

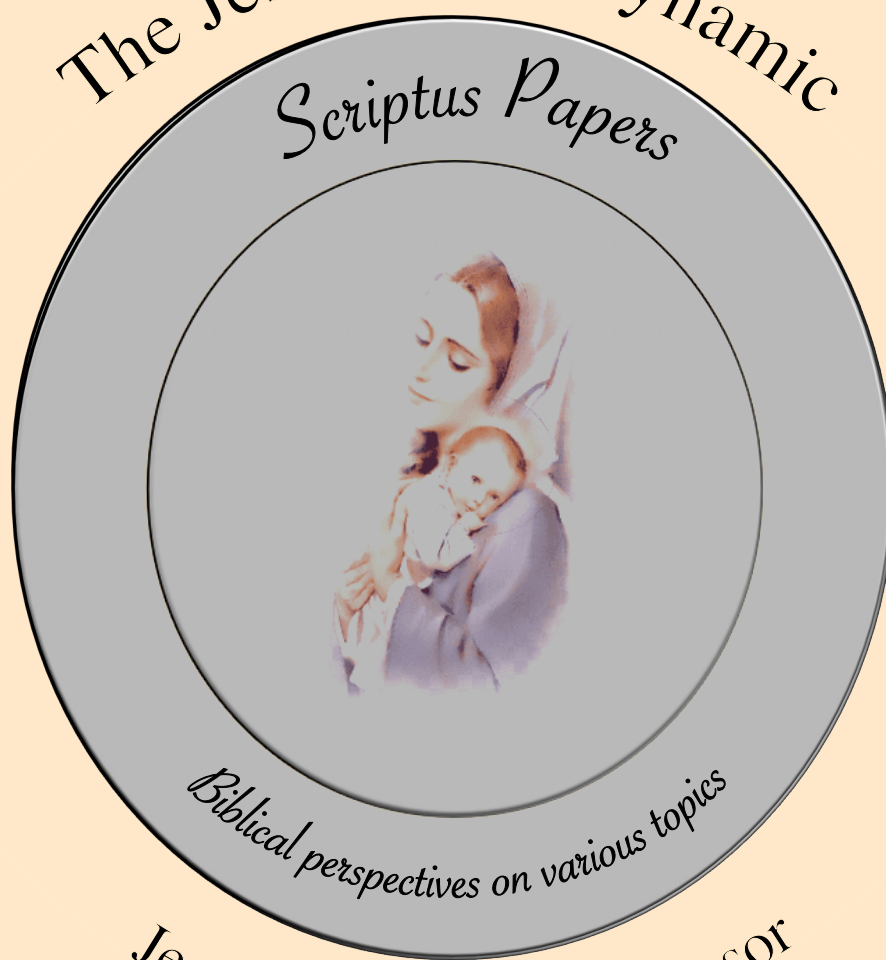


12



The Jesus-Mary dynamic

Scriptus Papers



Jesus always the intercessor

Note: Headings in this menu are hyperlinks. Click on them to go to the relevant page

[Introduction](#)

[1 The Father first](#)

[2.His timing first](#)

[Priorities](#)

[Faith](#)

[Sign](#)

[3.God's will & word first](#)

[4. God's word first again](#)

[5. God's word first again](#)

[6. Mary with Him to the end](#)

[7. Mary not the intercessor](#)

[Conclusion](#)

[References](#)

2/10



The only man who has stolen my heart is my son (Sandra Bullock)

A son may outgrow a mother's lap, but he will never outgrow her heart (Unknown)

Sons are the anchors of a mother's life (Sophocles)

Introduction

Scriptus means 'having been written', and this *Scriptus Paper* tries to unravel the dynamic in the relationship between Jesus and His mother.

1. The Father first

*Now every year his parents went to Jerusalem for the festival of the Passover. 42 And when he was twelve years old, they went up as usual for the festival. 43 When the festival was ended and they started to return, the **child** Jesus stayed behind in Jerusalem, but his parents did not know it.*

44 Assuming that he was in the group of travelers, they went a day's journey. Then they started to look for him among their relatives and friends. 45 When they did not find him, they returned to Jerusalem to search for him. 46 After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. 47 And all who heard him were amazed at his understanding and his answers.

48 When his parents saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety."

49 He said to them, "Why were you searching for me? Did you not know that I must be in the things of my Father?" 50 But they did not understand what he said to them.

