

MARY IN THE BIBLE

"Behold your Mother"

Old Testament:

Genesis 3,8 to 15 / Wisdom 6,12-21 & 7,22-30 & 8,1-8 & 15,3 / Song of Songs 3-6-11 & 4,7-15 & 6,1-3 & 6,8-10 & 8,1-2 & 8,5 / Proverbs 8,17 to 21 & 8,32 to 36 / Ecclesiasticus 6,29 / Psalms 44,7 & 10 & 14 / Isaiah 7,14 & 60,1 to 6 & 66,7 to 11

New Testament:

Matthew 1,18 to 25 / Luke 1,26-56 & 2,1 to 35 & 2,46 to 52 / John 2,1 to 12 / Mark 3,31 to 35 / John 19,25-27 / Acts 1,12-14 & 2,1 / Revelation 12 & 22,17

1. In the Old Testament

Genesis 3,8-15: From the onset, our Father has conceived the Plan to save humanity through a Woman. Our Father chose to place the battle between Mary and Satan from the very beginning of the Divine Revelation, at the very beginning of Genesis. As soon as sin appears, it is Mary who appears. Before she was born, He announced Satan's defeat by the agency of the Woman and of her descendants (Jesus and all of us who have Mary as mother). Mary has crushed the serpent's head because She is the Immaculate Conception and Satan **has never succeeded to make her sin**.

Wisdom 6,12-21: "Those who love her, she is readily seen... She herself walks about looking for those who are worthy of her..." For those who know how to love, these verses are simultaneously applied to Wisdom and to Mary, because our Mother has let herself be modeled by Wisdom more than any being. Mary has always been perfectly wise and faithful to every movement of Grace. With her Heart of a Mother, she comes to meet those who seek her and introduces us to Divine Wisdom and Eternal Royalty (Revelation 1,6).

Wisdom 7,22-30: These verses refer to the Immaculate Conception: "Nothing impure can find a way into her... She is an untarnished mirror of God's active power." Muhammad had also highlighted our Mother's Immaculate Conception, saying in his "Noble Discussions": "No man is born without the devil's reach from his birth, and he cries because of this satanic attack (*the tarnish of original sin*) with the exception of Mary and her son." (Interpretation of "Jalalein" of verse 35 of the Sura of the Family of Imran). These words, accepted by the whole Muslim world, are a recognition of the Immaculate Conception of Mary.

The verses of the Book of Wisdom also relate to the holy intercession, the power, and the other virtues of Our Mother. To meditate well "because God loves but the one who lives with Wisdom."

Wisdom 8,1-8: Other qualities of Mary and references to her apparitions. Only those who love her intensely can recognize her in these inspired verses: "Her closeness to God lends luster to her noble birth, since the Lord of All has loved her."

Wisdom 15,3: "To acknowledge you is indeed the perfect virtue, to know your power is the root of immortality."

Song of Songs 3,6-11: "The perfume" of verse 6 represents the prayers of Revelation 8,3. Jesus (Solomon) returns supported by valiant warriors (The Apostles of the end of times) who know how to wield the sword of the Word. The king's throne was built with wood from Lebanon and represents the Angel of the Apocalypse and his mission. Mary enthrones Jesus on the day of the Marriage of the Lamb (see also Revelation 19,7): "... King Solomon (*Jesus*), wearing the diadem with which **his mother crowned him** on his wedding day, on the day of his hearts's joy" (Song of

Songs 3,11). It is Mary who crowns Jesus, because it is through her Compassionate Intercession, her prayers and her struggle next to her Apostles that He triumphs (Revelation 12).

Song of Songs 4,7-15: Mary is the Immaculate Conception: "You are wholly beautiful, my love, and **without a blemish**". The "bride, who comes from Lebanon," is the Angel of the Apocalypse and his mission which comes from Lebanon. The "distill wild honey" represents the prophetic word against the Antichrist. The "sealed fountain" represents the virginity of Mary and the Book of Revelation sealed with 7 seals (verse 12). "The rarest essences" and perfumes refer to the writings of the Angel of the Apocalypse and to the prayers of the saints presented by him on the Altar (Revelation 8,3-4). Verse 15 refers to the River of Life in Revelation 22,1.

