward. **Gen 15:1***

In this chapter, Yahweh promised Abram an heir and an innumerable seed as the stars of Heaven, and Abram believed God and it was counted to him for righteousness.

"found

Mentioned of Noah. **Gen. 6:8**

*But Noah found grace in the eyes of the LORD. **Gen 6:8***

God was searching and viewed the earth and it was a pitiful sight and he repented that he made man as he beheld the corruption and evil, but then He found Noah!

Likewise, God had been searching through the length and breadth of the land, beholding thousands of eligible women, maybe hundreds favoured, but there was one that was HIGHLY favoured!

And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. **Est. 2:17**

God has chosen to be with you Mary because you have found favour with God.

favour with God"

Gk- Χάρις charis

Strong: graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): - acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy).

NOTE: Who finds who? God or us? **See Rom. 8:28-30**

v31

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS."

"and behold"

Behold*, a virgin shall conceive, and bear a son, and shall call his name Immanuel. **Isa. 7:14*

"Jesus"

Gk. of Heb. "Yahoshua" "Salvation of Yah"

She was to be the mother of the Messiah that the nation was in expectation of.

v32-33

32 "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:"

"son of the Highest"

2 Sam. 7:14.

This would elevate Mary to a position of the highest honour.

"and the Lord God shall give"

"the throne of his father David"

This was a fulfilment of a number of promises God had made.

12. And when thy days be fulfilled, and thou shalt sleep with thy fathers, **I will** set up **thy seed** after thee, which shall proceed out of thy bowels, and **I will** establish his kingdom.

13. He shall build an house for my name, and **I will** stablish **the throne** of his kingdom for ever.

14. I will be his father, and he shall be my son. If he commit iniquity, **I will** chasten him with the rod of men, and with the stripes of the children of men:

15. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16. And thine house and thy kingdom shall be established for ever before thee: **thy throne** shall be established for ever.

2 Sam. 7:12-16

*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon **the throne of David**, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. Isa. 9:6-7*

v33

"And he shall reign over the house of Jacob for ever:

Jacob was also the name of Joseph and Mary's oldest son and natural heir to the throne of David, James.

The name Jacob is used in the prophets of the natural, unconverted descendants of the twelve tribes. Isaiah prophesied that Messiah would be the one to convert Jacob and turn him from ungodliness.

The story of Jesus and James is a microcosm of this. **1 Cor. 15:7**

After that, he was seen of James. 1 Cor. 15:7 (James is the Greek of the Hebrew Jacob)

*And the Redeemer shall come to Zion, and unto them that turn from transgression in **Jacob**, saith the LORD. Isa. 59:20*

*And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from **Jacob**: Rom 11:26*

and of his kingdom there shall be no end."

2 Sam. 7:16, Isa. 9:7, Dan. 2:44

v34

"how shall this be?"

How shall the impossible be made possible?

Note: This IS NOT an expression of disbelief, but a seeking to understand how God was going to perform this miracle.

(Elizabeth said of Mary *And blessed is she that **believed**: for there shall be a performance of those things which were told her from the Lord. Luke 1:45*)

v35

"power of the Highest shall overshadow thee"

This was going to be achieved by Divine Power. The Power of Almighty God. He would work a miracle in her body resulting in the birth of the Son of God.

R.V. "Most High"

Sign to Ahaz **"height"** - "The Most High God"

"depth" - "Mary the humble virgin"

*This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the **Most High** ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the **basest of men**. Dan. 4:17*

*Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of **heaven above**, blessings of **the deep** that lieth under, blessings of the breasts, and of the womb:*

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Gen 49:22-26

*For **Thou** hast possessed my reins: thou hast covered me in my **mother's womb**.*

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

*My substance was not hid from **Thee**, when I was made in secret, and curiously wrought in the **lowest parts of the earth**.*

Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Psa. 139:13-16

"that holy thing"

Jesus was different to all the other sons of God. He shared their nature as born of a woman, however being Born of God, he was totally unique.

*But ye denied the **Holy One** and the Just, and desired a murderer to be granted unto you;*
Acts 3:14.

*For of a truth against **thy holy child Jesus**, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. **Acts 4:27***

*For such an high priest became us, who is **holy**, harmless, undefiled, separate from sinners, and made higher than the heavens; **Heb. 7:26***

"born of thee"

Gk- γεννάω gennaō

Thayer Definition: of men who fathered children, to be begotten.

The focus is on His Father begetting him through Mary, not on his mother giving birth to him for God!

"shall be called the son of God"

This unique status was going to be the cause of great consequence for Mary, the family and the nation.

This unique status was announced by Gabriel at the Lord's birth of Mary then confirmed by a Roman centurion because of Divine intervention at his death.

*Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, **Truly this was the Son of God.***

Mat. 27:54

Then-

*And **declared to be the Son of God with power**, according to the spirit of holiness, **by the resurrection** from the dead: **Rom. 1:4***

In this unique relationship Mary became Yahweh's wife, with whom she bore the Son of God and then she was Joseph's wife.

v36

"And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age:

Mary at this stage had no knowledge of the mission of Elisabeth's son, however the mention of this was obviously designed for her to see a relationship which she would later understand in detail.

For now, Mary would have been thrilled to consider that her cousin Elisabeth and Mary were going to share motherhood together, both having experienced miraculous conceptions.

and this is the sixth month with her, who was called barren.

Elisabeth was 6 months pregnant.

v37

"with God nothing shall be impossible"

Gk. "para" alongside, in direct line with.

v38

"Behold, the handmaid of the Lord"

Gk- δούλη doulē

Thayer Definition: a female slave, bondmaid, handmaid.

Gk- κύριος kurios

Strong: From κύρος kuros (supremacy); supreme in authority, that is, (as noun) controller; by implication Mr. (as a respectful title): - God, Lord, master, Sir.

Behold is like saying look here and see. Standing before you is the slave of the master. I pledge to submit my will to the master. Let it happen to me exactly as you have said.

Principle- Mary believed

This was also a confession of faith in what Gabriel had told Mary.

Now faith is the substance of things hoped for, the evidence of things not seen. **Heb 11:1**

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. **Heb 11:6**

In contrast to Sarah, Mary believed in the impossible!

*And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? **Is any thing too hard for the LORD?** At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. **Gen 18:13-14***

At least Sarah was married with a husband, so old age was the impediment. For Mary, she believed that she would conceive and bear a son without a husband!

Additional-

*(Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, **and there is nothing too hard for thee: Jer. 32:17***

*Behold, I am the LORD, the God of all flesh: **is there anything too hard for me? Jer. 32:27)***

Principle: The Handmaid of Yahweh

Mary was willing to comply with Yahweh's request despite the enormous responsibility that would rest on her shoulders. Reassured by **v37**.

Agreeing to this would significantly alter her life from this time and forward. Children are a life-long commitment, but joining with the Almighty Creator of the Universe to raise His Son was a massive responsibility.

What of the wedding plans? What would the family think when she was expecting a child at her wedding? Those that believed her would honour her. Those that didn't would despise her.

Yahweh's greatest work of salvation was going to be achieved in a unique man. This man was going to be the greatest ever bond-slave of Yahweh and Yahweh selected a special woman to bear him; a woman who in obedience and submission, despite the cost, placed herself at the feet of her Master as His bond-slave-ess "The handmaid of Yahweh"

Look at how the Scriptures prophesied of Mary as Yahweh's handmaid- She is honoured in the VERY circumstances of the personal victory of Jesus over his enemies IN HIS RESURRECTION.

Psalm 86

I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.

But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

*O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the **son of thine handmaid**.*

*Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me. **Psalm 86:12-17***

Psalm 116

What shall I render unto the LORD for all his benefits toward me?

I will take the cup of salvation, and call upon the name of the LORD.

I will pay my vows unto the LORD now in the presence of all his people.

Precious in the sight of the LORD is the death of his saints.

*O LORD, **truly I am thy servant; I am thy servant, and the son of thine handmaid**: thou hast loosed my bonds.*

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD now in the presence of all his people,

*In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD. **Psalm 116:12-19***

This was Hannah's assumed title **1 Sam. 1:11**

And she was in bitterness of soul, (Heb. Marah) and prayed unto the LORD, and wept sore.

*And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of **thine handmaid**, and remember me, and not forget **thine handmaid**, but wilt give unto **thine***

handmaid a man child, then I will give him unto the LORD all the days of his life... **1 Sam. 1:10-11**

Mary is also prefigured in the story of Ruth

Then she said, (to Boaz) **Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid**, though I be not like unto one of thine handmaidens. **Ruth 2:13**

This resulted in the strong man Boaz, redeeming Ruth in marriage and she bore a son And Naomi (who named herself **Marah** because of the bitterness of her family experiences) took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name **Obed**: he is the father of Jesse, the father of David. **Ruth 4:16-17**

Obed- Heb. "serving"

The spirit of the son of Yahweh's handmaid.

Behold **my servant**, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. **Isa. 42:1**

And now, saith the LORD that **formed me from the womb** (of Mary) **to be his servant**, to bring Jacob again to him...

And he said, It is a light thing that thou shouldest be **my servant** to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. **Isa 49:5-6**

Behold, **my servant** shall deal prudently, he shall be exalted and extolled, and be very high. **Isa. 52:13**

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth **my servant the BRANCH**. **Zech. 3:8**

"be it unto me according to thy word"

Gk- ῥῆμα rhēma

Thayer Definition: that which is or has been uttered by the living voice, thing spoken, word.

This was the MOST critical attitude of mind and disposition that Messiah needed to have in order to achieve God's global purpose in redeeming the seed of the woman. God chose this disposition in Mary before it was developed and perfected in her and God's Son.

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Then said I, Lo, I come: in the volume of the book it is written of me,

I delight to do thy will, O my God: yea, thy law is within my heart. Psalms 40:6-8

*For I came down from heaven, not to do mine own will, **but the will of him that sent me.***
John 6:38

*Saying, Father, if thou be willing, remove this cup from me: **nevertheless not my will, but thine,***
*be done. **Luke 22:42***

Principle: Let this mind be in you.
Phil. 2:5-13

*But made himself of no reputation, and took upon him the **form of a servant**, and was made in the likeness of men:
And being found in fashion as a man, he humbled himself, and became **obedient** unto death, even the death of the cross. **Phil 2:7-8***

v39

"Mary arose"

She sought to share her joy with one who was to share her experience.

Her excitement was so great she seemed to care not for travelling alone – approx. 90kms from Nazareth to Jerusalem.

"haste"

"hill country of Judea"

Mary was bearing the good news of the Gospel.

Isa. 52:7-10

7. *How beautiful upon **the mountains** are the feet of him that bringeth good tidings, that publisheth peace; that **bringeth good tidings of good**, that publisheth salvation; that saith unto Zion, Thy God reigneth!*

8. *Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.*

9. *Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.*

10. *The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the **salvation of our God.** (Jesus)*

v40-41

Mary enters the house of Zacharias

"Zacharias"

"Yah hath remembered" **Cp. v54, 72**

The song of Mary-

He hath holpen his servant Israel, in **remembrance** of his mercy; **Luke 1:54**

The Prophecy of Zacharias-

To perform the mercy promised to our fathers, and to **remember** his holy covenant; **Luke 1:72**

"Elisabeth"

"the Oath of God" **Cp v72-73**

To perform the mercy promised to our fathers, and to remember his holy covenant; The **oath** which he sware to our father Abraham,

NOTE: we have the *Promise* and *Oath* mentioned together.

v42

"blessed art thou among women"

This was certainly true as far as the privilege Mary was given, however, Mary was going to find this an enormous challenge to live up to as Jesus attested to in **Luke 11:27-28**

"blessed is the fruit of thy womb"

This was certainly Mary's reward from Yahweh.

*Lo, children are an heritage of the LORD: and the **fruit of the womb** is his reward. **Psa. 127:3.***

Principle: Privilege is no guarantee of status.

27. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Luke 11:27-28

The enormous privilege Mary was given did not secure her status before God. The need for the development of her faith would be no different to all the house of Jacob.

Paul, in speaking about women as mothers said, that whilst the first woman was deceived in the transgression,

*Notwithstanding she shall be saved in childbearing, **if** they continue **in faith** and **charity** and **holiness** with **sobriety**. **1 Tim. 2:15***

v43

"mother of my lord"

Though cousins, Elisabeth, an older woman shows respect because Mary's Son was Lord.

v44

"babe leaped... for joy"

May have been Elisabeth's first sign of pregnancy – a sign to Mary witnessing to truth of Gabriel's words.

Gk- σκιρτάω skirtaō

Strong: Akin to σκαίρω skairō (to skip); to jump, that is, sympathetically move (**as the quickening of a fetus**); - leap (for joy).

*For as the Father raiseth up the dead, and **quickeneth** them; even so the Son **quickeneth** whom he will. **John 5:21***

The babe in Mary's womb was destined to be the life-giver not only to John but to all the faithful.

"and Elisabeth was filled with the Holy Ghost"

v45

"she that believeth"

Guided by the spirit Elisabeth pays tribute to Mary's faith.

*Blessed is she having believed that there shall be a fulfilment of those things that have been told her of the Lord. **Diaglott***

Mary believed in that which was humanly possible! She had the faith of Abraham (which took Sarah a long time to arrive at) **Rom. 4:20-21**

*He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. **Rom 4:20***

See Mary's confession of faith in **v38**

Be it unto me according to thy word.

NOTE:

Zacharias a just and faithful priest (**Luke 1:6**) **did not believe** in the word of Gabriel that an aged couple could conceive a son (**Luke 1:20**). Mary however believed that she could conceive a son without a husband!!!

Note: Faith comes by hearing... **Rom. 10:17**. Without faith it is impossible to please God. **Heb. 11:6**

The Song of Mary- Luke 1:46-55

Principle- Mary the Bible Student

The song of Mary is an incredible insight into the amazing Scriptural knowledge that Mary had. The fact that she could spontaneously utter the words of such a song and prayer, bringing together so many relevant Scriptural passages is a Testament to her love of the Scriptures.

The Scriptures were her vocabulary and terminology.

In a matter of 10 verses, Mary has quoted from 28 sections of the Old Testament Scriptures.

Mary must have been a keen Bible student, very familiar with the Scriptures and aware of the promises and anticipating their fulfilment.

Mary is an amazing example of a sister who was a genuine Bible student, as all Christadelphians should be.

Amongst the apostasy, Bible students are limited to roles like Priests and Pastors, and the general community are largely ignorant of the Scriptures.

This does not just happen and is especially rare amongst 18-19 year olds!!!!

This is the result of the reading and meditation on the Scriptures.

Daily Bible Readings, Personal Bible Study, attending Ecclesial gatherings.

If everything produces after its own kind, Yahweh needed to select a very unique Mother with the correct attributes, if he wanted a Son who was to become the Word made flesh.

Mary's converted Jacob (James) was later to write under inspiration,
Is any merry? let him sing psalms. **James 5:13**

Mary draws on two previous songs
Song of Moses **Exod. 15:1-19** (Note Miriam and Marah)
Hannah's song **1 Sam. 2:1-10**

v46

"magnify the Lord"

Gk- *μεγαλύνω megalunō*

Thayer: to make great, magnify, 2) to deem or declare great, to esteem highly, to extol, laud, celebrate.

This expresses Mary's humility in seeking to exalt Yahweh.

Psalm 34:1-3

I will bless the LORD at all times: his praise shall continually be in my mouth.

My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

*O **magnify** the LORD with me, and let us exalt his name together.*

"rejoice in God my saviour"

Mary acknowledged that as a result of this miraculous birth, God was going to become her Saviour. This was the cause of great rejoicing.

Psa. 35:9

And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

Hab. 3:18

Yet I will rejoice in the LORD, I will joy in the God of my salvation.

"Yahoshua" – The salvation of Yah.

v48

"low estate"

The Lord had specifically chosen her because of her humble status.

Psa. 69:29-33

*But I am **poor** and sorrowful: let thy salvation, O God, set me up on high.
I will praise the name of God with a **song**, and will magnify him with thanksgiving.
This also shall please the LORD better than an ox or bullock that hath horns and hoofs.
The **humble** shall see this, and be glad: and your heart shall live that seek God.
For the LORD heareth the **poor**, and despiseth not his prisoners.*

Psa. 138:5-6

*Yea, they shall **sing** in the ways of the LORD: for great is the glory of the LORD.
Though the LORD be high, yet hath he respect unto **the lowly**: but the proud he knoweth afar off.*

Isa. 66:2

For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

"for, behold, from henceforth all generations shall call me blessed."

Leah was loved less by Jacob, even though she was more spiritually minded than Rachel.
Perhaps Mary was thinking of her sad circumstances.

Gen 30:13

*And Leah said, Happy am I, for the daughters **will call me blessed**: and she called his name Asher.*

v49

"he that is mighty"

Mary believed that with God, nothing shall be impossible. **v37**
"mighty God" "El Gibbor" Gabriel.

Psalm 24

Psa 24:5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation. (Jesus)

Psa 24:8 *Who is this King of glory? The LORD strong and **mighty**, the LORD **mighty** in battle.*

"done to me great things"

Mary appreciated how great a thing Yahweh had done to her.

Psa. 126:1-3

1. *A Song of degrees. When the LORD turned again the captivity of Zion, we were like them that dream.*
2. *Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.*
3. ***The LORD hath done great things for us; whereof we are glad.***

"holy is his name"

Mary had a knowledge, love and respect for the Divine Name, Yahweh's Memorial Name to all generations.

Exod. 3:15

*And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. **Exod. 3:15***

Psa. 111:9-10

*He sent redemption unto his people: he hath commanded his covenant for ever: **holy and reverend is his name.***

*The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever. **Psa 111:9-10***

v50

"his mercy is on them that fear him"

Mary understood that Yahweh's mercy is conditional. Conditional because it is only extended to those that **Fear Yahweh**; who **Keep His Covenant** and **Remember his Commandments to Do them**.

Psa. 103:8-18

8. *The LORD is **merciful and gracious**, slow to anger, and **plenteous in mercy**.*
9. *He will not always chide: neither will he keep his anger for ever.*
10. *He hath not dealt with us after our sins; nor rewarded us according to our iniquities.*
11. *For as the heaven is high above the earth, **so great is his mercy toward them that fear him.***
12. *As far as the east is from the west, so far hath he removed our transgressions from us.*
13. *Like as a father pitieth his children, so the LORD pitieth them that fear him.*
14. *For he knoweth our frame; he remembereth that we are dust.*
15. *As for man, his days are as grass: as a flower of the field, so he flourisheth.*
- 16.. *For the wind passeth over it, and it is gone; and the place thereof shall know it no more.*

- 17 **But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;**
18. *To such as keep his covenant, and to those that remember his commandments to do them.* **Psa. 103:8-18**

v51

"showed strength with his arm"

Mary knew that Yahweh had a strong arm to save.

Psa. 98:1-3

1. *O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and **his holy arm**, (produced the Holy Thing) hath gotten him the victory.*
2. *The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.*
3. *He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. (Jesus)*

Psa. 89:13-18

13. *Thou hast a **mighty arm**: strong is thy hand, and high is thy right hand.*
14. *Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.*
15. *Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.*
16. *In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.*
17. *For thou art the glory of their **strength**: and in thy favour our horn shall be exalted.*
18. *For the LORD is our defence; and **the Holy One of Israel is our king.***

"scattered the proud"

Mary knew that since Cain the seed of the serpent have been proud and lifted up and have defied Yahweh. She knew that Messiah would bring judgment to the proud.

Isa. 2: 11-17

11. *The **lofty** looks of man shall be humbled, and the **haughtiness** of men shall be bowed down, and the LORD alone shall be exalted in that day.*
12. *For the day of the LORD of hosts shall be upon every one that is **proud and lofty**, and upon every one that is **lifted up**; and he shall be brought low:*
13.. *And upon all the cedars of Lebanon, that are **high and lifted up**, and upon all the oaks of Bashan,*
14 *And upon all the **high** mountains, and upon all the hills that are lifted up,*
15. *And upon every **high** tower, and upon every fenced wall,*
16. *And upon all the ships of Tarshish, and upon all pleasant pictures.*
17. *And the **loftiness** of man shall be bowed down, and the **haughtiness** of men shall be made low: and the LORD alone shall be exalted in that day.*

v52

"put down the mighty from their seats"

Gk- θρόνος thronos

Strong: (to sit); a stately seat ("throne"); by implication power or (concretely) a potentate: - seat, throne.

Mary knew that God had the power to dethrone Monarchs in the Kingdom of men and replace them according to His will.

Ezek. 21:25-27 (proud Zedekiah last king of Judah)

25. *And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,*

26. *Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.*

27. *I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.*

Dan 4:17 (proud King Nebuchadnezzar was humbled and told as his judgment was passed)

This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

"exalt them of low degree"

Mary knew that Yahweh had the power to exalt the humble in due time.

Psa. 136:23

*Who remembered us in our **low estate**: for his mercy endureth for ever:*

Psa. 113:5-9

5. *Who is like unto the LORD our God, who dwelleth on high,*

6. *Who humbleth himself to behold the things that are in heaven, and in the earth!*

7. ***He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;***

8. *That he may set him with princes, even with the princes of his people.*

9. *He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.*

v53

"filled the hungry"

Mary was poor. Hunger was one of the conditions of poverty. Mary both depended upon and appreciated that Yahweh had provided her with natural and spiritual bread. She was to give birth to the Bread of life!

*And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. **John 6:35***

Yahweh suffered Israel to hunger-

*And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. **Deut. 8:3***

Jesus had learnt the importance of asking His Father for his **daily** bread. **Matt. 6:11**

Psalm 104:27-28

*These wait all upon thee; that thou mayest give them their meat in due season.
That thou givest them they gather: thou openest thine hand, they are filled with good.*

Psalm 107:8-9

Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

For he satisfieth the longing soul, and filleth the hungry soul with goodness.

"the rich sent away empty"

Mary knew that without Yahweh to bless, even the rich would come to nothing in death.

Psalm 52:1-7

1. *Why boastest thou thyself in mischief, **O mighty man?** the goodness of God endureth continually.*
2. *Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.*
3. *Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.*
4. *Thou lovest all devouring words, O thou deceitful tongue.*
5. ***God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.***
6. *The righteous also shall see, and fear, and shall laugh at him:*
7. *Lo, this is the man that made not God his strength; **but trusted in the abundance of his riches**, and strengthened himself in his wickedness.*

v54

"He hath holpen his servant Israel"

Mary knew Israel had been helped by Yahweh. He had always run to their aid to protect them from danger. This was the only explanation for their existence!

Deut. 33:29

*Happy art thou, O Israel: who is like unto thee, **O people saved by the LORD, the shield of thy help**, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.*

Psalm 115:9-11

9. O Israel, trust thou in the LORD: he is their **help** and their shield.
10. O house of Aaron, trust in the LORD: he is their **help** and their shield.
11. Ye that fear the LORD, trust in the LORD: he is their **help** and their shield.
Psa. 98:3,

"In remembrance of his mercy"

Psalm 98:3

He hath **remembered his mercy** and his truth toward the house of Israel: all the ends of the earth have seen the **salvation of our God**. (Jesus)

v55

"As he spake to our fathers, to Abraham and to his seed for ever"

Psalm 105:8-10

He hath **remembered his covenant for ever**, the word which he commanded to a thousand generations.

Which **covenant** he made with **Abraham**, and his oath unto **Isaac**;

And confirmed the same unto **Jacob** for a law, and to Israel for an **everlasting covenant**:

Micah 7:18-20

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he **delighteth in mercy**. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

Thou wilt perform the truth to Jacob, and the **mercy to Abraham**, which thou hast sworn unto our fathers from the days of old.