51 Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favor (Luke 2:41-52).

Jesus is referred to by Luke as a 'child' (*pais*), which means "little one" or "low in rank sort", subordinate or junior. In this sense it denotes slaves (Matthew 8:6) or folks of lower social standing, but mostly it was the common word for child — yet a child in the sense of being of lower authority than a parent or master.

By contrast, the word for son in the legal sense (whether biological or adopted) is (*huios*): an accepted son, a son by rank and status, as opposed to (*nothos*), which denotes a slave-born or bastard child. The word for servant in the sense of someone who does the master's bidding is (*doulos*) but our *pais* describes a rung of the social ladder rather than a link in the chain of command. Several familiar English words are derived from *pais* such as paediatrics, and pedagogy, which all relate to children rather than to people of the working classes (Abarim Publications).

However, Jesus the child was not accidentally delayed in returning to Nazareth, but He deliberately stayed behind burdened from long-standing conviction about the acute situation of His Father's affairs that needed His attention. He was exceptionally educated theologically, as all who heard Him were amazed at His understanding and answers. Obviously, He was well trained at home for He was not arrogant - He listened to what others had to say.

However, His parents bore responsibility for His welfare, and yet they took off for home in Nazareth assuming that He was in the group of relatives travelling with the family. That's about 150km to the north, but Joseph and Mary didn't bother to check that Jesus was with their party. Strangely, they travelled a day's journey back to Nazareth, which was some 30km, before His parents began looking for Him among the relatives. Now, that seems like awful neglect.



1. The Father first continued

Not finding Him, they traced their footsteps back to Jerusalem. So, after a 60km walk out and back, Joseph and Mary spent a third day looking for Jesus in Jerusalem. Interestingly, Jesus did not seem to miss His parents, or if He was concerned about their unexplained absence He did not express it. He was having fun with the Jewish teachers and the crowds who were astonished that Jesus at such a young age could engage in such adult theological discussions. As a preteen, Jesus was someone special.

To find Him as they did, Joseph and Mary were baffled, knocked off their equilibrium, because this traumatic event caused them grinding distress in body and mind. Further, Mary's, "Child, why have you treated us like this" clearly shows where she placed the blame for the worry and effort of the last three days?

However, they did not understand that He had to be immersed in the things of His Father. It was a question of priorities, and his Father took precedence over family. Nevertheless, Jesus returned to Nazareth with His parents and was subject to them.

The subjecting here was active by the parents in the sense of organising or directing rather than ordering or commanding. The difference between these two lies in the outcomes. The failure to follow commands would lead to punishment and anger, whereas a failure to follow directions would lead to accidents and sorrow. The Bible rarely insists on blind obedience and rather derives authority from empathy and wisdom, resulting in liberty rather than restriction (Abarim Publications).

2. His timing first

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. 2 Jesus and his disciples had also been invited to the wedding. 3 When the wine gave out, the mother of Jesus said to him, "They have no wine."

4 And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come."

5 His mother said to the servants, "Do whatever he tells you."

6 Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. 7 Jesus said to them, "Fill the jars with water." And they filled them up to the brim. 8 He said to them, "Now draw some out, and take it to the chief steward." So they took it.

9 When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom 10 and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now."

11 Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him. 12 After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there a few days (John 2:1-12).



**Note: Headings in
this menu are
hyperlinks. Click on
them to go to the
relevant page**

[Introduction](#)

[1 The Father first](#)

[2. His timing first](#)

[Priorities](#)

[Faith](#)

[Sign](#)

[3. God's will & word first](#)

[4. God's word first again](#)

[5. God's word first again](#)

[6. Mary with Him to
the end](#)

[7. Mary not the
intercessor](#)

[Conclusion](#)

[References](#)

4/10



2. His timing first continued

Cana was the home of Nathaniel, one of the twelve disciples (John 21:2), and is known as “Cana of Galilee” to distinguish it from Kanah of Asher in the region of Tyre (Joshua 19:28). Nowadays, the location of biblical Cana is disputed, but was possibly near to Nazareth as shown on the map above. Cana was an obscure village of Galilee, and is never mentioned in the Hebrew Bible.

Weddings usually lasted for seven days, during which time food and wine supplied by the bride's and groom's families flowed freely. Running out of wine for Middle Easterners in the first century would have brought disrespect by the guests and the village to the bride and groom. Family honor was important, and to run out of either implied a lack of planning or poor hosts. Mary's family was about to be shamed in the community, and being aware of this and knowing what she did about her son, she brought the problem to Jesus.

