

Luke 11:27

Authorized King James Version (KJV)

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.

Analysis

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. A woman in the crowd interrupts Jesus' sobering warning with an emotional exclamation blessing Mary, His mother. The phrase "lifted up her voice" (ἐπάρασά τις φωνήν, *eparasa tis phōnēn*) indicates vocal intensity—she shouts above the crowd. Her blessing—"Blessed is the womb that bare thee, and the paps which thou hast sucked" (μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὗς ἐθήλασας, *makaria hē koilia hē bastasasa se kai mastoi hous ethēlasas*)—uses graphic biological language to honor motherhood.

While her sentiment seems pious, it deflects from Jesus' teaching by focusing on biological relationship rather than spiritual reality. The woman epitomizes sentimental religion that reveres Jesus' humanity while missing His message. Her blessing elevates physical motherhood and familial connection over spiritual obedience. Jesus' response (v. 28, not requested in this batch) will correct this by declaring that true blessedness comes not from biological relation to Christ but from hearing and keeping God's word. This reminds us that natural ties to religious heritage don't save—only personal faith and obedience matter (John 1:12-13).

Historical Context

The woman's blessing reflects Jewish culture's high regard for motherhood, particularly bearing sons. Producing children, especially males, was considered a woman's highest honor and divine blessing. The sentiment parallels Elizabeth's blessing of Mary: "Blessed art thou among women, and blessed is the fruit of thy womb" (Luke 1:42). However, Jesus consistently subordinated biological family to spiritual family (Luke 8:19-21, Matthew 12:46-50). His kingdom transcends ethnic, familial, and gender boundaries, establishing new family ties based on shared faith in Him.

Related Passages

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Study Questions

1. How does the woman's focus on biological relationship to Jesus mirror contemporary emphasis on religious heritage over personal faith?
2. In what ways does sentimental reverence for Jesus' humanity sometimes distract from obedience to His teaching?
3. What does this passage teach about the insufficiency of honoring Christ externally while missing the call to discipleship?

Interlinear Text

Ἐγένετο δὲ ἐν τῷ λέγειν αὐτῷ ταῦτα ἐπάρασά
it came to pass **And** **as** ^{G3588} **spake** **he** **these things** **lifted up**
G1096 G1161 G1722 G3004 G846 G5023 G1869

τις γυνὴ φωνήν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ
a certain **woman** **her voice** **of** ^{G3588} **the company** **and said** **he**
G5100 G1135 G5456 G1537 G3793 G2036 G846

Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ
Blessed ^{G3588} **is the womb** ^{G3588} **that bare** **thee** **and** **the paps**
G3107 G2836 G941 G4571 G2532 G3149

οὓς ἐθήλασας
which **thou hast sucked**
G3739 G2337

Additional Cross-References

Luke 1:42 (Blessing): And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.