

Mary Craig Ministries, Inc.

Series: "The Kingdom of God"



"Mary, the Mother of Jesus Part Two"

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At 12 Jesus distanced himself from Mary and Joseph because He had to be about His Father's business. At Cana Jesus distanced Himself by revealing that He alone, as the Son, knew the Father's will and when to bring it about. Let's look deeper into the wedding at Cana.

In John 2:1-11 we have recorded the beginning of miracles, this first miracle being the turning of water into wine at a marriage. It took place in Cana of Galilee, where Nathaniel was from. The mother of Jesus was there and both Jesus and His disciples were called to the marriage.

At one point, "they wanted wine." (John 2:3) Jesus' mother said to Jesus, "They have no wine." Jesus says unto her, Woman, what this you and Me? My hour is not yet come." (John 2:4)

Or "What this unto me and unto you, Woman?" That is to say, "What does your concern have to do with Me? My hour has not yet come."

Jesus calls His mother Gunai here, the Greek word for "woman," any woman of any age, virgin, married, or widowed. The word is also used for "wife." So it is a general term, but not at all disrespectful in the culture.

His mother says to the servants, **Whatever He says unto you, do.**

There were six water pots of stone. These water pots were after the manner of the purifying of the Jews.

Jesus says unto them, fill the water pots with water. And they filled them up to the brim. (John 2:7) NASB

Jesus says unto them, draw some out now and take it to the master of the feast. So they took it to him. (John 2:8)

The master of the feast, or table master, was the person in charge of arranging the tables and couches, arranging the courses, and tasting the food and drinks first before serving to everyone else. When the table master tasted the water that had come to be wine, he didn't know how it came to be, but the servants which drew the water knew. The table master called the bridegroom and said to him, **all people**

at the beginning set forth good wine; and when people have become intoxicated, or have drunk freely, then that which is inferior in excellence; you have kept the good wine until now. And it was pure.

So what's going on?

Water to wine

Turning the water into wine is the beginning of signs, seven in all in the Gospel of John. The Law required various ceremonial washings. The Pharisees may have gone beyond that, especially at events like weddings. Jesus chooses six water pots of stone. At the wedding they wanted wine, but they had no wine. Water symbolizes cleansing and the water of life, the washing of the water of the Word. Wine in the Bible symbolizes either the wine of the Holy Spirit and the Blood or the wine of the Queen of Heaven, the wine of fornication, the wine of the harlot.

We have a theme here: Jesus is coming with the new wine, the wine of the Holy Spirit, the true and pure wine. He will offer Himself. He will sanctify Himself and His own. How will cleansing come? How can a sinner be cleansed of all that defiles flesh and spirit? Later in John, we see Jesus going to the temple and cleansing the temple.

The Jews at the time washed their hands and their pots for purification (Mt. 15:1-11). This was a tradition added to the Law of Moses (Mark 7:1-9). Jesus transformed water used for cleansing and purification and turned it into wine. It symbolized the fulfillment of ceremonial washings and a transformation of Law. The spiritual cleansing of Jesus' blood through the offering of Himself will replace ceremonial cleansing for purification. The servants filled the containers to the brim. When turned to wine (new wine), there was no room for that water for purification. Jesus was bringing in something new, and what He was doing was connected to the Passover, the Temple, and salvation.

The other Gospel writers make a clear link between the 'fruit of the vine' and the blood of Christ given as life for the world. Matt 26:29. John's Gospel is designed to reveal the new creation – that which comes from above. We discover the new creation by beholding the Lamb. What happened at Cana was not for us to rationalize that weddings are an okay place for getting intoxicated or drinking freely, but rather for the purpose stated in John 2:11:

This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him. (John 2:11)

The best wine is kept until last. The New Covenant in Christ's Blood has everything better. That includes the coming of the Holy Spirit at Pentecost. Ephesians 5:18 tells us: **Do not be drunk with/on wine, in which is**

dissipation/excess/debauchery/riot/reckless indiscretion; but be filled with the Spirit.

Jesus believes in obeying His Father and doing His Father's will. He is not persuaded otherwise. He fully comprehends His mission. He was sent by the Father and came to bring the eternal life of God Himself through the offering up of Himself as sacrifice. Because of His offering having been accepted by His Father, those who are His have access to the fountain of the water of life. Revelation 21:6. Jesus uses symbolism, metaphor, and allegory. Those who have ears to hear, let them hear. Those who have eyes to see, let them see.

Did Mary have a sense of what Jesus would do? We don't know, but she did know enough to say to the servants that they should do whatever Jesus told them to do. These are the last words spoken by Mary that we have recorded in Scripture.

A sword pierced Mary's soul again. Jesus in His adult ministry was attracting crowds. Okay, but He was also challenging traditions and customs and riling people up. People wanted to kill Jesus. The script Mary envisioned for her Son and the script Jesus was following crashed into each other. In Mark 3 we have the conflict. Jesus' family heard about all the ministry going on. They went to take charge of Him, for they said, "He is out of His mind." Jesus' family heard about His ministry...the miracles, the teachings, the conflicts with leaders. They figured that Jesus was out of His mind and Mary is at the helm of this family. They came from Nazareth to Capernaum to talk some sense into Jesus.