Priorities

The Lord's reply was in two parts. Firstly, “Woman, what to me and to you?” This is a Semitic idiom meaning when one person was unjustly bothering another, “What have I done to you that you should do this to me?” (Judges 11:12, 2 Chronicles 35:21, 1 Kings 17:18). Or, it could mean when someone was asked to get involved in a matter he felt was no business of his, he could say to the one asking him, “That is your business, how am I involved?” (2 Kings 3:13, Hosea 14:8). Option 1 implies hostility, while option 2 implies merely disengagement. Mere disengagement is almost certainly to be understood here in John 2 as better fitting the context (Net Bible notes).

Secondly, the Lord said, “My hour has not yet come,” indicating that He was working to a longer term divine timetable, which He mentioned on numerous occasions (See John 7:30, His hour was not yet come; 8:20, 12:23, the Hour is come that the Son should be glorified; 12:27 For this cause I came to this hour; 13:1 Jesus knew His hour was come that He should depart out of this world; 17:1, Father, the hour is come. Finally, Jesus declared that His Hour had come, John 17:1).

So, the Lord's priority was on His Father's interests and His role in fulfilling them - His death, resurrection, and exaltation, while Mary's intercession on behalf of the wedding planners and her family focused on her interests. Also, there's an important symbolism starting here that carries through until our final text in Acts 1, namely, that Mary is not the divinely-appointed intercessor, or mediator between us and God.

Faith

At the command of Jesus, the stewards filled the water jars, without question or hesitation. Similarly, at the command of Jesus, they drew some out, and took it to the chief steward, again without question or hesitation. These were obedient acts originating in an intelligent response to reasonable instructions. The stewards were sure in every way about Jesus and so acted. It was what Paul later described in theological terms as ‘the obedience of faith’ (Romans 1:5, 16:26); obedience that originates in faith.

Sign

Turning the water into wine was the first of the Lord's seven signs in John's gospel. ‘Sign’ is (*semeion*), a mark, or token. It's the extended version of the noun (*sema*) — hence our English word “semantic”, which originally denoted a relevance to signs in general but became applied in particular to the meaning or connotations of words. Semeion refers to a meaningful sign or symbol, and often occurs in conjunction with (*teras*), meaning sign in the sense of an attention grabber; a wonder. In the Greek classics (*semeion*) describes a marker on a border, grave or monument, a signalling flag in battle, a figurehead on shields, even a password or secret handshake. In logic it denoted an example, or proof. Also, the medical profession it to describe representative symptoms of a certain disease (Abarim Publications).

Note: Headings in
this menu are
hyperlinks. Click on
them to go to the
relevant page

[Introduction](#)

[1 The Father first](#)

[2.His timing first](#)

[Priorities](#)

[Faith](#)

[Sign](#)

[3.God's will & word first](#)

[4. God's word first again](#)

[5. God's word first again](#)

[6. Mary with Him to
the end](#)

[7. Mary not the
intercessor](#)

[Conclusion](#)

[References](#)

5/10



2. His timing first continued

The noun glory (*doxa*) relates to the verb (*dokeo*), meaning to imagine or image-form. In the Septuagint, (*doxa*) replaces the Hebrew word (*kabud*), which means impression. It comes from a verb that describes what a heavy boulder would do to soft earth, and appears to express much the same action a (*dokeo*). Imagination is the very principle by which the entire universe is called into being. Or in other words: our reality exists in God's imagination, and God's reality exists in ours (John 17:1). Since He made us in his own image (Genesis 1:26), we love because he loves us first (1 John 4:19). In that same way, our amazing ability to imagine stems from God imagining us first.

In sum, (*doxa*) celebrates mankind's amazing powers of willful reflection and the ability to deliberately generate reality out of initially imagined things. It is what the Lord did at Cana; He got the stewards to fill the water pots, and imagined it to be wine, and so it was. That was His glory, His image-forming and it was conspicuous to His own that were present, and they believed in Him.

3. It's God's word & will first

Mark's two texts, 3:19-21 and 31-35, are in bold below. They form a sandwich, or bracket if you like around Mark 3:22-30, which explains the two texts that surround it. The Scribes said that the Lord had an unclean spirit, not the Spirit of God. Not only was that claim unforgivable and untrue, it explains why His family thought that He was 'mad, that He had taken leave of His normal mental equilibrium, and was out of His mind. They had come to take control of Him.

