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Introduction

Devotion to the Mother of God has been an armour of the Church since apostolic times. Sadly, the notion of denying the place assigned to Mary by the Father, Son and the Holy Spirit and the church, surfaced during the Reformation. This denial event came to life only after the Reformation. Leaders of the reformation were all known for their devotion to Mary. "While modern-day Protestants generally cringe at the suggestion of the Blessed Virgin as being a viable part of faith, this was, ironically enough, not a problem for the Protestant reformers. Luther, Melancthon, and Zwingli not only did not question teachings about Mary, they explicitly adopted them. These teachings included the Virgin Birth, the doctrine of the Theotokos, the semper virgo of the Fifth Ecumenical Council, and the sanctification of Mary as advocated by St. Bernard, St. Thomas Aquinas, and others.

Why this denial or hatred toward Mary even when the Holy Bible clearly states through the Holy Spirit (Lk 1:43) that Mary is 'the Lord's mother' and that Her coming into our lives is a great thing? The one destined to become the Lord's mother proclaims 'all generations from then on' will call her blessed (Lk 1:48), then why all this negative attitude? Mary's place as the Mother of God and in the plan of Redemption is very clear in the Bible. At the same time the denial of this special place designated to her from the beginning of the world in the book of Genesis is of course foretold the same moment that this special place was designated to her. Genesis does not say that all the world will accept the 'woman and her seed' easily, but foretells that there will be enmity between Mary and satan and Mary's seed and satan's seed. So, all this hatred towards Mary and Catholics is nothing out of the blue or something that God did not foretell.

The honour to Mary being a practice from apostolic times, the Church officially defined this truth in the Council of Ephesus in 431 A.D. owing to several heresies of the time. The fifth century heresy known as Nestorianism claimed that Mary did not give birth to the unified *person* of Jesus Christ. A claim that attempts to separate Christ's human nature from his divine nature, creating two *separate and distinct* persons—one divine and one human. It is therefore a Christological heresy, which even the Protestant Reformers recognized. Both Martin Luther and John Calvin insisted on Mary's divine maternity. In fact, it even appears that Nestorius himself may not have believed the heresy named after him. Further, the church he founded has now signed a joint declaration on Christology with the Catholic Church and recognizes Mary's divine maternity, just as other Christians do.

Since denying that Mary is God's mother implies doubt about Jesus' divinity, it is clear why Christians (until recent times) have been unanimous in proclaiming Mary as Mother of God.

In the early Church, this fact was used to repudiate several heresies that called the incarnation into question. Nestorianism claimed that there were two persons in Christ. Monophysitism charged that Jesus had only an appearance of flesh and blood. Monotheletism denied the existence of Christ's human will and claimed that consequently He was not fully human. The adoptionist heresy taught that Jesus Christ was the Son of God only by adoption and not by nature. They assert that Mary did not carry God in her womb, but only Christ's human nature. Nestorianism, whose founder, Nestorius, the patriarch of Constantinople, in 428 A.D. declared that Mary could not be the Mother of God, since a creature could not bear the Creator. Later he also denied the Christ Child as God, since God could never be a helpless infant. Nestorius had preached that Mary was not Mother of God, being only the mother of Jesus's physical body, which was then indwelt by God the Word. Taking this faulty line of reasoning further, one must ask whether God really could suffer and shed His Blood on the Cross for our sins. The fundamental problem with Nestorius is that he did not completely accept the Incarnation [Galatians 4:4]. If Jesus were, say, two persons, then we could not know for sure that it was God Who died for our sins, and thus not know if we were redeemed or not. If there were no human nature in Christ, then He could not have made an adequate offering for sin on our behalf as a member of the fallen race of Adam.

It was this sort of thinking that led to the formal definition of the title Mother of God at the Council of Ephesus in 431 A.D. The council condemned Nestorianism as Heresy, since the Gospels tell us that the Word did not **unite** with man, but was **made** man. **The Word became flesh and dwelt among us.**" (John 1:14). This is a crucial difference. Jesus was not two persons: the Son of God, and the Son of Mary, but one person, the Son of God **and** Mary. If this were not so, his death could not have saved us. Nestorius did not recant, and founded his own church. In effect, in saying that Mary was the Mother of Jesus, but not the Mother of God, he was denying the reality of the incarnation. Attempts to downgrade Mary seem always lead to a downgrading of the full divinity of Jesus.

The one Jesus Christ is truly the "Son of God" (Luke 1:35; John 1:14,18) and the "Son of Mary" (Luke 2:34). The denial of Mary as the Mother of God is a subtle attack against the true divinity of Jesus Christ and His Incarnation: "the Word was God [John 1:1] ... And the Word became flesh, and dwelt among us" [John 1:14].

The Council of Ephesus defined the true personal unity of Christ, declared Mary the Mother of God (*theotokos*) against Nestorius, and renewed the condemnation of Pelagius... Opposing this heresy, St. Cyril of Alexandria and the third ecumenical council, confessed

'that the Word, uniting to himself in his person the flesh animated by a rational soul, became man.'[Council of Ephesus (431): DS 250.]

Christ's humanity has no other subject than the divine person of the Son of God, who assumed it and made it his own, from his conception. For this reason the Council of Ephesus proclaimed that Mary truly became the MOTHER of God by the human conception of the Son of God in her womb: 'MOTHER of God, not that the nature of the Word or his divinity received the beginning of its existence from the holy Virgin, but that, since the holy body, animated by a rational soul, which the Word of God united to himself according to the hypostasis, was born from her, the Word is said to be born according to the flesh.'[Council of Ephesus: DS 251.]

*"Therefore, because the holy virgin bore in the flesh God who was united hypostatically with the flesh, for that reason we call her **mother of God**, not as though the nature of the Word had the beginning of its existence from the flesh (for "the Word was the beginning and the Word was God and the Word was with God", and he made the ages and is coeternal with the Father and craftsman of all things), but because, as we have said, he united to himself hypostatically the human and underwent a birth according to the flesh from her womb". (Third letter of Cyril to Nestorius)...*

*... "I. If anyone does not confess that Emmanuel is God in truth, and therefore that the holy virgin is the mother of God (for she bore in a fleshly way the Word of God become flesh), let him be **anathema**" (the first of 12 anathemas).*

Mary is called **Theotokos**, meaning "God-bearer" or "**the Mother of God**", because she bore the Son of God in her womb and from her He took His humanity.

To call Mary the "Mother of Jesus" and yet refuse to call her "Mother of God" is to diminish Jesus as well as Mary, for **it is a denial that Jesus is truly or fully God.**

The Divine Motherhood of Mary is the teaching that Mary was predestined from all of time to be the Theotokos, which translates from Greek as "God-bearer" or more commonly, Mother of God. The title of Theotokos is documented throughout the history of the early church, and was officially given to the Blessed Virgin at the Council of Ephesus in 431. The title does not emphasize Mary, but puts focus on the inseparable dual nature of Jesus Christ, both man and God. Scripturally, this is supported by St. Elizabeth's inspired salutation to Mary from Luke 1:43: "And how [have I deserved that this honor should] be granted to me, that the mother of my Lord should come to me?"

It was through Mary that Jesus "was descended from David according to the flesh" (Rom. 1:3).

Since Mary is Jesus' mother, it must be concluded that she is also the Mother of God: If Mary is the mother of Jesus, and if Jesus is God, then Mary is the Mother of God.

The Catholic church does not say Mary is divine. Since God created her, she did not exist before God; however, as the Worthy Vessel (made worthy by God), she gave birth to the living Person, Jesus Christ. She gave birth to the Second Person of the Holy Trinity, God the Son, a Divine Person. Jesus Christ is a single Person and not two. As proclaimed by the Tome of Leo in the Ecumenical Council of Chalcedon (451 A.D.), Jesus is a Divine Person with two natures: a divine nature and a human nature. Since Mary is truly the Mother of the Person, Jesus Christ and Jesus Christ is truly God, then it logically follows that Mary is the Mother of God. To deny this conclusion, one must deny either that Mary is truly the Mother of Christ or that Christ is truly God.

Mary is thus the Mother of God not in the sense that she is older than God or superior to God or the source of the Son's divinity (for she is neither Mary is clearly a creature.), but in the sense that she carried in her womb and gave birth to a divine Person-- the Word become flesh through her, Jesus Christ, God "in the flesh" (2 John 7, cf. John 1:14)--and in the sense that she contributed genetic matter to the human form God took in Jesus Christ. Mary gave birth to the *person* of Jesus Christ, and the *person* she gave birth to was God. The Bible supports this view. As Hebrews 2:14 says 'as the children are partakers of flesh and blood, he also himself likewise took part of the same.' However, in giving birth to her Divine Son she was not giving birth to his divinity, which existed from all eternity.

The Word of God, the Holy Bible gives its own clear testimonies of Mary being the .Mother of God.

Mary, the 'Lord's mother', says God's Holy Spirit

The title "Mother of God" is not without Biblical basis. In Holy Scripture it is recorded that Elizabeth 'filled with the Holy Spirit' spake with a loud voice, says to Mary:

*"But why am I so favored, that **the mother of my Lord** should come to me?" (Luke 1:43, NIV).*

Or

*And whence is this to me, that **the mother of my Lord** should come to me? (Lk 1:43, KJV)*

*Lu:1:41-44: And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and **Elisabeth was filled with the Holy Ghost**:: And she **spake out with a loud voice**, and said, Blessed art thou among women, and blessed is the fruit of thy womb And **whence is this to me, that the mother of my Lord should come to me?** For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.*

Here Elisabeth who happens to be a 'cousin' or kindred of Mary (Lk 1:36) is 'filled with the Holy Spirit and spake with a loud voice (notice that she spake in a loud voice not just simple speaking)

*Lu:1:36, 37: And, behold, **thy cousin Elisabeth**, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible.*

Here, who does Elisabeth say Mary to be the mother of? Elisabeth uses the words '**my Lord**'. Who is Elisabeth's Lord, except the Lord God Jesus Christ. Mary is then the Lord God Jesus' mother undoubtedly as proclaimed by the Holy Spirit through Elisabeth. Being Mary's cousin, Elisabeth does not say 'And whence is this to me, that my cousin Mary should come to me', but identifies Mary as 'the mother of her Lord (Kyrios)' though she was a cousin as per human relations. Elisabeth calls Mary as the Lord's mother, **even before Jesus is born**. And this addressing is made on being 'filled with the Holy Spirit' who is God Himself, and hence undoubtedly Mary is prophesied by the Holy Spirit (God Himself) as 'the mother of the Lord')

Elisabeth is said in the Bible, to be the wife of a Jewish priest and was of the daughters of Aaron and that they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.(Lk 1:5 & 6).

For what other reason would the wife of a Jewish priest both living blameless and righteous lives before the Lord (Lk 1:6) address using the word 'my Lord'. That too even before the Lord Jesus was born of Mary. When using '**my**' Lord, she is of course referring to 'Her' Lord which is undeniably the Lord God, Jesus'.

The title, Lord, is generally given to the main provider. After the Babylonian captivity, Jews commonly referred to God as Lord, especially since His name, YHWH, could not be uttered. Most modern English translations of the Old Testament render the Tetragrammaton, YHWH, as LORD. Even The American Heritage Dictionary recognizes Lord (with a capital "L") as God.