Song of Songs 6,1-3:

"Where did your Beloved go, **O loveliest of women?**

Which way did your Beloved turn so that we can help you to look for him? [Ah yes, seek Him with her to find Him].

My Beloved went down to his garden, to the beds of spices, to pasture in the gardens and gather lilies.

I am my Beloved's, and my Beloved is mine. He pastures his flock among the lilies."

And as Pierre commented: "And the lily, is an elegant flower with a splendid perfume that embalms everything around it. Yes, our wonderful Mother, this Lily of the Song, embalms her shepherd and well deserves the title "the Shepherd's Balm" (Message to Pierre on Saturday June 20, 2008).

Our hearts are drunk... Ahhh, feel how good and vivifying this heavenly Lily is... Her maternal tenderness makes us drunk, protects us and fortifies us to become invincible."

Song of Songs 6,9-10: The song of praise that all elected officials are invited to sing to Mary is also reflected in the following verses:

"My dove is unique, mine, unique and perfect.

She is the darling of her mother, the favorite of the one who bore her.

The maidens saw her, and proclaimed her blessed, Queens and concubines sang her praises:

'Who is this arising like the dawn,

fair as the moon,

resplendent as the sun,

terrible as an army with banners?'"

These verses are amongst the most beautiful verses which refer to Mary, for those who love Her. Happy are those who answer "Mary" to the question in verse 10. "Resplendent as the sun", like the Woman clothed with the sun (ie full of Jesus) in Revelation 12,1, and "terrible as an army", because she has always known how to crush the serpent's head in minute details of her life and teaches us to do the same. She is the royal path toward our Father.

Song of Songs 8,1-2: This is why Jesus teaches us in His "Mother's house". And Mary introduces us in the bridal chamber, where our Bridegroom (Jesus) is waiting for us to give us his "spiced wine". This wine is the new wine in Matthew 26,29, ie the Blood of Jesus taken in the intimacy of our homes (Revelation 3,20). The Qur'an (Qur'an 83; The Deceivers in Measuring,22-26) also speaks of this "rare wine, sealed with a seal of musk" which is the drink of the "pure" who have "the glow of happiness on their faces" (see also Qur'an 76; Man, 21).

Song of Songs 8,5: The Bridegroom, ie Jesus, addresses himself to us, who have been conceived by Mary, and awakened by the "Cry of Midnight", the Apocalyptic Trumpet (Matthew 25).

Proverb 8,17-21: Mary is the Mediator of all graces (verse 21).

Proverb 8,32-36: "For the person who finds me finds life, they will win favor from Yahweh; but the person who does injury to me does hurt to their own soul..." (see Luke 2,35).

Ecclesiasticus 6,26-31: "... go after her and seek her... She will reveal herself to you... you will put her on like a crown of honor..."

Psalms 45 (44), 6/9/14: To the Messiah, it is said: "Your throne, God, shall last for ever and ever". And a bit further down: "... on your right stands the queen, in gold from Ophir." This is our Queen Mother, the Mother of the "King of kings and Lord of lords" (Revelation 19,16). She is queen in Heaven and on earth. She is "dressed in a garment woven with gold," the spiritual gold of a life perfectly conformed to our Father's Plan, up till her Son's cross.

Isaiah 7,14: "The young woman is with child and will give birth to a son whom she will call Immanuel" (*God with us*).

Isaiah 60,1-6: These verses refer to Jesus' birth and also the birth of the Heavenly Jerusalem (Revelation 21). Verse 5 describes Mary's state of mind in receiving the shepherds and the gifts of the Magi Kings at the birth of Jesus (Luke 2,19). It also refers to her feelings in living the final victory together with the apostles of the end of times: "... your sons from far away... At this sight you will grow radiant, your heart throbbing and full..." (see also Revelation 20,13).

Isaiah 66,7-11: Mary is the Woman in Revelation 12,2 and 12,5 who gave birth to a son (Jesus) and who in one day, gives birth through the Angel of the Apocalypse to a new regenerated people. All will be done very rapidly, "in one day." The verses on the new Jerusalem also apply to our Mother, since she has given birth to this new Jerusalem: "That you may be suckled, filled, from her consoling breast, that you may savor with delight her glorious breasts." Are we not savoring with delight, her breasts of glory?

