

Here Are Bible Verses That Support Every Catholic Teaching About The Virgin Mary

I. The Uniqueness of Mary as the Mother of God

Gen. 3:15 – we see from the very beginning that God gives Mary a unique role in salvation history. God says “I will put enmity between you and the woman, between your seed and her seed.” This refers to Jesus (the “emnty”) and Mary (the “woman”). The phrase “her seed” (spermatos) is not seen elsewhere in Scripture.

Gen 3:15 / Rev. 12:1 – the Scriptures begin and end with the woman battling satan. This points to the power of the woman with the seed and teaches us that Jesus and Mary are the new Adam and the new Eve.

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.

Isaiah 7:14; Matt. 1:23 – a virgin (the Greek word used is “parthenos”) will bear a Son named Emmanuel, which means “God is with us.” John 1:14 – God in flesh dwelt among us. Mary is the Virgin Mother of God.

Matt. 2:11 – Luke emphasizes Jesus is with Mary His Mother, and the magi fall down before both of them, worshipping Jesus.

Luke 1:35 – the child will be called holy, the Son of God. Mary is the Mother of the Son of God, or the Mother of God (the “Theotokos”).

Luke 1:28 – “Hail Mary, full of grace, the Lord is with you.” These are the words spoken by God and delivered to us by the angel Gabriel (who is a messenger of God). Thus, when Catholics recite this verse while praying the Rosary, they are uttering the words of God.

Luke 1:28 – also, the phrase “full of grace” is translated from the Greek word “kecharitomene.” This is a unique title given to Mary, and suggests a perfection of grace from a past event. Mary is not just “highly favored.” She has been perfected in grace by God. “Full of grace” is only used to describe one other person – Jesus Christ in John 1:14.

Luke 1:38 – Mary’s fiat is “let it be done to me according to thy word.” Mary is the perfect model of faith in God, and is worthy of our veneration.

Luke 1:42 – “Blessed are you among women, and blessed is the fruit of your womb, Jesus.” The phrase “blessed are you among women” really means “you are most blessed of all women.” A circumlocution is used because there is no superlative in the Greek language. Note also that Elizabeth praises Mary first, and then Jesus. This is hyperdulia (but not latria which is worship owed to God alone). We too can go through Mary to praise Jesus. Finally, Catholics repeat these divinely inspired words of Elizabeth in the Rosary.

Luke 1:43 – Elizabeth’s use of “Mother of my Lord” (in Hebrew, Elizabeth used “Adonai” which means Lord God) is the equivalent of “Holy Mary, Mother of God” which Catholics pray in the Rosary. The formula is simple: Jesus is a divine person, and this person is God. Mary is Jesus’ Mother, so Mary is the mother of God (Mary is not just the Mother of Jesus’ human nature – mothers are mothers of persons, not natures).

Luke 1:44 – Mary’s voice causes John the Baptist to leap for joy in Elizabeth’s womb. Luke is teaching us that Mary is our powerful intercessor.

Luke 1:46 – Mary claims that her soul magnifies the Lord. This is a bold statement from a young Jewish girl from Nazareth. Her statement is a strong testimony to her uniqueness. Mary, as our Mother and intercessor, also magnifies our prayers.

Luke 1:48 – Mary prophesies that all generations shall call her blessed, as Catholics do in the “Hail Mary” prayer. What Protestant churches have existed in all generations (none), and how many of them call Mary blessed with special prayers and devotions?

Gal. 4:4 – God sent His Son, born of a woman, to redeem us. Mary is the woman with the redeemer. By calling Mary co-redemptrix, we are simply calling Mary “the woman with the redeemer.” This is because “co” is from the Latin word “cum” which means “with.” Therefore, “co-redemptrix” means “woman with the redeemer.” Mary had a unique but subordinate role to Jesus in salvation.

Eph. 1:1; Phil. 1:1; Col. 1:2 – the word “saints” (in Hebrew “qaddiysh”) means “holy” ones. So Mary is called Holy, the greatest Saint of all.

Luke 2:35 – Simeon prophesies that a sword would also pierce Mary’s soul. Mary thus plays a very important role in our redemption. While Jesus’ suffering was all that we needed for redemption, God desired Mary to participate on a subordinate level in her Son’s suffering, just as he allows us to participate through our own sufferings.