When Elisabeth calls Mary "the mother of my Lord," she uses a term that, among Hellenistic Jews, meant God. The word is used again in the same way in Verses 45 and 46. Kyrios - the Greek word used by the Jews in the Septuagint

Bible (Greek translation) for Yahweh, the Divine Name of God. Thus, Elizabeth is actually saying: How is it that the mother of my God should come to me. Jesus is a single person, a Divine Person, the 2nd Person of the Most Holy Trinity. To be mother of the Person Jesus is to be mother of a Person who is God.

"Lord" was a common name for God among the Old Testament Jews and the Jews of Jesus' time. For example, Jesus in Matthew 4:7 says "Do not put the Lord your God to the test" (NIV). Also the prophecy about John the Baptist, Mt 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of **the Lord**, make his paths straight.; Lk 1:76 Lu:1:76: And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of **the Lord** to prepare his ways;. The 'Lord' in both these instances of course is Lord Jesus, the one from above for whom John came to prepare the way for, the one greater than John, the one before John, the one who baptizes with the Holy Spirit. (Mt 3:11; Jn 1:15)

The first chapter of Luke's Gospel frequently uses the title, Lord, for example: "the commandments and requirements of the Lord" [Luke 1:6], "the temple of the Lord" [Luke 1:9] and "an angel of the Lord" [Luke 1:11]. In Lu:1:38: Mary is 'the handmaid of the Lord'. This title exclusively refers to God. It would be quite strange if "Lord" in **Luke 1:43** would be an exception. In fact, every occurrence of "Lord" in Luke 1 is a direct reference to God. Elizabeth is actually addressing Mary as the "Mother of my God." The angel repeats in Lk 2:11 that the child born to Mary is 'Christ the Lord'. Then undoubtedly Mary is this 'Lord's mother'.

Elizabeth as a devout Jew recognized God as her Lord. The psalmist refers to God as "my God" and "my Lord" as in **Psalm 35(34):23**, also Psalm 110:1.

A similar instance of the usage of the word 'Lord' can be seen in Mk 12:35-37, where Jesus when teaching in the Temple he puts forth Psalm 110:1 and asks His audience, 'If David himself calls Christ as Lord how is Christ then his son?'.

- *Mt:12:35-37: And Jesus answered and said, while he taught in the temple, **How say the scribes that Christ is the Son of David?** For **David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son?***

Here the matter is very clear. David like Elisabeth '**by the Holy Ghost**', calls Christ as '**my (his) Lord**', the Lord being his son and also at the same time his Lord God. Hence rightly defined "David therefore calleth Him Lord" and "whence is He then his son?". Then isn't Christ Mary's Lord as well as Mary's son. It is through Mary that Christ becomes David's or Abraham's seed. Protestants for whatever sake deny this about Mary's motherhood, but have no trouble with Christ being called the son of David or the son of Abraham, when it is through Mary that Christ becomes David's and Abraham's son. They have no problem when the Bible calls David as Christ's father, but have problems when Mary is called Christ's mother when again it is through Mary that David becomes Christ's father. Thus, just like Jesus is David's son as well as his Lord God, Mary is Elisabeth's cousin as well as her Lord's mother. Mary is no doubt the Lord's mother.

Christ was David's Lord God as well as David's son. David was Christ's (God's) creation as well as Christ's father. Here in Mk 12:35-37, Jesus Himself sets it forth that David's son being addressed as 'Lord' is David's son as well as David's God. Likewise when Elisabeth who '**spake by the Holy Ghost**' calls Mary '**the mother of my Lord**' then how is she just a cousin to her. Mary is her cousin as well as her Lord's mother. Mary is God's creation as well as His mother. Denying Christ to be Mary's son, isn't it denial of Christ as David's son as well. But the Bible beyond doubt calls Christ David's son, David's seed, etc.

- *Mt:1:1: The book of the generation of **Jesus Christ, the son of David**, the son of Abraham;*
- *Lu:1:32: 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**; & Lk 20:41-44). (**the Son of the Highest has David as His father**).*
- *Ac:2:29,30: Men and brethren, let me freely speak unto you of **the patriarch David**, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that **God had sworn with an oath to him**, that **of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne**;*
- *Ac:13:22, 23: And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, **a man after mine own heart**, which shall fulfil all my will. **Of this man's seed** hath God according to his promise raised unto Israel **a Saviour, Jesus**;*
- *Ro:1:3: Concerning his Son Jesus Christ **our Lord**, which was made of the **seed of David according to the flesh**;' (**the Lord**' is David's seed)*

Even the risen Lord, seated up in heaven, after His victory over death is called the root of David and the offspring of David.

- Re:5:5: And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, **the Root of David**, hath prevailed to open the book, and to loose the seven seals thereof;
- Re:22:16: **I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.**

In Mk 12:35-37 we see from Jesus' own words that His human nature and the Divine nature are not two separate natures, but the same one single person. **That the son of David was at the same time God as well.** Christ is the same yesterday, today and forever (Heb 13:8). He is God always.

It is through Mary's motherhood that David becomes Christ's father and Christ's becomes David's son. Mary is the mother of God. It was the people of that time who called Jesus as the son of the carpenter, etc., but the Holy Spirit and those inspired by Him always calls Him 'Lord', 'God', etc. Likewise, The Holy Spirit calls Mary only 'Lord's mother' Lk 1:43. When the Holy Spirit who is God Himself calls Mary as the Lord's Mother, who is man to dishonour the word of the Holy Spirit.

Everyone acknowledges Jesus as Abraham's seed as well as the son of David, and this though was not through Joseph's intervention that He was born to the house or family of David but only because He was born to Mary the wife of Joseph and thus to the house of David. i.e He is the son of David or Abraham's and David's seed through Mary, then why is she considered only an egg shell. If God Jesus is the seed of Abraham and the seed of David through Mary, then why can't God Jesus be the child of Mary. He became flesh through Mary, became man through Mary. Or would they claim that it was only Jesus's human nature that was Abraham's and David's son.

As St Paul stresses in Eph 4:4-6 'There is one body, and one Spirit, even as ye are called in one hope of your calling; **One Lord**, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all'. So, there is One Lord not one human nature Lord and another divine Lord.

Mary is called many a times in the Bible as '**Mother of Jesus**', and '**his mother**'. The Bible thus clearly defines Mary as **Jesus' mother** and **Jesus as God**.

Scripture says, Mary gave birth to God, or the child born to Mary is God

The Bible beyond doubt states that **the child born of Mary was God**.

- **Isaiah:9:6:** 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. The child born, the son given, the governor, is 'the Mighty God'
- **Isa:7:14:** Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name **Immanuel**.
- 'I will place **the fruit of your womb** upon your throne' (Psalm 132:11). The Lord says to David, king and prophet,
- **M't:1:21-23:** And she shall bring forth a son, and thou shalt call his name **JESUS: for he shall save his people from their sins**. 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.

Mary is the Virgin Mother of this 'Word' who was God and came in the flesh and dwelt among men. The son born of the virgin is **God** with us.

- **M't:1:18:** Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
- The child born to Mary is not human alone but the 'child of the Holy Ghost' as well.
- **M't:2:11:** And when they were come into the house, **they saw the young child with Mary his mother**, and fell down, and **worshipped him**: (knowingly as 2:12 shows they were guided by God). and when they had opened their treasures, they **presented unto him gifts**; gold, and frankincense, and myrrh. **M't:2:12: And being warned of God in a dream** that they should not return to Herod, they departed into their own country another way.

If Mary's Child was not God the wise men guided by God as Mt 2:12 shows, would not have **worshipped** 'the child' even as a child.

- **Lu:1:30-35:** And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 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.

The son 'brought forth by Mary', the one 'conceived in her womb' is as it says here 'the Son of the Highest' then obviously not human alone. He is the one given the throne of His father David. Something reflected in Revelation 5:5 & 22:16. The son born of Mary is the Son of the Highest who reigns forever and whose kingdom has no end. The child born to Mary was 100% God. Mary gave birth to the Son of the Highest and the child of the Holy Ghost. She is clearly called 'His mother', Jesus mother and Lord's mother in the Bible.

- **Lk 1:35** And the angel answered and said unto her, 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.

The 'holy thing born of Mary' is the Son of God.

- **Lu:1:41-44:** And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:: And she spoke out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb And whence is this to me, that the mother of my Lord should come to me?

The Holy Spirit inspired Elisabeth says Jesus is the 'fruit of Mary's womb' and also that Mary is the mother of Elisabeth's Lord.

- **Lu:2:11:** For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

The baby born 'that day' is Christ the Lord.

- **Ga:4:4:** But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 'Made of woman' was His (God's) Son.

- **Heb:2:14:** Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; **Heb:2:16:** For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

God partook human flesh and blood just as human children partake flesh and blood of their parents. This flesh and blood partaken (from Mary of course undoubtedly) so that through the death or sacrifice of this partaken body (flesh and blood) He might destroy the devil (Heb 2:14).

The Bible calls Jesus as Abraham's seed (Heb 2:16) and this through partaking the flesh and blood 'as all partake'. If He is not Mary's son then He is not Abraham's or David's son either. It is then anti-biblical for Christ not to be Mary's son.

As Ireneus of Lyons asked in his *Adversus haereses* (ca A.D. 180), "...why did He come down into her if He were to take nothing of her?" Christ was the flesh of Abraham or David; i.e. their seed or fruit of his loins, the body and blood shed for our remission. Can anyone deny that the risen Lord sitting at the right hand of God now is now at present not the son of David? He is David's son as well now and forever.

Our Lord is the seed of David as well as Abraham 'according to the flesh, this is of course through being Mary's flesh.

To deny Jesus Christ who 'sits on David's throne was the flesh of Mary, anyone will need to deny that Christ was the flesh of David, a truth proclaimed in Acts 2:29,30 by Peter in his address to the first Christians. He is David's son as well now and forever.

The flesh and blood of Christ is one of the centrepieces in the Bible. It is the flesh and blood of God, no doubt about it. The Bible says His flesh and blood is also the flesh and blood of His mother. This flesh and blood is partaken of Mary 'that He might destroy the devil'. (Heb 2:14 & 16). This flesh sacrificed and the blood of the new covenant shed for our sins is also the flesh and blood of the divine Son of God. 1Jn 3:16 also repeats that 'God' laid down 'His' life for us.

The Bible says, the 'son born to the virgin' He was Emmanuel 'God with us', then how is He not God. The angels tell Joseph that the child is to be named Jesus or Saviour. (Mt 1:21). God is our saviour, or is it man that saves. The angel in Luke says to Mary the 'holy thing' born that day to Mary is the Son of the Most High God. Mathew declares that the child born was the 'child of the Holy Ghost'.

