

## *Jesus and the Jewish Roots of Mary- Chapter 6 The Birth of the Messiah*

- 1. Jesus whole life is a great paradox of joy and suffering. Although he heals many in the Gospels, his mission is not to take away all suffering. What is his mission (p.133)? How are Jesus's miracles "signs," not ends in themselves (p. 134)? How is Mary's life a similar paradox?*
- 2. How is Isaiah's Prophecy (Isaiah 66:7-8) linked with the painless birth of the Messiah in ancient Jewish tradition (pp.135-137)?*
- 3. In contrast to Isaiah's Prophecy (#2 above), how does the OT prophecy from Micah (5:2-3) suggest that the mother of the Messiah WILL suffer during her "labor" (pp. 138-141)?*
- 4. Scholars point out that the passage of the Woman in the Book of Revelation (12:1-6) is not a biography but an apocalyptic vision. What is meant by that statement, and what scholarly evidence (3 points) do we have to support this (pp. 142-145)?*
- 5. How do Jesus's own words at the Last Supper (John 16:16, 20-22) and at the foot of the Cross (John 19:25-27) help interpret the meaning of the woman in labor in the book of Revelation?*
- 6. Ancient Christians widely believed that both the conception and birth of Jesus were miraculous, which led to belief in the "virginal birth of Christ" (CCC 499). Where did they get this idea? Note a few particular references from the Church fathers (pp. 149-151). See Note 29 also.*
- 7. When did Mary suffer 'birth pangs' for her Son? Relate to Luke 2:35, Revelation 12, and John Damascene's commentary On the Orthodox Faith (pp. 151-153). How is Mary's suffering beyond understanding? What are some Catholic devotions related to Mary and Mater Dolorosa?*
- 8. At the Council of Chalcedon, Pope Leo I states our Catholic doctrine about the meaning of the Miraculous Birth of Jesus. How are these dogmas about Mary really about Jesus (pp. 153-155)? How is Jesus's miraculous birth seen as a 'sign of his resurrection' (pp. 156-7)?*