Jer. 33:25-26

Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

Then will I cast away **the seed of Jacob**, and David my servant, **so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob**: for I will cause their captivity to return, and have mercy on them.

Summary!

What a brilliant exposition of the Gospel! The Good News of the Kingdom of God and the Name of Jesus Christ.

A Song of Joy

A Prayer of Faith

A Psalm of Hope

A Vision of the Kingdom

v56

"And Mary abode with her about three months,"

Seeing Elisabeth was 6 months pregnant when Mary visited her **see v36**, 3 months would have brought Mary to the birth of John the Baptist, however Luke seems to indicate that Mary departed before John was born. The fact that Luke's Gospel was written ("in order" **Ch. 1:3**) seems to support this.

We can only conjecture at the reason, as we are not told why Mary would leave before John was born. Possibly the neighbours and cousins of **v58** may have been related to Mary also, and she may have wished to keep herself from public view because of people's reaction to her pregnancy before marriage?

This concern may have been playing on Mary's mind? For surely only those who knew her well would believe her report.

However, in that three months they had together, there must have been many discussions between the three of them about the words of Gabriel and the shared mission these two second cousins would be engaged in.

"and returned to her own house."

Some suggest that this expression supports the idea that Mary had become orphaned. It is difficult to be certain of this.

Luke 2

v1

"in those days"

The Elohim had been preparing for this long before.

Had Joseph and Mary known about the words of Micah, or been told by the angel to go to Bethlehem for the birth of Jesus, no one else would know of his birthplace.

"a decree from Caesar"

At the direction of the Elohim. Most likely this was planned and announced months before, taking into account preparations – officers, locations, delay of communications.

"all the world"

"The Roman habitable world" was turned upside down to get Mary and Joseph to Bethlehem for the birth of Jesus.

Not everything was a matter of divine revelation and instruction! Some things were the subject of the UNSEEN hand of providence. This helps us to appreciate that events that happen in our lives that may cause great upheaval and inconvenience to us, may be for a very good reason, for our benefit and the benefit of others around us.

"taxed"

Gk- ἀπογράφω *apographō*

From G575 and G1125; to write off (a copy or list), that is, enrol: - tax, write.

Enrolled or registered at the place of birth. Cp. v3, for the purpose of future taxation (Edersheim)

But as a result of these arrangements his birthplace was enrolled on world records. Was the fact that he had NO FATHER recorded? It is unlikely that Joseph would lie, and the Roman's would not have been concerned if Jesus were an illegitimate son.

Was this the way the Pharisees were able to assert that Jesus was not the son of Joseph???

Where is thy father? **John 8:19**

We were not born of fornication (adding the ellipsis like you?) **John 8:41**

You are (your father must have been) a Samaritan. **John 8:48**

And hast a devil (mentally insane) **John 8:48**

The public would not have been able to access documents of this nature, so publicly he was assumed as the son of Joseph-

Being (as was supposed) the son of Joseph. **Luke 3:23**

v2

"(And this taxing was first made when Cyrenius was governor of Syria.)"

Cyrenius- "Supremacy of the Bridles". Syria- "Exalted"

Power of the flesh exalted over others who are put to tribute.

One day, Yahweh will be the one exalted over all flesh-

And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. **Zech. 14:9**

and nations will pay tribute to Israel-

And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. **Zech. 14:14**

Note change concerning horses bridles v20.

In that day shall there be upon the bells (Bridles) of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. **Zech. 14:20**

v3

"And all went to be taxed, every one into his own city"

Note emphasis. "all" Massive uprooting of hundreds of thousands, just to relocate one woman! Whole empire rearranged. One could imagine that the enrolling could have been done without making all Jewish citizens needing to return to their own city, however this was required to fulfil Bible prophecy.

v4

"Joseph also went up"

Record emphasizes Joseph's journey in response to decree of Caesar, rather than decree of God.

Micah 5:2. Mary and Joseph must have been ignorant of the fact that they baby needed to be born in Bethlehem.

"Bethlehem"

Heb. House of Bread

The humble birthplace of Messiah

*But thou, **Bethlehem** Ephratah, though thou be **little** among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. **Micah 5:2***

Also, the birthplace of David.

Now David was the son of that Ephrathite of Bethlehemjudah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

1 Sam. 17:12

A journey of 156 kms if you go via the Yitzhak Rabin Highway. 10 days on foot. This must have been a difficult journey for a heavily pregnant Mary.

"house and lineage"

This was also recorded on government as well as Scriptural records.

v5

"to be taxed"

Purpose of journey – note v4

"espoused wife"

Gk. "the one to whom he was espoused, now his wife."

"great with child"

Perfect timing of Elohim.

v6

"And so it was, that, while they were there"

"and it happened as they were there" (Interlinear).

Perhaps reflects Joseph and Mary's view of the situation as they saw it. Whilst these events were completely orchestrated by the Divine hand of Providence, from the human perspective, it is just the way it happened.

Good lesson to us in being mindful of the hand of providence in what may seem natural circumstances.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Rom. 8:28

"days were accomplished"

Emphasis. Yahweh's precise timetable.

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. 4:4

v7

"And she brought forth"

Whilst Joseph no doubt was at hand, Joseph and Mary were not living as a married couple. There is no record of a midwife or aid for Mary, and this was her first birth. However we know that all eyes in Heaven were focusing on this very event.

"her firstborn son"

Gk lit. "her son, the firstborn"

Psalms 89:3-4; 26-27

3 *I have made a covenant with my chosen, I have sworn unto David my servant,*

4 *Thy seed will I establish for ever, and build up thy throne to all generations. Selah.*

26 *He shall cry unto me, **Thou art my father**, my God, and the rock of my salvation.*

27 *Also I will make him **my firstborn**, higher than the kings of the earth.*

"wrapped him in swaddling clothes"

Gk- σπαργανόω sparganoō

From σπάργανον sparganon (a strip; from a derivative of the base of G4682 meaning to strap or wrap with strips); to swathe (an infant after the Oriental custom): - wrap in swaddling clothes.

Material strips or bandages used to wrap an infant or wound, or the dead.

and laid him in a manger; because there was no room for them in the inn.

Gk- φάτνη phatnē

From πατέομαι pateomai (to eat); a crib (for fodder): animal feeding trough - manger, stall, or stable.

Luke 13:15 *The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from **the stall**, and lead him away to watering?*

Cp. **Hab. 3:17-18** (LXX "manger")

v17

Although the fig tree shall not blossom- Nation of Israel (**Jer. 24:5**)

neither shall fruit be in the vines- No wine for the drink offering

the labour of the olive shall fail,- Oil

and the fields shall yield no meat: (Oil and Wheat) No bread for the Meal Offering

Meal and Drink Offering were symbols of fellowship with Yahweh. (**Lev.23:13**)

the flock shall be cut off from the fold, Lambs were used for a Sin Offering- The nation was without a sin offering. **(Lev. 4:32)**
and there shall be no herd in the stalls: (LXX "manger") The Bullock was used for the Burnt Offering. The nation was without a Burnt Offering. **(Lev. 1:3)**

v18

Yet I will rejoice in the LORD.

Despite this terrible situation, Habakkuk rejoices! Why?

I will joy in the God of my salvation.

Yahoshua – Jesus.

Habakkuk sees an empty manger; an empty stable. He sees the nation separated from Yahweh, no fellowship and with no sin offering and no burnt offering. He sees the nation of Israel as a fig tree without fruit.

But despite this Habakkuk rejoices! Because of Jesus Yah shall save.

How will he save?

He will provide a lamb for a sin offering, a bullock for a burnt offering, a meal and drink offering; bread and wine. He will cause the fig tree to blossom again and bear fruit.

The babe in the empty manger was to be all of these things.

"no room in the inn"

Gk- κατάλυμα *kataluma*

From G2647; properly a dissolution (breaking up of a journey), that is, (by implication) a lodging place: - guestchamber, inn. Literally to loosen down – idea of rest and refreshment from journey.

Same word **Luke 22:11**

*And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the **guestchamber**, where I shall eat the passover with my disciples? **Luke 22:11***

Note: no room could be found to accommodate the Lord's birth but large upper room was found to accommodate the feast of his death despite huge crowds gathered for Passover.

v8

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

Edersheim (quoting Hebrew Mishnah) states that Jewish belief was that the Messiah would come from "Migdal Edar" – "tower of the flock" where Benjamin, the Son of the Right Hand was born.

Micah 4:6-8.

Gen 35:16-21

16 *And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.*

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him **Benjamin**. (Son of the Right Hand)

19 And Rachel died, and was buried **in the way to Ephrath, which is Bethlehem**.

20 And **Jacob** set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

21 And **Israel** journeyed, and spread his tent beyond the **tower of Edar**.

The tower or Edar was situated just outside the town of Bethlehem. It was close enough to be associated with Bethlehem.

Micah 4:6-8

6 In that day, saith the LORD, will I assemble her that halteth, (Jacob) and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, **O tower of the flock**, the strong hold of the daughter of Zion, unto thee shall it come, even **the first dominion**; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

"The First"

Heb- ראשון ראשון ri'shôn

From H7221; first, in place, time or rank (as adjective or noun): - ancestor, (that were) before (-time), beginning, eldest, first, fore [-father] (-most), former (thing), of old time, past.

"Dominion"

Heb- מְשָׁלָה memshâlâh

Feminine of H4474; rule; also (concretely in plural) a realm or a ruler: - dominion, government, power, to rule.

Bethlehem was to give birth to one who would bring the ancient, original and universal theocracy that would rule the world from Jerusalem.

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

These shepherds used the tower to watch over flocks of the sheep used in Temple sacrifices. They were there day and night all year round. "abiding in the field" (living)

The fact that they were chosen to witness such a glorious announcement suggests their expectation and faithfulness.

The message to the shepherds was that the Heavenly shepherds (**v15**) were also keeping watch over their flocks. The Great Shepherd of Israel had raised a lamb out of the flock who would be a Saviour.

Psalm 80

1. Give ear, **O Shepherd of Israel**, thou that ledest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

2. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and **save us**.

3. Turn us again, O God, and cause thy face to shine; and we shall **be saved**.

17. Let thy hand be upon the **man of thy right hand**, upon the son of man whom thou madest strong for thyself.

19. Turn us again, O LORD God of hosts, cause thy face to shine; and we shall **be saved**.

v9

"the angel"

Probably Gabriel "El Gibbor" – mighty warrior. **Ch. 1:26**

"came upon them"

Gk. "stood by them"

"sore afraid"

"feared with great fear"

"and the glory of the Lord shone round about them"

This was the Shekinah (indwelling) Glory.

Psalm 80:1. Give ear, **O Shepherd of Israel**, thou that ledest Joseph like a flock; thou that **dwellest** between the cherubims, **shine forth**.

The Tabernacle. Exod. 40:33 – 35.

When Moses had completed the tabernacle-

33 *And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. **So Moses finished the work.***

34 *Then a cloud covered the tent of the congregation, and the **glory of the LORD** filled the tabernacle.*

35 *And Moses was **not able to enter** into the tent of the congregation, because the cloud abode thereon, and the **glory of the LORD** filled the tabernacle.*

Solomon's Temple. 2 Chron. 7:1-2

When Solomon's Temple was completed-

1 *and when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the **glory of the LORD** filled the house.*

2 And the priests **could not enter** into the house of the LORD, because the **glory of the LORD** had filled the LORD'S house.

Jesus is the manifestation of the shekinah Glory

Exo 25:8

And let them make me a sanctuary; that I may **dwell** (Heb. shakan-shekinah) among them.

Exo 29:43-46

46. ...and the tabernacle shall be sanctified by **my glory**.

Exo 29:45 And I will **dwell** among the children of Israel, and will be their God.

Exo 29:46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may **dwell** among them: I am the LORD their God.

John 1:14

And the Word was made flesh, and **dwelt** among us, (and we beheld **his glory, the glory as of the only begotten of the Father,**) full of grace and truth.

Hebrews 1:1-3

1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
2. Hath in these last days spoken unto us by **his Son**, whom he hath appointed **heir of all things**, by whom also he made the worlds;
3. **Who being the brightness of his glory**, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

The Temple of the Future. Hag. 2:7-9

Hag 2:7 And I will shake all nations, and the desire of all nations (Jesus Christ) shall come: and **I will fill this house with glory**, saith the LORD of hosts.

Hag 2:9 **The glory** of this latter house **shall be greater** than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

The Temple of the Future. Ezekiel 43:1-7

1. Afterward he brought me to the gate, even the gate that looketh toward the east:
2. And, behold, **the glory of the God of Israel** came from the way of the east: and **his** (Jesus Christ) voice was like a noise of many waters: and **the earth shined with his glory**.
4. And **the glory of the LORD came into the house** by the way of the gate whose prospect is toward the east.
5. So the spirit took me up, and brought me into the inner court; and, behold, **the glory of the LORD filled the house**.
6. And I heard him speaking unto me out of the house; and the man stood by me.
7. And he said unto me, Son of man, **the place of my throne**, and the place of the soles of my feet, where I will **dwell** in the midst of the children of Israel for ever...

v10

"good tidings"

The Gospel.

Isa 52:7-10

7. How beautiful upon the mountains are the **feet of him** (Gabriel) that bringeth **good tidings**, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8. **Thy watchmen** (Angels) shall lift up the voice; with the voice together shall they **sing**: for they shall see eye to eye, when the LORD shall bring again Zion.

9. **Break forth into joy, sing** together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the **salvation of our God**.

Isa 52	v7	Gabriel (Luke 1:30-35; 2:10)
	v8	Multitude of angels (Luke 2: 13)
	v9	People of Jerusalem- Simeon, Anna (Luke 2:25-38)

"to all people"

v10 all ends of earth, "Jews and Gentiles"

Isa. 40:9-11

9. O Zion, that bringest **good tidings**, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

10. Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

11 **He shall feed his flock like a shepherd**: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Isa 44:23-24

23. **Sing**, O ye heavens (Angels); for the LORD hath done it: shout, ye lower parts of the earth: (man) **break forth into singing**, ye mountains, O forest, and every tree therein: for the LORD hath **redeemed** Jacob, and glorified himself in Israel.

24 Thus saith the LORD, thy **redeemer**, and **he that formed thee from the womb**, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

v11

"for unto you is born"

Isa. 9:6

For **unto us** a child is born, (birth) unto us a son is given: (sacrifice) and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

"this day"

Psalm 118:22-26 A Hallel Psalm

22. *The stone which the builders refused is become the head stone of the corner.*
23. *This is the LORD'S doing; it is marvellous in our eyes.*
24. ***This is the day which the LORD hath made; we will rejoice and be glad in it.***
25. *Save now, (Hosanna) I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.*
26. *Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.*

Psalm 2:6-8

6. *Yet have I set my king upon my holy hill of Zion.*
7. *I will declare the decree: the LORD hath said unto me, **Thou art my Son; this day have I begotten thee.***
8. *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*

"city of David"

Bethlehem.

*And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto **the city of David, which is called Bethlehem;** (because he was of the house and lineage of David:) **Luke 2:4***

*Hath not the scripture said, That **Christ cometh of the seed of David, and out of the town of Bethlehem,** where David was? **John 7:42***

"a saviour"

11. *This is the stone which was set at nought of you builders, which is become the head of the corner.*
12. *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

"Christ"

Gk- Χριστός Christos

From G5548; anointed, that is, the Messiah, an epithet of Jesus: - Christ. "anointed"

Anointing was for 3 offices-

Priests. Exodus 28:41

*And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt **anoint** them, and consecrate them, and sanctify them, that they may minister unto me in the **priest's** office.*

Kings. 1 Sam. 15:1

*Samuel also said unto Saul, The LORD sent me to **anoint** thee to be **king** over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.*

Prophets. 1Kings 19:16

*And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou **anoint** to be **prophet** in thy room.*

Christ is all three.

Christ the Priest. Psalm 110:1

A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

*The LORD hath sworn, and will not repent, **Thou art a priest for ever after the order of Melchizedek.***

Christ the King. Psalm 2:6-9

*Yet have I set **my king** upon my holy hill of Zion.*

*I will declare the decree: the LORD hath said unto me, Thou art **my Son**; this day have I begotten thee.*

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Christ the Prophet. Acts 3:20-21

*And he shall send **Jesus Christ**, which before was preached unto you:*

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

*For Moses truly said unto the fathers, **A prophet shall the Lord your God raise up unto you of your brethren, like unto me**; him shall ye hear in all things whatsoever he shall say unto you.*

"the Lord"

*The LORD said unto **my Lord**, Sit thou at my right hand, until I make thine enemies thy footstool. **Psa 110:1***

*Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both **Lord** and Christ. **Acts 2:36***

*And that every tongue should confess that Jesus Christ is **Lord**, to the glory of God the Father. Phil. 2:11*

v12

"a sign"

Gk. "and this to you is THE sign (definite article)

Sign of **Isa. 7:14**

Note their words **v15**, "let us go and see THIS THING which is come to pass."

"Ye shall find the babe wrapped in swaddling clothes, lying in a manger"

The place of his birth would distinguish him from all other babes.

v13

"suddenly"

Spontaneous response.

"with the angel"

i.e. not a separate group. For a glorious moment curtain of heaven was pulled back to expose the whole multitude there with Gabriel on the earth.

"multitude"

Gk. "fulness" translated "whole multitude," "all the multitude"

"host"

Gk- στρατία *stratia*

Feminine of a derivative of στρατός *stratos* (an army; from the base of G4766, as encamped); camp likeness, that is, an army, that is, (figuratively) the angels, the celestial luminaries: - host.

Led by Gabriel (Heb. El Gibbor- mighty warrior)

This child was to be the spearhead of the army of heaven in its fight to conquer the enemy of sin and death in the world.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Mat. 26:53

Gk- λεγεών *legeōn*

Thayer Definition: a legion, a body of soldiers whose number differed at different times, and in the time of Augustus seems to have consisted of 6826 men (i.e. 6,100 foot soldiers, and 726 horsemen) x 12=81,912

1 Cor 15:54-56

*So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, **Death is swallowed up in victory.***

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

"praising God"

The Elohim rejoiced at first creation-

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

When the morning stars sang together, and all the sons of God shouted for joy?

Job 38:4-7

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

Heb. 1:6-8

v14

"glory to God in the Highest"

The response of the Elohim to the fulfillment and consummation of 4,000 years of their work.

The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the LORD, ye his angels, *that excel in strength, that do his commandments, hearkening unto the voice of his word.*

Bless ye the LORD, all ye his hosts; *ye ministers of his, that do his pleasure.*

Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

Psalms 103:19-22

God was glorified by the obedience of His Son.

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

John 17:4

One day all flesh will give Glory to God.

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil.

2:10-11 (see v6-9)

*And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and **glory**, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

Rev. 5:13

"and on earth peace, good will toward men."

Gk- εἰρήνη eirēnē

Strong: Probably from a primary verb εἰρω eirō (to join); peace (literally or figuratively); by implication prosperity: - one, peace, quietness, rest, + set at one again.

Gk- εὐδοκία eudokia

From a presumed compound of G2095 and the base of G1380; satisfaction, that is, (subjectively) delight, or (objectively) kindness, wish, purpose: - desire, good pleasure (will), X seem good.

Purpose of Christ's work was to bring us to **peace** with God and **bless** us beyond measure.

Peace with God. Rom. 4:24-5:1

But for us also, to whom it (righteousness) shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Who was delivered for our offences, and was raised again for our justification.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Blessed beyond measure. Eph. 1:17-21

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

v15

"as the angels were gone away from them into heaven"

Emphasizing the fact that they were on earth, and were seen ascending from the shepherds back into Heaven.

"shepherds"

Gk. "the men, the shepherds." Distinguishing them from the heavenly shepherds who cared for the lamb of God.

"see this thing"

The fulfillment of the sign. v12

"made known unto us"

Echoed Eph. 1:5-12, their response v17

v16

"with haste"

Cp. spirit of Mary. Ch. 1:39

"found Mary"

Mentioned first. Sign of Isa. 7 "the virgin... conceive and bear a son"

Gk. "sought out" They were searching for her.

v17

"when they had seen"

Gk- εἶδω *eidō*

Strong: Properly to see (literally or figuratively); by implication (in the perfect only) to know: - be aware, behold, X can (+ not tell), consider, (have) known (-ledge), look (on), perceive, see, be sure, tell, understand, wist, wot. Compare G3700. "perceive, understand, behold, know."

Idea to see intelligently, with the mind.

Same word seen in **v20**.

"made known abroad"

These shepherds were called of God to become prophets.

Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. Amos 3:7

"saying"

Words of the angels.

v18

"And all they that heard it wondered at those things which were told them by the shepherds."

Wondered. Gk- θαυμάζω *thaumazō*

Strong: From G2295; to wonder; by implication to admire: - admire, have in admiration, marvel, wonder.

v19

"but Mary kept"

Gk-συντηρέω *suntēreō*

From G4862 and G5083; to keep closely together, that is, (by implication) to conserve (from ruin); mentally to remember (and obey): - keep, observe, preserve.

Gk.- *tereo*

From τηρός *teros* (a watch; perhaps akin to G2334); to guard (from loss or injury, properly by keeping the eye upon; and thus differing from G5442, which is properly to prevent escaping; and from G2892, which implies a fortress or full military lines of apparatus), that is, to note (a prophecy; figuratively to fulfil a command); by implication to detain (in custody; figuratively to maintain); by extension to withhold (for personal ends; figuratively to keep unmarried): - hold fast, keep (-er), (ob-, pre-, re) serve, watch.

"pondered"

Gk- συμβάλλω *sumballō*

From G4862 and G906; to combine, that is, (in speaking) to converse, consult, dispute, (mentally) to consider, (by implication) to aid, (personally) to join, attack: - confer, encounter, help, make, meet with, ponder.

Thoughtful disposition, meditation of scriptures clearly seen in her song before Elizabeth.

Not in a rush to give her opinion or draw a conclusion. Behind the silence of her lips was a heart that pondered and thought deeply on the amazing circumstances of her life.

He that answereth a matter before he heareth it, it is folly and shame unto him. Prov. 18:13

The events in the stable in Bethlehem that she thought she alone shared with Joseph had been announced by the immortal voices of heaven on the surrounding hills.

Shepherds now would publish abroad the glad tidings of the birth of Messiah.

And many would share the joy in Mary's heart and wonder at the thought that so great were the events of this day that immortal voices were heard as praises rang from Bethlehem's hills.

Mary would start to understand the great interest the angels had in this child.

She would hear again the excitement in Gabriel's voice as he announced to her she was to be the mother of the son of God, fathered by the Most High.

Mary would realise that there were more eyes than hers and Joseph's that watched over the events in the stable.

v20

"and the shepherds returned"

Went back to their sheep.

"heard and seen"

Gk- εἶδω *eidō*

Strong: Properly to see (literally or figuratively); by implication (in the perfect only) to know: - be aware, behold, X can (+ not tell), consider, (have) known (-ledge), look (on), perceive, see, be sure, tell, understand, wist, wot. Compare G3700. "perceive, understand, behold, know."

Idea to see intelligently, with the mind.

They must have had an understanding of the Scriptures in order to understand the significance of the words of the angels.

Luke 2: 21 Jesus is circumcised

v21

"And when eight days were accomplished for the circumcising of the child"

Probably done at Synagogue in Bethlehem.

As Jesus was the seed of Abraham, through whom the promises will be fulfilled.

Now to **Abraham and his seed** were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. **Gal. 3:16**

Circumcision- The token of the Abrahamic Covenant. Gen 17:9-12

And God said unto Abraham, **Thou shalt keep my covenant** therefore, thou, **and thy seed after thee in their generations.**

This is my covenant, which ye shall keep, between me and you and thy seed after thee; **Every man child among you shall be circumcised.**

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

And he that is **eight days old** shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

Under the New Covenant, this token is now absorbed into principles of baptism.