Elisabeth, the mother of John the Baptist, in the Bible, recognized this reality when she called Mary, "the Mother of my Lord" (Luke 1:43). She declares by the Holy Spirit that Jesus is the 'fruit of Mary's womb'. Mary is the true physical mother of Jesus Christ, Who is truly God; hence Mary is the Mother of God. In no way does it imply that Mary is greater

than, or prior to, God. Mary is the mother of the Son God not from eternity but when He became flesh in her womb, the Spouse of the Holy Spirit when the Holy Spirit came upon her (Lk 1:35) and the creation or daughter of the Father when she came into being.

Jesus never ceased to be God in the womb nor after He was born. And His mother was Mary. As Cyril of Alexandria writes,

"When (the Word) took His most chaste body, animated by an intelligent soul, from the Holy Virgin, and came forth a Man, He did not cease to be God nor did He reject the dignity of His own preeminence; for in this, as I said, no change is known." (Against the Emperor Julian, 8)

The son born of Mary is the Son of the Highest who reigns **forever** and **whose kingdom has no end**. (Lk 1:35). The child born to Mary was 100% God.

All generations shall call Mary blessed

Mary who was to conceive by the Holy Ghost, and whom the power of the Highest overshadowed: and in whose womb that holy thing was to be born (Lk 1:34, 35) glorifies God and says

- *from henceforth all generations shall call me blessed*.

Every other Holy Spirit inspired message is accepted by the Protestants except for the one defining Mary as the Mother of the Lord, and the one above.

Christ was at the same time both God and man

Christ was born from a woman and lived among 'his brethren' the Jews, suffering all temptations any human goes through.

- *Mt:3:11: I indeed baptize you with water unto repentance: but **he that cometh after me is mightier than I**, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire**:*
- *Mt:3:13-15: Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, **I have need to be baptized of thee, and comest thou to me?** And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.*

He is the one who baptizes with the Holy Spirit. He is the one who baptizes with fire as well. 'He' is mightier than John.

- *Mt:1:34: And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the **devils** to speak, because **they knew him**.*

He was God

- *Mt:2:5: When Jesus saw their faith, he said unto the sick of the palsy, **Son, thy sins be forgiven thee**.*

God to forgive; Jesus addresses the sick as 'Son'.

- *Mt:5:2, 6 & 7: And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 6: But when he saw Jesus afar off, he ran and **worshipped him**, 7: And cried with a loud voice, and said, What have I to do with thee, **Jesus, thou Son of the most high God?** I adjure thee by God, that thou torment me not.*

Jesus the one 'worshipped' is God

- *Lu:2:42: And when he was twelve years old, they went up to Jerusalem after the custom of the feast. Lu:2:49: And he said unto them, How is it that ye sought me? **wist ye not that I must be about my Father's business?***

Jesus was about with **His Father's** business when twelve years old itself.

- *Joh:1:1-3, 10, 14: **In the beginning was the Word**, and the Word was with God, and **the Word was God**. **The same was in the beginning with God. All things were made by him**; and without him was not any thing made that was made. 10: **He was in the world, and the world was made by him**, and the world knew him not. 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.*
- *Joh:1:15: John bare witness of him, and cried, saying, This was he of whom I spake, **He that cometh after me** is preferred before me: for **he was before me**.*

- *Joh:1:29,30: The next day John seeth Jesus coming unto him, and saith, Behold **the Lamb of God, which taketh away the sin of the world.** This is he of whom I said, **After me cometh a man** which is preferred before me: for **he was before me.***

The 'man' who comes after me, **he was before me.** The 'man' was God then. The Lamb seen in Revelation. Passover Lamb sacrificed to take away the sins of the world.

- *Joh:1:33, 34: And I knew him not: but he that sent me to baptize with water, the same said unto me, **Upon whom thou shalt see the Spirit descending,** and remaining on him, **the same is he which baptizeth with the Holy Ghost.** And I saw, and bare record that **this is the Son of God.***

It is God that baptizes with the Holy Spirit

- *Joh:3:13: And no man hath ascended up to heaven, but **he that came down from heaven, even the Son of man** which is in heaven.*

He had come down from heaven. So no doubt God from heaven.

- *Joh:3:16: 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.*

God the Father has only one begotten Son and this was God the Son, and it was this only Son that was sent into the world.

- *Joh:3:31: **He that cometh from above** is above all: he that is of the earth is earthly, and speaketh of the earth: **he that cometh from heaven is above all.***

- *Joh:6:33: For **the bread of God is he which cometh down from heaven,** and giveth life unto the world.*

- *Joh:6:35: 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.*

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

- *Joh:6:44: No man can come to me, except the Father which hath sent me draw him: and **I will raise him up at the last day.***

- *Joh:6:51: **I am the living bread which came down from heaven:** if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

- *Joh:8:23: And he said unto them, Ye are from beneath; **I am from above:** ye are of this world; **I am not of this world.***

It is not man but God who came from heaven; it is God who raises the dead on the last day

- *Joh:6:68-70: Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that **Christ, the Son of the living God.** Jesus answered them, Have not I chosen you twelve, and one of you is a devil?*

- *Joh:8:58: Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.***

The man Jesus said He was before Abraham was.

- *Joh:10:30: **I and my Father are one.***

The man Jesus and the Father are One

- *Joh:11:25: Jesus said unto her, **I am the resurrection, and the life:** he that believeth in me, though he were dead, yet shall he live:*

The man Jesus said He is the Resurrection and the life

- *Joh:14:6: Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.***

The man Jesus said He is the Way, the Truth and the Life, no one goes to the Father but through Him.

- *John 18:4-6 "Jesus, knowing everything that was going to happen to him, went out and said to them, 'Whom are you looking for?' They answered him, 'Jesus the Nazorean.'" He said to them, '**I AM.**' ... When he said to them, "**I AM,**" they turned away and fell to the ground."*

The words "I AM" are found in very many passages of the Bible. But, here they have a special significance because this is God's own name. Cf. Exodus 3:14 In Jn 18:4-6 the chief priests and temple guards are coming to battle against God Himself. God created the universe with just speaking His Word. Jesus, who is the Word of God, speaks His Name and this causes them to fall down.

- *Joh:20:28: And Thomas answered and said unto him, **My Lord and my God.** Joh:20:29: Jesus saith unto him, Thomas, because thou hast **seen me,** thou hast believed: blessed are they that have not seen, and yet have believed.*

The one seen by Thomas is his Lord and God

- Ro:14:9: For to this end **Christ both died, and rose, and revived, that he might be Lord both of the dead and living.**

The Lord God who is the Lord of both the dead and the living He is the one who died and is risen. So His human body was God, as it was the human form that died and was risen not the one before time.

- Colossians:2:8,9: Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For **in him dwelleth all the fulness of the Godhead bodily.**

In Christ dwelleth all the fullness of the Godhead **bodily**

- Ph'p:2:5-11: Let this mind be in you, which was also in Christ Jesus: **Who, being in the form of God, thought it not robbery to be equal with God: 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.** Wherefore God also hath highly exalted him, and given him a name which is above every name: 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.

He was God and man

- 1Tm:3:16: And without controversy great is **the mystery of godliness: God was manifest in the flesh,** justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, **received up into glory.**

God was manifest in the flesh. The one in the flesh was God

- 1Jo:1:1-2: **That which was from the beginning,** which we have heard, which **we have seen with our eyes,** which we have looked upon, and **our hands have handled,** of the Word of life; (For **the life was manifested,** and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

What their hands had handled and their eyes seen was the one who was from the beginning, the Word of Life.

- 1Jo:3:16: Hereby perceive we the love of **God,** because **he** laid down his life for us: and we ought to lay down our lives for the brethren.

The one who laid down his life was God.

- 1John:4:2: Hereby know ye the Spirit of God: **Every spirit that confesseth that Jesus Christ is come in the flesh is of God:**

So though in the flesh, He was God

- 1Pe:1:19, 20: **But with the precious blood of Christ, as of a lamb without blemish and without spot:** Who verily was foreordained before the foundation of the world, but **was manifest in these last times for you,**

The one manifest was the one foreordained before the foundation of the world.

- Heb:1:1-13: God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 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;** 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; **Being made so much better than the angels,** as he hath **by inheritance obtained a more excellent name than they.** For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? 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. Thou hast loved righteousness, and hated iniquity; **therefore God, even thy God,** hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and **they shall be changed: but thou art the same, and thy years shall not fail.** But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

The Son who spoke to us was the one who made the worlds, the brightness of God's glory, angels are called to worship Him when He is send to the world. 'He is the same though heaven and earth change'.

- Heb:2:14-18: Forasmuch then **as the children are partakers of flesh and blood, he also himself likewise took part of the same;** that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily **he took not on him the nature of angels; but he took on him the seed of Abraham.** Wherefore in all things it behoved him to be **made like unto his brethren,** that he might be a **merciful and faithful high priest** in things pertaining to God, **to make reconciliation for the sins of the people.** For in that **he himself hath suffered being tempted, he is able to succour them that are tempted.**

The merciful High Priest seated at the altar in Heaven partook flesh and blood like children are partakers of flesh and blood of their mothers. The one made like unto his brethren is the High Priest in heaven making reconciliation for the sins of the people.

- Heb:7:23-24: And they truly were many priests, because they were not suffered to continue by reason of death: But **this man,** because **he continueth ever, hath an unchangeable priesthood.**

- *Heb:10:12: But **this man**, after he had offered one sacrifice for sins for ever, **sat down on the right hand of God**;*
'This man' sits at the right hand of God. This man is God as well
- *Heb:13:8: **Jesus Christ the same yesterday, and to day, and for ever.***
He is the same always, not that once in Mary's womb He changed to just human nature alone
- *Re:5:5: And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, **the Root of David, hath prevailed** to open the book, and to loose the seven seals thereof.*
- *Re:22:16: I **Jesus** have sent mine angel to testify unto you these things in the churches. **I am the root and the offspring of David,** and the bright and morning star.*

Even after the resurrection He remains the root and offspring of David, then the son of Mary as well. The one back in heaven is the Lord who still is the Root of David)

The Bible nowhere states that Christ had a stage in His life where He was man alone. Though He came as a human being He was still God. John chapter 1 clearly says that the Word (i.e. Christ) was there in the beginning and the Word (Christ) was God and that the Word (God) was made flesh and the Word (God) was in the world and lived among men. The same is again repeated in the first letter of St. John chapter 1. In 1John chapter 1 St. John even tells of his hands having handled or touched the Word who was in the beginning. Like the Council of Ephesus states likewise the Bible also says that though He came as man He did not disown being God, He was God as well. God in the form of flesh was born of the virgin Mary.

The Warning of St. John

St. John, whom the Bible calls as 'the disciple whom Jesus loved', John the one to whom the Lord had entrusted His mother to the care of as John's own mother, the one who took her as his mother and who did not dare to mention Mary by name in the gospel written by him, the one who stressed in his Gospel that 'God became flesh' "*the Word was God [John 1:1] ... And the Word became flesh, and dwelt among us*" [John 1:14]. or came in human form, later in his letter forewarns that one denying that Jesus came in the flesh, as the antichrist.

His nature was human and divine. By His human nature He was the descendant of David and the son of Mary. The bible clearly states that He the Son of God was sent forth '*made of a woman*' Gal 4:4. Denying that God (the son) shared in the flesh and blood of Mary as said in Heb 2:14 is in turn denying that Jesus came in the flesh. 2John 1:7 again says anyone denying that Jesus Christ came 'in the flesh' is 'a deceiver and an antichrist'.