But the Lord's response was as sharp as it was terse. My physical mother, brothers and sisters are not the true ones. Only those who do the hear the word of God and do it (Mark and Luke 8:19-21), or do the will of His Father in heaven (Matthew) are His brother and sister and mother. The Word contains God's Will; they are essentially synonyms.

Then he went home; 20 and the crowd came together again, so that they could not even eat. 21 When his family heard it, they went out to restrain him, for people were saying, "He has gone out of his mind."

22 And the scribes who came down from Jerusalem said, "He has Beelzebul, and by the ruler of the demons he casts out demons." 23 And he called them to him, and spoke to them in parables, "How can Satan cast out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand. 25 And if a house is divided against itself, that house will not be able to stand. 26 And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. 27 But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered. "Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; 29 but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin"— 30 for they had said, "He has an unclean spirit."

Then his mother and his brothers came; and standing outside, they sent to him and called him. 32 A crowd was sitting around him; and they said to him, "Your mother and your brothers and sisters are outside, asking for you." 33 And he replied, "Who are my mother and my brothers?" 34 And looking at those who sat around him, he said, "Here are my mother and my brothers! 35 Whoever does the will of God is my brother and sister and mother" (Mark 3:31-35 & Matthew 12:46).

Note: Headings in
this menu are
hyperlinks. Click on
them to go to the
relevant page

[Introduction](#)

[1 The Father first](#)

[2.His timing first](#)

[Priorities](#)

[Faith](#)

[Sign](#)

[3.God's will & word first](#)

[4. God's word first again](#)

[5. God's word first again](#)

[6. Mary with Him to
the end](#)

[7. Mary not the
intercessor](#)

[Conclusion](#)

[References](#)

6/10



4. It's God's word first, again

*While He was saying this, a woman in the crowd raised her voice and said to him, "**Blessed** is the womb that bore you and the breasts that nursed you!" Mark my words He said, "**Blessed** are those who hear the word of God and **obey** it!" (Luke 11:27-28).*

The unnamed woman had been among the crowds who were amazed at His casting out a dumb demon, and listened to the critique of some in the crowd, and the Lord's reply about Beelzebul and Satan the ruler of the demons. His assertion that '*if it is by the finger of God that I cast out the demons, then the kingdom of God has come to you*' resonated with her, hence her outspoken blessing.

As expressed in the Net Bible Notes, both the reference to the womb and the breasts form a figure of speech called metonymy in which the parts are mentioned instead of the whole. The woman meant, Jesus, "*Blessed is your mother!*" In the culture of the day, a mother was valued for the accomplishments of her son.

What "blessed" (*makarios*), meant to the Greeks isn't clear, but judging from the usages in the classics, it described a state of safety and security, or untouchability. It applied to men of substance, the untouchables of society, and to gods — the ultimate untouchables — or wealthy and prosperous men (Abarim Publications).

If the woman meant to convey the untouchability, or the security of Mary the Lord's mother, then Jesus had this warning.

*Mark my words He said, "**Blessed** (safe & untouchable) are those who hear the word of God and guard it!"*

"Obey" (*phulasso*) means to keep watch in the sense of to guard to ensure safety, security, integrity, or purpose. Ultimate safety and security, or untouchability comes for those who ensure the safety and security, and untouchability of the word of God.

5. It's God's word first, again

He left that place and came to his hometown, and his disciples followed him. On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, "Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! Is not this the carpenter, the son of Mary and brother of James and Joseph (Joseph) and Judas and Simon, and are not his sisters here with us?" And they took offence at him. Then Jesus said to them, "A prophet is not without honor, except in his hometown, and among his own kin, and in their house." And he could do no deed of power there, except that he laid his hands on a few sick people and cured them. And he was amazed at their unbelief (Mark 6:1-6, Matthew 13:55).

So, many hearing Him in His hometown Nazareth were astonished, knocked out of their equilibrium at His wisdom and mighty works. Which explains their demeaning reference to Him as the carpenter, just a common labourer like themselves. Romantic tradition has made Jesus a humble carpenter, but that's a fairy tale. "Carpenter" (*tekton*) denotes someone who produces items by assembling existing materials, mostly wooden.