Gal 3:26-29

For ye are all the children of God **by faith** in Christ Jesus.

For as many of you as have been **baptized into Christ** have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

And if ye be Christ's, **then are ye Abraham's seed**, and heirs according to the promise.

Rom 2:28

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

But he is a Jew, which is one inwardly; and **circumcision is that of the heart**, in the spirit, and not in the letter; whose praise is not of men, but of God.

Gal 5:6

For in Jesus Christ **neither circumcision availeth any thing**, nor uncircumcision; but faith which worketh by love.

Gal 6:15

For in Christ Jesus **neither circumcision availeth any thing**, nor uncircumcision, but a new creature.

Col 2:10-13

And ye are complete in him, which is the head of all principality and power:

*In whom also ye are circumcised with the **circumcision made without hands**, in putting off the body of the sins of the flesh by the circumcision of Christ:*

***Buried with him in baptism**, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

"his name was called JESUS"

As Gabriel had instructed Joseph and Mary. (**Matt. 1:21, Luke 1:31**)

v22

"And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord"

This was 40 days after the birth of Jesus.

Lev. 12

A Son

unclean 7 days **v2**

Circumcision 8th **v3**

the blood of her **purifying** 33 days **v4**

40 days for a son

A Daughter

unclean 14 days **v5**

N/A

the blood of her **purifying** 66 days **v5**

80 days for a daughter

Son represented half time of uncleanness on the mother. Bro. Roberts Law of Moses. Ch. 26 "Motherhood"

Suggests this is because of typical significance.

Son prefigures **Christ** and daughter the **Bride** (believers)
33 **66**

This is because Believers require purifying by blood of character and nature whereas Christ required purifying only for nature, which he achieved at age 33.

*Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. **Heb. 9:12***

"according to the law"

5 times we are told that all that Mary and Joseph did, they did according to the Law of God.

1. *Mary was purified...according to the law of Moses **v22***
2. *Presented Jesus to Yahweh ...As it is written in the law of the Lord **v23***
3. *Offered sacrifice...which is said in the law of the Lord **v24***
4. *the parents brought in the child Jesus to the temple...to do to him after the custom of the law **27***
5. *And when they had performed all things according to the law of the Lord **39**.*

This reveals the faithfulness of Mary and Joseph. They both feared Yahweh and observed his law. This obedience to the Law of Yahweh was THE most important characteristic for which Joseph and Mary were chosen. Jesus was brought up in a home where the Law of Yahweh was known and carefully observed.

Note: the Divine commentary on the reputation of Joseph in **Matt. 1:19**, that Joseph was a just or righteous man. The Divine record also shows the extent of his righteousness and impartiality in his preparedness to place God before his beloved espoused Mary.

This was ABSOLUTELY vital to Jesus saving his people from their sins.

Yahweh is perfectly righteous. He has expressed His righteousness in His Law.
*And it shall be **our righteousness**, if we **observe to do ALL these commandments** before the LORD our God, as he hath commanded us. Deut. 6:25*

Our Lord needed to achieve the righteousness of God, by sincere, complete and perfect obedience in order to impute righteousness to us, for he is our righteousness.

Rom 3:21-22

*But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

Rom 8:1-4

*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
That **the righteousness of the law might be fulfilled in us**, who walk not after the flesh, but after the Spirit.*

Psalm 119

This acrostic Psalm has been titled the Psalm of the education of Messiah. The emphasis is clearly on knowing, loving and obeying the Law of Yahweh.

Thy Law x23

Thy Statutes x 22

Thy Word x 35

Thy Words x 4

Thy Commandments x20

Thy Testimonies x 21

The Testimony x 1

Thy Ways x 6

Thy Way x 1

Thy Precepts x 21

Thy Judgments x 18

172 out of 176 verses

The final exhortation of the Apocalypse and the entire Scriptures is given by the Lord Jesus Christ in **Rev 22:12-14**

*And, behold, I come quickly; and my reward is with me, to give every man **according as his work shall be.***

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

v23

"as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), "

Sanctify (Hallow or make Holy) unto me **all the firstborn**, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. **Exod. 13:2**

Exo 13:12-13

That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S.

*And **every firstling of an ass thou shalt redeem with a lamb**; and if thou wilt not redeem it, then thou shalt break his neck: and **all the firstborn of man among thy children shalt thou redeem.***

NOTE: Firstborn Ass and Son combined together in need of redemption during the institution of the Passover. This was a prophecy that the Lord referred to when he came riding into Jerusalem as the lamb to redeem the Ass in the time when he fulfilled the Passover type. The Ass refused to be redeemed by the Lamb of God and thus the Lord prophesied of the breaking of the neck of the Ass in AD 70.

v24

"and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons."

Lev. 12:8 *And if she be not able to bring a lamb, then she shall bring **two turtles, or two young pigeons**; the one for the **burnt offering**, and the other for a **sin offering**: and the priest shall make an **atonement for her**, and she shall be clean.*

ESV. *And if she cannot afford a lamb, then she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering....*

Burnt offering – Lamb
Sin offering – Pigeon or dove

These sacrifices were for the atonement of the woman on becoming a Mother for the first time.

Every aspect of the Law of Yahweh was educational. It was designed to lead to righteousness by faith in Christ.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Gal. 3:24

The Burnt offering taught a Mother that her child needed to be completely devoted to Yahweh. This required the direction of parents to ensure that the child was brought up under the all-encompassing principles of the Law of Yahweh.

The Sin Offering taught a Mother that her child was born with sin prone nature and under the sentence of death, and that it was only by a sacrifice and the shedding of blood that they would receive the forgiveness of sin.

This teaches us that we **first and foremost** need ensure that our lives are **totally devoted** to God and then we need to acknowledge where we fall short and seek forgiveness for our sins.

The Burnt Offering Principle. Rom 12:1-2

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a **living sacrifice**, holy, acceptable unto God, which is your reasonable service.*

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The Sin Offering Principle. 1Jn 1:7-9

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

But put ye on the Lord Jesus Christ, (adopt his mindset) and make not provision for the flesh, to fulfill the lusts thereof. Rom. 13:14

Note: this was for a person who was not able to bring a lamb.

The law required a lamb and a bird- see **v6**.

Lev. 12:6 *And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring **a lamb** of the first year for a **burnt offering**, and a **young pigeon**, or a **turtledove**, for a **sin offering**, unto the door of the tent of meeting, unto the priest:*

This is a very insightful Scripture concerning the financial status of Joseph and Mary. They could not afford the prescribed offering required under the Law. In modern terms they were on concession and had to rely on the concession the Law made for the poor of the land who could not afford the full offering required.

We are not told on what basis this concession was offered; if the Priest was the one who had to make this determination based on questioning the couple, or if this was based on the honesty of the couple. Today people are means tested in order to determine whether they are eligible for Government approved concessions.

However, when Mary came with the birds, the Priest wouldn't have had to ask if they could afford the lamb. It would have been plainly obvious.

Didn't God take care of the practical needs in choosing a couple to bring up his son? Surely a poor couple like Mary and Joseph would have struggled to bring up children and give them what everyone else had. Their very entry into the opulence and extravagance of Herod's Temple in Jerusalem, and the lavishly dressed Priests, must have only emphasized their abject poverty even more. How out of place they would have looked in their poor clothing. Joseph didn't own a suit or a watch; Mary had no meeting dress, or any jewelry.

It is obvious that God made a deliberate choice to select this couple to raise his Son. His upbringing was not to be in the home of a rich family in Jerusalem. It was in the poor laboring family of a despised village, Nazareth.

James, the Lord's brother gives this advice in his epistle. This reflects on his experience growing up with Jesus. **Jas 2:1-5**

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

Are ye not then partial in yourselves, and are become judges of evil thoughts?

*Hearken, my beloved brethren, **Hath not God chosen the poor of this world** rich in faith, and heirs of the kingdom which he hath promised to them that love him?*

God chose Mary and Joseph- the poor of this world.

1 Cor. 1:26-29

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

*But **God hath chosen** the foolish things of the world to confound the wise; and **God hath chosen** the weak things of the world to confound the things which are mighty;*

*And base things of the world, and things which are despised, **hath God chosen**, yea, and things which are not, to bring to nought things that are:*

That no flesh should glory in his presence.

1 Tim. 6:6-9

But godliness with contentment is great gain.

For we brought nothing into this world, and it is certain we can carry nothing out.

*And having **food** and **raiment** let us be therewith content.*

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

Food and raiment are the ONLY two essentials! They are the only two things Jesus had!

Jesus didn't own a House-

*And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. **Mat. 8:20***

Jesus didn't carry any money-

*Shew me the tribute money. And they brought unto him a penny. **Mat. 22:19***

His only earthly possession were the clothes he wore-

*Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. **John 19:23***

Possibly Jesus years of work in the Carpenter's workshop were spent to support Mary and the family. There is no record of Joseph after the Passover in Jerusalem when Jesus was twelve.

When Jesus commences his ministry at age thirty, Joseph is clearly omitted from the reference to the family members, so he must have died sometime on that eighteen years.

v25

"Simeon"

Heb. "hearing"

"just"

Gk. "righteous, upright"

"devout"

Gk. "circumspect, pious"

"waiting"

Gk. "eagerly awaiting in patient endurance."

"consolation of Israel"

Staring death in the face his heart was for his people Israel who were under Roman domination because of their sins.

Isa. 40:1-2,5

1. *Comfort ye, comfort ye my people, saith your God.*

2. *Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.*
5. *And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.*

Isa 52:9-10

*Break forth into joy, sing together, ye waste places of Jerusalem: (The Aged Simeon & Anna) for the LORD hath **comforted** his people, he hath redeemed Jerusalem.*

*The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall **see the salvation of our God.***

"holy spirit was upon him"

His prophecy was inspired by God.

v26

"revealed unto him"

This was to be a wonderful reward for his "hearing of faith." Rom. 10:15-17

v27

"came by the spirit"

Led by the spirit. The angel led Simeon as another led Mary and Joseph and the two groups met in the Temple.

"the parents"

Note, not "his" parents" nor "their child." However it was important for him to grow up with two "parents." Thus a father figure.

See note Matt. 1:18

v27

"then took he him up"

Gk. "and as the parents were bringing the child Jesus, for the to do according to the custom of the Law concerning him, he received him in his arms..." Interlinear

v28

"The parents" intention had been interrupted and Simeon had received the babe in the place of the High Priest.

Though he was to fulfil the law, he was to become greater than the Law – he would bring life, which the Law could not do. Rom. 8:3

v29

"Lord now lettest thou thy servant"

Gk. "master" and "bond slave."

The relationship he shared with God.

It was also to be the relationship of this babe with his Father. **Psa. 40:6-8**

Note: Burnt offering and sin offering / principle of "bondslave."

Of own free will desired to have ear pierced.

"I delight to do thy will."

"according to thy word"

Also spirit of this babe, "Thy will be done." **Luke 22:42**

v30

"for mine eyes have seen"

Gk- εἶδω *eidō*

A primary verb; used only in certain past tenses, the others being borrowed from the equivalent, G3700 and G3708; properly to see (literally or figuratively); by implication (in the perfect only) to know: - be aware, behold, X can (+ not tell), consider, (have) known (-ledge), look (on), perceive, see, be sure, tell, understand, wist, wot.

He saw in the face of this babe much more than many

"thy salvation"

"Yahoshua" "Salvation of Yah". (**Isa. 52:7-10**)

v31

"before the face of all peoples"

The distinction of Jew and Gentile which had existed under the Law would be absorbed into all peoples.

Psalms 98:1-3

1. A Psalm. O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.
2. The LORD hath made known **his salvation**: his righteousness hath he openly shewed in the sight of **the heathen**.
3. He hath remembered his mercy and his truth toward the house of Israel: **all the ends of the earth have seen the salvation of our God**. (Yahoshua)

Gen 22:18

And in thy seed shall all the nations of the earth be blessed

v32

"a light to lighten the Gentiles"

Gk. "apokalypse" unveil.

Isa 42:1

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Isa 42:6

*I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a **light of the Gentiles**;*

Isa. 49:5-7

5. *And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.*

6. *And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for **a light to the Gentiles**, that thou mayest be my salvation unto the end of the earth.*

7. *Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, (rejected by Israel) to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.*

Isa. 9:1-2

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

*The people that walked in darkness have seen **a great light**: they that dwell in the land of the shadow of death, upon them hath **the light shined**. (Quoted in Matt, 4:13-16)*

"glory of thy people Israel"

Note Jesus would be the enlightening of the Gentiles before he becomes the Glory of God's people Israel!

Simeon reversed Isa. 52.

Isa 52:9-10

1. *Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.*

2. *The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.*

This was God's intended purpose as prophesied by Isaiah, but Yahweh revealed to Simeon by the Spirit that sadly this was going to be reversed, because Israel would reject its Messiah and the Gentiles would receive him before they. Paul wrote of this in **Rom. 11**

v33

"Joseph and his mother marvelled at those things which were spoken of him"

Gk- θαυμάζω *thaumazō*

From G2295; to wonder; by implication to admire: - admire, have in admiration, marvel, wonder.

Joseph and Mary were caused to wonder at the words Simeon spake of their child. With every incident, first Gabriel to Mary, then Gabriel to Joseph, then at his birth, the shepherds who relayed the words of the Heavenly Host, now Simeon; Mary and Joseph were left in no doubt that this babe was the Messiah longed for by the faithful of all time.

v34

"Simeon blessed them"

Perhaps this was in the words of the priestly blessing of Numb. 6:24-26?

22. *And the LORD spake unto Moses, saying,*

23. *Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,*

24. *The LORD bless thee, and keep thee:*

25. *The LORD make his face shine upon thee, and be gracious unto thee:*

26. *The LORD lift up his countenance upon thee, and give thee peace.*

27. *And they shall put my name upon the children of Israel; and I will bless them.*

"this one is set"

Gk- κεῖμαι *keimai*

Middle voice of a primary verb; to lie outstretched (literally or figuratively): - be (appointed, laid up, made, set), lay, lie. "laid down, destined, appointed."

Same word "laid" **1 Cor. 3:11**-

*For other foundation can no man lay than that is **laid**, which is Jesus Christ.*

1 Pet. 2:6-8

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. (Isa. 28:16)

Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, (Psa. 118:22-23)

And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

"fall

Gk- πτώσις *ptōsis*

From the alternate of G4098; a crash, that is, downfall (literally or figuratively): - fall.

and rising again"

Gk- ἀνάστασις *anastasis*

From G450; a standing up again, that is, (literally) a resurrection from death (individual, general or by implication (its author)), or (figuratively) a (moral) recovery (of spiritual truth): - raised to life again, resurrection, rise from the dead, that should rise, rising again.

Cp Parable of Builders **Matt. 7:24-27**

This child has been ordained to be the determining factor of whether a man fails and falls or is resurrected.

"of many in Israel"

"and for a sign which shall be spoken against"

Gk- σημεῖον sēmeion

Neuter of a presumed derivative of the base of G4591; an indication, especially ceremonially or supernaturally: - miracle, sign, token, wonder.

The virgin's son was a sign of Yahweh's protection and deliverance of Judah, but as Ahaz despised the sign, so would the house of David. **Isa. 7**

The Jews attributed the virgin birth to fornication. **John 8:41**

When Pilate said unto the Jews, Behold your King!

They cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. John 19:15

When he would be "lifted up" as Yahweh Nissi he was correctly identified by the sign of Pilate. And they spoke against that sign.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the **chief priests** of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written. **John 19:19-22**

Being unsuccessful in having the sign changed they went back to the foot of the cross and they mocked the words of the sign-

41. Likewise also the **chief priests** mocking him, with the scribes and elders, said,

42. He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. **Mat. 27:41-42**

v35

"yea a sword"

Gk- ρομφαία rhomphaia

Thayer Definition: a large sword. Properly a long Thracian javelin, also a kind of long sword wont to be worn on the right shoulder.

Bullinger: sword. Greek. rhomphaia. Occurs only here and Rev. 1:16; Rev. 2:12, Rev. 2:16; Rev. 6:8; Rev. 19:15, Rev. 19:21.

Septuagint for Zech. 13:7. "awake O sword against my Shepherd..."

"pierce through thine own soul also"

These sword piercings were words spoken that would preice deep into the soul of Mary. But not any words, they were spoken by the Word of God which was manifested in flesh through the instrumentality of Mary! **John 1:1-4, 14.**

Simeon was given an insight by the spirit into the challenge that lay before Mary, as this babe transitioned from being her Son to God's Son.

Isa 49:1-2

*Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of **my mother** hath he made mention of my name.*

*And **he hath made my mouth like a sharp sword**; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;*

*There is that speaketh like the piercings of a sword: but the tongue of the wise is health. **Prov. 12:18***

Heb. 4:12-13

*For the **word of God** (also title of Christ) **is quick, and powerful, and sharper than any twoedged sword**, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Rev 1:16

*And he had in his right hand seven stars: and out of his mouth went a sharp **twoedged sword**: and his countenance was as the sun shineth in his strength.*

5 Piercings of the Sword -

Luke 2:49 "I must be about my Father's business"

John 2:4 "Woman, what have I to do with thee?"

Mat. 12:48 "Who is my mother..."

Luke 11:27 "Yea rather blessed are they... "

John 19:26 "Woman behold thy son"

Mary pondered these saying and kept them in her heart and under the guidance of John she came to appreciate their significance.

The final piercing of the sword came at the foot of the cross which led to Mary's conversion

1. understanding of the sayings she pondered with John's help. **John 19:27**
2. the earthquake and the words of the centurion and those that stood by "Truly this was the son of God." **Matt. 27:54**
3. the words of James to whom the Lord appeared. **1 Cor. 15:7**
4. Resurrection of those who had recently died. **Matt. 27:52-53** - Joseph?

The sword of the spirit from Jesus mouth would pierce deeply into Mary's heart to expose the motives and innermost feelings she had concerning her son.

This was to be a painful experience as her son gently but truthfully directed her to the relationship he had with his Father.

"that the thoughts of many hearts..."

Gk- διαλογισμός *dialogismos*

From G1260; discussion, that is, (internal) consideration (by implication purpose), or (external) debate: - dispute, doubtful (-ing), imagination, reasoning, thought. "reasonings of many hearts"

It is evident that Mary's life and experience in relationship to her son was going to be a microcosm of the life of the Lord's national Mother the nation of Israel.

During 4 torturous days (10th to 14th Abib) as Jesus taught in the temple, he was assailed by the leaders of the nation who were unwittingly inspecting Yahweh's Passover lamb. Clearly, they were seeking to find fault and they could find none on the contrary, he had humiliated them and exposed them as completely and utterly Scripturally incompetent!

Finally, at the end of the 4 days, he posed the vital question!

Upon one crucial question hung the destiny of Mary and the nation:

"What think ye of Christ, whose son is he?" **Matt. 22:42**

This was the biggest question of the time!

For Mary, coming to understand what it meant for her son to be the Son of God was going to be her biggest challenge.

The same went for the Nation of Israel as well.

Mary had a natural relationship with Jesus by virtue of being His Mother

Mary had a religious relationship with Jesus by virtue of them both being Israelites under the law of Moses

However, like Israel, Mary needed to transcend the natural and develop a spiritual relationship with Jesus based on the new covenant. See **2 Cor. 5:14-21**

Gabriel said to Mary

*"The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee shall be called **the son of God.**"*

Luke 1:35

In the Temple in Jerusalem

At the age of twelve he was lost for three days. **Luke 2:41-52** and when they finally found him...

v48. *"his mother said unto him, son why hast thou thus dealt with us? behold **thy father** and I have sought thee sorrowing."*

And he replied

v49. *"And he said unto them, How is it that ye sought me? wist ye not that I must be about **my Father's** business?"*

Why is it that you had to make a search to find me, didn't you know that I have business of my Father's that I need to attend to?

In the synagogue in Nazareth

Luke 4:16-30 (Lord's family tree)

v22 – *"is not this **Joseph's son**?"*

See also **Matt. 13:55-56, Mark 6:3, Luke 3v23, John 6:42**

v36

"Anna"

Gk. form of Heb. "Hannah" "gracious."

"Phanuel"

Heb. "face of God"

"Asher"

Heb. "happy, blessed"

"prophetess"

Like Miriam, Deborah, Huldah. Sisters who were known to speak on God's behalf.

Example to older sisters. **Titus 2:3-5**

3. *The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;*

4. *That they may teach the young women to be sober, to love their husbands, to love their children,*

5. *To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.*

What women were limited in, was that they were not to teach or usurp authority over the man.

1Tim. 2:12-15

12. *But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*

13. For Adam was first formed, then Eve.

14. *And Adam was not deceived, but the woman being deceived was in the transgression.*

"great age"

Married 7 years from her virginity, now a widow aged 84 years.

She prefigured many who would share her state.

v37

"fourscore and four"

84 = 7 x 12

7 - Covenant

12 - Israel (12 tribes)

"which departed not from the temple"

"but served God with fastings and prayers"

Anna must have been involved in the Temple service

Fasting- "depriving the flesh of what it craves for a time"

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. 1 Cor. 9:27

Prayer "strengthening the spirit"

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4:6-7

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. 1Tim. 5:5

"night and day"

Cp. Gen. 1:5. Order of the spirit!

Establishes the principle of the evening being the preparation for the new day.

Man has totally reversed this principle. He works in the day so he can party all night and spends the next day sleeping in and sobering up! Rom. 13:11-13

Evening for us – family meal, daily readings, family prayer Deut. 6:7-8

New day for us – Yahweh's "faithfulness, mercy and hope" new each day. Lam. 3:22-23

v38

"coming in that instant"

She was likewise guided by the Elohim.

"gave thanks"

The spirit of all faithful in all circumstances. **Dan. 6:10; 1Thess. 5:18; Psa. 116:12-19**

"spoke of him to all"

Anna the Prophetess also gave voice to the scriptures concerning him, as she had done, but not to all. To them that looked for redemption!

"that looked for redemption"

Gk-προσδέχομαι *prosdechomai*

Thayer Definition: to receive to one's self, to admit, to give access to one's self. 2) to expect: the fulfilment of promises.

These were people who by their conversation clearly embraced the Hope of the Scriptures, loved lectures on Bible prophecy, and were looking in expectation for Messiah.

*And the Redeemer shall come to Zion, and unto **them that turn from transgression in Jacob**, saith the LORD.*

*As for me, this is my covenant **with them**, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. **Isa 59:20-21***

v39

"and when they had performed"

Tacked on to the end we are reminded of the original purpose for which Mary and Joseph went to the Temple.

"according to the Law"

5th mention. John 1:17

"they returned to Galilee, to their own city Nazareth"

Chronologically, the circumstances of **Matthew 2** needs to be slotted in this verse.

Matthew 2

v1

"when Jesus was born"

After events of **Luke 2:39** and visit to the Temple (when Jesus was about 6 weeks old).

"in the days of Herod"

"Herod the Great" family surname meaning "Hero"

Bloodthirsty, power hungry monster, whose suspicion of rivals led to the murder of many, including members of his own family (wife and sons).

He was an Idumean making him and Edomite, a descendant of Esau and an enemy of Jacob and his seed.

*Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,
And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.
and they shall call them, The people against whom the LORD hath indignation for ever.*

Mal. 1:1-5

He rebuilt the Temple in Jerusalem to fain the favour of his subjects, but even this could not allay their fear of him.

It was suggested that he had an ulterior motive in doing so, and that was to destroy the records of the genealogies of the expected Messiah that were preserved there.

Hence his response to the wise men's visit.