Christ is the same yesterday, today and forever (Heb 13:8).

St. John warns believers not even to receive into your house those who bring such doctrine, neither to bid them God's peace. He that bids him God's peace is said to be a partaker in his evil deeds (2John 1:10, 11). 1John 4:1 – 3 also repeats the same warnings.

- ***2Jo:1:7 & 10-11: For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. I O. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: I I. For he that biddeth him God speed is partaker of his evil deeds.***
- ***1Jo:4:1-3: Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.***

Mary addressed as in the Bible – a chapterwise sequence

A chapterwise sequence of usage of the name Mary in the Bible

- ***M't:1:18: his mother Mary***
- ***M't:13:55: Is not this the carpenter's son? is not **his mother called Mary**? and his brethren, James, and Joses, and Simon, and Judas?***
- ***M't:2:11: And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him:***

- *Mt:2:13, 14: And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and **his mother**, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and **his mother** by night, and departed into Egypt:*

(does not say 'the young child and Mary' or 'young child and your wife Mary' but 'young child & **his mother**'.)
Angel addresses Mary as '**his mother**')

- *Mt:2:19-21: But when Herod was dead, behold, an angel of the Lord appeareth in a dream to **Joseph** in Egypt, Saying, Arise, and take **the young child and his mother**, and go into the land of Israel: for they are dead which sought the **young child's** life. And he arose, and took **the young child and his mother**, and came into the land of Israel.*

(Joseph addressed as Joseph while Mary as '**his mother**'.)

- *Mt:3:31: There came then his brethren and **his mother**, and, standing without, sent unto him, calling him.*

- *Lu:1:43: **mother of my Lord.***

(Even before the birth of Jesus, Mary is identified in Luke as the **mother of the Lord**.)

- *Lu:2:33, 34: And **Joseph and his mother** (not Joseph's mother) marvelled at those things which were spoken of him. And Simeon blessed them, and said unto **Mary his mother**,*
- *Lu:2:43: And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and **Joseph and his mother** (not Joseph's mother) knew not of it.*

- *Lu:2:48: And when they saw him, they were amazed: and **his mother** said unto him, **Son**, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.*

(Knowing from the beginning that Jesus was God, Mary still calls Him '**Son**'.)

- *Lu:2:51: And he went down with them, and came to Nazareth, and was subject unto them: but **his mother** kept all these sayings in her heart.*

- *Ac:1:14: These all continued with one accord in prayer and supplication, with the women, and **Mary the mother of Jesus**, and with his brethren.*

(After the resurrection, Mary is still Mother of Jesus). Here Luke mentions 'with the women and Mary the mother of Jesus' showing she was not just another woman among the women but someone relevant.

- *Joh:2:1-5: And the third day there was a marriage in Cana of Galilee; and **the mother of Jesus** was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, **the mother of Jesus** saith unto him, They have no wine. Jesus saith unto her, **Woman**, what have I to do with thee? mine hour is not yet come. **His mother** saith unto the servants, Whatsoever he saith unto you, do it.*
- *Joh:2:12: After this he went down to Capernaum, **he, and his mother**, and his brethren, and his disciples: and they continued there not many days.*
- *Joh:19:25-27: Now there stood by the cross of Jesus **his mother**, and [his mother's sister, **Mary the wife of Cleophas**], and Mary Magdalene. When Jesus therefore saw **his mother**, and the disciple standing by, whom he loved, he saith unto **his mother**, **Woman**, behold thy son! Then saith he to the disciple, Behold **thy mother**! And from that hour that disciple took her unto his own home.*

Mary is never mentioned by name in the gospel of John, she is simply referred to as 'the mother of Jesus' or 'his mother' and 'Woman'. The gospel of John, labeled by Clement of Alexandria as the "spiritual gospel," is primarily christological.

We see in the bible that Jesus began His ministry at the age of 30 and it ended within a few years, meaning He spend 30 years with His mother and foster father. The Bible says He was 'subject to them'. They cared for Him 30 years, a very lot more years than any of the apostles served Him. They cared for God for a whole 30 years after they had experienced His divineness after having been foretold by the angel Gabriel, Simeon and Anna of Him being the Saviour, seeing the Magi worship Him.

The gospels were written more than 20 years after the death of Jesus on the cross and the resurrection. The 4 gospel narrators even after more than 20 years address Mary as 'his mother'.

The gospels are narratives of the life and teachings of Christ of which the narrator is the Holy Ghost through the 4 gossellers. The narrator here is the Holy Spirit and He addresses Mary as not Mary but 'his mother' The angel as well, who announces the coming of the Messiah addresses Mary as 'his mother' while Joseph as just 'Joseph' and not 'his father'. If the addressing as 'his mother' was a general use, then the same would have applied to Joseph, but nowhere is he addressed as 'his father' by the narrator. Only in some places he is mentioned by those of his town as Jesus father and is mentioned as '**as was supposed**' (LK 3:33).

Jesus known in the land to the commoner as

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

*Lu:3:23: And Jesus himself began to be about thirty years of age, **being (as was supposed) the son of Joseph**, which was the son of Heli,*

*Lu:4:22: And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, **Is not this Joseph's son**?*

*Joh:1:45: Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, **the son of Joseph**.*

*Joh:6:42: And they said, Is not this Jesus, **the son of Joseph**, whose father and mother we know? how is it then that he saith, I came down from heaven?*

Angel Gabriel reveres Mary

*Lu:1:19: And the angel answering said unto him, **I am Gabriel, that stand in the presence of God**; and am sent to speak unto thee, and to shew thee these glad tidings.*

Angel Gabriel appears to three set of people to announce the Good News.

1) To Zacharias the father of John the Baptist

*Lu:1:11-13: And **there appeared unto him an angel of the Lord** standing on the right side of the altar of incense. And when Zacharias saw him, **he was troubled, and fear fell upon him**. But the angel said unto him, **Fear not, Zacharias**: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.*

2) To Mary, Mother of Christ

*Lu: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 **when she saw him, she was troubled at his saying**, and cast in her mind **what manner of salutation this should be**. And **the angel said unto her, Fear not, Mary**: for thou hast found favour with God.*

3) To the shepherds

*Lu:2:8-10: And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, **the angel of the Lord came upon them**, and the glory of the Lord shone round about them: and they were sore afraid. And **the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people**.*

It is noteworthy that the approach towards Mary is much humble and full of praise while to the other two he just says 'Fear not' and delivers the message. So, "Hail, full of grace, the Lord is with you," an absolutely unique address. Never before has an angel addressed somebody almost naming them full of grace. The angel does not say by her name as to "**Hail, Mary, full of grace**", but says, "**Hail, full of grace**," without the 'Mary' and it says it almost like a title that the Bible says '**she was troubled at his saying**, and cast in her mind **what manner of salutation this should be**'.

Bible says Mary is Mother of the King; Spouse of the King and ; Daughter of the King

Mary is the daughter of the Father; therefore she is the daughter of God. Mary is the wife of the Spirit; therefore she is the wife of God. And of course, Mary is the mother of Jesus therefore Mary is the mother of God. This is highlighted in Psalm 45. **Psalm 45**, is the Psalm of the "King and the Queen"

The first 9 verses talks about the King... the last 9 verses are like a "riddle": It says, the Queen is the "mother" of the King, the Spouse of the King, and the daughter of the King... who is she?... Virgin Mary is the Mother of Jesus, the Spouse of the Holy Spirit, and the favored daughter of the Father... and, in the last verse of the Psalm, says a prophecy about the Queen that is exactly the one made about Virgin Mary in Luk.1:48, "**all generations will call me blessed**"

The Bible makes a prophecy about Mary in Luke 1:48: "**For behold, henceforth all generations will call me blessed**". It is the same prophecy made by the Holy Spirit in Psalm 45, the Psalm of the King and the Queen, in the last verse says: "**I will cause your name to be celebrated in all generations; therefore the peoples will praise you for ever and ever**". This prophecy has been fulfilled during the last 2000 years, and in superabundance! Millions of persons pray the Rosary daily, to praise the Mother of Jesus, including the Popes, the Cardinals, the thousands of bishops, the millions of pastors and priests and

deacons and nuns, during every day for the last 2000 years, and millions of faithful laymen Christians... and every day that legion increases, praise God. In fact, every second literally, of every day, for the last 2000 years, some one has been repeating the words of the Bible in some part of the world, "Blessed are you among women, and blessed is the fruit of your womb, Jesus"... the prophecy has been, and it is being fulfilled right now.

Mother of all Christ's disciples

The doctrine of Mary's spiritual motherhood of men is contained in the fact that she is the antitype of Eve: Eve is our natural mother because she is the origin of our natural life; so Mary is our spiritual mother because she is the origin of our spiritual life. She is the 'Woman' (Gen 3:15) whom God said would come in place of the Eve the 'Woman' (Gen 2:23) at the garden of Eden. Mary is the one given by the creator in place of the 'mother of all living' (Gen 3:20) as the mother of 'the seed' Jesus, as foretold in Gen 3:15).

The Old Testament contains many "Types" or precursors of New Testament figures or events. Adam is accepted as a "type" of Jesus, who is sometimes called "the 2nd Adam". Adam, as the first man, sinned, and brought death to all. Jesus, as the second Adam, did not sin, and brought life. So too as Eve brought death to us through disobedience, " Mary as "the Second Eve", brought life through her obedience. So how is the first Eve described?

Gen 2:20: **"The man called his wife's name Eve because she was the mother of all living."**

And so **the Second Eve became the mother of all who live in Christ.**

According to Origen, Christ lives in his perfect followers, and as Mary is the Mother of Christ, so she is mother of him in whom Christ lives. Hence, according to Origen, man has an indirect right to claim Mary as his mother, in so far as he identifies himself with Jesus by the life of grace. [91] In the ninth century, George of Nicomedia [92] explains Our Lord's words on the cross in such a way as to entrust John to Mary, and in John all the disciples, making her the mother and mistress of all John's companions.

Mary's spiritual motherhood rests on the fact that Christ is our brother, being "the firstborn among many brethren" (Romans 8:29). She became our mother at the moment she consent to the Incarnation of the Word, the Head of the mystical body whose members we are; and she sealed her motherhood by consenting to the bloody sacrifice on the cross which is the source of our supernatural life.

The Son of Mary, Jesus whose brothers we are, and sharing a common Father, then of course sharing the same one mother. Then Mary is the mother of us all like Eve is the mother of all mankind physically as seen in Genesis 3:20.

Christ lives in his perfect followers, and Mary is the Mother of Christ, so she is mother of him in whom Christ lives. Similar to how the Father is Father to the Son as well as to the followers of the Son.

On the day of Pentecost, the Holy Ghost had descended on Mary as He came on the Apostles and Disciples gathered together in the upper room at Jerusalem. **No doubt, the words of St. John (19:27), "and from that hour the disciple took her to his own",** refer not merely to the time between Easter and Pentecost, but they extend to the whole of Mary's later life.