In summary, our tender Mother is omnipresent in the Old Testament, but it takes some finesse and love to discover her. Some verses cannot be understood except through the opening of the Book of Revelation by the Angel (Revelation 10,1-2): "... he had a small scroll, unrolled (*understanding of the books of the Bible in the light of Revelation*), then another book (*the Book of Revelation*)" (Revelation 20,12 / see the text "[The Key of the Apocalypse](#)").

2. In the New Testament

Matthew 1,18-25: Mary's attitude is admirable, as, she knew she was pregnant by the action of the Holy Spirit, she says naught to Joseph. She totally relies on our Father. The miracle operated in her was so great, and because of her noble delicacy, to speak of. She preferred silence and total abandonment to our Father.

Likewise Joseph, in secret thought of repudiating her so to protect her. He had a lot of admiration for his young fiancée, so noble and pure, so radiant, to act otherwise. What he saw before him, the pure radiance of this young girl full of grace, did not correspond to a pregnancy caused by "someone else". He could not imagine that this "Other" was his God. Torn by this dilemma, he decides to repudiate her in secret.

At this moment, our Father, who does not test us beyond our strength, intervened and sent him an angel in a dream to reveal to him that what is impossible to men, is possible to God.

Luke 1,26-56: According to the testimony of Gabriel, sent by our Father, Mary is "full of grace". We should meditate deeply these three words. Our Mother is "full of grace", she overflows of it, and fills the surplus on us. No one has ever merited to be so hailed by an Archangel.

Mary is prudent. "She asked herself what this greeting could mean." If Eve had taken this prudent attitude with the serpent from the onset, she would not have fallen into the trap.

Mary has an unshakeable faith. She did not doubt for an instant like Zechariah before the Angel. She posed a question to understand: "How can this be?" It is legitimate. As soon as she understood, she believed. "Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled," Elizabeth said to her under the action of the Holy Spirit.

Mary is totally abandoned to the Will of our Father. Humble and malleable, she has always been faithful in the smallest details to our Father's Plan. Before the grandeur of what was announced to her, she did not hesitate: "I am the handmaid of the Lord, let what you have said be done to me." Just after these words, the Holy Spirit descended upon Mary and impregnated her. Her spirit quivered. She was "thrilled with joy", as she reveals a bit later: The Eternal Word was made flesh.

Barely pregnant, she hurriedly visits her old cousin Elizabeth to help her in her pregnancy (verse 39). Her spirit of service pushes her to go to her aid right away, forgetting her own pregnancy.

At the voice of Mary, John leaps with joy. Similarly, us too, in hearing Mary's voice in us, leap with joy, because as with Elizabeth, she always ports her Son for us, "the blessed fruit of her womb", and communicates us the Holy Spirit with an overabundance of grace.

From verse 46, shows how Mary discerns between her soul which renders glory to the Father and her spirit which exults in joy in the fulfillment of the prophecies on the Messiah. And Mary, in her profound humility recognizes: "All generations will call me blessed."

Luke 2,1-35: Upon presentation of Jesus in the Temple, Simeon addresses himself to "Mary, his mother": "... a sword will pierce your soul so that the secret thoughts of many may be laid bare" (verse 35; corresponds exactly to the original Greek text; the hyphens introduced in the New Jerusalem Bible, Standard Edition, 1998, are confusing. They do not exist in the Greek text).

The sword which pierced the soul of our Mother at the foot of the Cross is a criterion for choosing the elect. Only those who have compassion for her and all what she has suffered in communion with her Son, will be amongst the elect. Mary, in her sufferance and total sacrifice, reveals the hearts. He who despises the tender Mother of our Savior does not understand her Son's Love and excludes himself from salvation. And it is Simeon, inspired by the Holy Spirit who reveals it to us very clearly.