Luke 2:19,51 – Mary kept in mind all these things as she pondered them in her heart. Catholics remember this by devoting themselves to Mary’s Immaculate Heart and all the treasures and wisdom and knowledge contained therein.

II. Mary – the Immaculate Ark of the New Covenant

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.

1 Chron. 15 and 16 – these verses show the awesome reverence the Jews had for the Ark – veneration, vestments, songs, harps, lyres, cymbals, trumpets.

Luke 1:39 / 2 Sam. 6:2 – Luke’s conspicuous comparison’s between Mary and the Ark described by Samuel underscores the reality of Mary as the undefiled and immaculate Ark of the New Covenant. In these verses, Mary (the Ark) arose and went / David arose and went to the Ark. There is a clear parallel between the Ark of the Old and the Ark of the New Covenant.

Luke 1:41 / 2 Sam. 6:16 – John the Baptist / King David leap for joy before Mary / Ark. So should we leap for joy before Mary the immaculate Ark of the Word made flesh.

Luke 1:43 / 2 Sam. 6:9 – How can the Mother / Ark of the Lord come to me? It is a holy privilege. Our Mother wants to come to us and lead us to Jesus.

Luke 1:56 / 2 Sam. 6:11 and 1 Chron. 13:14 – Mary / the Ark remained in the house for about three months.

Rev 11:19 – at this point in history, the Ark of the Old Covenant was not seen for six centuries (see 2 Macc. 2:7), and now it is finally seen in heaven. The Jewish people would have been absolutely amazed at this. However,

John immediately passes over this fact and describes the “woman” clothed with the sun in Rev. 12:1. John is emphasizing that Mary is the Ark of the New Covenant and who, like the Old ark, is now worthy of veneration and praise. Also remember that Rev. 11:19 and Rev. 12:1 are tied together because there was no chapter and verse at the time these texts were written.

Rev 12:1 – the “woman” that John is describing is Mary, the Ark of the New Covenant, with the moon under her feet, and on her head a crown of twelve stars. Just as the moon reflects the light of the sun, so Mary, with the moon under her feet, reflects the glory of the Sun of Justice, Jesus Christ.

Rev. 12:17 – this verse tells us that Mary’s offspring are those who keep God’s commandments and bear testimony to Jesus. This demonstrates, as Catholics have always believed, that Mary is the Mother of all Christians.

Rev. 12:2 – Some Protestants argue that, because the woman had birth pangs, she was a woman with sin. However, Revelation is apocalyptic literature unique to the 1st century. It contains varied symbolism and multiple meanings of the woman (Mary, the Church and Israel). The birth pangs describe both the birth of the Church and Mary’s offspring being formed in Christ. Mary had no birth pangs in delivering her only Son Jesus.

Isaiah 66:7 – for example, we see Isaiah prophesying that before she (Mary) was in labor she gave birth; before her pain came upon her she was delivered of a son (Jesus). This is a Marian prophecy of the virgin birth of Jesus Christ.

Gal 4:19 – Paul also describes his pain as birth pangs in forming the disciples in Christ. Birth pangs describe formation in Christ.

Rom. 8:22 – also, Paul says the whole creation has been groaning in travail before the coming of Christ. We are all undergoing birth pangs because we are being reborn into Jesus Christ.

Jer. 13:21 – Jeremiah describes the birth pangs of Israel, like a woman in travail. Birth pangs are usually used metaphorically in the Scriptures.

Hos. 13:12-13 – Ephraim is also described as travailing in childbirth for his sins. Again, birth pangs are used metaphorically.

Micah 4:9-10 – Micah also describes Jerusalem as being seized by birth pangs like a woman in travail.

Rev. 12:13-16 – in these verses, we see that the devil still seeks to destroy the woman even after the Savior is born. This proves Mary is a danger to satan, even after the birth of Christ. This is because God has given her the power to intercede for us, and we should invoke her assistance in our spiritual lives.