When she gets to Capernaum, Mary finds Jesus in a home with folks around Him listening to His wisdom. Jesus' mother and brothers arrive. They are outside and someone tells Jesus. Jesus says, "**Who are my mother and my brothers?**" "**Here are my mother and my brothers. Whoever does God's will is my brother and sister and mother.**"

In Mark 10 Jesus will put loyalty to Himself ahead of loyalty to an earthly family. Mary would have to follow Jesus to be part of His family. Mary would have to be "born again," "born anew," like anyone else to be part of Jesus' family.

We have no response from Mary; and we have no appearance of Mary in Jesus' life again until the crucifixion. Following Jesus would prove as difficult for Mary as it was for any disciple, as it is for us. We only have in John's gospel that Mary was at the cross, John 19. She's there with two other Mary's. Jesus will say from the Cross, "**Woman, behold [or here is] your son. He would say to John, "Behold [or here is] your mother."**" This would have been like a Last Will and Testament clause. From that time on John took Mary into his home. Jesus from the Cross cared about Mary as His mother and also secured her place in His new family of God the Father. Mary is Jesus' mother and Jesus' disciple. But Jesus does not

choose one of his half-brothers to take charge of Mary. He chooses John, the Beloved, a believer.

Moving in with John involved experiencing the pain of the cross and the pain of family division that Jesus had spoken of so frequently.

Mary as faithful. Jesus does not take the place of eldest son to Mary when He rises from the dead and is still on the earth for 40 days before ascending into heaven. But here we must see Mary as faithful. She was at the cross with other women, and the men had fled. The cross Mary saw was brutal.

Fifty days after Passover came Pentecost. Mary shows up here as one of 120 who gathered to pray. She is there with the outpouring of the Holy Spirit. She is part of a group of disciples who had followed Jesus' instructions to wait in Jerusalem.

As I said, after Cana we do not have any words of Mary. We don't have her speaking to Jesus or praying to Jesus or anything. In Revelation we have a glimpse into heaven and nothing is mentioned of Mary as being honored above any, including martyrs, elders, apostles, the tribes.

What do we learn from Mary? We learn obedience to Jesus as the Christ. We learn to follow Jesus as a disciple. We learn that suffering is the path to glory. We learn that the Sword, the Word of God, will pierce our souls as it did hers, and we will all have to bow before the King of kings and Lord of lords. We learn that as we live in relationship to Jesus, things will be different. We learn that loyalty to Jesus is what God is after and that if anyone wants to be in Jesus' family, there is only one way. No one comes to the Father but through Jesus, the Son. One must be born again, born anew, and that included Mary. Only Jesus knows the Father's will and He reveals that to whom He wills. Mary may have struggled with the reality of Jesus being the Messiah and may have thought he was nuts at one point, but she repented. She believed.

What has been Mary's influence? We know that Jesus grew and became strong and was filled with wisdom and that the grace of God was on Him. He grew in wisdom and in stature and in favor with God and man. We know according to Matthew 1 that Joseph was a "righteous" man. We can assume that he taught Jesus the Law. Mary modeled godly behavior, though she was not perfect. Mary knew the facts about Jesus. She had personal information as to what Jesus was like and how His birth came about.

Mary was courageous, dangerous, faithful, a witness, knowing sorrow and yet hopeful for the KOG. She was there at Calvary, there at Pentecost, there with the apostles at the founding of the Church. She was placed into the care of John, a

significant apostle, the apostle of love and the writer of 1, 2, and 3 John and Revelation and the gospel of John.

Mary the mother of Jesus has been and continues to be a woman of controversy, from the Virgin Birth of the Christ-Child to her elevation as Mother of God over and against being the “Bearer of God,” the “Child Bearer.” Doctrines have been developed concerning her, much of which are not supported by scripture but rather by church tradition and dictates.

The real Mary was not a Savior, not a Mediator, not the Queen of Heaven. She is not to be worshipped, nor are prayers to be directed to her; but we can appreciate her as a woman of faith just as we appreciate others in the great hall of faith. Mary points us to Jesus. Mary worshipped and extolled God. Mary leads us to a Jesus who brings redemption, a Jesus who brings peace through the blood of the cross, a Jesus who died that we might live. Mary like as we had to repent and believe the gospel, to believe in Jesus as the Anointed One, Messiah, Savior, and Lord. Mary is not our ideal; Jesus is. Mary’s faith, obedience, and courage, however, can encourage us by leading us by the Holy Spirit to the faith of Jesus, His perfect and radical obedience even to death on the Cross as payment for sin. Jesus never shrank back, tempted in all points like as we are yet without sin. He bore the sin and its penalty, bore the wrath of God against all that is contrary to God’s nature and ways, bore the curse, and bore the Glory. Jesus died and rose again from the dead, reconciling us to God, redeeming us by His Blood, satisfying in full divine justice, propitiating God’s wrath, and destroying Satan’s kingdom and the works of darkness.

Just like Mary, the Mother of Jesus, we need salvation, a salvation that comes by grace through faith in Jesus Christ alone, repenting of our sin and turning to embrace Him who loved us and gave Himself for us. So again today, we think about Jesus’ human mother, and may the Lord bless us with favor and grace us with His Presence now and ever. Amen.

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“Do whatever He tells you.” Mary, the Wedding at Cana.

As Jesus was saying these things, a woman in the crowd called out, “Blessed is the mother that gave you birth and nursed you!” He replied, “Blessed rather are those who hear the word of God and obey it!” Luke 11:27, 28 NIV

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