"the king"

He was the king of the Jews unchallenged and unopposed and appointed by decree of the Caesar of Rome (Julius Caesar 47BC).

"behold"

The spirit draws our attention to this amazing sight.

"wise men"

Gk. "Magi" "magicians, scientist, astronomer, astrologer, knowledge – counsellors." **Dan. 1:4**

"from the east"

Originating from the appointment of Daniel and his friends as wise men of King Nebuchadnezzar (**Dan. 1:19-21**), through to Esther's position of honour as chosen Queen of Persia. **Est. 2:15-17.**

God's Word rang throughout the courts of Gentile monarchs and God's people gained favour throughout the provinces of the Babylonian and Medo-Persian kingdoms to the east of Jerusalem.

Daniel and his 3 friends would have been famous in the kingdom. Stories of his and their supernatural wisdom and powers would have drawn many to his side. Daniel 2, 3, 6

Those who sought to know of the God he worshipped would have become disciples of the aged prophet Daniel, who to them would have been **considered the wisest man on earth.**

The fact that the 70 weeks prophecy of Messiah the Prince was still known "in the east" gives testimony to the influence of Daniel on these men who treasured this prophecy and passed it on to their children.... for almost 500 years.

It is likely that the wise men came to Daniel, and sought his wisdom about the times and seasons and the visions he was given concerning the time periods of the various phases of the Kingdom of Men and the coming Kingdom of God. This included prophecies concerning its King, who is called the **Messiah the Prince**, the **Anointed Monarch!**

Jesus expected his listeners to understand the Prophecy of Daniel. For them it would be a matter of life and death.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) **Matt. 24:15***

**the abomination that maketh desolate- Pagan Rome*

The invasion of the Roman Armies in AD 70 that would make the temple, Jerusalem and the nation desolate had been the subject of earlier prophecies. Moses prophesied of it in **Deut. 28**.

Deut. 28:49-52

*The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the **eagle** flieth; a nation whose tongue thou shalt not understand;*

*A nation of **fierce** countenance, which shall not regard the person of the old, nor shew favour to the young:*

*And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be **destroyed**: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have **destroyed** thee.*

*And he shall **besiege** thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall **besiege** thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.*

Daniel 9:23-27

24. *Seventy weeks (**Heb. Seventy sevens = 490 days/years**) are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*

This is a reference to the crucifixion of Christ, whose sacrifice brought an end to transgression and sin. The Lord made reconciliation for the iniquity of Israel, by achieving righteousness in himself, once for all time and ascending into the Most Holy (Heaven itself) by his own blood as the high Priest did when he anointed the Mercy Seat with the blood of the atoning sacrifice.

Heb. 9:24-26

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

25. *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem* (**BC 502 + 490 = BC 12 with a positive adjustment of 45 years = AD***

33) *unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*

Neh. 2:8

** And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. **And the king granted me, according to the good hand of my God upon me.***

26. *And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince **(the Roman Armies)** that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. **(AD 70)***

27. *And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

Summary of the seventy weeks prophecy

1. A Saving Monarch would be cut off 490 years after the decree to rebuild the sanctuary
2. He would come to put an end to the reign of sin and death, by a sacrificial death
3. He would confirm the promises made to the Fathers to the true seed
4. He would ascend to the Holy Place of Heaven
5. He would make the sanctuary and its people desolate (Judgment of Deut. 28 for their wickedness)

"to Jerusalem"

"the city of the great king"

Mat 5:34-35

But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

*Nor by the earth; for it is his footstool: neither by **Jerusalem; for it is the city of the great King.***

Asking the Jews about their king of whom they were ignorant! Leaders of the Jews –totally embarrassed.

v2

"born king of the Jews"

Prophecy of **Dan. 9** Messiah (anointed) Prince – Royal descent. Thus born to be king.

This must have enraged Herod.

Gentiles honoured Jesus at his birth as "King of the Jews."

A Gentile honoured Jesus at his death as "King of the Jews." **Matt. 27:37**

Whilst the Jews rejected him.

"have seen his star"

Magicians were also Astrologers and they observed the Heavens. What they saw must have been something out of the ordinary, and they must have somehow recognised this as Messiah's star. It is evident that this star was not visible to others.

God must have revealed a unique and recognizable phenomenon to them as a reward because they were also looking for the coming of Messiah the Prince.

Num. 24:17-19 Prophecy of God through Balaam.

*I shall see him, but not now: I shall behold him, but not nigh: there shall come **a Star out of Jacob**, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.*

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

Note: Edom smitten (Herod)

It is possible the star was an Angel pointing them Westward.

Job 38:7 *When the **morning stars** sang together, and all the sons of God shouted for joy?*

This was a token fulfilment of **Isa. 60:1-6**

1. *Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.*
2. *For, behold, the darkness shall cover the earth, and **gross darkness the people**: but the LORD shall arise upon thee, and his glory shall be seen upon thee.*
3. *And the **Gentiles shall come to thy light**, and kings to the brightness of thy rising.*
4. *Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: **thy sons shall come from far**, and thy daughters shall be nursed at thy side.*
5. *Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the **forces of the Gentiles shall come unto thee**.*
6. *The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: **they shall bring gold and incense; and they shall shew forth the praises of the LORD**.*

The star had led them to Jerusalem then disappeared!

"worship him"

This was a direct challenge to the current "king of the Jews" who they were inferring was not the rightful king.

"Herod the king heard"

As well he might! Note: emphasis "the king."

"was troubled"

Gk-ταράσσω *tarassō*

Thayer Definition: to agitate, trouble, to cause one inward commotion, take away his calmness of mind, disturb his equanimity

"all Jerusalem with him"

The news spread quickly through the city, and it caused great distress because the people knew how Herod would react if there was a threat to his position as the King.

v4

"gathered all the chief priests and scribes"

He wanted to be certain, so he called the Bible students of his day!

"demanded"

Gk-πυνθάνομαι *punthanomai*

Thayer Definition: to enquire, ask, to ascertain, by enquiry.

The word demand is not a good translation. He didn't want others to know his feelings.

"Just as a matter of interest do you know where Messiah should be born?"

v5-6

"Bethlehem"

Mic. 5:1-2

Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.*

*** John 18:22**

*And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, (margin **with a rod**) saying, Answerest thou the high priest so?*

*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee **shall he come forth unto me** that is to be ruler in Israel; **whose goings forth*** (Heb.

Descent) **have been from of old, from everlasting.**

Micah not only foretold the birth place of the King of Israel, but that he would both son of man and son of God.

However it was enough to answer Herod's enquiry.

v7

"privily called"

Gk- λάθρα *lathra*

Strong: privately: - privily, secretly. "in secret"

Herod trusted no one! He didn't want any sympathetic ruler to thwart his plan.

This method had worked in the past to secure the death of his wife and three of his sons.

"enquired diligently"

Gk- ἀκριβόω akribōō

Strong: From the same as G196; to be exact, that is, ascertain: - enquire diligently.

Feigned an interest in "accurate detail" of the star.

He found out when Jesus was born. Probably about 1 year before because he set a two year limit to be absolutely sure he was murdered. v16

v8

"go and search diligently"

Gk. "thoughtfully search out the exact location and everything about the child."

"bring me word again"

Gk- ἀπαγγέλλω apaggellō

From G575 and the base of G32; to announce: - bring word (again), declare, report, shew (again), tell.

Word *aggello* is used in the term Gospel *evaggelion*. "bring me back a full report"

"worship him also"

A lying tongue is the first sign of a murderer.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. John 8:44

v9

"When they had heard the king, they departed"

Again repeated as the two kings are contrasted.

"and lo"

Same expression as v1, "behold."

"the star"

They recognised it as it appeared again to guide them to the house of the king.

v10

"rejoiced with exceeding joy"

"the rejoiced with great joy exceedingly." Interlinear

v11

"into the house"

They must have moved into a house in Bethlehem soon after Jesus' birth.

"young child"

Jesus perhaps about one year old.

"fell down and worshipped"

Gk. "humble expression of reverence and respect," "to prostrate."

"opened up treasures"

Gk- θησαυρός *thēsauros*

From G5087; a deposit, that is, wealth (literally or figuratively): - treasure. Herod had probably seen that they were bearing gifts for their King and knew that this would become his spoil upon the murder of another rival to his throne.

"presented gifts"

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. Isa. 60:6

"Gold" - FAITH

Gk. "precious things made of gold, golden gifts." Represents "tried faith" 1Pet. 1:7
The child was to become a special vessel of great honour. 2Tim. 2:20-21; Matt. 3:17;
1Peter 1:18-19; Haggai 2:7-8

"Frankincense" - PRAYER

Resin which exudes from the Boswellia tree when bark is cut. Dries to form droplet size crystals which let off strong fragrance when burnt.

Symbol of prayer that exudes from us when sword of the spirit cuts into our heart.

Acts 5:8; 8:3-4; Psa. 141:1-2

Child was to become man of prayer. Heb. 5:7-8

"Myrrh" - SACRIFICE

Fragrant perfume that exudes from the Mryyha bush when cut.

Comes from the same Hebrew root as "many"

Used in holy anointing oil for tabernacle and priests. Exod. 20:22-33 to anoint the dead. John 19:39-40

Child was to become God's High Priest who would offer himself to God that he might bring us within the veil (Tabernacle). Heb. 7:24-28; 9:24-28 cp also Song of Solomon 4:6

v12

"And being warned of God in a dream that they should not return to Herod"

In this Divine warning, it is possible that their lives were also spared from the concealed rage of the mad man Herod.

"they departed into their own country another way"

These wise men feared God more than the king- had the spirit of Daniel and his three friends.

v13

"behold, the angel of the Lord appeareth to Joseph in a dream"

Joseph shows a wonderful spirit of guardianship. Angel was probably Gabriel.

"Arise, and take the young child and his mother"

The command was urgent and it required urgent action! Joseph was to rise that night and flee to Egypt.

"until I bring thee word"

Wonderful insight into co-operation between Gabriel and Joseph.

"for Herod will seek the young child"

Before Herod has even had time to think about it.

"destroy him"

Gk- ἀπόλλυμι *apollumi*

From G575 and the base of G3639; to destroy fully (reflexively to perish, or lose), literally or figuratively: - destroy, die, lose, mar, perish. "destroy fully, cause to perish"

This would have gripped Mary and Joseph with fear especially with Herod's reputation.

And yet Gabriel's warning gave them great assurance that Yahweh was watching over them.

Psalm 22:9-10

But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.*

I was cast upon thee from the womb: thou art my God from my mother's belly.

* Margin **keepest me in safety**

v14

"When he arose, he took the young child and his mother by night, and departed into Egypt:"

Journey of about 2 weeks. Because of the urgency and secrecy, they packed their belongings and travelled through the night. Very unsettling for the family.

We are not given any details concerning their experiences in Egypt. Did Joseph get work? How long were they there?

One thing we do know and that is that this poor couple who were that poor that they were on the religious concession list, had received sufficient wealth from the wise men with which to meet their new financial challenges in raising their son, living in a foreign country.

Again, we are reminded that the hand of providence was at work to fulfil every Scripture that spoke about this special son. We would be forgiven if we thought we were reading events precipitated by the visit of wise men of the east and orchestrated by the evil Herod, however

true Bible students know that all of these events were shaped by Bible Prophecy and were being carefully supervised by Gabriel and his Angelic army.

v15

"out of Egypt have I called my son"

Hos. 11:1

When **Israel** was a child, then I loved him, and called **my son** out of **Egypt**.

Exod. 4:22

And thou shalt say unto Pharaoh (**in Egypt**), Thus saith the LORD, **Israel** is **my son**, even my firstborn: And I say unto thee, Let my son go...

Psa. 80:8

Thou hast brought a vine out of **Egypt**: thou hast cast out the heathen, and planted it.

Israel is one of the titles of Christ. Isa. 49:1-3

Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

And said unto me, Thou art my servant, **O Israel**, in whom I will be glorified.

Israel - "Prince with El." The name given when Jacob was given divine protection against Esau (The ancestor of Herod). **Gen. 32:28**

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

v16

"saw that he was mocked"

See **Psalms 2**.

2. The **kings of the earth** set themselves, and the rulers take counsel together, against the LORD, **and** against his anointed, saying,

3. Let us break their bands asunder, and cast away their cords from us.

4. **He that sitteth in the heavens shall laugh: the Lord shall have them in derision.**

In response Herod Antipas (the son of Herod the Great) avenged himself on his father's behalf.

And Herod with his men of war set him at nought, and **mocked him**, and arrayed him in a gorgeous robe, and sent him again to Pilate. **Luke 23:11**

"exceeding wrath"

Gk- θυμώω thumoō

Strong: to put in a passion, that is, enrage: - be wroth.

Gk- λίαν lian

Strong: exceeding, great (-ly), sore, very (+ chiefest).

"greatly enraged." Interlinear

"slew all the children"

As the wicked Queen Athaliah attempted to do. **2 Kings 11:1-3**

she arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain. And he was with her hid in the house of the LORD six years.

Pharaoh the King also did it. **Exod. 1:15-16**

15. And **the king of Egypt** spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:

16. And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; **if it be a son, then ye shall kill him**: but if it be a daughter, then she shall live.

In this time Moses was hid and rescued by Amram and Jochebed. **Exo 2:1-2**

And there went a man of the house of Levi, and took to wife a daughter of Levi.

And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

Our children can suffer the consequences of our sins.

*Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; **Exo. 20:5***

"Bethlehem and all the coasts"

He wanted to be absolutely certain!

"two years and under"

"diligently enquired"

Same word as v7

v17, 18

"in Rama... voice"

Quoted from **Jer. 31:15**

Jeremiah 31

10. Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, **He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.**

11. **For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.**

12. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and **they shall not sorrow any more at all.**

13. ***Then shall the virgin rejoice*** in the dance, both young men and old together: ***for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.***

14. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15. ***Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.***

16. ***Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.***

17. ***And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.***

v15	lamentation	v12-14 singing
	bitterness	satisfied with goodness
	weeping	they shall not sorrow
	refusing comfort	comfort, rejoice, dance

Ramah was the place where Assyrian and Babylonian set up camp when besieging Jerusalem
Assyrian invasion- **Isa. 10:24-34.**

"Ramah is afraid" **v29**

"shrill cry is heard" **v30**

Babylonian invasion **Jer. 40:1.**

Nebuzar-Adan, captain of Nebuchadnezzar's army frees Jeremiah from Ramah where princes, priests and influential people of Jerusalem slain.

Fulfillment of Rachel's sorrow in birth of Ben-Oni **Gen. 35:16-21** – renamed Benjamin "son of my right hand."

Originally Jerusalem in area allotted to tribe of Benjamin which extended approx 15km north, 30km west and 20km east which included Ramah. (10kms north of Jerusalem)

Later Benjamin became incorporated into the territory of Judah. Therefore Rachel is considered to be mother of that area of Israel.

Rachel's crying on the road to Bethlehem was heard to echo in the tears of the Mothers in Judah in the Assyrian and Babylonian siege of Jerusalem and Rachel wept again through the tears of Mary when the second Benjamin "the son of Yahweh's right hand" was born.

*Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. **Psa. 80:17***

See note re "shepherds" and "Migdol Edar." Tower of the flock. Tower for the shepherd watchman could watch over the flock to protect them from predators. Yahweh protected Jesus in the Herodian Massacre.

But although in the territory of Benjamin, Rachel's tears fell from the eyes of Jewish mothers who refused to be comforted.

Mary's heart was spared the terror "for Yahweh had redeemed her son and ransomed him from the hand of him that was stronger than he" **Jer. 31:11**

NOTE: Our sins can cause our children to suffer the consequences with us.

Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; Exo. 20:5

Conversely,

The just man walketh in his integrity: his children are blessed after him. Pro. 20:7

Gen. 35:16-21

16 *And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel **travailed**, and she had hard labour.*

17 *And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.*

18 *And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him **Benjamin**.*

19 *And Rachel died, and was buried in the way to Ephrath, which is **Bethlehem**.*

20 *And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.*

21 *And **Israel** (note "Jacob" v20) journeyed, and spread his **tent** beyond the **tower of Edar**. (Heb. Migdal Edar- tower of the flock- see Micah 4:6-8)*

*And there were in the same country **shepherds** **abiding in the field**, keeping **watch over their flock** by night. **Luke 2:8***

v19

"behold when Herod was dead"

As he had sowed so he now reaped. **Gal. 6:7-8**

"an angel of the Lord appeareth in a dream in Egypt"

Cp. v13. Note co-operation between Gabriel and Joseph. God's eyes had been on this little family in Egypt the entire time, and Gabriel and his mighty angelic army were overshadowing them the entire time.

Psalms 34:7-8

The angel of the LORD encampeth round about them that fear him, and delivereth them. O taste and see that the LORD is good: blessed is the man that trusteth in him.

v20

"arise and go into the land of Israel"

Joseph and Mary would be impressed by Elohim's involvement in the child's life.

"for they are dead"

Note plural expression. Divine judgment extended beyond just Herod.

"for they are dead which sought the young child's life"

During the massacre they were looking for signs that one of the boys was the one.

v21

"And he arose, and took the young child and his mother, and came into the land of Israel."

Emphasizes his obedience, leadership and care over Jesus and Mary.

v22

"Archelaus"

Gk. "chief of the people" Older brother of Antipas. He was so barbarously cruel and totally indulgent to excess that Caesar Augustus deposed him and banished him to Vienne.

"being warned of God"

See note v13

"Galilee"

See note Luke 1:26

v23

"Nazareth"

"that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene"

Jesus grew. 2-12 yrs. Luke 1

Luke1

v40

"the child grew"

Physical body developed, bones strengthened, muscles developed, movements coordinated, mind broadened, vocabulary expanded.

"waxed strong"

Gk- κραταιόω krataioō

Strong: to empower, that is, (passively) increase in vigor: - be strengthened, be (wax) strong.

"in spirit"

Gk- πνεῦμα pneuma

Unseen force or power used in sense of that which compels from within. i.e. mind, conviction, persuasion, belief, character.

- Strong minded
- Strong willed
- Strong spirited
- Strong character

"filled with wisdom"

Gk- πληρόω plēroō

Strong: to make replete, that is, (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.: - accomplish, X after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

Isa. 11:1-3

*And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of **wisdom and understanding**, the spirit of **counsel and might**, the spirit of **knowledge** and of the **fear** of the LORD; And shall make him of **quick understanding** in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:*

v2 "spirit" (of Yahweh) Heb. "ruach" breath, as exhaled

v3 "quick understanding" Heb. "ruach" breath, as inhaled, smell

Yahweh breathed out and his Son breathed in.

Yahweh was educating His son from a very young age.

Isa. 50:4-5

The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

"grace of God"

Gk- χάρις charis

From G5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): - acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy).

Prov. 8:32-35

Now therefore hearken unto me (wisdom), O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not.

*Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, **and shall obtain favour of the LORD.***

From Age 2 to 12

The Scriptures are silent about the impact this special child had on the family. Clearly Jesus was not a normal child. Thankfully we do have a window into the relationship Jesus had with Joseph and his Mother when Jesus was twelve. The incident of his visit to the temple for Passover must have been typical of many occasions where he rebuked Joseph and his mother to put things back into their proper perspective. That perspective was always the perspective of His Father and His relationship and allegiance first and foremost to him. That took precedence over everything!

If you will indulge me with some complete fiction, I can imagine a conversation happening in a home in Nazareth, when Jesus was around the age of five perhaps.

Mary, we need to break the news to Jesus at some point. Do you think he knows? We need to tell him of the circumstances of his birth and slowly help him understand who his real father is. You are right Joseph, we do need to tell him. Jesus is extremely perceptive and mature. I can't put my finger on it exactly, but somehow every time I speak to him, I get the feeling that he knows much more than I give him credit for.

Ok, Mary, tonight after dinner and the daily reading, you put James and Joses to sleep and we'll have a quiet chat.

Later that night, Jesus and Mary huddle around the bed of Jesus.

Jesus, Daddy has something he would like to talk to you about. Something wonderful, but I want you to listen very carefully, because it is very important that you know where you have come from.

Joseph starts, Jesus, I am not your Daddy, and before he can continue a voice of interruption from Jesus, it's ok, I already know.

You know says Joseph? But How?

I have heard his voice from Heaven. Every morning, My Father wakes me and whispers in my ear. He speaks to me often. He has told me many things and I love speaking with him. He told me if I obey Him in all that He instructs me, that one day, I will be brought before him into the Heavens and be seated by his side.

Jesus at the age of twelve. Luke 2:41-51

v41

"his parents went to Jerusalem every year"

This reveals that Mary and Joseph went beyond the law going up to all three feasts together as a couple and no doubt as a family each year. They were regular attenders at the meetings!

*Three times in a year shall **all thy males** appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Deut. 16:16*

"at the feast of the Passover"

For Jesus personally, this feast held an enormous amount of significance, even though he was only a boy of twelve years. It is evident that he was aware of this and he had come on business on behalf of His Father.

He would consider...

- His selection out of the flock in Jerusalem
- Being penned up for four days for inspection in Jerusalem
- His execution in Jerusalem
- The exodus that he would accomplish at Jerusalem
- He would be lost for three days and then found again in Jerusalem

This was a place of great significance for him and he sought to discuss every aspect of this with the best Bible students of the day.

v42

"when he was twelve"

According to the Jewish custom of the time at the age of 12, Jesus could participate in Passover personally – called Son of the Commandment- Heb. *Bar Mizvah*.

*Thrice in the year shall all your **men children** appear before the Lord GOD, the God of Israel. Exod. 34:23*

"they went up to Jerusalem after the custom of the feast."

Exod. 13:13-15. When the first Passover was experienced-

And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

*And it shall be **when thy son asketh thee in time to come**, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:*

And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

v43

"fulfilled the days as they returned"

This means they stayed for the full time- the Passover plus seven days of unleavened bread.

They didn't leave early.

However, as they made preparation to return, Jesus had determined that he was not going back with them.

Joseph must have given the family clear instructions on the time and place of departure.

"the child Jesus tarried behind in Jerusalem"

The term the child Jesus emphasizes his youthful age.

Tarried behind. Gk- ὑπομένω *hupomenō* (aorist indicative active voice)

Strong: to stay under (behind), that is, remain; figuratively to undergo, that is, bear (trials), have fortitude, persevere: - abide, endure, (take) patient (-ly), suffer, tarry behind.

This means he stayed back as a deliberate action.

If there were no higher purpose this would be considered a lack of submission.

"Joseph and his mother knew not"

This statement speaks volumes of the trust Joseph and Mary could have on the child Jesus. Even if they hadn't sighted him, they could rely on him always being compliant, cooperative and submissive. Unless...

v44

"supposing him to have been in the company"

They were obviously travelling in a large convoy of friends and relatives from their village. This implies that the child Jesus was very sociable and fitted in with village culture which was common in those times.

"went a day's journey"

Though they had set off and continued all day without sighting him, they thought nothing of it till evening, as they unpacked and got ready for their evening meal.

"sought him among their kinsfolk"

Gk- συγγενής *suggenēs*

Strong: a relative (by blood); by extension a fellow countryman: - cousin, kin (-sfolk, -sman).

"and acquaintance"

Gk- γνωστός *gnōstos*

Strong: well known: - acquaintance, (which may be) known, notable.

Jesus grew up with a wide circle of friends and relatives, however no one had seen him all day.

v45

"they turned back"

Strongly implies they travelled back through the night, perhaps getting back to Jerusalem at the break of day. Mary may have been able to leave the children with family?

Mark 6:3

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?