In the Septuagint, the word also describes artisans who made or maintained iron or iron-clad weaponry and farming tools (1 Samuel 13:19) and even work in bronze (1 Kings 7:14). In other Greek literature this word is also applied to workers in horn and sculptors, and even in a more general sense to "masters in any art" (Liddell and Scott's Greek-English Lexicon); masters in gymnastics, poets and physicians. No, Jesus was not just a humble carpenter but a highly skilled master craftsman.

Note: Headings in
this menu are
hyperlinks. Click on
them to go to the
relevant page

[Introduction](#)

[1 The Father first](#)

[2.His timing first](#)

[Priorities](#)

[Faith](#)

[Sign](#)

[3.God's will & word first](#)

[4. God's word first again](#)

[5. God's word first again](#)

[6. Mary with Him to
the end](#)

[7. Mary not the
intercessor](#)

[Conclusion](#)

[References](#)

7/10



5. It's God's word first, again continued

In Greek literature, (*tekton*) often describes a bronze-worker, or someone who uses fire to turn stone into pools of metal, or heats up a chunk of metal and violently whacks it into the form he wants. It's often overlooked what a miraculous invention metal working was, but it required specially built furnaces that could contain and maintain fires that were much warmer than anybody would normally want to bring about (see Daniel 3:19 relative to Daniel 2:31-33), as well as several other specific technologies that had no other use (Abarim Publications).

The Nazarenes were offended in Him. "Offence" is (*skandalon*) is thought to describe a kind of trap, probably an instrument used for night-fishing. The whole idea of night-fishing was to dazzle fish, marine mammals and octopuses with a great and luring but synthetic light in the middle of the natural night. Archeologists are able to quickly distinguish the remains of a day-fishing boat and a night-fishing boat by looking for hooks or the tell-tale absence of them. A day-fishing boat would use nets and hooks to gather up fish that follow their natural appetites in a world illuminated by the sun. A night-fishing boat would use artificial lights to confuse the fish and draw the gullible into the nets.

The hometown of Jesus had no respect for this prophet, seeing Him as one of low character or reputation. Accordingly, such unbelief had its consequences - He couldn't do any mighty works among them.

6. Mary with Him to the end

*Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and **Mary the mother of James and Joseph**, and the mother of the sons of Zebedee (Matthew 27:55-56).*

*There were also women, watching from a distance. Among them were Mary Magdalene, and **Mary the mother of James the younger and of Joseph** (Joseph), and Salome. When he was in Galilee, they had followed him and given him support. Many other women who had come up with him to Jerusalem were there too (Mark 15:40-41).*

*Now standing near the cross of Jesus were **his mother**...When Jesus saw **his mother** and the disciple whom he loved standing beside her, he said to **his mother** "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home (John 19:25-27).*

Jesus is identified as *the carpenter the son of Mary and brother of James and Joseph* (Mark 6:3). So in the Matthew and Mark texts above, the identity of these two men by reference to their mother Mary, also identify her as the mother of Jesus as attending the Lord's crucifixion.

It's impossible to imagine the anguish of heart going Mary is experiencing. A few years before they had listened in wonder at Simeon's prophecy about the global achievements of her new born Son. Until he ended with these stinging words: *a sword will pierce your own soul too* (Luke 2:33-35). This sword was the *romphaia*, something in between a spear and a sword, that consisted of a sword-like blade attached to a spear-like stick: good for both thrusting and slashing. At the cross, Simeon's imagery must have been painfully prescient for Mary and she needed the support of the other women beside her.

The Lord was in agony on the cross too, but He never forgot His mother. The term 'woman' is Jesus' normal, polite way of addressing women (Matt 15:28, Luke 13:12; John 4:21; 8:10; 19:26; 20:15). But it is customary in both Hebrew and Greek for a son to use a qualifying adjective or title. However, Jesus is helping establish Mary and the beloved disciple in a new "mother-son" relationship, as he would need to provide for Mary since Jesus, her oldest son, would no longer be alive. By using this term Jesus distanced himself from Mary so the beloved disciple could take his place as her earthly son (Net Bible Notes).