Only John details that 'His mother' was at the cross and the 'Woman' events, probably because he honoured her much because it was to him that she was given as his mother though he had another mother of his own, the wife of Zebedee, John being the son of Zebedee. John was the one who took her home from the moment the Lord gave her as his mother. Mary herself is said to have her sister and her sister's children as well at the scene where this gifting takes place. This incident of Mary being given as a mother to John taking place in the presence of John's own mother, Salome, the mother of Zebedee's children, as seen in Mt:27:56. According to John's Gospel, Jesus while on the Cross gives His mother Mary to the Apostle John for her care (John 19:26-27). This would be very strange, if Mary had other children, especially sons (these being her nephew & nieces which is discussed under the next head 'Mary's children, the brothers of the Lord?'). A mother leaving a large family of sons and daughters, who had lived with her constantly from childhood, in order to be cared for by one who was only an adopted son. This supposed family of Mary must have consisted of *at least* four sons, and *at least* three daughters, ranging from under twenty to not more than thirty years of age, constantly accustomed to the society of their mother, and just at that time of life when sons and daughters are, in the eyes of a mother—especially a widowed mother. How such a mother could have left such a family, at just such a time, to live with an adopted son; or how, if she had done it, they could patiently have borne it. Jesus spoke few words from the Cross, because it is extremely painful to speak while being crucified. If Mary had another son, Jesus would not have wasted His words on the obvious. But the Bible says, 'And from that hour the disciple John took her to his own home" (John 19:26-

27). Now the Gospels mention four of his "brethren," James, Joseph, Simon, and Jude. Especially, James the "brother of the Lord" was alive in 49 AD (Gal 1:19). He should have taken care of her. Jewish law would have demanded it. It is hard to imagine why Jesus would have disregarded family ties and made this provision for his mother if these four were also her sons. If Jesus had brothers, His statement to His Mother in the Gospel of John 19:26-27, "behold your son...Then He said to the disciple,"Behold your mother." This would have been a grave insult to His real brothers, that is, to give the care of their mother to a non-relative. This insult would not only be from Jesus but also from Mary, since Mary did not stop Jesus. For a Jewish mother it would have been unthinkable to go to live at the home of a friend after her son's death if she had another natural child.... but Virgin Mary had only one child, and now he was dead. This passage only makes sense, if Mary had no other children to care for her. Knowing that after He leaves, his mother would be all alone, He gave her to John the son of Zebedee as his mother, though John's mother Salome was just beside them at the foot of the cross.

In this scene, the mother of Jesus and the beloved disciple, act as representative figures. Today, most scholars agree that at the cross, Jesus constitutes a new community of believing disciples, the pioneering members of which are represented by the two people closest to him, his mother and his beloved disciple. "At the foot of the cross, Jesus gives his physical mother a spiritual role as mother of the disciple par excellence, and the disciple a role as her son. Thus, there emerges a familial relationship in terms of discipleship".

"Mary now becomes the mother of the disciple par excellence and so, becomes herself a model of belief and discipleship".

Mary given as a mother to 'the disciple Jesus loved' in the presence of his own mother. And, it is said in the Bible that 'After this, Jesus seeing all things were now accomplished', showing that this was also part of God's plan for salvation of mankind. John at the end of his gospel says *Joh:21:25: And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.* Thus pointing to the fact that this gifting incident and the events at Cana was not just coincidental but incidents of relevance because John has noted only the very relevant parts of Jesus's ministry. John's gospel being a very spiritual one, this event also has its importance spiritually. Let the non-catholic explain as to what other reason we can see in this bestowal? Thus, this gifting of Jesus's mother to the disciple Jesus loves and vice versa is part of God's plan for mankind.

The command to take Mary as our Mother

One may say, though Mary is the Mother of God through Jesus, why should anyone revere or honour her.

In John chapter 19 in the bestowal scene we do not see Jesus giving the disciple an option A & an option B or even a request, but a command.

Joh:19:27-28: Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Thus the disciple obeys the command and takes her home that very hour. Likewise for every disciple of the Lord, it is not of a choice or a request from the Lord if we should accept Mary as our Mother. It is a command of the Lord. As in Genesis chapter 3 the 'woman' is part of the fight against satan, she is the Co-redemptrix

Jesus speaking to some scribes and Pharisees, which were of Jerusalem said

- *M't:15:4 – 6): "For God commanded, saying, **Honour thy father and mother:** and, **He that curseth father or mother, let him die the death.** But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition".*

The Lord who says this will of course not say to Mary "It is a gift, by whatsoever thou mightest be profited by me" and nullify His own commandments but honours His mother just as He loves and honours His Father.

As the obedient, infinitely holy Son of God, the Lord Jesus was a very firm believer in the commandment to honor one's father and mother. Christ, as the one who fulfilled the Ten Commandments perfectly, perfectly fulfilled the command "Honor your father and mother. Now, what most people don't know about that commandment is that the command in Hebrew literally reads, "Glorify your father and mother." The Hebrew word used for 'honour', kabodah, means bestow glory, comes from kabod weight, glory. In Hebrew it literally reads, "Glorify your father and mother", and which principally has in mind not letting one's parents be publicly shamed through one's actions or inaction (which is why the Pharisaical *corban* practice of denying them support in their old age violates the command; one's inaction through *corban* lets them be publicly shamed by being reduced to destitution). This means that, since Christ took God's commandments

very seriously, he would glorify his mother Mary, and for us to talk about his mother in a cavalier, irreverent manner is to impugn the glory which Christ himself has given her. As a result, if we were to talk about Mary in an impious manner then we would be offending not only Mary but also Christ by denying his mother the glory that he himself gave her.

Well then if Jesus honours or glorifies His mother, shouldn't we His disciples also, to whom He has given Mary as a mother, honour the mother He has given us. Or shall we just forget her. We are one in Christ and Mary is the mother of this Christ in whom we are one.

Mary, Ark of the New Covenant

The **Ark of the Old Covenant** is a chest described in Book of Exodus as containing the Tablets of Stone on which the Ten Commandments were inscribed and pieces of manna and Aaron's rod. In the New Testament the Letter to the Hebrews confirms the view

*Heb:9:4: Which had the golden censer, and **the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant.***

The Ark of the Covenant of the ancient Hebrews was a vessel of setim wood, a type of acacia which does not corrupt. It was overlaid with pure gold and decorated with specific carvings of beaten pure gold. It was, practically speaking, the very first visible sign of God's invisible presence among the Israelites. Ark of the Covenant, which was, in a sense, the most sacred object in all of ancient Israel on the one hand. It's what made the temple holy, it's what made the Holy of Holies the holiest thing around for that's what the Ark was, but it also, in a sense, was the most strategically powerful weapon that Israel possessed because whenever they went into battle, they had the Ark lead the way.

Take a look comparatively at the two arks. First we have the Ark of the Old Covenant. In it was housed (1) the tablets of the law, the Word of God etched in stone. In it also was placed (2) manna, bread from heaven. And in it also was (3) the rod of Aaron, the sign of priestly office. In the New Testament now we have Mary, the Ark of the New Covenant in which is the (1) carried the incarnate Word, (2) the Bread of Life and (3) our new high priest. This Ark prefigured the incarnation of God the Son in the womb of Mary.

In the Old Testament, the Ark of the Covenant, overshadowed by the the Spirit of God, was the instrument through which God came to dwell among men; in the New Testament, Mary, overshadowed by the Holy Spirit, is the instrument through which God came to dwell among men. She is the Ark of the New Covenant.

*Lu:1:35: And the angel answered and said unto her, 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.*

The Ark of the Old Testament, a wooden chest made from wood, that carried only the word written in stone, if that was much revered and highly holy, then Mary the Mother of God 'overshadowed by the power of the Highest' who carried in her womb the real Word of God, the Son of the Most High Himself (in place of the tablets of stone), the True High Priest Jesus (in place of Aaron's rod), and the real Bread from heaven (in place of the pot of manna), is she not more than the wooden chest with God's presence.

Mary is created sinless, because much more precious was what was contained in her womb than just a pot of manna, Aaron's rod and the Tablets of stone. She was required to bear the physical presence of God in her womb. God requires a pure, unblemished and holy vessel as the Ark of the Old Covenant with the mercy seat. She is the ark of the new covenant and she is prefigured by the ark of the old covenant. God demanded that only the finest materials and the purest gold be used in the construction of the Ark (Ex 25:10-22). Similarly, the Holy Spirit used only the purest material to tabernacle the Divine Son. For in Mary "the Word became flesh and dwelt [literally "tabernacled" or "pitched his tent"] among us" (Jn 1:14).

Exodus 25:11-21 - the ark of the Old Covenant was made of the purest gold for God's Word. Mary is the ark of the New Covenant and is the purest vessel for the Word of God made flesh.

2 Sam. 6:7 - the Ark is so holy and pure that when Uzzah touched it, the Lord slew him. This shows us that the Ark is undefiled. Mary the Ark of the New Covenant is even more immaculate and undefiled, spared by God from original sin so that she could bear His eternal Word in her womb.

1 Chron. 13:9-10 - this is another account of Uzzah and the Ark. For God to dwell within Mary the Ark, Mary had to be conceived without sin. For Protestants to argue otherwise would be to say that God would let the finger of Satan touch His Son made flesh. This is incomprehensible.

Isa:4:21: And she named the child I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

Isa:4:22: And she said, The glory is departed from Israel: for the ark of God is taken.

Isa:6:19: And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter.

Isa:7:1: And the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

I Ch:15:12: And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.

Mary the sign of true Christian faith

In the Holy Bible the only two signs foretold denote Mary. Mary was **the sign** foretold in Isaiah 7:14, to denote the true Messiah's coming through a virgin. In Revelation 12:1 she is **the sign** of the true church.

Mary dishonored by Jesus?

Many non Catholics have the wrong idea that Mary was not given any special place in the plan of salvation and that this was evident from certain events in the Bible. They point to the Wedding at Cana event, the scene at the foot of the cross at Calvary and the two incidents where Jesus was addressing a crowd when *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. (Lu:11:24-27): and the other instance similarly certain from the crowd said, Thy mother and thy brethren stand without, desiring to see thee. (Lu:8:12-20):*

1. At the wedding at Cana, and at the foot of the Cross at Calvary

- *Joh:2:1-12: And the third day there was a marriage in Cana of Galilee; and **the mother of Jesus was there**: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, **the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.** His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. **Jesus saith unto them, Fill the waterpots with water.** And they filled them up to the brim. **And he saith unto them, Draw out now, and bear unto the governor of the feast.** And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 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.** This **beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. After this he went down to Capernaum, he, and his mother,** and his brethren, and his disciples: and they continued there not many days.*
- *Joh:19:25-30: Now there stood **by the cross** of Jesus **his mother**, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When **Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!** Then saith he **to the disciple, Behold thy mother!** And **from that hour that disciple took her unto his own home.** After this, **Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.** Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.*

In the two incidents above, they say she is being addressed by Jesus as 'Woman' and so Jesus did not see any special place for her in the plan of redemption as Catholics believe.