Luke 2,46-52: In verse 51 we see how Jesus, Son of God, was submitted to Mary, the Immaculate Conception. She had to be perfect and all pure, to be able to "command" to God. "And his mother kept all these memories in her heart" (verse 51; Luke 2,19). She had much to contemplate, our mother, because ever since the birth in a poor stable up till the teachings to the doctors in the Temple, Jesus disrupted her mentality of a young Jewish girl. And she let herself be modeled. But she could not imagine at that time still, that the Throne of Her Son announced by the Angel, would be the Cross.

John 2,1-12: Mary knows the power of her Son and at Cana, looks at Him with great gentleness. "What does it matter to you and me, woman?" Jesus said" (it is the exact translation of the text; "woman" is a common word and very respectful in the countries of the region, and it is still used today in the Arab world. She is the Woman par excellence). Jesus here, answers his mother with an immense respect and love. We must deeply meditate on the exchange of glances, the intimacy, and perfect understanding between Jesus and Mary. Just after this exchange of glances, without any other words, Mary tells the servants: "Do whatever he tells you to do". She understood that her Son had yielded. Jesus cannot but grant her desire and anticipate his mission, due to his Mother's intercession. **He changes his Plan because of her.**

Mary takes care of us, her children, even in material things. The wine of Cana is the forerunner sign of another wine, which will then be transformed into the Blood of Jesus.

Mark 3,31-35: "Who is my mother? And my brothers?" Jesus teaches us to detach ourselves from the physical ties to raise us to the spiritual ones. In his infinite generosity, He broadens Mary's

maternity to all his true disciples, to all those who go beyond themselves to do the Father's Will. He makes us thus, participants in Mary's Maternity and we become his brothers. It is the grand spiritual Family regenerated by His Body and His Blood, and by the bonds of Eternal Love where familial ties are surpassed.

It is why when, clinging to a physical dimension, some women cried out at him: "Blessed is the womb that bore you and the breasts that you suckled!" He makes them rise higher and answered: "Blessed are those who hear the word of God and obey it" (Luke 11,27-28).

As for Mary, she is fully his mother on the spiritual scale, because she has always accomplished the will of the Father to perfection, like no other.

John 19,25-27: Mary was in the Father's plan since the foundation of the world. She said yes to God's plan, He chose to incarnate himself in Her, and She was present at His death. Jesus on the cross, left us his Mother Mary as an inheritance. And, at the foot of the cross, Jesus spoke to her with great affection, despite his exhaustion. Every word weighed on him, because "his palate was dryer than a potsherd, his tongue stuck to his jaw..." (Psalm 22,15). In a last effort he wanted to say to John, and through John to all of us, these words as a testament: "This is your mother". On the cross, He thus bequeathed to us the most precious person: his mother, Mary, his greatest gift. "And the disciple took her into his home"... It is uniquely after this that "knowing that all was now completed"... he says: "I am thirsty" and then... "It is fulfilled". It was necessary that before saying these words, after having given us everything, He also gives us His Mother.

And at the descent off the Cross, she receives him in her arms.

Acts 1,12-14: It is Mary who gathers the disciples around her after the Passion of Jesus.

Acts 2,1: Mary is with the disciples at Pentecost. The Holy Spirit does not descend if our Mother is not there. He came down upon Mary to give life to Jesus. It is the plan of Salvation of the Father, because Mary is the way to reach to God.

Revelation 12: Mary also has a central role in the battle of the End of Times. She accompanies and nourishes her apostles who fight the Dragon in the "desert" (Revelation 12,14-17). In verse 1, "she is robed with the sun", as in Song of Songs 6,10. The Angel of the Apocalypse equally has "the face like the sun", because he radiates all the Light of Jesus (Revelation 10,1). Through Her and through this Angel, men of all nations are given the plenitude of the divine revelation in this End of Times.

Mary's victory occurs through the Apostles of the End of Times and the Shiites (the children of Fatima who fight the Antichrist; the moon is under the feet of the Woman). "And the devil was cast into the lake of burning Sulphur..." (Revelation 20,10).

Revelation 22,17: The Bride is us with Mary, our Mother. With her, and in her, we call Him: "Oh yes, come Lord Jesus. Amen." (Revelation 22,10-21).

His second coming, like the first, takes place through Mary.

The Bible begins and ends therefore, with Mary's presence.

BR (07.07.2008)