Note: Headings in
this menu are
hyperlinks. Click on
them to go to the
relevant page

[Introduction](#)

[1 The Father first](#)

[2.His timing first](#)

[Priorities](#)

[Faith](#)

[Sign](#)

[3.God's will & word first](#)

[4. God's word first again](#)

[5. God's word first again](#)

[6. Mary with Him to
the end](#)

[7. Mary not the
intercessor](#)

[Conclusion](#)

[References](#)

8/10



6. Mary with Him to the end continued

*Mary Magdalene and **Mary the mother of Joses (Joseph)** saw where the body was laid (Mark 15:47).*

What a life's journey for Mary; she birthed Jesus at the beginning, and buried Him at the end. Mary would, perhaps, be one of the few parents who buried her child. Despite the pain, she was there on the resurrection morning, for Luke notes that ***Mary the mother of James*** was one of a number of women who heard the angelic announcement; *He is not here, but has risen* (Luke 24:1-12). That must have eradicated the agony in Mary's heart, which brings me to the last reference.

7. Mary not the intercessor

*Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including **Mary the mother of Jesus**, as well as his brothers (Acts 1:12-14).*

Post the Lord's ascension, Mary the Lord's mother attended a prayer meeting along with the apostles and many others. Luke says that they met in the upper room (*huperoon*), which describes the upper floor or an upper room of a house. The ground floors of houses contained all normal hustle and bustle of domestic goings on, and upper rooms and roofs were places of seclusion, and thus perfect for meetings, hiding, storage or convalescence (Abarim Publications).

Likely, it was this same venue in which the Lord met with the 12 just before He went to Gethsemane to be betrayed. On that occasion, He said this about prayer following His ascension:

*You did not choose me, but I chose you and appointed you to go and bear fruit, fruit that remains, so that **whatever you ask the Father in my name he will give you** (John 15:16).*

Jesus could see that they wanted to ask him about these things, so he said to them, "Are you asking each other about this—that I said, 'In a little while you will not see me..."

*At that time you will ask me nothing. I tell you the solemn truth, **whatever you ask the Father in my name he will give you.** Until now you have not asked for anything in my name. Ask and you will receive it, so that your joy may be complete (John 16:19-24).*

Prior to His ascension and His leaving His disciples, they had not asked for anything in His name because He was present with them, and they asked directly. After the ascension, they were to pray to the Father in the Lord's name. Theologically, Paul and others took up this idea and emphasised it in their letters. To the Ephesians Paul wrote:

*...giving thanks to God the Father at all times and for everything **in the name of our Lord Jesus Christ** (Ephesians 5:20).*

Similarly, to the Colossians Paul wrote:

*And whatever you do, in word or deed, do everything in the name of the Lord Jesus, **giving thanks to God the Father through him** (Colossians 3:17).*

And again:

*Who is the one who will condemn? Christ is the one who died, and more than that, he was raised, who is at the right hand of God, and **who also is interceding for us** (Romans 8:34).*

Note: Headings in this menu are hyperlinks. Click on them to go to the relevant page

[Introduction](#)

[1 The Father first](#)

[2.His timing first](#)

[Priorities](#)

[Faith](#)

[Sign](#)

[3.God's will & word first](#)

[4. God's word first again](#)

[5. God's word first again](#)

[6. Mary with Him to the end](#)

[7. Mary not the intercessor](#)

[Conclusion](#)

[References](#)

9/10



7. Mary not the intercessor continued

Hebrews adds:

*For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, **now to appear in the presence of God for us*** (Hebrews 9:24).

Therefore He is also able to save to all ends; completely and forever those who come to God through Him, since He always lives to make intercession for them (Hebrews 7:24-25).

Plus John:

*My little children, these things I write to you, so that you may not sin. And if anyone sins, **we have an Advocate with the Father, Jesus Christ the righteous*** (1 John 2:1).

On the other hand:

*In the same way, the Spirit helps us in our weakness, for we do not know how we should pray, but **the Spirit himself intercedes for us** with inexpressible groanings. And he who searches our hearts knows the mind of the Spirit, because **the Spirit intercedes on behalf of the saints** according to God's will* (Romans 8:26-27).

As God is the one who searches hearts (1 Samuel 16:7; 1 Kings 8:39; Proverbs 20:27, 1 Chronicles 28:9; Psalms 17:3, 139:1, 1 Corinthians 4:5, Acts 1:24, 15:8; Revelation 2:23), it seems that He is teaming up with the Spirit to help saints with their prayers. In sum, both the Holy Spirit and Jesus Christ serve as intercessors for believers. While the Holy Spirit intercedes from within believers, aligning their prayers with God's will, Jesus intercedes from heaven, representing believers before the Father. That is, the Lord intercedes for us, while the Spirit intercedes within us.