III. Mary is our Mother and Queen of the New Davidic Kingdom

John 19:26 – Jesus makes Mary the Mother of us all as He dies on the Cross by saying “behold your mother.” Jesus did not say “John, behold your mother” because he gave Mary to all of us, his beloved disciples. All the words that Jesus spoke on Cross had a divine purpose. Jesus was not just telling John to take care of his mother.

Rev. 12:17 – this verse proves the meaning of John 19:26. The “woman’s” (Mary’s) offspring are those who follow Jesus. She is our Mother and we are her offspring in Jesus Christ. The master plan of God’s covenant love for us is family. But we cannot be a complete family with the Fatherhood of God and the Brotherhood of Christ without the Motherhood of Mary.

John 2:3 – this is a very significant verse in Scripture. As our mother, Mary tells all of us to do whatever Jesus tells us. Further, Mary’s intercession at the marriage feast in Cana triggers Jesus’ ministry and a foreshadowing of the Eucharistic celebration of the Lamb. This celebration unites all believers into one family through the marriage of divinity and humanity.

John 2:7 – Jesus allows His mother to intercede for the people on His behalf, and responds to His mother’s request by ordering the servants to fill the jars with water.

Psalms 45:9 – the psalmist teaches that the Queen stands at the right hand of God. The role of the Queen is important in God’s kingdom. Mary the Queen of heaven is at the right hand of the Son of God.

1 Kings 2:17, 20 – in the Old Testament Davidic kingdom, the King does not refuse his mother. Jesus is the new Davidic King, and He does not refuse the requests of his mother Mary, the Queen.

1 Kings 2:18 – in the Old Testament Davidic kingdom, the Queen intercedes on behalf of the King’s followers. She is the Queen Mother (or “Gebirah”). Mary is our eternal Gebirah.

1 Kings 2:19 – in the Old Testament Davidic kingdom the King bows down to his mother and she sits at his right hand. We, as children of the New Covenant, should imitate our King and pay the same homage to Mary our Mother. By honoring Mary, we honor our King, Jesus Christ.

1 Kings 15:13 – the Queen Mother is a powerful position in Israel’s royal monarchy. Here the Queen is removed from office. But now, the Davidic kingdom is perfected by Jesus, and our Mother Mary is forever at His right hand.

2 Chron. 22:10 – here Queen Mother Athalia destroys the royal family of Judah after she sees her son, King Ahaziah, dead. The Queen mother plays a significant role in the kingdom.

Neh. 2:6 – the Queen Mother sits beside the King. She is the primary intercessor before the King.

IV. Mary is Ever Virgin

Exodus 13:2,12 – Jesus is sometimes referred to as the “first-born” son of Mary. But “first-born” is a common Jewish expression meaning the first child to open the womb. It has nothing to do with the mother having future children.

Exodus 34:20 – under the Mosaic law, the “first-born” son had to be sanctified. “First-born” status does not require a “second” born.

Ezek. 44:2 – Ezekiel prophesies that no man shall pass through the gate by which the Lord entered the world. This is a prophecy of Mary’s perpetual virginity. Mary remained a virgin before, during and after the birth of Jesus.

Mark 6:3 – Jesus was always referred to as “the” son of Mary, not “a” son of Mary. Also “brothers” could have theoretically been Joseph’s children from a former marriage that was dissolved by death. However, it is most likely, perhaps most certainly, that Joseph was a virgin, just as were Jesus and Mary. As such, they embodied the true Holy Family, fully consecrated to God.

Luke 1:31,34 – the angel tells Mary that you “will” conceive (using the future tense). Mary responds by saying, “How shall this be?” Mary’s response demonstrates that she had taken a vow of lifelong virginity by having no intention to have relations with a man. If Mary did not take such a vow of lifelong virginity, her question would make no sense at all (for we can assume she knew how a child is conceived). She was a consecrated Temple virgin as was an acceptable custom of the times.

Luke 2:41-51 – in searching for Jesus and finding Him in the temple, there is never any mention of other siblings.

John 7:3-4; Mark 3:21 – we see that younger “brothers” were advising Jesus. But this would have been extremely disrespectful for devout Jews if these were Jesus’ biological brothers.

John 19:26-27 – it would have been unthinkable for Jesus to commit the care of his mother to a friend if he had brothers.