If the children were 2 years apart-

Jesus- 12

James- 10

Joses- 8

Juda- 6

Sister one- 4

Sister two- 2

"seeking him"

Seeking a lost child would have to be one of the most terrifying experiences for parents. The range of uncertain possibilities, some too painful even to contemplate but impossible not to be terrorized by.

The overwhelming sense of failure as a parent and the "if only's"

But this was no ordinary child. There was a sense in which they were both caretakers for God's Son and the overwhelming sense of guilt in their failure to properly protect him must have been so difficult to live with.

How earnestly they must have prayed.

His life had been sought for in the past and the dangers still lurked in the shadows, and there was a new and cruel Herod in place.

But even if he was kept safe, where would he sleep, what would he eat, with whom would he be?

They must have gone right through city, because after a sleepless night, they searched the entire day, asking everyone they saw, yet no Jesus.

How would they sleep that night?

The second day, the same thing.

The third day, the same thing.

They must have been absolutely beside themselves.

v46

"after three days they found him"

There was to be another three days. Prefigured, Passover just kept.

In reference to Jesus being taken from them for **three days** in the tomb, Jesus said to his disciples-

John 16:16-22

16. ***A little while, and ye shall not see me: and again, a little while, and ye shall see me,***

20. *Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.*

21. *A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.*

22. *And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*

"sitting in the midst of doctors"

Gk- διδάσκαλος *didaskalos*

Strong: From G1321; an instructor (generally or specifically): - doctor, master, teacher. Doctors of Theology.

The child Jesus was sitting in their midst.

hearing them, asking questions

Over three days! That is one very intense discussion.

Cp. **v47**. He probably asked questions they couldn't answer and then he would furnish them with the answers.

v47

"And all that heard him were astonished at his understanding and answers."

Gk- ἐξίστημι *existēmi*

Strong: to put (stand) out of wits, that is, astound, or (reflexively) become astounded, insane: - amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

"Beside themselves" Rotherham.

There was no human explanation for how the child Jesus at age 12 could come up with his understanding of the Scriptures and Answers.

Psa. 119:97-99

97. *O how love I thy law! it is my meditation all the day.*

98. *Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.*

99. *I have more understanding than all my teachers: for thy testimonies are my meditation.*

v48

"And when they saw him, they were amazed"

Gk- ἐκπλήσσω *ekplēssō*

From G1537 *ek* and G4141 *plesso*; to strike with astonishment: - amaze, astonish.

Gk- πλήσσω *plēssō*

Strong: (through the idea of flattening out); to pound, that is, (figuratively) to inflict with (calamity): - smite.

Idea to be hit or struck, "strike with panic or shock". They were both an emotional and physical wreck, like being hit by a train.

"They were overcome when they had seen him." Jerusalem Bible

"and his mother said unto him"

It is interesting that it is Mary that speaks here and not Joseph. Her words are borne out of indescribable and unimaginable pain at his treatment of them. What untold distress he had brought upon them. Was he that inconsiderate of what they must have been going through searching for him, worrying about him?

"Son,"

Mary comes straight in, interrupting the proceedings and earnest discussion...

Gk- τέκνον *teknon*

A Son as a product of his parents. This was true of Mary, but not of Joseph.

Whilst this term was used by Mary in an attempt to show ownership of him as a matter of pride before the doctors of the law, let us consider the extreme distress Mary was in under these circumstances.

Our Children are God's children given to us **by God** in order for us to raise **for God**.

Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. Psa. 127:3

"why hast thou thus dealt with us?"

It was the pained voice of one who felt they had been carelessly treated and deeply hurt, despite their relief to have found him. In Mary's words we can see a tinge of reservation not to go over the top.

ISV- *"why have you treated us like this? Your father and I have been worried sick looking for you!"*

ESV- *Son, why have you treated us so? Behold, your father and I have been searching for you in great distress."*

"behold"

Look at us, see the grief on our faces, look at the pain in our soul

"Thy father and I have sought thee sorrowing"

Joseph is totally silent in the record and despite the men of great honour and the formal proceedings she has interrupted and taken over, so great was her feelings.

In speaking on behalf of Joseph and herself, she made the mistake of calling Joseph his father, and Jesus would correct this mistake.

v49

"And he said unto them"

Mary spoke, but he replied to both of them.

How is it that ye sought me?

Here are Jesus first recorded words. Politely, respectfully, confidently he responded to this explosive situation.

1. Here was the first piercing of the sword into the soul of Mary!

How is it that you had to search to find me?

"wist ye not"

Gk- εἶδω *eidō*

A primary verb; used only in certain past tenses, the others being borrowed from the equivalent, G3700 and G3708; properly to see (literally or figuratively); by implication (in the perfect only) to know: - be aware, behold, X can (+ not tell), consider, (have) known (-ledge), look (on), perceive, see, be sure, tell, understand, wist, wot.

Can't you see? Don't you understand?

"that I must be about my Father's business"

1. Firstly, Joseph is not my Father!
2. Secondly, I am surprised that you still don't understand that I am here in my father's business
3. Thirdly, My Father's instruction takes precedence over yours, so note that for next time to ensure this needless misunderstanding doesn't happen again.

Interlinear: *knew ye not that in the (things/affairs/business) of my father it behoves me to be*

Jesus was directed here by the voice of his Father, and clearly he expected them to know where he would be. The child Jesus was teaching them a very valuable lesson that was critical for them to understand. It all revolved around that burning question,

Mat. 22:42 *What think ye of Christ? whose son is he?*

It was also his Father's business that Jesus formally introduced himself to the teachers of Israel Yahweh's Passover Lamb. This was the Business of His Father.

v50

"they understood not the saying"

This expression occurs 4 times. It occurs when people do not understand the matters concerning his sacrifice and resurrection. (**Luke 9:45, 18:34; Mark 9:32**)

v51

"And he went down with them, and came to Nazareth, and was subject unto them"

Gk- ὑποτάσσω *hupotassō*

From G5259 and G5021; to subordinate; reflexively to obey: - be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto. "hipotasso" "submit, subordinate, put under"

These words express the special selection Yahweh had made in Mary and Joseph to whom the son of God was subject.

This was a command from his Father.

Lev. 19:2-3

Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.

Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.

Children, obey your parents in the Lord: for this is right.

Honour thy father and mother; (which is the first commandment with promise;) Eph. 6:1-2

Children, obey your parents in all things: for this is well pleasing unto the Lord. Col. 3:20

For Jesus the family life in Nazareth, with all of its domestic duties, social responsibilities and later, employment saw the maturing and developing of his character during these preparations for his public ministry.

"his mother kept all these sayings in her heart"

Gk- Διατηρέω *diatēreō*

From G1223 and G5083; to watch thoroughly, that is, (positively and transitively) to observe strictly, or (negatively and reflexively) to avoid wholly: - keep. Carefully kept, idea of being careful to note all particulars and details in order to reach a correct conclusion.

Gk.- *tereo*

From τηρός *teros* (a watch; perhaps akin to G2334); to guard (from loss or injury, properly by keeping the eye upon; and thus differing from G5442, which is properly to prevent escaping; and from G2892, which implies a fortress or full military lines of apparatus), that is, to note (a prophecy; figuratively to fulfil a command); by implication to detain (in custody; figuratively to maintain); by extension to withhold (for personal ends; figuratively to keep unmarried): - hold fast, keep (-er), (ob-, pre-, re) serve, watch.

Mary would have gone over Jesus words in her mind, so as to preserve them and guard them.

v52

"Jesus increased in wisdom"

Gk- προκόπτω *prokoptō*

From G4253 and G2875; to drive forward (as if by beating), that is, (figuratively and intransitively) to advance (in amount, to grow; in time, to be well along): - increase, proceed, profit, be far spent, wax.

See **v40**.

This reveals continual progress.

Jesus was undoubtedly the greatest ever Bible student. You could not spend a minute with him without realising that he was a man of the Book. It oozed from him in his manner of speech what he spoke about.

The doctors of the law were astonished at his wisdom, despite him being a twelve year old child. They were not the only ones who were astonished. This is repeated during the Lord's ministry.

His words were amazingly powerful and amazingly gracious.

And they were astonished at his doctrine: for his word was with power. Luke 4:32

And all bore him witness, and wondered at the gracious words which proceeded out of his mouth.
Luke 4:22

"stature"

Gk- ἡλικία *hēlikia*

From the same as G2245; maturity (in years or size): - age, stature.

Jesus was well rounded in life's experiences and grew into a young man who was developed and matured in all aspects of manhood.

In addition to his domestic duties, Jesus learnt the trade of a carpenter and would have had business dealings with people in the district, especially farmers who needed specialised implements like ploughs, yokes etc. (Mark 6:3. Note his 4 brothers and sisters)

Working under his guardian Joseph, he would have needed to learn subjection to authority and following instruction. Because of his demeanour, he would have made an excellent student to teach. He would have followed every instruction and practised until he got things perfect.

Because of the requirement of hard physical labour in cutting down timber with an axe, handling heavy timber, sawing down planks, he would have been physically well built, strong and fit. He would also have learnt the finer skills of using a chisel and hammer to craft mortise and tenon joints for tables and chairs, possibly also ferries and small boats. He may have contracted to other builders in the slow times and built houses, etc.

Would have learnt about different timbers and fasteners; would have learnt about charging rates and bata.

He would have to deal with people, bad and good, fair and unfair; he would have to suffer himself to be defrauded at times.

As a teenager, he went through puberty and would have had to deal with women, decent and immoral. Hebrews says *he was tempted in all points like as we are yet without sin*. Heb. 4:15.

By the absence of Joseph his guardian in the Wedding at Cana in John 2, it is quite probable that Joseph may have died before Jesus commenced his ministry. As there is no record of this event we can only surmise. If this was the case, we can assume that as the eldest, Jesus assumed the role of head of the house and indeed Mary's request at the wedding, seems that she was used to turning to him in time of need or crisis.

He was not raised in a Monastery away from normal civilisation. He was involved in normal domestic duties and responsibilities.

"favour with God"

It is evident that the testimony of God concerning His Son heard audibly at his baptism in Jordan encompassed the whole 30 years of the life of Jesus. *"This is MY BELOVED SON, IN WHOM I AM WELL PLEASED"* Matt 3:17

and man"

Favour with God brought him into favour with man.

As Joseph **Gen. 39:4**, and Daniel **Dan. 1:9**.

Jesus obviously had a very highly respected personal reputation. Everyone who knew him was amazed at his demeanor, his wisdom, his graciousness.

Although the 18 years of his life were in Nazareth are not recorded in detail.

We can imagine the impression he made on his family, relatives and countrymen in Galilee.

- His presence must have had the effect of regulating speech and actions, always improving situations
- His conversations always Godward
- His prayers must have been Scriptural masterpieces
- His reading of the Scriptures filled people with wonder
- Hearing him speak on the Scriptures was breathtaking
- His singing must have brought joy to many hearts
- His words must have comforted the weary and given hope to the down-hearted
- The timber crafted by his skilled hands must have been highly valued
- He must have been the object of attention for every faithful young woman in Nazareth

Any Mother of such a unique Son must have been so proud that he belonged to her.

But such a great reputation, which no doubt brought much joy to Mary's heart, was to be her greatest test!

John 2

This is the first of the eight signs of John's Gospel. The word signs (Gk. *simeon*) denotes something indicated or something of significance.

From the many miracles the Lord performed, the eight signs were specifically selected, not merely to illustrate the Lord's power to perform miracles, but to convey eight key principles indicated by them of the redemptive work of Messiah.

v1

"third day"

"resurrection" also 7th day (cp. Ch. 1. Four days mentioned)

"marriage"

Couple not mentioned- attention focused on another groom and bride

"Cana"

Heb. from root "Qana" – "to redeem, buy, recover, purchase, possess, procure, attain, provoke to jealousy, to jealously guard."

"Galilee"

Heb. "a circuit, enclosed, encircled"

Isa. 9:1-2 quoted Matt. 4:14-16

"Galilee of the Gentiles... the land of darkness... region and shadow of death."

"the mother of Jesus was there"

Where? At the wedding, yes, but she was also in the land encircled by darkness and death in need of redemption.

- Joseph's absence in record suggests he had died – Mary widowed
- Jesus' brethren most likely there also. Cp. v12

The story of her life is the story of the Lord's national mother – Israel.

Mother x3, **v1, v3, v5** * also x3 in John **19:25-27**

Thus, she represented "Natural Israel" The Lord's national mother who were in need of redemption from "*the region and shadow of death.*" Mary and Israel were going to be redeemed by their Son.

v2

"Jesus"

"the salvation of Yah"

"his disciples"

Believers – represent "spiritual Israel."

So far John in John's record Jesus disciples are, Andrew, Peter, Philip, Nathanael and most likely John himself, who was Mary's nephew.

Note: Jesus and his disciples *were called* to the wedding. They were *invited guests*. Of Mary it is recorded in v1 that she *was there*. Implying that she was part of the organising party, rather than an invited guest.

v3

"wanted wine"

Diag. "having fallen short of wine"

- note it was responsibility of the bridegroom to provide wine cp. **v9**
- thus bridegroom fell short and was not able to provide. He was like the law which could not redeem, and like the unnamed kinsman in the story of Ruth.

"the mother of Jesus saith unto him, They have no wine."

That Mary is involved in this highly embarrassing situation for the special couple, may indicate that it was a family wedding.

This speaks volumes of the dependence, trust, reliance Mary had developed in her son. There may have been many occasions when a simple statement of expressed need was all that was required, and should Jesus comply, Mary had learned that there was no point suggesting what was required, the perception of Jesus was incredible. It was as though he could read her thoughts, which of course he could!

And needed not that any should testify of man: for he knew what was in man. **John 2:25**

We might not be used to a man answering what we are thinking instead of what we have said. No-one but those close to Jesus would have known what that was like. We are so used to masking what we are thinking and holding two conversations, what we are thinking and what we are saying. This was not possible with Jesus.

This might help to explain, why at times Jesus reply seems hard to fathom, just reading the record. That is because the Scripture records the words people said and Jesus response to what they were thinking.

The previous painful piercing of the sword into Mary's soul was 18 years before this. Mary needed reminding that when Jesus Father had work for him to do, that took precedence over her in his life.

- no actual request
- no suggestions of what he could do. The Lord had not performed any miracles, so Mary couldn't have meant, miraculously produce some more. Most likely she intended the Lord to, ask round to see if any of the guests could help out or go and purchase some more?
- respectfully waited his response

v4

"woman"

Instantly we are made to feel uncomfortable about the Lord's use of this title. Jesus did not call her Mother when she clearly was his Mother. Further consideration reveals that a mild rebuke was intended in Jesus words.

Here is the second piercing of the sword into Mary's soul.

But all the same he pursued the course before him to secure her redemption, and in the sign of this miracle the word woman is entirely appropriate.

"woman"

Heb. "isha" – "taken out of ish"

"ish" – "the strong one"

The title *woman* is first used by Adam of the wife that God had taken from his side, formed and presented to him.

Adam recognised and acknowledged the relationship between them,
And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Gen. 2:23

"what have I to do with thee"

Jesus was referring to the relationship that existed between him and her. It would not be unreasonable to extrapolate this short statement in the Greek out to the following.
This is a matter of concern for you not me, so why do you bring it to my attention? What relationship exists between me and you?

"mine hour is not yet come"

This is a reference to the crucifixion. Prefigured in **Gen. 2**

*And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. Gen. 2:21-22*

For the Lord that hour was yet to come.

That hour, when he his Father's business was completed, and he could say,
I have finished the work which thou gavest me to do. John 17:4
it is finished. John 19:30

The hour of which Naomi spake to Ruth about Boaz the redeemer (Boaz Heb- "in him is strength").

Sit still my daughter until thou know how the matter will fall, for the man will not be in rest until he have finished the thing this day. Ruth. 3:18

Clearly Mary needed to understand that now that the Lord had commenced his ministry, she could not expect him to be her go to person for domestic calamities, even though she may have been forced to at the death of Joseph for many years. This possibly was now delegated to James. Jesus mission was far too lofty and important to be bothered about wine running out at a wedding.

In these words, Jesus indicated to Mary that their relationship would commence when his hour was come. Jesus could speak like this because he knew that this when his hour would come Mary would be both converted and redeemed in the pouring out of his blood.

How this must have pained Mary, to receive words like these in public, most likely at a family wedding.

However, what is absolutely beautiful, is that the Lord was able to see this situation at a completely different level to Mary and the guests and used it as an opportunity to teach Mary and the guests an important principle about his mission. It was this reason that he chose to respond to the dilemma brought to him by his Mother.

v5

"whatsoever he saith unto you do it"

Diag. "Do whatever he may bid you" – no presumption

Mary was given no indication that Jesus would respond, however in the event he did, she instructed the servants to be ready and simply comply to whatever he asked of them. She could never have imagined what was about to happen.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Eph. 3:20

Over the past 30 years she had learnt what Peter took a while to appreciate.

"Simon, Launch out into the deep, and let down your nets for a draught."

"Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." **Luke 5:4-6**

Though at times Mary didn't fully understand and deeply pondered the words Jesus spoke to her. She still showed Faith, Trust, Meekness, Respect.

v6

"six water pots of stone"

6 = "the number of man; the flesh"

"after the manner of the purifying of the Jews"

These were lavers or reservoirs for water used for ceremonial washing prior to eating. There was a justified basis for this practice in the tabernacle and cleansing by water before attending to any service at the tabernacle was on the pain of death.

When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: Exod. 30:20

However the Jews extended this further into everyday life.

For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. Mark 7:3-4

"two or three firkins"

They contained water at varying levels but none were full. Note. **v7**

v7

"Fill the waterpots with water"

Water represents the cleansing power of the word of God.

Eph. 5:25-27

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

"And they filled them up to the brim."

The Lord was to fulfil the Law of God in his vessel to its fullest capacity and by his achievement confirm the covenant of Grace, establishing the New Covenant.

see. **John 1:14, 16, 17**

v8

"draw out now"

NOTE: What they drew out was water. (but the servants which drew the water knew;) **v9**

Isa. 12:1-6

And in that day thou (Mary) shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

*Sing unto the LORD; **for he hath done excellent things**: this is known in all the earth.*

Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

v9

"and bear unto the governor of the feast"

As it was poured out it was made wine.

When his life was poured out the water of Yahweh's Word had produced blood of the new covenant – which had the power to redeem.

he was to "pour out his soul unto death" **Isa. 53:12**

And with the cup of wine in his hand he was to say,

"this is the new covenant in my blood which is shed for the many for the remission of sins." **Matt.**

26:27-28

*Who hath delivered us from the power of **darkness**, (Galilee) and hath translated us into the kingdom of his dear Son: In whom we have **redemption through his blood**, even the forgiveness of sins: **Col. 1:13-14.***

"it was made wine"

He thus assumed the position of the bridegroom.

The unnamed bridegroom had fallen short, he could not redeem. **Ruth 4:4-6**

In the voice of John the Baptist

"He that hath the bride is the bridegroom." **John 3:29**

The first sign this illustrated a parable. The parable of redemption. The unnamed kinsman could not redeem, however a Bridegroom emerged who by his faithfulness would provide redemption for the Bride. It is the parable of Jesus and Mary. Ish and Isha and it would be fulfilled when his hour would come.

v10-11

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana (**redemption**) of Galilee, (**region of Death**) and manifested forth his glory; and his disciples believed on him. "

2 Cor. 3:7-11

But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

*How shall not the ministration of the spirit **be rather** glorious?*

*For if the ministration of condemnation be glory, **much more** doth the ministration of righteousness **exceed** in glory.*

*For even that which was made glorious had no glory in this respect, by reason of the glory that **excelleth**.*

*For if that which is done away was glorious, **much more** that which remaineth is glorious.*

There was glory in the old covenant, despite the fact that it could not redeem, but the glory of the New Covenant **exceeds** in glory.

*Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept **the best till last!***

*and Jesus manifested forth his glory. The Glory as of the only begotten of the Father, **full (to the brim)** of grace and truth.*

and his disciples believed on him."

What a sad, but telling statement, in that this does not mention Mary believing on him. As Jesus said, this was going to come later.

Time in Capernaum. John 2:12

v12

After this he went down to Capernaum.

Heb. *Kaphar-Nahum*. "The village of comfort.". It appears that later Jesus moved from Nazareth to Capernaum. **Matt. 4:13**

he.

Jesus

and his mother.

Mary. This is the second mention of Joseph's absence in the record.

and his brethren.

Gk- ἀδελφοί *adelphoi*

The Greek word encompasses brothers and sisters.

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? **Mark 6:3**

and his disciples:

So far John in John's record Jesus disciples are, Andrew, Peter, Philip, Nathanael and most likely John himself.

and they continued there not many days.

This is well into the ministry of Jesus which commenced at Bethabara on the banks of Jordan in Judaea where Jesus was baptized. This was followed by the 40 days temptation in the wilderness.

This precedes the call of Jesus first disciples recorded in John 1 and the events of John ch 2.

It appears that Mary and the family may have intended to accompany Jesus on his ministry which initially focussed in the region of Galilee on his return from Judaea. There is no reason that they would not be welcome, so long as they supported Jesus in his Father's business. They knew him better than any.

When Jesus was baptized, God's voice was heard,

*This is **MY beloved Son** in whom I am well pleased.* **Matt. 3:17**

And John the Baptist, on seeing the spirit of God descend, and rest and remain on him said,
*And I saw, and bare record that this is **the Son of God**.* **John 1:34**

These statements are very significant, given the burning question of the day we have been referring to,

"What think ye of Christ? Whose son is he?" **Matt. 22:42**

Jesus attends the Passover. John 2:13-25

v13

"And the Jews' passover was at hand, and Jesus went up to Jerusalem"

Even though Mary and Jesus brethren are not mentioned specifically, it is very probable that the family accompanied Jesus and the disciples to Jerusalem. They had attended the Passover as a family for many years, there is no reason that this should have changed now.

At Passover time, Jerusalem swelled in numbers. Inn's were booked out and its surrounding slopes were full of tents, where weary pilgrims set up camp for the week's religious activities. In the centre stood a magnificent temple built by the late Herod the great! The one responsible for the massacre of babes in Bethlehem. It was a spectacular temple, the pride of all Jewry. Its precinct could accommodate 210,000 people

v14

And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

Jesus would have seen this on each visit to the temple. He would have seen Joseph and Mary come to this very market place to purchase an offering.

Edersheim says that this market place was known in Rabinical writings as the bazaar of the sons of Annas the High Priest. (pg.257)

Here the filthy rich corrupt priests extorted and fleeced the people; firstly with the exchange rate of local to temple currency and then with the cost of sacrificial animals, no doubt heavily inflated because they were bred, raised and inspected under the strictest of religious conditions, lest anything less than perfect enter the Holiest of all.

v15

And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables:

It is hard to imagine how one man could have cleared this massive enterprise from the temple, but he did exactly that!

v16

And said unto them that sold doves,

NOTE: these men are singled out!

It is likely that Jesus was addressing the very same men that sold the doves to Mary and Joseph.

Take these things hence; make not my Father's house an house of merchandise.

This edifice Jesus was speaking about was Herod's temple. Herod built it, He funded it. How could Jesus call it his father's House?

Isa. 56:4-7 (Jesus was a eunuch for the Kingdom of Heaven's sake)

*For thus saith the LORD unto **the eunuchs** that **keep my sabbaths**, and **choose the things that please me**, and **take hold of my covenant**;*

*Even unto them will I give in **mine house** and within my walls a place and **a name** better than of sons and of daughters: I will give them an **everlasting name**, that shall not be cut off. Also the sons of the stranger, (**Gentiles**) that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to **my holy mountain**, and make them joyful in **my house of prayer**: their burnt offerings and their sacrifices shall be accepted upon mine altar; for **mine house** shall be called **an house of prayer for all people**.*

Second cleansing of the temple-

*And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. **Mat 21:13***

NOTE: this was a house of prayer for **ALL** people. Edersheim states that the market was set up in the temple precincts in the section called the **court of the Gentiles**.