Finally, other Christians have an intercessory role to play as well. As James put it: *And the prayer of faith will save the one who is sick and the Lord will raise him up—and if he has committed sins, he will be forgiven. So confess your sins to one another and pray for one another so that you may be healed. The prayer of a righteous person has great effectiveness* (James 5:15-16).

So, we are not alone. Praise God for their powerful intercession for us.

To conclude, Mary at the post-ascension prayer meeting was not the intercessor for the apostles' prayers but the Lord was standing between them and the Father.

Finally, both Jude and Paul reinforced that functionally, not essentially, the Father is glorified in Christ:

*...to the only God our Saviour **through Jesus Christ our Lord**, be glory, majesty, power, and authority, before all time, and now, and for all eternity. Amen* (Jude 25).

so that in the name of Jesus every knee will bow—in heaven and on earth and under the earth—and every tongue confess that Jesus Christ is Lord to the glory of God the Father (Philippians 2:10-11).

It is in the name of Jesus, which is now above every name, in that environment, within the reality of Christ, that every knee bows and confesses His lordship to the glory of God the Father.

Note: Headings in this menu are hyperlinks. Click on them to go to the relevant page

[Introduction](#)

[1 The Father first](#)

[2.His timing first](#)

[Priorities](#)

[Faith](#)

[Sign](#)

[3.God's will & word first](#)

[4. God's word first again](#)

[5. God's word first again](#)

[6. Mary with Him to the end](#)

[7. Mary not the intercessor](#)

[Conclusion](#)

[References](#)

10/10

Conclusion

At the commencement of this scriptus paper, I listed three quotes:

The only man who has stolen my heart is my son (Sandra Bullock)

A son may outgrow a mother's lap, but he will never outgrow her heart (Unknown)

Sons are the anchors of a mother's life (Sophocles)

The Jesus and Mary connection in the NT demonstrate how true these are. From the temple to the tomb, Mary showed how her son Jesus was central to her life.

In return, He loved His mother, but in terms of His spiritual priorities, His Father's will and word always took first place, and He reinforced that with people, whether His own relatives, or the people of God, or every outsider.

It's a priority that I should have as well.

References

Abarim Publications, Child. <https://www.abarim-publications.com/DictionaryG/p/p-a-i-sfn.html>.

Abarim Publications, Sign. <https://www.abarim-publications.com/DictionaryG/s/s-et-m-e-i-o-n.html>.

Abarim Publications, Glory. <https://www.abarim-publications.com/DictionaryG/d/d-o-k-e-om>.

Abarim Publications, Blessed. <https://www.abarim-publications.com/DictionaryG/ph/ph-u-l-a-s-s-om.html>.

Abarim Publications. Carpenter. <https://www.abarim-publications.com/DictionaryG/t/t-i-k-t-om>.html.

Abarim Publications. Offence. <https://www.abarim-publications.com/DictionaryG/s/s-k-a-n-d-a-l-o-n.html>.

Abarim Publications. Upper room. <https://www.abarim-publications.com/DictionaryG/u/u-p-e-r>.html.



**Note: Headings in
this menu are
hyperlinks. Click on
them to go to the
relevant page**

[Introduction](#)

[1 The Father first](#)

[2.His timing first](#)

[Priorities](#)

[Faith](#)

[Sign](#)

[3.God's will & word first](#)

[4. God's word first again](#)

[5. God's word first again](#)

[6. Mary with Him to
the end](#)

[7. Mary not the
intercessor](#)

[Conclusion](#)

[References](#)

11/10

References

Abarim Publications, Child. <https://www.abarim-publications.com/DictionaryG/p/p-a-i-sfin.html>.

Abarim Publications, Sign. <https://www.abarim-publications.com/DictionaryG/s/s-et-m-e-i-o-n.html>.

Abarim Publications, Glory. <https://www.abarim-publications.com/DictionaryG/d/d-o-k-e-om>.

Abarim Publications, Blessed. <https://www.abarim-publications.com/DictionaryG/ph/ph-u-l-a-s-s-om.html>.

Abarim Publications. Carpenter. <https://www.abarim-publications.com/DictionaryG/t/t-i-k-t-om.html>.

Abarim Publications. Offence. <https://www.abarim-publications.com/DictionaryG/s/s-k-a-n-d-a-l-o-n.html>.

Abarim Publications. Upper room. <https://www.abarim-publications.com/DictionaryG/u/u-p-e-r.html>

