loosed for the final conflict by His sufferance,

shall cast him overthrown into the  
lake of fire forever. Rev. xx. 14.

**23.]** See on Matthew, ver. 80.

**24**—**26.]** See on Matt. xii. 43.

**27, 28.]** This little but most instructive incident, here  
interposed, serves to shew the originality  
of St. Luke’s account, and that, whatever  
its *position* may be, it is *itself* of the highest

authority. {27} The woman apparently was  
influenced by nothing but common-place  
and unintelligent wonder at the sayings  
and doings of Jesus :—and she broke out,  
with true womanly feeling, into a blessing  
of the mother who bare such a wonderful

Teacher. Such seems to be the account

of the incident itself.

{28} Our Lord’s reply is indeed wonderful:—

(1) In *reproof*. He corrects in her the unapprehensiveness

of His word, which had  
caused her to go no further into the  
meaning of it than this ordinary eulogy  
imported,—and gives her an admonition  
how to profit better by it in the future.

(2) In *humility*. He disclaims all this  
kind of admiration, for his *humanity*: and  
says not ‘my word,’ but the word of God,  
which is in fact the same, but takes the  
view off from Him in His abasement, unto  
the Father who sent Him.

(3) In *truth*. He does not deny the honour  
hereby pronounced upon His mother, but  
beautifully turns it to its true side—viz.  
that which was given her long since—  
blessed is she that believed, ch. i. 45.  
Her blessedness consisted not so much

in being His mother, as in her lowly  
and faithful observance of the word of the  
Lord spoken to her; see ch. ii. 19, 51.  
Nor again does He deny that to have  
borne Him was an honour—yes, rather:  
— ‘yes, indeed, but.’

(4) *In prophetic discernment*. It will be seen that this  
answer cuts at the root of all worship of  
Mary, and shews us in what the true  
honour of that holy woman consisted, —in  
*faith* and *obedience*. As the mother of  
the Lord, she represents our human race,  
unto whom a child is born, a son is given;  
no *individual* exclusive honour is due to  
her, any more than to Cornelius, who was  
singled out from the Gentile world, and  
honoured by an angelic message relative  
to the divine purposes:—if she were, as  
there is every reason to conclude she was,  
a believer in her Son, *the Son of man*, she  
*bore Christ* in a far higher and more  
blessed sense than by being His mother in  
His humanity. And this honour may all  
believers in Him partake of with her;  
therefore the Lord says not “she that  
heareth…” but they that hear. The last  
and boldest perversion of these words of  
our Lord by Father Newman, viz., that  
He thus does but still further exalt her  
honour, in that, besides being His mother,  
she heard His word and kept it, need only  
be mentioned, to show the follies to which  
able men are abandoned, who once desert  
truth and simplicity.

**29.]** This is now in answer to those who sought of Him  
a sign from Heaven. When the multitude