Mal. 3:1-3

*Behold, I will send my messenger, (**John the Baptist**) and he shall prepare the way before me: and **the Lord**, whom ye seek, shall suddenly come to **his temple**, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.*

***But who may abide the day of his coming?** and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:*

*And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, (**the corrupt priests**) and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.*

v17

"And his disciples remembered that it was written, The zeal of thine house hath eaten me up."

They remembered this Scripture at the time.

Quoted from **Psa. 69:9**

v9 ***For** the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.*

The verse commences with the word "for", or because. This directs us to the previous verse.

v8 *I am become a stranger unto my brethren, and an alien unto my mother's children.*

The Psalm prophesies that it was this very incident that offended his Brethren, his brothers and sisters. But Mary is not included in this.

It is most likely that James the eldest son of Joseph and Mary may have taken the leading role in the family when Jesus commenced his ministry. Being the eldest, James also knew that had the kingdom of Judah continued that upon the death of Joseph, he was the heir to the throne of David, by virtue of being the firstborn son of Joseph. James may have even privately entertained the notion thought that God could have used him as King if Jesus didn't work out.

For James and his brothers and sisters to be offended at Jesus over this incident, it is evident that they sided with the Jews who took exception at Jesus audacious and senseless incident at the Temple which caused no small stir. Surely he had gone way too far in challenging the status quo in such a violent way and attacking the very men who were divinely appointed Levitical custodians of Yahweh's temple.

How this sharp division in the family must have pained Mary, to see James and the rest of her children treat Jesus as though he didn't even belong to their family- *a stranger unto my brethren*; that he didn't even belong to the nation of Israel- *and an alien unto my mother's children*.

v18

"Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?"

Gk- σημεῖον sēmeion

Simeon spoke of Jesus in **Luke 2:34** as a sign that would be spoken against.

These Jews had known of the amazing child Jesus who had come to the Temple each year. They knew that there was none like him in the earth.

These Jews had heard the preaching of John the Baptist concerning Messiah.

These Jews had heard or heard of the voice from Heaven that was heard at his baptism, This is my beloved Son in whom I am well pleased.

They were cautious and wary of him, but this was a direct assault on them and their Temple as they saw it.

v19

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."

Kill me and I will raise myself up in three days. This was a prophecy that they were going to fulfil.

v20

"Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?"

v21

"But he spake of the temple of his body."

Three years hence at the third Passover feast in Jerusalem, the Jews remembered this.

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

*And said, This fellow said, **I am able to destroy the temple of God, and to build it in three days. Mat 26:59-61***

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,
Saying, Sir, we remember that that deceiver said, while he was yet alive, **After three days I will rise again.** Mat. 27:62-63

They knew exactly what he was referring to, even when they reflected on the fact that he prophecies that they were the ones he said who would kill him. That was part of the sign. The second part was his resurrection.

v22

When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

v23

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

v24

But Jesus did not commit himself unto them, because he knew all men,

v25

And needed not that any should testify of man: for he knew what was in man.

The ONLY basis of a true relationship with Jesus Christ.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; **but he that doeth the will of my Father which is in heaven.**

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, **I never knew you:** depart from me, ye that work iniquity. **Matt. 7:21-23**

Two seeds that Worship God

Cain	vs	Abel (They were brothers, just like Jesus and his brothers!)
Seed of Serpent	vs	Seed of Woman
False Doctrine, Error	vs	Correct Doctrine, Truth
False Worship	vs	True Worship
Workers of iniquity	vs	Do the will of God
Not known by Jesus	vs	Known by Jesus
Depart from Jesus	vs	Enter the Kingdom with Jesus

Visit to Nazareth. Luke 4

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

And he taught in their synagogues, being glorified of all. **Luke 4:14-15**

The Jesus that they knew was not the same Jesus who returned to Nazareth. This Jesus returned ***in the power of the spirit!***

v16

"And he came to Nazareth"

Amongst his friends and relations. Most likely, Mary and Lord's brothers and sisters sat in the audience.

Matthew's account hints at this-

Matt.13:54-58

And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

And his sisters, are they not all with us? Whence then hath this man all these things?

And they were offended in him. But Jesus said unto them, ***A prophet is not without honour, save in his own country, and in his own house.***

And he did not many mighty works there because of their unbelief.

A prophet of God has honour and respect, except in his country amongst his own people and except in his house amongst his own family! They clearly did not believe in him!

"where he had been brought up"

It was in Nazareth that he has been brought up and prepared for his Ministry. This was his training ground; on this very soil and amongst these very people. It was familiar territory. He was a familiar figure.

"as his custom was he went into the synagogue on the sabbath day, and stood up for to read."

A practice he was well known for. We might well imagine that after his first reading that the ruler of the synagogue gave him this duty with great joy.

v17

"And there was delivered unto him the book of the prophet Esaias."

The prophet Isaiah who gave the Immanuel and servant prophecies-

The prophet who spake of Immanuel, born unto the virgin, without a man! **Isa. 7**

The prophet who spake of the child to be born and the son given and the government that Yahweh would place on his shoulder. **Isa. 9**

The prophet who described him as the root of Jesse and the branch from his roots. And the spirit of the LORD shall rest upon him. **Isa. 11**

and the prophet who gave the servant prophecies of Messiah-

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him. **Isa. 42**

Who hath believed our report? and to whom is the arm of the LORD revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. **Isa. 53:1-3**

"And when he had opened the book, he found the place where it was written,"

In a scroll of 66 chapters, full of text with no punctuation, no spaces between words, no chapters and no verses.

The Great Isaiah Scroll (1QIsaa) is one of the original seven Dead Sea Scrolls discovered in Qumran in 1947. It is the largest (7.34 M) and best preserved of all the biblical scrolls, and the only one that is almost complete. The 54 columns contain all 66 chapters of the Hebrew version of the biblical Book of Isaiah. Dating from ca. 125 BCE, it is also one of the oldest of the Dead Sea Scrolls, some one thousand years older than the oldest manuscripts of the Hebrew Bible known to us before the scrolls' discovery.

This illustrates his familiarity with the words of his Father.

Quoted from **Isa. 61:1-2**, but the Lord stopped half way in **v2**. He stopped short of reading the next words,

and the day of vengeance of our God- a reference to AD 70 and the judgment to come upon Jewry because they would reject their King.

For these be the days of vengeance, that all things which are written may be fulfilled. **Luke 21:22**

That was a message for later. Today he was come to preach good news. *To proclaim the acceptable year of the LORD.*

v20

And he closed the book, and he gave it again to the minister, and sat down.

And the eyes of all them that were in the synagogue were fastened on him.

Gk- ἀτενίζω atenizō

From a compound of G1 (as a particle of union) and τείνω teinō (to stretch); to gaze intently: - behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes. Clearly, they were transfixed by the way he read this Scripture. Their eyes were riveted on him as he left the pulpit and took his seat in the audience. He read it in a way that left them in no doubt that he was the one Isaiah the prophet was speaking about. They looked on him in eager expectation for further exposition of that Scripture.

v21

"And he began to say unto them, This day is this scripture fulfilled in your ears."

Note: not before your eyes.

The fulfillment is in what they heard with their ears. What did they hear.

For the first time ever in the history of the world since Isaiah penned those words, they heard the one for whom these words were actually written, reading them.

No one could have read these words in the same way as Jesus could.

v18

*The Spirit of the Lord is upon **me**, because he hath anointed **me** to preach the gospel to the poor; he hath sent **me** to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*

v19

To preach the acceptable year of the Lord.

I am the fulfillment of these words!

v22

"And all bare him witness, and wondered at the gracious words which proceeded out of his mouth."

Gk- θαυμάζω *thaumazō*

From G2295; to wonder; by implication to admire: - admire, have in admiration, marvel, wonder.

"And they said, Is not this Joseph's son?"

Here was Jesus, who **returned in the power of the Spirit (v14)** who had quoted Isaiah who wrote of him, ***The Spirit of the Lord is upon me,***

And all they said, wow isn't that amazing, what lovely words, and they scratched their heads and said, isn't this **Joseph's son?**

Matthew's record-

Mat 13:54-58.

And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

And his sisters, are they not all with us? Whence then hath this man all these things?

And they were offended in him.

I mean, look at him! Look who his Father is! Look who his Mother is! We know his brothers and sisters! Where does all this come from?

*But Jesus said unto them, A prophet is not without honour, save in his own country, **and in his own house.***

And he did not many mighty works there because of their unbelief.

What of the burning question-

*What think ye of Christ, whose son is he? **Matt. 22:42***

Forget what was public opinion, here is what the mentally impaired thought about this most important question.

Luke 4:33-34

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

*Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? **I know thee who thou art; the Holy One of God.***

Luke 4:41

*And devils also came out of many, crying out, and saying, **Thou art Christ the Son of God.***

v23

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself "physician heal thyself whatsoever we have heard done in Capernaum, do also here in thy country."

They had heard that he had done many miracles of healing for those mentally and physically diseased. They wanted him to do the miracles he had performed in Capernaum here in Nazareth.

However, he said, truly, even though you acknowledge that I have the power to heal disease, you will say to me it is the doctor who is diseased and in need of healing of mental disease. And this was fulfilled by his very own family.

v24

And he said, Verily I say unto you, No prophet is accepted in his own country.

Then in a sweeping indictment against them he refers to Elijah and Elisha, and how that Yahweh directed both of them to perform their miracles to the Gentiles, when there were many Israelites who were suffering the same things.

v25-26

Elijah and the widow of Zarapheth – Gentile

But **unto none of them** was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

v27

Elisha and Naaman the leper in Syria – Gentile

and **none of them** was cleansed, saving Naaman the Syrian.

v28

"And all they in the synagogue, when they heard these things, were filled with wrath,"

The these things were the references to God visiting the Gentiles.

"And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

Gk- κατακρημνίζω katakrēm̄nizō

Strong: Down a precipice or cliff face.

We might pause and spare a thought for Mary who saw her family, friends, neighbours and ministers of religion, grab Jesus in a rage and in an angry procession march him out of the synagogue to the brow of the hill.

Did James and the Lord's brothers offer a voice of protest at this overreaction? There is no record, so we don't know

What we do know for certain can be found in the words of Jesus who said,

*A prophet is not without honour, save in his own country, **and in his own house.***

*And he did not many mighty works there because of their unbelief. **Matt. 13:57-58***

Here were his life-long friends and acquaintances, people he had befriended growing up, people he had made furniture for, built houses for, people he had grown in favour with for 30 years, about to murder him.

This was to be the first attempt of many on his life.

And what was his crime? He replied to those who refused to honour him amongst his own country and to those who refused to honour him within his own house; who called him Joseph's son; he quoted to them the Scripture where in the days of Elijah and Elisha, God chose the Gentiles to receive the ministry of the prophets above his people Israel.

Did not Simeon tell Mary, that this babe,

would be first A light to lighten the Gentiles, before being the glory of thy people Israel.

And did he not tell Mary that *this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;* **Luke 2:34**

v30

"But he passing through the midst of them went his way,"

He let him take him to the very brow of the hill, and I have stood in that very spot, looking over the cliff down the huge drop to the valley floor below. No-one could survive a fall like that.

How tempting to allow them to throw him down and then fly up and stand before them and prove beyond all doubt that he was the Son of God.

Did not the Psalmist write of him, and even the tempter knew this was written of the Son of God.

Psa. 91:10-12

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Perhaps inducing upon them a momentary trance, he released their grip of him and seeing they had crowed in the entire cliff face, leaving him no way of escape, he carved a path through the very midst of the crowd, till he was well away and then clicked his finger as it were and let them wake to the realisation that somehow unbeknowns to them he had vanished into thin air.

Mark 3

Background

The selection of the twelve **v13-19**

v19

...and they went into an house.

v20

And the multitude cometh together again, so that they could not so much as eat bread.

v21

"when his friends heard"

Gk- παρά αὐτοῦ para autou

Gk. literal "those right alongside him"

Waymouth: *Hearing of this, His relatives came to seize Him by force, for they said, "He is out of his mind."*

ESV. *And when his family heard it, they went out to seize him, for they were saying, "He is out of his mind.*

*and his brethren, **James***, and Joses, and Simon, and Judas? **Mat. 13:55***

Four of them should have been able!

"lay hold"

Gk- κρατέω krateō

Strong: to use strength, that is, seize or retain (literally or figuratively): - hold (by, fast), keep, lay hand (hold) on, obtain, retain, take.

Their intention was to seize him by force and retain him.

"beside himself"

Gk- ἐξίστημι existēmi

Strong: to put (stand) out of wits, that is, astound, or (reflexively) become astounded, insane: - amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

Psa. 50:16-23

16. *But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?*

17. *Seeing thou hatest instruction, and castest my words behind thee.*

18 *When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.*

19. *Thou givest thy mouth to evil, and thy tongue frameth deceit.*

20. ***Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.***

21. ***These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.***

22. *Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.*
23. *Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the **salvation of God**.* (Jesus)

v22

And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

The Scribes were the respected Bible students of the day. They believed that his actions were symptomatic of being demon possessed.

Beelzebub = the lord of flies (2 Kings 1:2), was the god of the Ekronites. It was changed in contempt by the Israelites to Baalzebel = lord of the dunghill, and thence used of the prince of the demons.

It was long ago suggested that there was a relationship between the Philistine god, and cults of flies under the Lordship of Beelzebub- referring to them as germ laden pests, feasting on human excrement and thereby inflicting mental disease on their human prey.

Mark places the diagnosis of Jesus Brothers and the Scribes side by side in his Gospel.

It is hard to think that Jesus brothers could have even entertained the idea that the Lord's actions were directly attributable to mental impairment, but remember what Jesus said in the synagogue in Nazareth-

*And he said unto them, (of his own country **and of his own house**) Ye will surely say unto me this proverb, Physician, heal thyself: **Luke 4:23***

Physician, you who heals others of diseases and who casts out demons from those who are mentally diseased, and demon possessed. You need to treat yourself! You, yourself are possessed and out of your mind!

It is obvious that they could not get anywhere near Jesus because the house was overcrowded, so however long they waited, it must have got to the point where they gave up, but not for long. In fact, they didn't give up. They went back to get someone else to help them.

That person was Mary. **v31**

3rd Piercing of the Sword. Matt. 12

Background

v1-8. The Pharisees challenge Jesus for profaning the Sabbath.

v9-14. Jesus enters a synagogue and heals a man with a withered hand and the Pharisees hold a council to put Jesus to death.

v15-21. When Jesus knew they would kill him, he fled and was followed by multitudes and he healed their sick, and Matthew records this was in fulfillment of the servant prophecy of **Isa.**

42:1-4, which ends with the words, *in his name shall the Gentiles trust*.

v22-32. Jesus heals the blind and dumb man and earns the title from the people *the son of David*, but the Pharisees attribute this to Jesus having an allegiance with Beelzebub the prince of the devils.

v33-37. Jesus calls the Pharisees a generation of vipers

v38-42. The scribes and Pharisees seek a sign and Jesus gives them the sign of Jonah, and tells them that their generation has been condemned

v43-45. In the parable of the unclean spirit, Jesus told the Pharisees that their generation was like the man possessed who swept out one unclean spirit and invited seven other spirits more wicked than the first.

Such were the public challenges for Jesus each day.

v46

"while he yet talked"

Matthew is referring to the discussion he has just recorded. It is difficult to know how much of the chapter Matthew is referring to, however it is possible that Scribes and Pharisees may have been amongst the disciples if this discussion includes v38 onwards about the seeking of the sign.

"behold"

Exclamation of note!

"his mother"

Mary.

Note the earlier incident that is recorded by Mark that precedes this in **Mark 3:21**. Mary was not involved in this attempt, however she is recorded here and mentioned first. It is possible that her sons pushed her forward in the hope that Jesus would yield for the sake of his Mother.

"and his brethren"

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? **Mark 6:3**

"stood without"

Jesus was in a house.

The same day went Jesus out of the house, and sat by the sea side. **Matt. 13:1**

Luke's record-

Then came to him his mother and his brethren, and could not come at him for the press. **Luke 8:19**

"desiring to speak with him"

Based on **Mark 3:21**, we can conclude that they wanted to speak to him about their concerns that he was out of his mind and he needed to resign from his ministry and come home with them for some respite and recovery time.

v47

"then one said unto him"

Mark 3:31 says, *and, standing without, sent unto him, calling him.*

A message through the crowd from outside that reached Jesus.

"behold thy mother and thy brethren"

They hoped the status of family would see them getting priority access. Note Mary is mentioned first.

Did not the commandment of Yahweh state, Honour thy Mother and thy Father. **Exod. 20:12.** Surely Jesus could not refuse this request.

"stand without"

They hoped it would evoke sympathy

"desiring to speak with thee"

They hoped a legitimate request would mask their true intentions.

v48

"who is my mother... are my brethren"

v49

"stretched forth his hands towards his disciples"

Those who followed him. Those who listened to his teachings.

"behold my mother"

Jesus mentions his Mother first!

There were many women disciples that he considered to be his true Mothers. One of them was Salome, Mary's sister.

Luke 8:1-3

*And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and **the twelve** were with him, And **certain women**, which had been healed of evil spirits and infirmities, **Mary called Magdalene**, out of whom went seven devils, And **Joanna** the wife of Chuza Herod's steward, and **Susanna**, and **many others**, which ministered unto him of their substance.*

Mark 15:40-41

*There were also women looking on afar off: among whom was **Mary Magdalene**, and **Mary** the mother of James the less and of Joses, and **Salome**; (Who also, when he was in Galilee, followed him, and ministered unto him;) and **many other women** which came up with him unto Jerusalem.*

John 19:25

*Now there stood by the cross of Jesus his mother, and **his mother's sister**, Mary the wife of Cleophas, and Mary Magdalene.*

Matt. 27:55

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

*Among which was Mary Magdalene, and Mary the mother of James and Joses, and the **mother of Zebedee's children**. (The mother of James and John. **Matt. 10:2**)*

"and my brethren"

Amongst his disciples there also was another James, another Joses, another Judah and another Simon as well as many others.

"whosoever"

No restrictions, no criteria, not preferences, no disadvantages.

"shall do the will of my Father"

The spiritual family is the only family.

*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. **Matt. 7:21***

"the same is my brother"

This is broken down to an individual level.

Simon didn't need to stand with James.

and sister"

His sisters didn't need to stand with their brothers.

"and mother"

Mary didn't have to stand with her children. For the sake of his Father he was prepared to forsake even the tender yearnings for his mother that he might faithfully carry out his Father's business.

Matt. 10:34-37

*Think not that I am come to send peace on earth: I came not to send peace, but a **sword**.*

This was the sword that Simeon spoke of. The sword of the word of God in the word made flesh. It would cause division between the spirit and the flesh. **Isa. 49:1-2, Prov. 12:18, Heb. 4:12-13**

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

And a man's foes shall be they of his own household.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Matt.19:29

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

When the message was passed on back through the inner circle of "family" (disciples), then the religious rulers of Israel, out to the crowds; when it finally reached Mary and the family outside, it must have carved a deep wound in Mary's soul.

It was another deep piercing of the sword of his mouth that penetrated deep into the soul of Mary. But it was not just for her. Simeon said that it was so that the thoughts of many hearts might be revealed.

Those others were his brothers and sisters; the nation of Israel as a whole.

To publicly denounce his Mother, and state she had been replaced was one thing, families fall out at times; to state that she was not his disciple was another, I mean, did she really need to follow him in his ministry? but to state that she was not doing the will of His Father was an altogether different thing altogether. This was making a judgment on her status in the sight of God.

He said the same of James, of Joses, of Juda, of Simon and of his sisters. Whilst they might have disagreed, they had nothing to raise to contest this, but What about Mary?

Did not the Angel Gabriel, no less, tell Mary that she was highly favoured? Did not he tell her Lord is with thee: blessed art thou among women; thou hast found favour with God.

How could she reconcile this in her mind? As she pondered his words and as they sunk in the reality of those words were emphasised by the fact that he refused to speak with her. He didn't just reject his brothers and sisters. He had rejected her as well.

Jesus had acted with the same impartial judgment as Joseph had when Joseph was minded to divorce Mary, putting God before his beloved. However, in the circumstances of the birth of Jesus, Joseph had made a mistake. This situation may have appeared the same, however who was in the right and who was in the wrong all hinged on one vital question.

Salome, Mary's sister had got it right. James and John, Mary's nephews and cousins of the Lord's Brethren got it right. They were his disciples. They followed him and ministered unto him. They were doing the will of God.

What think ye of Christ? whose son is he? (Matt. 22:42)

They believed that he was the Son of God!

Luke 11

v27

"And it came to pass, as he spake these things"

v24-26 the parable of the man with the unclean spirit

v29-32 the discussion on the sign of the prophet Jonah

Matthew records, that as Jesus spake these things, behold his Mother his Brethren came to speak with him. This is exactly the same discussion Jesus was recorded as having when they came

Matt. 12:24-26 the parable of the man with the unclean spirit

Matt. 12:43-45 the discussion on the sign of the prophet Jonah

It is highly probable therefore to conclude that this certain woman who spoke these words, spoke them upon hearing that Mary stood without desiring to speak with Jesus.

"blessed is the womb... paps"

Surely the Mother that gave birth to the Messiah must be the most blessed of all time. But on its own, this gave Mary no status or blessedness of its own.

This statement by the certain woman would have only served to highlight the Lord's words even more.

v28

yea rather

Gk- μενοῦνγε *menounge*

Thayer: nay surely, nay rather.

Weymouth. "Nay rather," He replied, "they are blessed who hear God's Message and carefully keep it."

"blessed are they that hear the word of God and keep it"

These words are either a condensed summary of the words Jesus spake as Matthew records them, or a brief reply to the woman prior to speaking them.

John 7

v1

"After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him."

Judaea was now enemy territory for Jesus.

John 5:16-18

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

But Jesus answered them, My Father worketh hitherto, and I work.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Note: Mary and Lord's family had irrefutable evidence of Jesus divine begetting.

v2

"feast of Tabernacles"

15th of 7th month Ethanim – 6 months before the Lord's final Passover (Lord's sacrifice) 14th of 1st month Abib. Cp. Lev. 23

Dwelling in booths commemorating deliverance from 'Egypt in anticipation of entering Promised Land. See notes: **Matt. 2:15**.

Joseph and Mary were forced to flee to Egypt to save Jesus from Herod. This enabled Jesus to fulfil this type in being part of the Exodus out of Egypt.

Jesus was to lead a second Exodus which he discussed with Moses on the Mount of transfiguration.

Luke 9:30-31

And, behold, there talked with him two men, which were Moses and Elias:

Who appeared in glory, and spake of his decease (Gk. Exodus) which he should accomplish at Jerusalem.

v3

"his brethren"

Jesus' brothers and sisters.

"depart hence and go into Judaea"

Knowing the intentions of the elders in Jerusalem, his brothers attempt to send him to his death. Cp. spirit of envy and hatred. Cain, Esau, Joseph's brothers etc.

"that thy disciples also may see the works that thou doest."

A convenient mask of their envy and hatred. They knew that his disciples had witnessed hundreds of miracles over the last three years.

v4

"If thou do these things, shew thyself to the world."

Sarcastic ridicule! Jesus ministry was public. He attended synagogues and national gatherings at the feasts at which people across the Roman world had come.

v5

"for neither did his brethren believe in him"

Note "in" – They did not believe that he was the Messiah of promise. This was the real issue.