John 19:25 – the following verses prove that James and Joseph are Jesus’ cousins and not his brothers: Mary the wife of Clopas is the sister of the Virgin Mary.

Matt. 27:61, 28:1 – Matthew even refers to Mary the wife of Clopas as “the other Mary.”

Matt. 27:56; Mark 15:47 – Mary the wife of Clopas is the mother of James and Joseph.

Mark 6:3 – James and Joseph are called the “brothers” of Jesus. So James and Joseph are Jesus’ cousins.

Matt. 10:3 – James is also called the son of “Alpheus.” This does not disprove that James is the son of Clopas. The name Alpheus may be Aramaic for Clopas, or James took a Greek name like Saul (Paul), or Mary remarried a man named Alpheus.

V. Jesus’ “Brothers” (adelphoi) = Cousins or Kinsmen

Luke 1:36 – Elizabeth is Mary’s kinswoman. Some Bibles translate kinswoman as “cousin,” but this is an improper translation because in Hebrew and Aramaic, there is no word for “cousin.”

Luke 22:32 – Jesus tells Peter to strengthen his “brethren.” In this case, we clearly see Jesus using “brethren” to refer to the other apostles, not his biological brothers.

Acts 1:12-15 – the gathering of Jesus’ “brothers” amounts to about 120. That is a lot of “brothers.” Brother means kinsmen in Hebrew.

Acts 7:26; 11:1; 13:15,38; 15:3,23,32; 28:17,21 – these are some of many other examples where “brethren” does not mean blood relations.

Rom. 9:3 – Paul uses “brethren” and “kinsmen” interchangeably. “Brothers” of Jesus does not prove Mary had other children.

Gen. 11:26-28 – Lot is Abraham’s nephew (“anepsios”) / Gen. 13:8; 14:14,16 – Lot is still called Abraham’s brother (adelphos) . This proves that, although a Greek word for cousin is “anepsios,” Scripture also uses “adelphos” to describe a cousin.

Gen. 29:15 – Laban calls Jacob is “brother” even though Jacob is his nephew. Again, this proves that brother means kinsmen or cousin.

Deut. 23:7; 1 Chron. 15:5-18; Jer. 34:9; Neh. 5:7 -“brethren” means kinsmen. Hebrew and Aramaic have no word for “cousin.”

2 Sam. 1:26; 1 Kings 9:13, 20:32 – here we see that “brethren” can even be one who is unrelated (no bloodline), such as a friend.

2 Kings 10:13-14 – King Ahaziah’s 42 “brethren” were really his kinsmen.

1 Chron. 23:21-22 – Eleazar’s daughters married their “brethren” who were really their cousins.

Neh. 4:14; 5:1,5,8,10,14 – these are more examples of “brothers” meaning “cousins” or “kinsmen.”

Tobit 5:11 – Tobit asks Azarias to identify himself and his people, but still calls him “brother.”

Amos 1: 9 – brotherhood can also mean an ally (where there is no bloodline).

VI. Mary’s Assumption into Heaven

Gen. 5:24, Heb. 11:5 – Enoch was bodily assumed into heaven without dying. Would God do any less for Mary the Ark of the New Covenant?

2 Kings 2:11-12; 1 Mac 2:58 – Elijah was assumed into heaven in fiery chariot. Jesus would not do any less for His Blessed Mother.

Psalm 132:8 – Arise, O Lord, and go to thy resting place, thou and the Ark (Mary) of thy might. Both Jesus and Mary were taken up to their eternal resting place in heaven.

2 Cor. 12:2 – Paul speaks of a man in Christ who was caught up to the third heaven. Mary was also brought up into heaven by God.

Matt. 27:52-53 – when Jesus died and rose, the bodies of the saints were raised. Nothing in Scripture precludes Mary’s assumption into heaven.

1 Thess. 4:17 – we shall be caught up in the clouds to meet the Lord in the air and so we shall always be with the Lord.

Rev. 12:1 – we see Mary, the “woman,” clothed with the sun. While in Rev. 6:9 we only see the souls of the martyrs in heaven, in Rev. 12:1 we see Mary, both body and soul.