2. Jesus' Mother and brothers, and the womb that carried bore Him

- *Lu:11:27-28: 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.***
- *Mt:3:31-35: There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, **Behold, thy mother and thy brethren without seek for thee.** And he answered them, saying, **Who is my mother, or my brethren?** And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.*

Likewise, in the two situations here they say, Jesus is denying of any special place given to Mary.

1. The first manifestation of His glory at Cana and the last at Calvary

In the Bible, every woman Jesus encounters, He addresses as 'Woman'. He calls Mary Magdalene, the woman from Samaria, the Syrophenician woman and the woman caught in adultery, etc also likewise. *Mt:15:28; Lu:13:12; Joh:4:21; Joh:8:10; Joh:20:15*) Then is it that he has something against them? Is all of them being degraded then? Then He has something against them, all women? Then it is that He is dishonouring Mary at the beginning and the end of His earthly ministry. Something awkward for 'the perfect one' to be doing. The biblical usage of the word here is clearly defined in Easton's Bible Dictionary.

The word "woman," as used in Matt. 15:28, John 2:4 and 20:13, 15, implies tenderness and courtesy and not disrespect. Only where revelation is known has woman her due place of honor assigned to her. Author: Matthew G. Easton

The address as 'Woman' is not a rebuke, nor an impolite term, nor an indication of a lack of affection. It was Jesus' normal, polite way of addressing women (*Matt 15:28; Luke 13:12; John 4:21; 8:10; 20:13*); and as such it is attested in Greek writing also." *John 2:4; 19:26* - when Jesus uses the title "woman" (*gnyai*), it is a title of dignity and respect. It is the equivalent of Lady or Madam. Jesus honored His Mother as God requires us to do.

In fact, if you look into the Bible, you will not find any character addressing his or her mother as 'mother', mama, or whatsoever, be it a prophet or leader or any person. It does not mean that none of them called them as Mama, etc. Jesus addresses the Father Almighty as Abba or Father. He is said to have lived subject to them till His ministry began (*Lk 2:51*). Is it then that even in infancy He did not call Mary as Mama or mother. Could it be that He addressed her in His infancy also as 'Woman'. And what is the problem with the address as 'Woman', was Mary not a Woman? Was she something else? It would of course have been a matter of dishonor if she was something else. Does the word 'woman' mean something bad? The word 'Woman' in the Bible in these instances mean the most respectful address. Mary surely is a woman. She is the **blessed among women**. The woman blessed at the beginning of creation. The woman to come in place of the woman who disobeyed God at the Garden of Eden. She is the woman and Jesus the seed of the woman told of in Genesis and reflected in *Luke 1:42* where we see the fulfillment of Genesis, when the Holy Spirit through Elizabeth declares the "blessed among women" and the "blessed fruit of her womb". The same repeated in *Galatians 4:4*. The Lord was born of this 'woman' (*Gal 4:4*).

The usage of the addressing 'Woman' is indicative of the place given to Mary by the Lord as proclaimed by angel Gabriel & later repeated by the Holy Spirit through the Spirit inspired Elisabeth that Mary is the 'Most blessed among women' (*Lk 1:28 & 42*) i.e. she is the greatest woman. Jesus and Mary being the duo talked of in Genesis and reflected here in *Lk 1:42* as the 'Blessed among women, and blessed seed of this woman.

*Ge:3:14, 15: And **the LORD God said** unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and **the woman**, and between thy seed **and her seed** (the woman to come's seed); it shall bruise thy head, and thou shalt bruise his heel.*

*Lu:1:41: And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and **Elisabeth was filled with the Holy Ghost**: *Lu:1:42: And **she spake out with a loud voice**, and said, **Blessed art thou among women**, and **blessed is the fruit of thy womb**.**

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

Jesus is not insulting or dishonoring his mother at Cana or from the Cross. On the contrary, Jesus is calling his mother by the most glorious word at that moment, "woman", at the 'beginning of His ministry' at Cana and towards the end at Calvary, both being moments of the Lord's glorification. Thus, Jesus is calling his mother by the most glorious word at that moment, "woman", reminding us that his mother is the woman to come of *Gen:3:15*, the one who will crush the head of the serpent, Satan, with the Blood of Christ. She is the "great sign" of *Rev.12*, the same sign foretold in *Isaiah 7:14*.

*Isa:7:14: Therefore the Lord himself shall give you **a sign**: Behold, **a virgin shall conceive, and bear a son**, and shall call his name Immanuel.*

Re:12:1: And there appeared **a great wonder in heaven; a woman** clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: *Re:12:2: And **she being with child cried, travailing in birth, and pained to be delivered**.*

Like Jesus is shown as 'I Am' (*Ex 3:14 & Jn 18:4-6*) denoting God's own name Yahweh, and John the Baptist as 'The voice of one crying in the wilderness' (*Mt:3:3; Is 40:3*) Mary is the 'Woman' to come because of the disobedience of the 'woman' who was mother of all mankind.

*Ex:3:14: And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.*

John 18:4-6 "Jesus, knowing everything that was going to happen to him, went out and said to them, 'Whom are you looking for?' They answered him, 'Jesus the Nazorean.' He said to them, '**I AM.**' ... When he said to them, "**I AM.**" they turned away and fell to the ground."

The words "I AM" are found in very many passages of the Bible. But, here they have a special significance because this is God's own name. Cf. Exodus 3:14 In Jn 18:4-6 the chief priests and temple guards are coming to battle against God Himself. God created the universe with just speaking His Word. Jesus, who is the Word of God, speaks His Name and this causes them to fall down. There are no coincidences in God's holy Word. The significance of these passages point to a deeper meaning than just casual conversation.

Or is it that the Spirit was joking through Elizabeth when calling Mary as the Lord's mother.

In Genesis, Adam called his wife 'woman' (Gen 2:23). The Lord God calls her only as 'Woman'. Only later after the fall and the betrayal by the serpent Adam names her Eve (Gen 3:20).

Ge:2:21: 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; Ge:2:22: And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. Ge:2:23: 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.

Ge:3:12, 13: And the man said, **The woman** whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Ge:3:15, 16: And I will put enmity between thee and **the woman**, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto **the woman** he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Ge:3:20: And **Adam called** his wife's name Eve; because she was the **mother of all living**.

1Tm:2:14: And Adam was not deceived, but **the woman** being deceived was in the transgression.

Genesis 3:15 is so important that it has been called "the proto-gospel", the first promise of a Redeemer. But there is more than just a prophecy of the coming of Christ in this passage and more than a prophecy of the cross and of Satan's defeat. There is also a prophecy of the Virgin Birth, as even Protestants recognize. The reason is that in this passage, Christ is described as the "Seed" of the woman. This is very unusual in Biblical language because normally it is only men whose offspring are described as their seed. In the ancient, biblical languages men have seed; women do not. It was very unusual in the biblical languages for a woman to be described as having seed. This means that there is something very unusual about the birth of Christ -- the Seed of the woman. It means that he was born only of a woman, without the intervention of a man, whose Seed he would otherwise be. As Isaiah prophesied of 'the sign from the Lord' that '**a virgin shall conceive**'.

Isa:7:14: Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

As a result, Christians have always regarded Genesis 3:15 as containing a prophecy of the Virgin Birth. And Protestants are included in that. They fully recognize that Genesis 3:15 prophesies not only the coming of Christ, but the way in which he could come: through the womb of a virgin. Therefore, we know that Mary, the only woman in history to have a virgin birth, is specially in view in the Genesis 3:15. "The woman", the one who brings forth the seed no doubt being Mary, and Jesus being the 'woman's seed'. i.e Christ will be born of a woman or virgin without male intervention. In short Jesus identifies Mary as the 'Woman' of whom He was born without male intervention. The idea of a man made of a woman alone, suggests the virginal conception of the Son of God. Mary is therefore pictured as a "Second Eve," the successor to the woman of Genesis, who will be the fulfillment of the prophecy of the virgin birth. The new 'woman to come' (mother of Christians) because the first woman or mother of all humans was deceived by Satan.

In the Bible, the only two 'Woman' in direct intervention & communication with God, is called 'Woman'; Eve and Mary. Both of these 'Woman' being related to the two Adams. The first human created being the first Adam (Gen 1:27) and Jesus the second Adam (1Cor 15:45 & 47). Eve named Woman by Adam. Mary called Woman by the second Adam Christ. John 2:4, 19:26 - Jesus calls Mary "woman" as she is called in Gen. 3:15. Just as Eve was the mother of the old creation, Mary is the mother of the new creation. This woman's seed will crush the serpent's skull.

Because the one woman God created was deceived by Satan and disobeyed God, God foretells the coming of another 'woman' as a part of avenging this act of Satan. Because the serpent beguiled the 'woman' Eve, (1Tm:2:14) the new 'woman' will be in enmity with the serpent. This new 'woman' to come in place of Eve 'the mother of all living' will give birth to a seed who will crush the serpent and his seed. God then declares the after effect of this woman Eve's disobedience i.e. all women will go through the pain of childbirth and subjection to man. This 'woman' to come in place of Eve is evidently, Mary who gives birth to Jesus the promised 'seed' who will destroy Satan and his seed. The Bible in Genesis foretells of the new woman to come in place of the disobedient woman. The woman who brings forth the seed,

i.e. Mary who brings forth Jesus. Unlike other humans, Jesus was the one who was 'made of woman' (Gal4:4) and so the 'seed of woman' (Gen3:15) extraordinarily.

At the wedding at Cana, Jesus reveals to all present that his mother is more than she appears; she is the "woman" prophesied in Genesis, Jesus being her seed. When he questions, "what have you to do with me? My hour has not yet come," he is certainly prompting a specific response as he does throughout his ministry. And so she responds by instructing the servants, "do whatever he tells you," thus initiating Jesus' public ministry of miracles and confirming the enmity between the woman and the serpent. And Jesus does not stop there. In response to Mary's instruction to the servants, as to do whatever Jesus 'tells' you, Jesus without hesitation 'tells' the servants to fill the jars so that He could produce the best wine in answer to His mother's mediation. Where is the hesitation seen here?

The miracle at Cana being Jesus's 'first miracle', it is understood that he had not performed any miracle before this, Mary knew His being God, and it was to God that she made the request, to help the wedding family from disgrace. She knew He could perform the miracle. She did not go to the relatives of the bridegroom to ask to do something urgently, but requested her son, whom she knew could do it better than anyone else.

Also, had Mary asked a wrong thing, Christ would not have done it, nor would He have sanctioned a request He had to rebuke. And Mary knew that she had not been reprehended, or she would not have told the waiters to do what her Son would tell them. She would have dropped the matter. Why, then, did Christ speak thus? It was His first miracle, the first public sign of His divinity wrought by Himself. And He wanted to bring out publicly the fact that He was doing it, not as the son of an earthly mother and according to His human nature, but calling upon His divine nature as the eternal Son of God. He did it because His mother requested it, but He did not do it by any power derived from His mother. He thus brought out both for the listeners and for us that this beginning of miracles was proof of His divinity, although in appearance He seemed but man. He reveals that He was the divine Son 'made of this Woman'.