They were like Ahaz and the house of David who did not believe in the virgin born Immanuel.

If ye will not believe, surely ye shall not be established. Isa. 7:9

To the burning question,

Saying, What think ye of Christ? whose son is he? (Mat. 22:42) They answered, he is no more than the son of Mary, and he is clearly out of his mind!

v6-9

"my time is not yet come"

These words of Jesus came true. They would witness two more attempts on his life at the feast at tabernacles and each attempt failed because of this very reason!

Cp. **v30 & v45-46**

Mary had heard this expression before. *Mine hour is not yet come. John 2:4*

v10

"his brethren were gone up"

More than likely included Mary.

"then went he also"

He went up separately so as not to be found among his family.

The events of Luke 9:51-56 fit in here on way to Jerusalem

"in secret"

Jesus revealed himself openly in midst of the feast **v14**

v11

"Jews sought him"

Elders of Jews who sought his life.

v12

"murmuring"

Hushed conversations raged concerning Jesus. The people were divided about him, about the burning question, *What think ye of Christ? whose son is he?*

v13

"Howbeit no man spake openly of him for fear of the Jews."

The intentions of the Jews were publicly known, and everyone knew they meant business!

v14

"about the midst"

Feast lasted 8 days thus this was the 4th day – 4th millennium – Lord's advent

"up to the temple and taught"

"I am about my Father's business. **v24**

The people's confusion

v25-27

"do the rulers know..."

"perhaps it's because the rulers know indeed that this is truly Christ." Interlinear

v28-29

"Then **cried** Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me."

This was an impassioned cry in the middle of his teaching. Mary and Jesus Brethren knew exactly what he was referring to.

v30

"Then they sought to take him: but no man laid hands on him, because his hour was not yet come"

The Lord's family had witnessed a failed attempt in Nazareth. Now they witnessed another, as Jesus had said in **v6**

v32

"sent officers to take him"

Then they see the Temple guards come to arrest him and are curiously stopped in their tracks.

v33

"yet a little while"

Only Mary and his brethren would understand what he meant

v34

"ye shall seek and not find"

This expression would bring back torturous memories for Mary when she was in Jerusalem at a Passover. **Luke 2:45-49**

v35

"will he go unto the dispersed among the Gentiles, and teach the Gentiles?"

It was this very thing that angered his family and acquaintance in the Synagogue in Nazareth, that led to an attempt on his life.

v37

"last day"

"the eighth" prefiguring the eighth millennium when Christ will present saints to the Father – "All in all" - Eternal dwelling place – **1 Cor. 15:24-28**

v38

"if any man thirst"

In the wedding in Cana, Mary said, they have no wine. The people thirsted. And with joy the servants drew water from the wells of salvation and when the water was poured out it was made wine; the best wine; the wine of the new covenant of redemption in the blood of Jesus.

Isa. 12

2. Behold, God is my salvation; (Yahoshua- Jesus) **I will trust**, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

3. **Therefore with joy shall ye draw water out of the wells of salvation.**

4. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5. Sing unto the LORD; for he hath done excellent things: this is known in all the earth.

6. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel **in the midst of thee.**

Now about **the midst** of the feast Jesus went up into the temple, and taught. **v14**

He WAS the **Holy One of Israel.**

As Gabriel told Mary,

therefore also **that holy thing** which shall be born of thee shall be called **the Son of God.**

v40.

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

The Prophet like unto Moses that Yahweh said He would raise up.

Deut. 18:15-19

15. The LORD thy God will raise up unto thee a Prophet **from the midst of thee**, of thy brethren, like unto me; unto him ye shall hearken;

18. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19. **And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.**

Mary and the Lord's Brethren were not hearkening!

v41

"shall Christ come out of Galilee?"

Mary and the Lord's brethren could have answered Yes! he has – by the direction of an angel of God. **Matt. 2:22**

v42

"Christ cometh of the seed of David?"

Mary and the Lord's brethren could have answered Yes! he has – Gabriel had told them.

Luke 1:27-33

"out of the town of Bethlehem?"

Mary and the Lord's brethren could have answered Yes! he was – in incredible circumstances.

Luke 2:1, 11

v44

"some of them would have taken him"

But the Temple guards were arrested by the words of Jesus, so they could not arrest him! Cp.

v45-47

Jesus Brothers and sisters were mentioned as attending the feast of Tabernacles to celebrate Yahweh's deliverance of His people out of Egypt. There is no reason that Mary who had attended all the feasts with Joseph was not there also.

As the last day of the great feast ended, one can only imagine the turmoil of mind that Mary and the Lord's Brethren must have been in as they listened to all that Jesus had said, as they heard the musings of the people and as they saw two more failed attempts on the life of Jesus, because his hour was not yet come.

Jesus had done all he could to convince Mary and his Brethren of the Truth of who he was and what was his mission. He spoke Truth and would later say to Pilate,

*Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. **John 18:31.***

Mary and the Lord's Brethren heard no less of the same words that Jesus disciples had heard, however they had the privilege of the message of the Divine visitations and knowledge of the incredible circumstances of the Lord's birth and growth to manhood.

They had no reason not to believe in him!

A woman caught in Adultery- John 8:1-11

v1

Jesus went unto the mount of Olives.

v2

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

Note all the people. Jesus popularity increased throughout his ministry and crowds flocked to hear him everywhere he went. His teachings were refreshing and uplifting and were delivered with an authority that could only come from his unique status as the word made flesh. He was a walking talking Bible!

It is worth noting that it was not just his miracles that made him so popular.

*And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes. **Matt. 7:28-29***

*And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom... **Matt. 13:54***

*And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. **Luke 4:14-15***

*And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. **Luke 4:22***

v3

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

How utterly rude was this! To interrupt Jesus as he taught. Couldn't they wait till he was finished? It would be like someone bursting into this hall while I am speaking to you and bringing with them a person who was accused of a misdemeanor and bringing them into the central view of this entire crowd and calling on me to advise what should be done. Not the time or place.

They had their own court and their own judges, where matters of offence were heard and these cases were heard by appointment.

However for the Scribes and Pharisees this was the perfect time and place. This was a carefully conceived plot and it is clear that a lot of thought and planning had gone into it.

Verse 6 tells us that, *This they said, tempting him, that they might have to accuse him.*

This was a temptation! It was a scheme to have an accusation to level at him and this was very public. The real issue was not with the woman, it was with Jesus, and they used this woman to get at him. To discredit him in public. To display Him as against God and His word and therefore an utter fraud.

v4

They say unto him, Master, this woman was taken in adultery, in the very act.

Their plan was very well executed. There were a number of them, more than three which was necessary under the law.

If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant...

And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:

Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. Deut. 17:2-6

Not only did they have more than three witnesses, but the evidence was irrefutable. They had not heard about the adultery, there was no need to enquire of it. They saw it with their own eyes and she was caught in the very act of committing adultery!

Note: The law specifically directed them to take matters of this nature to the gate of the city which is where the elders met for judgment. They came to Jesus instead!

v5

Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

It is worth postulating on the two possible answers the Lord could have given, because in this we see what this set up was intended to achieve.

This was an extremely explosive situation, given the passionate and volatile nature of the Jewish people, especially in matters relating to the law, and there are many examples of this violence, and attempts on his Jesus' life culminating in his crucifixion.

In fact, this day ends in v59 with the Pharisees and Scribes picking up stones to stone Jesus to death and in order to escape, Jesus made himself invisible and then slipped undetected through their midst; out of the temple and departed.

We must remember that The Scribes and Pharisees knew that Mary was found with child before she was married to Joseph. There were written records in Bethlehem when they registered for taxation that showed they were not married when they enrolled and it was there that Jesus was

born. **V19** also infers that they also knew that Joseph was not Jesus' Father. Of course they totally dismissed the notion that Jesus was the Son of God.

Then said they unto him, Where is thy Father? John 8:19 (you don't know do you!)

Then said they to him, We be not born of fornication; John 8:41 (like you are!)

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? John 8:48 (Your Dad is s Samaritan and you are mentally insane!)

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. John 8:59

Here is what the Law stated should have been done in his situation.

If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. Deut. 22:23-24

The Scribes and Pharisees had anticipated that seeing this woman's case was without doubt certain, she was caught in the very act, so there was no denying that she was guilty of death by stoning, and that the Law being so clear, that Jesus would have no option but to give the word for the execution to begin.

In this case, they would then be able to add, so now let us bring Mary and stone them together to uphold the Law of God by the hand of Moses.

This would then achieve their purpose expressed in **v6**, *This they said, tempting him, that they might have to accuse him.*

He would be publicly exposed as born of fornication, and therefore a bastard, or an illegitimate son, prohibited from entering the Temple; excommunicated from the Ecclesia, by virtue of the Law of God.

A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD. Deut. 23:2

If he said, no, she shall not be stoned, he would be convicted of Blasphemy against God and His Law, and they would call upon the crowd to stone Jesus for Blasphemy.

All the while, this woman; this woman who was overcome with guilt; who had been arrested and was now facing trial which she knew meant certain death on the spot by stoning, stood there in the midst of this huge crowd who stood in absolute silence as they themselves waited for the verdict of guilty to be handed down and the order to pick up stones and stone the woman to death.

But there was one thing this woman didn't know; and one thing that the Scribes and Pharisees didn't anticipate. Jesus knew what was in the hearts of every single one of them.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man.

John 2:23-25

We need to realise this fact when we read the record of Jesus interaction with people. Jesus was responding to what people had actually done and thought, not what they appeared to have done and what they said and there is a huge difference.

This is how we will stand before the Divine judge on judgement day. If we have become accustomed to fooling others and even ourselves about who we are, then we are in for a rude shock!

That is exactly what the Scribes and Pharisees found on this day.

Another thing they didn't realise was that Jesus was the word made flesh. When it came to the Bible, he made them look like Primary Sunday School scholars from the age of 12! They were called Doctors of the Law. They had a doctorate in theology. It was the highest level of academic achievement. But they had nothing on him.

They had misquoted the Law; and the Lord picked it up straight away!

The Law said,

*And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, **the adulterer and the adulteress** shall surely be put to death. Lev.*

20:10

Where was the man? She was caught in the act, so allowing the man to walk free was a deliberate action. How corrupt! How Low! How evil were these men! Jesus said in v44, ye are of your father the diabolos, you are deceitful liars!

By virtue of the way the Lord handled this situation, I personally believe that the woman had been seduced by one of their number for the express purpose of executing the final solution on Jesus and ridding him once and for all with the consent of his many followers, and in their grand scheming against him, had stooped to a disgusting low level, just like the serpent, grovelling in the dust.

And here they were in such a shocking situation.

John 8:6 *This they said, tempting him, that they might have to accuse him.*

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. John records that Jesus response, was as though he had not heard a word they said.

See: **Jer. 17:1, 9-13**

Note **v11** about their ill-gotten gains.

O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. Jer. 17:13

It is worth noting where the Lord was in the Temple. **v20**. He was in the **Treasury**. The place where the enormous riches of the Jewish Elders were kept which were gained by corruption and extortion from the people in the name of religion.

v7

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

You can imagine one by one, continuing to ask him, Master, I'm not sure if you heard us, and then proceeding to repeat the proposition. Then again, Master, we are so sorry to have had to disrupt these proceedings, and then proceeding to repeat the proposition.

Master, this is a matter of great importance to us as custodians of the great and fearful Laws of God, and then proceeding to repeat the proposition.

Master...

Master...

And he Lord, pretended he was not listening. For all their continual asking, he remained there stooped down, writing name after name, their names, into the fine dust that settled on the stone pavement.

Ahijah, Eleazar, name after name...

All of a sudden he stood up. It wasn't because he had completed writing their names in the Earth, for he continued doing this after he spoke. Something else triggered this.

I personally believe that the reason the Lord delayed his response (and I have no way of proving this, because it is not specifically stated, but it does fit with what is recorded)

He delayed until the man involved in the seduction got himself dressed and quietly and surreptitiously caught up with the rest of them, to see their clever, cunning plan in execution. How clever these men were in concealing their treachery and keeping straight and pious faces during this entire ordeal!

Then he stood up and maybe even looking that man in the eye, said, He, He, He that is without sin among you, let him, him, him first cast a stone at her.

If Jesus meant, only the sinless can cast a stone, then he was adding something that was not required by the Law of Moses. The Law did not require that those who cast stones be without sin, because that would have prevented anyone being stoned.

I believe the Lord was calling on the very man that was engaged in the crime with the woman, possibly even looking straight at him, to initiate the execution by casting the first stone.

v8

And again he stooped down, and wrote on the ground.

The Lord's words were enough to exposed their corrupt plan.

They had corrupted Yahweh's law; they had perverted justice; they sought to condemn a woman, because by it they had conceived a full proof plan to rid themselves of him once and for all. But in their blind rage, which continues to burn through the entire chapter, they had deliberately withheld the sentence of death on the man who was involved in the very act of adultery. Judgement day was coming for the lot of them.

*The heart is deceitful above all things, and desperately wicked: who can know it?
I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. Jer. 17:9-10*

O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD... Jer. 17:13

Note references to Judgment

And yet if I judge, my judgment is true: John 8:16

It is also written in your law, that the testimony of two men is true. John 8:17

Truth vs Lie

Jesus referred to himself as being Speaking Truth. "truth" 7x, "true"4x.

Jesus also called them liars in v 44 & 55

This is a perpetuation of the enmity between the Truth of Eve and the Lie of the serpent.

Gen 3

Eve tried to uphold the Truth of God's Law and the serpent upheld a lie of that same law.

v9

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last:

They knew that he knew what they had done.

It is possible that the man who was in the adulterous act with the woman and therefore as guilty as the woman was in fact the eldest and that instead of him being the one to commence the stoning, became the one that commenced the departure and the withdrawing of the charge.

Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. Let them be desolate for a reward of their shame that say unto me, Aha, aha. Psa. 40:14-15

and Jesus was left alone, and the woman standing in the midst.

In the end, when it all boils down, it is just between the Judge and us.

v10

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

v11

She said, No man, Lord.

The law said,

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. Deut. 17:6

There was not even one accuser! And there was none that passed sentence and condemned her either. Thus the Lord could justly dismiss the accused woman's charge without compromising the Law of God.

And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

The Lord, never compromised the Law of His Father. This would have constituted a sin.

The Lord did not forgive the woman for her sin.

The Lord said I do not condemn you. To condemn is to pass sentence as guilty of death. The Lord dropped the charge, because the witnesses withdrew their accusation.

However Jesus did call adultery, a sin.

She may not have initiated the adultery, but she was complicit, adultery was a sin, so Jesus said to her, Go and sin no more. However Jesus also knew that this woman had been used by these corrupt men for their evil scheme, so he gently dismissed her from the court hearing with that caution.

I don't think this woman would ever have been the same again. This ordeal would have left a lasting indelible impression on her life.

Her view of sin and its ugliness; its shame; its consequences... those words go and sin no more, she would never ever forget.

How understanding and how merciful is the Master. Whatever the circumstances that have led us to sin, he wants us to desist from sin and move on from our unworthy past and sin no more.

Entry into Jerusalem. Matt. 21:1-11

The Lord's entry into Jerusalem on the 10th Abib.

Mary was at the Passover as is recorded. Jesus appeared to James three days later during the feast of unleavened bread, so he was there also.

It would be natural to assume that the entire family was at this feast as had been their life long practice. During those four days, they had ample evidence that Jesus was the Son of God.

Simeon's words to Mary

30. *Mine eyes have seen thy salvation,*

31. *Which thou hast prepared before the face of all people;*

32. *A light to lighten the Gentiles, and the glory of thy people Israel.*

34. *Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;*

35. *(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.*

Matt. 21:4-5

All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Fulfillment of Zech. 9:9

*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, **thy King cometh unto thee**: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*

Matt. 21:9

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Quoted from Psa. 118:22-27

22. *The stone which the builders refused is become the head stone of the corner.*

23. *This is the LORD'S doing; it is marvellous in our eyes.*

24. *This is the day which the LORD hath made; we will rejoice and be glad in it.*

25. *Save now, I beseech thee, (Heb. Hosannah) O LORD: O LORD, I beseech thee, send now prosperity.*

26. ***Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.***

27. *God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.*

Matt. 21:10-11

v10. *And when he was come into Jerusalem, all the city was moved, saying, Who is this?*

v11. *And the multitude said, This is Jesus the prophet of Nazareth of Galilee.*
Sadly they stopped short of calling him the Son of God.

4 days of inspection

Over the course of the next four days, Jesus cleansed the temple again, cursed the fig tree, spoke parables, taught in the temple, healed the sick and debated with the scribes and elders who sought to discredit him before the massive Passover crowds, attempting to find some grounds upon which to kill him. Each time, he left them looking like fools with his masterly command of the Scriptures. By the end of the four days, when the contest was all but ended, he could have declared a decisive victory over his opponents. The check-mate move was his final question to them.

Matt. 22:41-46

41. *While the Pharisees were gathered together, Jesus asked them,*
42. *Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.*
43. *He saith unto them, How then doth David in spirit call him Lord, saying,*
44. *The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?*
45. *If David then call him Lord, how is he his son?*

There was only one answer: as well as being son of David, HE WAS THE SON OF GOD!

46 ***And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.***

John 19

v1

"Then Pilate therefore took Jesus, and scourged him"

Pilate, in an attempt to release Jesus, had him scourged.

v2-3

"And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

And said, Hail, King of the Jews! and they smote him with their hands."

v4

"Behold, I bring him forth to you, that ye may know that I find no fault in him."

Jesus was severely tortured and beaten and disfigured beyond recognition. Pilate had hoped that if they saw Jesus in this condition that they would take pity and say, it is enough.

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: Isa. 52:14

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

...we did esteem him stricken, smitten of God, and afflicted. **Isa. 53:3-4**

Honoured by a Gentile. Cp. Luke 2:32 (words of Simeon) "a light to lighten the Gentiles."

v5

"Then came Jesus forth, wearing the crown of thorns, and the purple robe."

"And Pilate saith unto them, Behold the man!"

Those who knew their scriptures like Mary and the Priests, the Scribes and the Pharisees may have known that these words of Pilate were quoted from

Zech. 6:11-13

11. Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;

12. And speak unto him, saying, Thus speaketh the LORD of hosts, saying, **Behold the man** whose name is **The BRANCH**; and he shall grow up out of his place, and **he shall build the temple of the LORD**:

13. Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and **rule upon his throne**; and he shall be a **priest upon his throne**: (King Priest) and the counsel of peace shall be between them both.

"Yahoshua- Jesus the High Priest crowned as King"

"The Branch" – "Nazarene"

"Rule on Throne" – words of Gabriel to Mary Luke 1:31-33

v6. "When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him."

v7

"The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God."

Mary knew that this was true and why!

Luke 1:35

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the **Son of God**.

v14 "And it was the preparation of the passover,

This was to fulfil His Father's Business, as he told Mary and Joseph.

and about the sixth hour:

This was the hour Jesus spoke to Mary about in **John 2**. This was the hour that Jesus spoke to his Brethren of in **John 7**.

and he saith unto the Jews, Behold your King!"

Mary knew that this was true also.

Luke 1:32-33

*And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name **JESUS.***

*He shall be great, and shall be called the Son of the Highest: **and the Lord God shall give unto him the throne of his father David:***

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

v19

"And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS."

Luke 2:34

The words of the sign confirmed what Mary knew of her son.

The Sign of Pilate

"Jesus"

"of Nazareth"

"King of the Jews"

Zech. 6:11-13

"Yahoshua" v11

"The Branch" v12

"Sit and rule on throne of Yah" v13

Luke 1

"Jesus" v31

"Nazareth" v26 (And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. Matt. 2:23)

"reign on David's throne" v32-33

The crucifixion

In the unimaginable agony of the cross, the Lord is caused to think of his Father **and Mother.**

Many Psalms were on the Lord's mind. He quoted from them all throughout his bitter trial.

One of them was Psalm 22.

Psa. 22:7-11

*All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,
He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.
But thou art he that took me out of **the womb**: thou didst make me hope when I was upon my **mother's breasts.***

*I was cast upon thee from **the womb**: thou art my God from my **mother's belly.**
Be not far from me; for trouble is near; for there is none to help.*

The Lord has been on the cross for three torturous hours. He had also been the victim of the viscous taunts of the Priests and people.

Three hours of darkness were about to envelop our Lord, like the horror of thick darkness that came over Abraham in Gen 15. But as the crowds thinned, a group who stood afar off beholding these things now had an opportunity to draw near unto the foot of the cross.

This group comprised some of the Lord's most loyal disciples who had continued with him throughout his ministry, who ministered unto him.

There was only one exception... (Mary, the Lord's Mother)

"there stood by the cross"

Note prior to this woman and acquaintances were watching afar off.

Mat 27:55-56

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

See also: Mark 15:40-41; Luke 23:49

"his mother"

Spare a thought for Mary. Irrespective of what had occurred till now. The sight of her son being executed in such a cruel, shameful and barbaric way must have emotionally traumatic for Mary and tortured her for the rest of her life.

In today's world, people are offered professional and psychological counselling for much less trauma!

Irrespective of the past, no Mother would ever want this fate for her son, even if he were the worst criminal on Earth.

Crucifixion and its precursor, scourging were a most inhumane form of torture, humiliation and execution.

He was bruised, bloodied and disfigured by barbaric brutes under the authority of the Priests Elders to the point that he was almost unrecognizable.

Isaiah said of him,

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: Isa 52:14

Spare a thought for Mary.

Why did this all go so wrong? Who did Jesus go off the rails? Why did he attack the establishment, and bring upon him their viscous anger? Why?

Why did my son have to die as a criminal, why did he have to fail in his mission?
What about His Father's business? Is this what God intended?
What of the King of the Jews? What of his Kingdom?
It was the voice of many hearts in Israel.

How wrong was their view of the son of the virgin.

However, it was the piercings of the sword at the mouth of her Son that were worse than what she saw on that cross. And there was one more to come.

In all the lists of the women, Mary Magdalene is mentioned first and there is good reason for this; however there is one exception and it is here with Mary the Lord's Mother mentioned first.

"his mother's sister"

Salome. See notes in **Matt 12**.

Two sisters stood side by side. Mary and Salome.

Salome had been a disciple of Jesus and followed him and ministered unto him of her substance. It earned her the title Jesus Mother. A title that Mary was not worthy of as we have seen.

Mary was not Jesus disciple. She did not follow him, nor minister unto him as she went about His Father's business.

The record hints that James and the Brethren of Jesus had persuaded Mary of their view, that he was out of his mind and not fit to be called the Son of God. They were offended at him. They did not believe in him.

"Mary the wife of Cleophas, and Mary Magdalene."

In their presence Mary's position towards her Son is certainly contrasted to these two Mary's, who themselves were Jesus' disciples and ministered unto him of their substance during his ministry.

*And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,
And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,
And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance. **Luke 8:1-3***

v26

"When Jesus therefore saw his mother"

Gk. "eithon" to see with perception, understanding.

This was because Jesus knew the heart of man. He knew what Mary was thinking. He knew it all along.

Note Jesus acknowledged that Mary was his Mother, but he did not call her his mother!

"and the disciple standing by, whom he loved"

The Apostle John was there also. He was the nephew of Mary.

"woman"

If we were writing this story up as a novel and we wanted it to be a best seller. Here would be a good place to have Mary's conversion and have Jesus call her Mother; but that is not what Jesus called her.

We must remember that Jesus was in unimaginable pain, as he hung on the cross. He was in distress mentally, emotionally, physically, however his selflessness in thinking about others is absolutely inspirational. All he did in his life and sacrifice was for others.

Words for him, must have been hard to utter, so brevity with each painful exclamation was the best he could get out of his lips; but the sword was in his mouth till the end. Its purpose was to convert and save Mary.