2 Thess. 2:15 – Paul instructs us to hold fast to oral (not just written) tradition. Apostolic tradition says Mary was assumed into heaven. While claiming the bones of the saints was a common practice during these times (and would have been especially important to obtain Mary’s bones as she was the Mother of God), Mary’s bones were never claimed. This is because they were not available. Mary was taken up body and soul into heaven.

VII. Mary’s Coronation in Heaven

2 Tim 4:8 – Paul says that there is laid up for him the crown of righteousness. The saints are crowned in heaven, and Mary is the greatest saint of all.

James 1:12 – those who endure will receive the crown of life which God has promised. Mary has received the crown of life by bringing eternal life to the world.

1 Peter 5:4 – when the chief Shepherd is manifested we will receive the unfading crown of glory.

Rev. 2:10 – Jesus will give the faithful unto death the crown of life. Jesus gave Mary His Mother the crown of life.

Rev. 12:1 – Mary, the “woman,” is crowned with twelve stars. She is Queen of heaven and earth and the Mother of the Church.

Wis. 5:16 – we will receive a glorious crown and a beautiful diadem from the hand of the Lord. Mary is with Jesus forever crowned in His glory.

VIII. Misunderstanding about Matthew 1:25 (Joseph knew her “not until”)

Matt. 1:25 – this verse says Joseph knew her “not until (“heos”, in Greek)” she bore a son. Some Protestants argue that this proves Joseph had relations with Mary after she bore a son. This is an erroneous reading of the text because “not until” does not mean “did not...until after.” “Heos” references the past, never the future. Instead, “not until” she bore a son means “not up to the point that” she bore a son. This confirms that Mary was a virgin when she bore Jesus. Here are other texts that prove “not until” means “not up to the point that”:

Matt. 28:29 – I am with you “until the end of the world.” This does not mean Jesus is not with us after the end of the world.

Luke 1:80 – John was in the desert “up to the point of his manifestation to Israel.” Not John “was in the desert until after” his manifestation.

Luke 2:37 – Anna was a widow “up to the point that” she was eighty-four years old. She was not a widow after eighty-four years old.

Luke 20:43 – Jesus says, “take your seat at my hand until I have made your enemies your footstool.” Jesus is not going to require the apostles to sit at His left hand after their enemies are their footstool.

1 Tim. 4:13 – “up to the point that I come,” attend to teaching and preaching. It does not mean do nothing “until after” I come.

Gen. 8:7 – the raven flew back and forth “up to the point that” [until] the waters dried from the earth. The raven did not start flying after the waters dried.

Gen. 28:15 – the Lord won’t leave Jacob “up to the point that” he does His promise. This does not mean the Lord will leave Jacob afterward.

Deut. 34:6 – but “up to the point of today” no one knows Moses’ burial place. This does not mean that “they did not know place until today.”

2 Sam. 6:23 – Saul’s daughter Micah was childless “up to the point” [until] her death. She was not with child after her death.

1 Macc. 5:54 – not one was slain “up to the point that” they returned in peace. They were not slain after they returned in peace.

IX. Misunderstanding about Romans 3:23 (“All have sinned”)

Rom. 3:23 – Some Protestants use this verse “all have sinned” in an attempt to prove that Mary was also with sin. But “all have sinned ” only means that all are subject to original sin. Mary was spared from original sin by God, not herself. The popular analogy is God let us fall in the mud puddle, and cleaned us up afterward through baptism. In Mary’s case, God did not let her enter the mud puddle.

Rom. 3:23 – “all have sinned” also refers only to those able to commit sin. This is not everyone. For example, infants, the retarded, and the senile cannot sin.

Rom. 3:23 – finally, “all have sinned,” but Jesus must be an exception to this rule. This means that Mary can be an exception as well. Note that the Greek word for all is “pantes.”

1 Cor. 15:22 – in Adam all (“pantes”) have died, and in Christ all (“pantes”) shall live. This proves that “all” does not mean “every single one.” This is because not all have died (such as Enoch and Elijah who were taken up to heaven), and not all will go to heaven (because Jesus said so).

Rom. 5:12 – Paul says that death spread to all (“pantes”) men. Again, this proves that “all” does not mean “every single one” because death did not spread to all men (as we have seen with Enoch and Elijah).