"The 'hour' is one of the key symbolic terms in the gospel of John and it refers to the moment of Jesus' return to the Father. The reference to Jesus' 'hour' connects this episode to the second book of the gospel, the book of glory when Jesus knew that his 'hour' had come (Jn 13:1). Consequently, the second scene where the mother of Jesus appears is also pointed to. The crucifixion is Jesus' hour and his mother was present in his 'hour.'"

St. John Chrysostom, writing in c. 391, says:

"Why then after He had said, Mine hour is not yet come, and given her a denial, did He what His mother desired? Chiefly it was, that they who opposed Him, and thought that He was subject to the hour, might have sufficient proof that He was subject to no hour; for had He been so, how could He, before the proper hour was come, have done what He did? And in the next place, He did it to honor His mother, that He might not seem entirely to contradict and shame her that bare Him in the presence of so many; and also, that He might not be thought to want power, for she brought the servants to Him." (St. John Chrysostom, Homilies on the Gospel According to St. John, Homily XXII).

The clause "what is that to me and to thee" renders the Greek *ti emoi kai soi*, which in its turn corresponds to the Hebrew phrase *mah li walakh*. This latter occurs in Judges 11:12; II Kings 16:10; 19:23; III Kings 17:18; IV Kings 3:13; 9:18; II Paralipomenon 35:21. The New Testament shows equivalent expressions in Matthew 8:29; Mark 1:24; Luke 4:34; 8:28; Matthew 27:19. The meaning of the phrase varies according to the character of the speakers, ranging from a most pronounced opposition to a courteous compliance. Such a variable meaning makes it hard for the translator to find an equally variable equivalent. "What have I to do with thee", "this is neither your nor my business", "why art thou troublesome to me", "allow me to attend to this", are some of the renderings suggested. In general, the words seem to refer to well or ill-meant importunity which they endeavour to remove. The last part of Our Lord's answer presents less difficulty to the interpreter: "my hour is not yet come", cannot refer to the precise moment at which the need of wine will require the miraculous intervention of Jesus; for in the language of St. John "my hour" or "the hour" denotes the time preordained for some important event (John 4:21, 23; 5:25, 28; 7:30; 8:29; 12:23; 13:1; 16:21; 17:1). Hence the meaning of Our Lord's answer is: "Why are you troubling me by asking me for such an intervention? The divinely appointed time for such a manifestation has not yet come"; or, "why are you worrying? has not the time of manifesting my power come?" The former of these meanings implies that on account of the intercession of Mary Jesus anticipated the time set for the manifestation of His miraculous power [83]; the second meaning is obtained by understanding the last part of Our Lord's words as a question, as was done by St. Gregory of Nyssa [84], and by the Arabic version of Tatian's "Diatessaron" (Rome, 1888). [85] Mary understood her Son's words in their proper sense; she merely warned the waiters, "Whatsoever he shall say to you, do ye" (John 2:5). There can be no question of explaining Jesus' answer in the sense of a refusal.

The ease by which Mary made this request gives one a clue as to the nature of Mary's relationship with her son. Here, a certain level of intimacy between Jesus and his mother is felt. Mary is shown here as being comfortable with her son, comfortable enough to make the request. After her implied request, Jesus answers with a refusal, and the story does not say how she reacts to Jesus' answer. Instead, she turns her attention to the servants and instructs them to do whatever Jesus tells them. This shows a picture of the mother of Jesus being unaffected by Jesus' answer and yet she understood

Jesus perfectly because **the next scene shows Jesus actually telling the servants what to do**. And, the result is the answer to Mary's request, the making of the 'best wine' to save the family from disgrace. At the mediation of Mother Mary, the best wine was produced from mere water by the Lord. Who made him do this miracle? Mary did. Here again, one sees her sensitive to the situation and to Jesus' sentiment and again she acted appropriately: Not telling Jesus what to do but simply telling the servants to do whatever Jesus tells them giving Jesus room to do whatever he sees fit. The passage shows not a drop that Mary understood herself to have been rebuffed. Had she been reproached, she would not have immediately instructed the waiters to 'Do whatever he tells you' (Jn 2:5). She is not only sensitive to the situation, she is also sensitive to her position relative to her son. The Bible says, 'After this he went down to Capernaum with his mother' and his brothers and his disciples, but they stayed there only a few days (Jn 2:11-12). Not that Jesus dishonoured her and went His own way or their separate ways.

If He was in opposition to His mother's request, would He have accomplished her wish and performed the miracle? Where is she then being dishonoured, if the Lord performs His 'first miracle' as the Bible says, and that at the intercession of His mother, and that too He performed it even though 'the hour had not yet come'. He intervened and produced the 'best wine' as the Bible says. In fact here, Jesus' ministry of the Good News is being inaugurated by Mary, the Woman, His mother. This proves that He was not dishonouring His mother or declining her mediation but upholding it.

He actually fulfills his mother's implied request. When Jesus performed the miracle, it was to "reveal his glory." Mary's request brought Jesus glory, and caused His disciples to believe in Him, the Bible says. Given this interpretation, this scene then demonstrates that Mary's request is actually, in fact, consistent with Jesus' intention, a confirmation that she is "sensitively present" to the situation and to her son. At the foot of the cross, Jesus initiates an adoption scene. He gives his mother to the beloved disciple as a mother, and gives the beloved disciple to her as son. Here, Jesus confirms that she is his mother, and as he dies he provides a family for her. Then the beloved disciple "took her into his own home." The mother of Jesus, after the death of her son, was not left alone. She had a family in the person of the beloved disciple.

The two scenes in which she appears are key episodes in the gospel: And both this scenes she is addressed by the Lord as 'Woman'. The story of the wedding at Cana (Jn 2:1-12) contains the first of the signs ever performed by the Johanne Jesus while the story at the foot of cross (Jn 19:25-37) is the last episode in his earthly life. In both stories, his mother is present. It is striking to note that, basically, the narrator portrays the mother of Jesus as being "present." At the wedding at Cana, "the mother of Jesus was there," and later, "she was standing near the cross of Jesus." She was not simply present, she was present in two defining moments in the life of Jesus of Nazareth. She "was there" when he performed **the first** of his signs and **revealed his glory**, "she was also there" when he was lifted up on the cross, gave up his spirit and his side was pierced and blood and water flowed out, again another moment of His glorification.

In the "most symbolic gospel", the gospel of John, labeled by Clement of Alexandria as the "spiritual gospel," which is primarily Christological, interestingly, **Mary is never mentioned by name, she is simply referred to as "the mother of Jesus, his mother and the much controversial 'Woman'.** So, the addressing of the disciple John as 'the disciple Jesus loved' only in this gospel, and the presenting of Mary to this 'disciple He loved' as a mother though this disciple had a mother of his own present at the scene in Calvary is of utmost spiritual importance. It is in this gospel of John that almost all of the identities of Jesus is revealed viz. The True Light of the World (1:9 & 8:12), the I AM (8:58), The True Vine (15:1), The Good Shepherd (10:11), The Way the Truth & the Life (14:6), The Resurrection and the Life (11:25), The Bread of Life (6:35), the Word made flesh (1:14), the Lamb of God (1:29). Also the Holy Spirit as the 'Life giving Water' and the 'Comforter'. It is this same gospel that reveals to us that Mary is the 'Woman' to come, portrayed at the beginning of the world, in Genesis. A relevant fact worth noting is that the author of the gospel of John happens to be the same person who was given to Mary as a son by Jesus on the cross and the one who took Mary home from that day as his mother. This John never once does he call her by her name in his gospel. Thus, showing us how much the Mother of the Lord is respected by the apostle that she is addressed only as 'mother of Jesus' though she was his mother as well. It was to John that she was given as his mother though he had another mother of his own, the wife of Zebedee, John being the son of Zebedee. John was the one who took her home from the moment the Lord gave her as his mother. This incident of Mary being given as a mother to John taking place in the presence of John's own mother, the mother of Zebedee's children, as seen in M't:27:56. Mary given as a mother to 'the disciple Jesus loved' in the presence of his own mother. And, the Bible says that '**After this**' gifting of Mary as a mother to the disciple Jesus loved and vice versa, '**Jesus seeing all things were now accomplished**', denoting that this incident was also part of God's plan 'to be accomplished' for salvation of mankind.

*Joh:19:28: **After this**, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.*

When the narrator gave a listing of the people standing near the cross of Jesus, his mother was the first in the list implying that of all those near the cross, she was the most significant. The same can be said at the wedding at Cana. Of all people present in the wedding, she was the first one named. At the end of the Cana scene, Jesus is shown by the narrator going down to Capernaum "with his mother, his brothers, and his disciples."

Two other clues in chapter 19 of St. John's Gospel remarkably suggest that Jesus had more in mind than his mother's well being when, dying on the cross, he addressed both the "Woman," recalling the woman of Genesis, and the Disciple: "at the place where he had been crucified **there was a garden...**" (Jn 19:41) is the first clue. This is reminiscent of the **garden of the fall** (Gen 3) where stood Adam, Eve and the tree (of life) with forbidden fruit. The New Adam, the New Eve and the new tree (of life) -- the cross -- were on Calvary. The second clue is the "replacement" of the murdered child on Calvary (Jn 19:26-27). This has its antecedent in Eve's words (Gn 4:25): "because God has granted me other offspring...in place of Abel, since Cain killed him." Mary received a new son on Calvary in place of her Son, being murdered, just as Eve, newly expelled from the garden, received Seth in place of her murdered son Abel. This bequest, being from the cross itself, has a greater significance

John's gospel appears to use Genesis as its pattern. It opens with "In the beginning." We then have a total of seven days (1:29 – 2:1). Because of this setting many of the Church fathers saw a second Eve theme in the Cana wedding narrative especially with Jesus using "woman" in addressing his mother. As God gave to mankind Eve as the 'mother of all living' (Ge:3:20), in the new garden He gives us a new Eve, the new 'woman' as the mother of the 'disciples Jesus loves'.

Mary's presence at the beginning (John 2, above) and at the end of Jesus' ministry (as well as at Pentecost, cf. Acts 1:14) symbolically represents the importance of her presence throughout his life.

The special timing and context of these passages point to a special meaning for these words. This is not casual or incidental conversation. Mary is identified as the "Woman" in John 2:4 at the beginning of Jesus ministry with the working of His first Miracle. Mary is also identified as such in John 19:26 at the time of Christ passion on the cross when He suffered for our sins. And she is identified again as the Woman in Revelation 12: 1, 5 in the great battle against Satan. It is the same John whose Gospel, presents Mary as the "Woman", that wrote the Book of Revelation where the woman gives birth to the male child in Rev. 12:5.

In this scene at the foot of the cross, the mother of Jesus and the beloved disciple, act as representative figures. Today, most scholars agree that at the cross, Jesus constitutes a new community of believing disciples, the pioneering members of which are represented by the two people closest to him, his mother and his beloved disciple. "At the foot of the cross, Jesus gives his physical mother a spiritual role as mother of the disciple par excellence, and the disciple a role as her son. Thus, there emerges a familial relationship in terms of discipleship".

"Mary now becomes the mother of the disciple par excellence and so, becomes herself a model of belief and discipleship".