She had heard this expression before. **John 2:4**

Woman, what have I to do with thee? mine hour is not yet come.

Woman! What relationship exists between me and you? Mine hour has not yet come.

But **that hour** of which he spake had now come.

It was not only the hour of his greatest trial;

Not only the hour of his greatest agony;

it was not only the hour of the redemption of mankind;

it was the hour of the conversion of a woman who from that hour would become his Mother.

And from **that hour** that disciple took her unto his own home. John 19:27

She had not been a Mother to him as her sister Salome had, or the other two Mary's John records as being there with her. They had done the will of his father. (**Matt. 12:50**)

However the title **woman** related Mary to Eve, and the woman who was to be born out of the side of Ish, as the deep sleep of Yahweh came upon him.

Yahweh was to establish a unique relationship between this **Ish** and **Isha**, this Man and this woman, so that she can represent converted Israel, the Lord's Jewish Bride, like Mary Magdalene in John 20 can represent the Lord's Gentile Bride. See **Eph 5:22-32**

Here Paul quotes **Gen 2:23** where Adam recognised and acknowledged the relationship between them,

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Gen. 2:23

"behold thy son"

We must not forget how utterly gruesome this sight was for Mary woman to behold, but Jesus asked her to behold.

Woman, what do you see? A son who is being executed because he has failed in his mission? I have been your Son. I have been a true Son to you. The Son God Promised you would have. The Son who has brought salvation to the ends of the earth and The Son who has been spoken against.

Woman, I am thy son Immanuel, God with men.

John 3:16-21

16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

17. *For God sent not his Son into the world to condemn the world; but that the world*

18. *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

19. *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

20. *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds*

21. *But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

v27

"Then saith he to the disciple, Behold thy mother!"

Here was the last will and testament of Jesus before he died- John behold thy Mother

Salome his mother was standing there, but Jesus was not referring to Salome. He was referring to Mary.

Woman, you were not a Mother to me, but you shall be, because you will become a Mother to my Brethren.

Jesus spoke of Mary's conversion and her role as a Mother in the ecclesia, the same way as Salome Mary's sister had been.

"And from that hour that disciple took her unto his own home."

This was the hour Jesus spoke of when he said to Mary at a wedding.

Woman, what have I to do with thee? mine hour is not yet come. John 2:4

Well the hour had now come and Mary now would have everything to do with her Son!

They were now to be spiritually related together as Mother and Son.

"unto his own"

Gk- ἰδιος *idios*

Thayer Definition: pertaining to one's self, one's own, belonging to one's self received, accepted her as his own mother.

"home" is not in the Greek (doesn't suggest he took her home).

John's deep spiritual thoughtful spirit was just what Mary needed, and John way well have taken Mary through the events that occurred in light of the Scriptures just as he later narrated his Gospel.

v28

"all things now accomplished"

John places this incident as the Lord's final work.

v31

It is finished: and he bowed his head, and gave up the ghost.

His Father's Business was completed!

We give up so easily, but He didn't give up until it was all done.

v34

"pierced his side"

John was there, thus Mary would have witnessed this.

Cp. **Luke 23:55** the group stayed right up until his burial.

See connection with principle of "woman" taken out of ish. **John 2:4, Gen. 2:21-24**

v34

"blood and water"

Cp. wedding at Cana. Water into wine. Two elements which in him were to fashion the woman.

Eph. 5:25-27; 1John 5:1-6

v35

"and he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."

John and Mary who was now under his care were eyewitnesses of these events as the Scriptures were being fulfilled.

These are recorder for one purpose! THAT YE MIGHT BELIEVE!

Jesus said to Nicodemus who was also converted by the cross of Christ-

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

*That whosoever **believeth** in him should not perish, but have eternal life.*

For God So Loved the World

*For God so loved the world, that he gave his only begotten Son, that whosoever **believeth** in him should not perish, but have everlasting life.*

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

*He that **believeth** on him is not condemned: but he that **believeth not** is condemned already, because he hath **not believed** in the name of the only begotten Son of God. **John 3:14-18***

The last incident that John recorded in his Gospel was the belief of doubting Thomas, and the words of Jesus to Thomas and words that can ONLY apply to you and me.

*Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. **John 20:29***

Then John concludes his Gospel with these words,

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

John 20:30-31

Isaiah said to the unbelieving Ahaz, and the house of David concerning the sign of Immanuel. *If ye will not **believe**, surely ye shall not be established. **Isa 7:9***

v36

"a bone of him..."

Passover lamb. **Exod. 12:46**

*"wist ye not that I must be about my Father's business." **Luke 2:49***

v37

"they shall look on him..."

John wrote that this prophecy was fulfilled at the foot of the cross. This is proof that Mary was converted at the foot of the cross.

Mary was a type of the national Mother of the Lord. Her conversion was a foreshadowing of the conversion of Israel.

*(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. **Luke 2:35.***

10. *And I will pour upon the **house of David**, (Those who needed conversion **Isa. 7**) and upon the inhabitants of Jerusalem, the spirit of grace (5=Grace: 5th piercing sword) and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, **as one that is in bitterness for his firstborn.***

11. *In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.*

12. *And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;*

13. *The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;*

14. *All the families that remain, every family apart, and their wives apart.*

Matt. 27

50. *Jesus, when he had cried again with a loud voice, yielded up the ghost.*

51. *And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;*

52. *And the graves were opened; and many bodies of the saints which slept arose,*

53. *And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. (Was Joseph one of these???)*

54. ***Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.***

After that, he was seen of James. 1 Cor. 15

v1-4

Resurrection

"Lord appeared"

First to Mary Magdalene Mark 16:9

Women who followed him Luke 24:10; Matt. 28:19

v5

1. Peter Luke 24:35

2. Two on road to Emmaus Luke 24:13-33

3. The twelve John 20:19-23

4. (incl Thomas)

5. The twelve in Galilee John 21

v6

6. The 500 brethren

v7

7. After that, he was seen of James:

- The oldest son of Mary and Joseph
- The natural heir to the Throne of David
- Probably most influential over Mary against his half-brother. As the elder, he would have taken over the leadership of the family when Jesus commenced his ministry
- Possibly motivated by his understanding of the Law of Moses. Maybe even jealousy and envy.
- This would be supported by the fact that of all Jesus brothers, it was James who he chose to appear to.

If Mary ever worried as she herself came to the point of conversion at the foot of the cross with her spiritual son John, how it would be possible for her to convert her children.

She would soon discover that God had taken care of this in a most spectacular way!

There is an allegory of this story in the Old Testament. It is known as an allegory of the relationship of Jesus to the nation of Israel, however before its fulfillment on a national scale, it was fulfilled in a family who were the microcosm of the national story.

The story is the story of a family. The story of a faithful son much loved. The spiritual firstborn who took precedence of the natural firstborn. The story of the faithfulness of this special son which brought against him the envy and hatred of his brothers who betrayed him to the enemy. But God was with this son and elevated him because of his integrity. The day came when this Son revealed himself to his brothers. It was a day which changed their lives forever. It was a day of mourning, repentance and reconciliation. It was the day when the deliverer came out of Zion and turned ungodliness from Jacob.

The story of Joseph and his family is the story of Jesus and his family. This application comes before the national application of the conversion of sons of Jacob at the Lord's second coming.

Because of this, we have a transcript of the conversation that Jesus had with James. It may not be exactly the same, however it is remarkably accurate in all its detail because of the clear type and therefore the similarity of the circumstances. There were only two minor differences- Joseph's Mother had died, so Jacob only remained alive. In Jesus case, Joseph had died, so he only had Mary.

Joseph appeared to all his Brother's at once, whereas Jesus appeared to James alone, howbeit, there was a conversion, reconciliation and reunion of the entire family.

Gen. 45

3. And Jesus said unto his Brother James, I am Jesus, and his brother could not answer him, for he was troubled at his presence.

4. And Jesus said unto his brother, come near to me, I pray you, and he came near. And he said, I am Jesus your brother, whom you rejected and were party with those who sold me to the Roman power.

5. Now therefore be not angry with yourself, that you did this, for God did send me before you to preserve life.

6 There is a famine in the land of hearing the word of Yahweh and this will continue

7. And God did send me before you to preserve you a posterity in the earth and to save your lives by a great deliverance.

8. So it was not you, but God who sent me to Golgotha and he has made me the everlasting Father and Lord of all, for all power and authority in Heaven and earth has been given me.

9. Haste and go to my Mother and say unto her, Thus saith your Son Jesus, God hath made me Lord of all the Earth, come unto me and tarry not.

10, and you will dwell in an ecclesial house separated from the world, and you will be near unto me, you and your children, and your children's children, and all that you have.

11. There in the ecclesia I will nourish you during the coming years of famine lest you and your household come to poverty.

12. And behold your eyes see that it is my mouth which speaketh unto you.

13. And you will tell my Mother of all my Divine Glory and of all that you have seen, and you shall haste and bring down my Mother hither

14. And Jesus fell upon his brother James's neck and wept and James wept upon his neck

15. Moreover he kissed James and wept upon him and after that, James talked with him.

The one who had previously turned his mother away from her Son was now to lead her to him.

Then we have a possible conversation that James had with Mary-

Gen. 45.

25. Then James came to Mary

26. And told her saying, Jesus has risen from the dead and he has been made Lord of all. And Mary's heart fainted for she believed him not.

27. Then James told Mary all the word of Jesus which he said unto him and the spirit of Mary revived.

28. And Mary said, it is enough. Jesus my son is alive and I will go and see him.

Perhaps like Joseph, Jesus and Mary met. See **Gen. 46:29-30**. Of course, we have no record of this in the Scriptures, so we can only surmise.

James must have talked to his brothers and sisters about him seeing and meeting with his Brother in immortal glory and now there could be no doubt that their brother was indeed the son of God.

What we do know for absolute certain is that the conversion of the family prophesied of in **Zechariah 12:10-14** and **Isa. 59:20** quoted in **Rom. 11:26** did occur and we have this recorded in **Acts 1**.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to (natural) Israel, until the fulness of the Gentiles be come in.

And so all Israel (The Israel of God) shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: (Natural Israel. Note: Jacob is James Hebrew name)

For this is my covenant unto them, when I shall take away their sins.

Rom. 11:25-27

The family converted. Acts 1:13-15

v12

Then returned they unto Jerusalem from the mount called Olivet,

These were the 11 Apostles who had just witnessed the ascension of the Lord into Heaven and the promise of his second coming. **Acts 1:10-11.**

This is 40 days from the resurrection. **Acts 1:3.** 40 is the number of probation and testing. Jesus spent 40 days in the wilderness.

which is from Jerusalem a sabbath day's journey.

Jewish teachers taught that it took 2,000 paces to travel from the Mt of Olives to Jerusalem. Typically, they were journeying from the first to the second advents of Christ.

v13.

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

"These all continued with one accord

Gk- ὁμοθυμαδὸν *homothumadon*

Strong: unanimously: -with one accord one mind. This term is repeated many times in Acts.

in prayer and supplication"

Diag. constantly engaged with one mind in prayer.

"with the women"

Those who had followed Lord and ministered unto him, whom Jesus called "his sisters and mothers." **Matt. 12:50**

"Mary the mother of Jesus"

If there was ever an example of a significant understatement, it is here. We might have expected, considering the story of Mary thus far that Luke might narrate the incredible circumstances that resulted in such a significant event in the life of Mary and the experience of the small ecclesia in Jerusalem.

However, it is possibly because of what Yahweh knew the apostacy would make of this humble sister, that He determined that no more of her faithful service in the Ecclesia be rewarded, lest the apostacy has a Scriptural precedent for its Mariolatry. We cannot be sure.

Mary has now been converted.

She is now of one mind with the very Apostles and women who had devoted their lives to the Lord during his ministry.

We can imagine a knock on the door of the home in Jerusalem where the Apostles met; A confession of faith in tears of remorse; a joy of union that would have brought untold joy to the newly founded ecclesia in Jerusalem.

The spirit has chosen not give us any detail of this incredible moment, but we can feel it every time we read the story of Joseph, for all that happened in the house of Joseph in Egypt happened in the house of another Joseph who came out of Egypt.

One can only imagine the conversation, and to think that the very mother of Messiah herself, the very virgin of the Prophecy of Isaiah; The very handmaid prophesied of in the Psalms, the very same, was now a believer and a member of a small ecclesia numbering 120.

Imagine having a sister in your ecclesia like Mary. She could be regarded as having greater importance and significance to the Ecclesia than the Queen of England has to the British Commonwealth. Mary was no less Royal; no less important. She bore the King of the World heir through her to the Throne of Yahweh; She brought forth Immanuel; she enabled God to be with men.

However, of itself, this did not commend her to God.

It all hinged on that burning question. *"What think ye of Christ? Whose son is he?"* **Matt. 22:42.**

Mary now **believed** that Jesus was the Son of God.

The sword that Simeon spoke of had pierced her soul deeply, but the pain had brought forth a wonderful and faithful Mother in Israel.

"his brethren"

Encompassing of brothers and sisters.

Those mentioned are-

*Is not this the carpenter, the son of Mary, the brother of **James, and Joses, and of Juda, and Simon? and are not his sisters** here with us?* **Mark 6:3**

That 40 days had been the time of testing for Mary and the Brethren of Jesus. Somewhere in those 40 days the family was converted to the Truth.

The process of conversion for the family commenced with Mary at the foot of the cross and with Mary's children when Jesus appeared to James. James and Saul of Tarsus are presented in the Scriptures as having a lot in common.

This includes:

- their upbringing and adherence to the Law of Moses
- their opposition towards Jesus and his ministry
- their conversion by an individual visitation by Jesus
- their elevation to Apostleship and

- their leadership and labours in the first century ecclesia
- The opposition and persecution they both suffered by the unbelieving Jews

We can imagine therefore the apprehension at first of James Brethren to believe James when he came back home and told Mary and his family, however, it is evident that during that 40 days, James extended the same outstretched hand to convert that Jesus had extended him. This made an enormous impression on James. This is how he concludes his epistle.

*Brethren, if any of you do err from the truth, and one convert him;
Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. James 5:19-20*

Jesus had mercifully done this for James, despite all James had done to him, and the Lord charged James with the responsibility to do this for his family.

"in the midst of the disciples"

Mary, James, and Joses, and Juda, and Simon and his sisters were now counted as his Disciples. Jesus answered and said, Who is my mother? and who are my brethren?
And he stretched forth his hand toward **his disciples**, and said, Behold my mother and my brethren!

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matt. 12:46-50

Matthew 12

"stood without"

"desiring to speak but denied"

"not disciples"

"not doing will of Father"

Acts 1

"abode within"

"with one mind in prayer"

"disciples"

"doing will of the Father"

Acts 2:44-46

"breaking of bread"

The breaking of bread must have held a unique significance for Jesus own family who were his own flesh and blood. See. **1 Cor. 11:23-25**

2 John

"from that hour that disciple took her unto his own" **John 19:27**

There is a **possibility** that the Apostle John's second letter was addressed to Mary, under the alias, Lady. I would like to ask John this question when I see him.

The fact that Mary's name is not disclosed is entirely consistent with the way the Divine record has held back from fueling the Apostasy's elevation of Mary to the status of Mother of God.

v1

"chosen Lady"

Mary was specifically chosen for the greatest honour a woman could ever have been given.

Luke 1:26-30

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

"I love in the truth"

Previously John's love for Mary was only because they were related, now it was according to TRUTH

"also all they that have known truth"

All ecclesial world rejoiced at Mary's conversion to the Truth. There with the apostles.

Acts 1:13-14

V2

"for the truth's sake"

The Truth having united Salome's family with Mary's (sisters – Salome John's mother)

v3

"grace"

Luke 1:28 "highly favoured" v30

"mercy"

Luke 1:50, 54

"peace"

"fear not" **Luke 1:30**

These expressions were an echo of the past.

"son of the Father"

This had been a hard lesson for Mary to learn. She fully appreciated it now.

v4

"thy children"

Four of them recorded by name. James, Jude, Joses, Simon and sisters. Lord's half brothers were John's cousins John's cousins.

"commandment from the father"

They had become related to their brother by obedience to his Father. **Matt. 12:46-50**

v6

"heard, walk"

Cp. **Luke 8:19-21**

v7-11

John seeks for Mary's help regarding uprising of those who were making Christ a deity instead of a man. (**Rom. 8:3, 2 Cor. 5:21, Heb. 2:14**)

John sought Mary's help in defending the Truth in the face of the development of the apostate antichrist, which came out from within the ecclesia.

If anyone knew, Mary knew. There was no one better than Mary to support the Apostles in this matter.

He came in the flesh. She was his mother, she gave birth to him and raised him.

v13

"the children"

John and James

"elect sister"

Salome. All three were intimately associated with the Lord during his ministry. See notes above.

What an incredible turn of events in the Divine providence.

Now that Mary had come to appreciate the Divinity of her Son, she was caused to testify to his Humanity.

It was as though Yahweh was telling this humble self-effacing disciple. Don't think that because I have been trying to get you to appreciate your Son's Divinity and all that this encompassed for him and you, that you were not important as his Mother. I could have never saved the world without you!

My son needed to be born of a Woman. Tell the world that this woman was you. Testify that you were the Mother of the Son of God.

You are the Virgin, the Woman, "The Handmaid of the Lord"

Psa. 86:14-17

O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.

But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

*O turn unto me, and have mercy upon me; **give thy strength unto thy servant, and save the son of thine handmaid.***

*Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me. **Psa. 86:14-17***

In the Garden of Gethsemane as the slave who was surrendering his will to that of his Father, he sought strength and salvation because he was a slave, the son of Yahweh's slave-ess.

Psa. 116:16

Precious in the sight of the LORD is the death of his saints.

O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD now in the presence of all his people,

In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

Psa. 116:19

At his resurrection the Lord acknowledged himself as "the bond-slave, the son of the bondslave-ess of Yahweh."

That disposition he could not inherit from his Father, it could only come from his mother.

Mary is thus honoured in his victory over sin and death.

"The handmaid of the Lord"

NOTE: It is one thing for Mary to call herself the handmaid of the Lord, but to have this title appended to her by Yahweh is another thing altogether. It is evident that Yahweh considered her his bondslave-ess as much as He considered his Son his bondslave!

Phil. 2:5-9

Born as prince "son of king of universe"

Became a bond-slave like his mother.

Despite her failures, despite her misunderstanding it was this spirit that Yahweh chose her for

And by it prepared the greatest bond-slave of all
A man whose life is summarised in these words

"Behold I am thy bonds slave-ess"

"Be it unto me according to thy word" **Luke 1:38**

Heb. 10:5-7

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:

In burnt offerings and sacrifices for sin thou hast had no pleasure.

*Then said I, Lo, I come (in the volume of the book it is written of me,) **to do thy will**, O God.*

It was the body of a slave.

Psa. 40:6-8

*Sacrifice and offering thou didst not desire; **mine ears hast thou opened**: burnt offering and sin offering hast thou not required.*

Then said I, Lo, I come: in the volume of the book it is written of me,

I delight to do thy will, O my God: yea, thy law is within my heart.

That body was specially prepared in Mary's womb, and from Mary's genetic disposition of a bonds slave-ess.

Psa 139:13-18

For thou hast possessed my reins: thou hast covered me in my mother's womb.

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

How precious also are thy thoughts unto me, O God! how great is the sum of them!

If I should count them, they are more in number than the sand: when I awake, I am still with thee.

The virgin womb and the virgin tomb. Yahweh was intimately involved in the birth and rebirth of his Son.

Mary appears before the King

Matt. 25:31-40

One day Mary will stand before her Glorious Son.
He will call her forth from the grave, and she will be bought before the judgment seat.

*Marvel not at this: (Jesus said) for the hour is coming, in the which all that are in the (memorial) graves shall hear my voice,
And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John 5:28-29*

Mat. 25:34-36

Then shall the King say unto Mary on his right hand, Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Mat. 25:37-39

Then shall the righteous Mary answer him, saying, Lord, when you hungred, I was not there to feed you? when you were thirsty, I wasn't there to give you drink.

When you were treated as a lonely stranger, I was not there to take you in; when I saw you naked and lifted up in shame, I didn't cast a cloke over your nakedness.

When you were sick I was not there to visit you, when you were arrested prison, I was not there to come unto?

God provided you Mothers who did minister unto you of their substance, but I was not one of them. I have not been a mother to you.

Mat 25:40

And the King shall answer and say unto Mary, Verily I say unto you, but you were a Mother to my Brethren. Inasmuch as ye have done it unto one of the least of these my brethren, ye have been a Mother to me.

the king of glory. Psalms 24:7-10

Mary will be there – glorious procession conduct the victorious King into Jerusalem.

Psalms 24:7-10

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

Mary will be there to see the fulfillment of words of Gabriel.

Luke 1:31-33

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

She had once looked up to "behold her son"

Mary saw a picture of disfigured, defeated warrior who surrendered in failure.

A weary, exhausted soldier who was paraded by her people as a criminal.

And those that had the victory over him mocked and tortured him as they gloated.

But her picture was wrong.

Because on that cross was the exhibition of Yahweh's victory over sin and death.

On that cross was seen the faithful submission of Yahweh's servant, the son of Yahweh's handmaid.

"who was obedient unto death, even the death of the cross." **Phil. 2:7-8**

Victory was achieved by the willing submission of a son to his Father's will."

Out of his mouth a sword. Rev 1:15-17

A depiction of the Multitudinous Christ.

and his voice as the sound of many waters.

Myriads of voices will be speaking with one voice, the voice of the man of the one, Jesus Christ manifested in the saints.

and out of his mouth went a sharp twoedged sword:

In that day, Mary and Jesus will speak together with the same sword of Truth coming out of their mouth.

Rev 3:21 sharing the same throne

Rev. 3:21

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev 3:22

He that hath an ear, let him hear what the Spirit saith unto the churches.

Then cometh the end. 1 Cor. 15:24-28

v24

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

"the kingdom"

Gk- βασιλεία *basileia*

Thayer Definition:

1) royal power, kingship, dominion, rule

1a) not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom

1b) of the royal power of Jesus as the triumphant Messiah

1c) of the royal power and dignity conferred on Christians in the Messiah's kingdom

2) a kingdom, the territory subject to the rule of a king

3) used in the N.T. to refer to the reign of the Messiah

Part of Speech: noun **feminine**

Gk. Feminine gender.

The Kingdom that the Lord will deliver up to His father is his Ecclesia, His Bride, The Woman **Isha** taken out of **Ish**.

Mary will be part of that collective Bride that the Lord will present to His Father. But Mary was privileged to have a very special relationship with Yahweh.

Together they shared the parenting of Immanuel. Spiritually speaking Yahweh had taken Mary to be his Bride, and with her conceived a Son; a special Son; Son of God, born of a Woman.

If the Lord presents us to his Father individually, and of course this is complete conjecture, as this is not referred to other than in this Scripture as a collective.

If the Lord does present Mary to his Father. I wonder if it will be just that more special because of the relationship, though we will all be equal.

And in that moment; at the pinnacle of the completion of His Father's business, the true spirit of the Son will be declared in Heaven and Earth, and will ring through the Universe.

v28

"then shall the Son also himself be subject unto him that put all things under him,

This very disposition of submission perfected in Immanuel, was the disposition of the Virgin God selected to bear him. He chose well for ***Mary truly became the Handmaid of the Lord.*** The bonds slave -ess

And Mary's Son the greatest bonds slave of all time.

O Yahweh, truly I am thy servant, I am thy servant the son of thine handmaid.

Psa. 116:16

"that God may be all in all."

This is how the Son will have completed His Father's Business UNIVERSALLY!