Rom. 5:19 – here Paul says “many (not all) were made sinners.” Paul uses “polloi,” not “pantes.” Is Paul contradicting what he said in Rom. 3:23? Of course not. Paul means that all are subject to original sin, but not all reject God.

Rom. 3:10-11 – Protestants also use this verse to prove that all human beings are sinful and thus Mary must be sinful. But see Psalm 14 which is the basis of the verse.

Psalm 14 – this psalm does not teach that all humans are sinful. It only teaches that, among the wicked, all are sinful. The righteous continue to seek God.

Psalm 53:1-3 – “there is none that does good” expressly refers to those who have fallen away. Those who remain faithful do good, and Jesus calls such faithful people “good.”

Luke 18:19 – Jesus says, “No one is good but God alone.” But then in Matt. 12:35, Jesus also says “The good man out of his good treasure...” So Jesus says no one is good but God, and then calls another person good.

Rom. 9:11 – God distinguished between Jacob and Esau in the womb, before they sinned. Mary was also distinguished from the rest of humanity in the womb by being spared by God from original sin.

Luke 1:47 – Mary calls God her Savior. Some Protestants use this to denigrate Mary. Why? Of course God is Mary’s Savior! She was freed from original sin in the womb (unlike us who are freed from sin outside of the womb), but needed a Savior as much as the rest of humanity.

Luke 1:48 – Mary calls herself lowly. But any creature is lowly compared to God. For example, in Matt. 11:29, even Jesus says He is lowly in heart. Lowliness is a sign of humility, which is the greatest virtue of holiness, because it allows us to empty ourselves and receive the grace of God to change our sinful lives.

X. Misunderstandings about Jesus “rebuking” Mary

Matt. 12:48; Mark 3:33; Luke 8:21 – when Jesus asks, “Who are my mother, and sisters and brothers?,” some Protestants argue that Jesus is rebuking Mary in order to denigrate her. To the contrary, when Jesus’ comments are read in light of Luke 8:5-15 and the parable of the sower which Jesus taught right before His question, Jesus is actually implying that Mary has already received the word as the sower of good ground and is bearing fruit. Jesus is teaching that others must, like Mary, also receive the word and obey it.

Matt. 12:48; Mark 3:33; Luke 8:21 – Jesus’ question about “who are my mother, and sisters and brothers” was also made in reference to Psalm 69:8-9. Jesus the Prophet was answering the psalmist’s prophecy that those closest to Him would betray Him at His passion. Jesus is emphasizing the spiritual family’s importance over the biological family, and the importance of being faithful to Him. While many were unfaithful to Jesus, Mary remained faithful to Him, even to the point of standing at the foot of the Cross.

Matt. 12:48; Mark 3:33; Luke 8:21 – finally, to argue that Jesus rebuked Mary is to argue that Jesus violated the Torah, here, the 5th commandment. This argument is blasphemous because it essentially says that God committed sin by dishonoring His Mother.

Luke 11:28 – when Jesus says, “Blessed rather are those who hear the word of God and keep it,” some Protestants also call this a rebuke of Mary. Again, to the contrary, Jesus is exalting Mary by emphasizing her obedience to God’s word as being more critical than her biological role of mother. This affirms Luke 1:48.

Luke 11:28 – 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.

Luke 11:27-28 – finally, Jesus is the one being complimented, not Mary. Therefore, Jesus is refocusing the attention from Him to others who obey the word of God. If He is refocusing the attention away from Him to others, His comment cannot be a rebuke of Mary His mother.

John 2:4 – this is another example that Protestants use to diminish Mary’s significance. Jesus’ question to Mary, “what have you to do with me?” does no such thing. To the contrary, Jesus’ question illustrates the importance of Mary’s role in the kingdom. Jesus’ question is in reality an invitation to His mother to intercede on behalf of all believers and begin His ministry, and His Mother understands this. Mary thus immediately intercedes, Jesus obeys her, and performs the miracle which commenced His ministry of redemption.

Luke 8:28 – the demons tell Jesus the same thing, “what have you to do with us.” The demons are not rebuking Jesus, for God would not allow it. Instead, the demons are acknowledging the power of Jesus by their question to Him.

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.

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