2. Jesus' mother and the womb that bore Jesus

In Lk 11:27-28, when saying 'Yea rather blessed are', how is Jesus degrading His mother. The woman in the crowd is in fact not praising Mary but it is Jesus that is being praised. The woman says blessed is your mother for being 'your' mother. It is like someone says to you, blessed is your mother for having son like you. Who is being praised here, you or your mother? It is you first and then your mother. The reason for Mary's blessedness is Jesus. The blessedness of the womb that bore Him and the paps He suckled. Thus if it is a degrading, He is first denying His greatness. The woman praised the one who had the honor to be the mother of Christ. Christ did not for a moment deny it. The sense of His words is simple, "Yes, she is blessed. But better to hear God's word and keep it, thus attain holiness, than to be My mother. And, from one point of view, the fidelity with which Mary undoubtedly served God was a greater blessing to her than merely being the mother of Christ.

The woman says two things to Jesus: "Blessed is the womb that bore you" and "Blessed ... are the breasts at which you nursed." The source of Mary's blessedness in this passage is the fact she had a Son as marvelous as Jesus. What the woman was saying was, "Your mother is so lucky to have a Son like you!" or "Your mother is blessed because of you".

Thus, though there is a compliment in the passage, and though Mary is mentioned in the compliment, Mary is not the one being complimented-Jesus is. Mary is blessed, because Jesus is the blessing upon her.

Did the Virgin Mary, who believed by faith and conceived by faith, who was the chosen one from whom our Savior was born among men, who was created by Christ before Christ was created in her--did she not do the will of the Father? Indeed the blessed Mary certainly did the Father's will, and so it was for her a greater thing to have been Christ's disciple than to have been his mother, and she was more blessed in her discipleship than in her motherhood. Hers was the happiness of first hearing the Good News from the angel, assenting to it as the humble 'handmaid of the Lord' and bearing in her womb Him whom she would obey as her master. The thought that those who hear God's word and keep it are rather blessed than Mary because she did not is simply **absurd**. Any idea that Christ, the best of sons, was trying to belittle His mother is absurd. And if you have such faith in Scripture, what do you do as regards the prophecy of Mary in Lk. 1:48? "From henceforth," she predicted, "all generations shall call me blessed." And Elizabeth saluted her with the words, "Blessed art thou among women." Lk. 1:42. Yet blessed are they who hear the word of God and keep it! We

Catholics call Mary blessed indeed, whilst many Protestants search Scripture in the fond hope of proving something to her discredit!

Also, the Greek word for "rather" is "menounge." Menounge really means "Yes, but in addition," or "Further." Thus, Jesus is saying, yes my mother is blessed indeed, but further blessed are those who hear the word of God and keep it. Jesus is encouraging others to follow Mary's example in order to build up His kingdom.

The *Englishman's Greek Concordance* shows that the word for "rather" here, *menounge* (Strong's word #3304) is used four times in the NT: Lk 11:28, Rom 9:20, 10:18, and Phil 3:8. Apparently, it can mean a contrast; however, this contrast need not negate what came before it. A clear example is Phil 3:7,8.

*But what things were gain to me, those I counted loss for Christ. **Yea doubtless** (*menounge*), and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . (Phil 3:3,7 – KJV)*

Other translations use the words "Indeed" (RSV) "What is more" (NIV) "Not only that" (Jerusalem) "I would say more" (NEB) "More than that" (NRSV / NASB).

Clearly, the word in this passage does not *negate* what came before, since the comparison is between "gainful things" and "all things." The second didn't *undermine* the first, but merely expanded upon it, making the category even broader. Likewise in Lk 11:27-28.

The Church Fathers point out that;

*"Blessed is the womb that bare Thee, and the breasts which Thou has sucked.' He replied by pointing out to His disciples a higher blessedness; 'Yea, rather [or **even more**] blessed,' He said, 'are those who hear the word of God and keep it...'*

'More blessed was Mary,' says St. Augustine, 'in receiving Christ's faith, than in conceiving Christ's flesh'; [Holy Virginity III, 3] and St. Chrysostom declares that she would not have been blessed, though she had borne Him in the body, had she not heard the word of God and kept it. This of course is an impossible case; for she was made holy, that she might be made His Mother, and the two blessednesses cannot be divided. She who was chosen to supply flesh and blood to the Eternal Word, was first filled with grace in soul and body; still, she had a double blessedness, of office and of qualification for it, and the latter was greater. And it is on this account that the Angel calls her blessed; 'Full of grace,' he says, 'blessed among women'; and St. Elizabeth also, when she cries out, 'Blessed thou that has believed' (John Henry Newman, Discourses to Mixed Congregations, 1849 in The Mystical Rose, Joseph Regina, ed [St. Paul Publications, 1955], pp. 52-53)

One more important thing to be noted in the passages Mt 12:46 to 47, Mk 3:31-32, Lk 8:19-20 & Lk 11:27 where the crowd points out to Jesus' mother desiring to speak with Him is that these instances happen when the Lord is in deep teaching about 'the doings of the evil one' and so seen as a trick by the evil one to distract the audience from the teaching of Jesus by pointing to the idea that the good fortune of being the close relatives of the Lord was already filled by others. But Jesus realising this brings their attention back to His teaching saying His mother and brothers and sisters are those who hear the word of God and do it (Lk 8:21).

*Mt:12:43-47: **When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.***

*Lu:11:24-27: **When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. 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.***

*Mt:13:26-32: **And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.** No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit. **There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.***

*Lu:8:12-20: **Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.** They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. No man, when he hath lighted a candle, covereth it*

with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. **Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.**

The Lord, not wishing people to seek happiness in a purely physical relationship, replied: *More blessed are those who hear the word of God and keep it.* Mary heard God's word and kept it, and so she is blessed. She kept God's truth in her mind, a nobler thing than carrying his body in her womb. The truth and the body were both Christ: he was kept in Mary's mind insofar as He is truth, He was carried in her womb insofar as He is man; but what is kept in the mind is of a higher order than what is carried in the womb.

The Lord answers, to show that good fortune is not really to be sought in mere family ties? Rather blessed are those who hear the word of God and keep it (Lk 11:27-28). So that is why Mary, too, is blessed, because she heard the word of God and kept it. She kept truth safe in her mind even better than she kept flesh safe in her womb.

When Jesus replies "Who are my mother and brothers?" he elevates his followers to status of family members, holding up his very own mother as the standard of relationship he intends there to be in his kingdom.

And once again he connects for us, "Whoever does the will of God," is my mother! She who perfectly acquiesced in the will of God shows us the example of how to become members of the family of Jesus.

His mother represented the epitome of hearing the word of God and keeping it which we see in the Bible, from the beginning to Pentecost. The beginning of Acts shows that like Mary, his brethren also were believers and present at Pentecost to receive the Holy Spirit. James the Lord's brother was an apostle (son of Alphaeus & Mary's sister, the other Mary Jn 19:25; Mt 27:61, Mt28:1), and suffered martyrdom for Christ.

Honour father and mother

By arguing that Jesus dishonoured his mother at certain instances, many people imply that Jesus was not without sin, because he did NOT keep all the commandments perfectly. They insist that on several occasions he purposely dishonored his own mother in public, failing blatantly to keep the command, "honor your father and your mother."

Jesus speaking to some scribes and Pharisees, which were of Jerusalem said

Mt:15:4 – 6): "For God commanded, saying, **Honour thy father and mother: and, He that curseth father or mother, let him die the death.** But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition".

The Lord who says this will of course not say to Mary "It is a gift, by whatsoever thou mightest be profited by me" and nullify His own commandments but honours His mother just as He loves and honours His Father.

As the obedient, infinitely holy Son of God, the Lord Jesus was a very firm believer in the commandment to honor one's father and mother. Christ, as the one who fulfilled the Ten Commandments perfectly, perfectly fulfilled the command "Honor your father and mother. He in fact had said 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, **but to fulfil.** For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven'. Matt 5:17-19)

Thus we can be sure that He honoured His mother very well than any of us humans. Now, what most people don't know about that commandment is that the command in Hebrew literally reads, "Glorify your father and mother." The Hebrew word used for 'honour', kabodah, means bestow glory, comes from kabod weight, glory. In Hebrew it literally reads, "Glorify your father and mother", and which principally has in mind not letting one's parents be publicly shamed through one's actions or inaction (which is why the Pharisaical *corban* practice of denying them support in their old age violates the command; one's inaction through *corban* lets them be publicly shamed by being reduced to destitution). This means that, since Christ took God's commandments very seriously, he would glorify his mother Mary, and for us to talk about his mother in a cavalier, irreverent manner is to impugn the glory which Christ himself has given her. As a result, if we were to talk about Mary in an impious manner then we would be offending not only Mary but also Christ by denying his mother the glory that he himself gave her.

So he honors his Father and obeys his command by bestowing unprecedented glory upon the one that he has chosen from all eternity to be his mother. The only time that the Creator created a human creature, created the one destined to be his mother. And he filled her with his own life and grace because he began honoring as soon as she was created his mother.

To argue that Jesus rebuked Mary is to argue that Jesus violated the Torah, here, the 4th commandment. This argument is blasphemous because it essentially says that God committed sin by dishonoring His Mother.

Had he ignored Mary He would not have been a very good son, nor would He have had much respect for God who said, "Honor thy father and thy mother." Christ was a perfect example of virtue in all things. And if He did not recognize Mary, why did He go down to Nazareth and be subject to her? Why did he perform His first miracle at her request? And why did He make such special provision for her at the moment of His death? Jesus obeyed the fourth commandment to honor Father and Mother, for He went down to Nazareth and was even subject to them. If He honored her, we can and should imitate Him. God Himself has honored her so greatly.

There is no need to doubt about mother Mary being given the honour as Mother of God when the Holy Spirit who Christ said will guide us into all truths Himself declares in Luke 1:41 to 43 through Mary's cousin Elisabeth that **Mary is the Mother of our Lord** and that **'what an honour it was for Elisabeth to have the Mother of her Lord visit her'**, and when Mother Mary herself after being declared by the angel as the chosen one to give birth to Christ sings that she **will be called blessed by all generations**. Those who claim that Jesus is degrading Mary by calling her **'Woman'** or in the passages talking of **the blessedness of the womb that bare Him, is it that then that Jesus and the Holy Spirit do not agree on this?** Because it was the Holy Spirit that declared through Elisabeth that Mary was the mother of her Lord, and the blessed among women which in turn means blessed among all motherhood.

How can one hope to please Christ by **dishonoring** His mother? Every true child bitterly resents disrespect to his mother, and Christ was the best son who ever lived. The more we honor Mary the more we honor Christ, for the honor we show her is because of Christ. If He were not the central figure, Mary would have been forgotten long ago.

Likewise we know that He does honour His mother's words as well, like we see in John:2:3, 4 where on His mother's request He performs a miracle ("His first miracle" as the Bible specifically says) even though 'His hour had not come'. We are then guaranteed that Our Lord will listen to His mother who also happens to be the mother of all the disciples Jesus loves, Our Mother as well. So don't be hesitant in turning to our Mother who is always waiting for us to look towards her for her love and protection. We as her children can surely approach her for help in times of trouble, as where else will a child first look to when in trouble, of course into the caring hands of his mother. She won't let any of her kids down. AVE MARIA.