

THRU THE BIBLE EXPOSITION

John: Believing On The Christ, The Son Of God, For Eternal Life

Part X: Believing On Christ Due To His Miracle At Cana

A. Believing Alone On Christ Alone Due To His Interaction With His Mother At Cana (John 2:1-5)

I. Introduction

- A. Since we must believe in Jesus as Messiah and Son of God for eternal life (John 20:31), we need to understand the **Biblical** role of His Mother *Mary*, for some claim that "all obey" her, "even God," and that "Mary is called . . . the gate of heaven because no one can enter that blessed kingdom without passing through HER," The Glories of Mary, 1931, p. 180-181, 160 as cited in Loraine Boettner, Roman Catholicism, 1978, p. 139.
- B. John 2:1-5 displays a great **contrast** between *Jesus'* identity as **God** and the **mortal humanity** of His *earthly mother Mary*, and we view this passage for its insight and edification (as follows):

II. Believing Alone on Christ Alone Due To His Interaction With His Mother At Cana, John 2:1-5.

- A. Still early in His ministry, Jesus attended a wedding at Cana, and his mother, Mary was there, John 2:1.
- B. Christ and His disciples had been invited to the event (John 2:2), and, in view of Mary's John 2:3 expressed concern to Jesus about the lack of wine, her family was likely responsible for hosting the wedding feast.
- C. When there was a shortage of wine for the guests, Mary told Jesus, "They have no wine," expecting Him to meet the need, John 2:3. Joseph was likely deceased then, so Jesus, the eldest "son" in the family, was likely assumed to be responsible as the key provider, explaining why Mary approached Him about that concern.
- D. Jesus replied, "Woman, what have I to do with thee? mine hour is not yet come" (John 2:4), and we explain it:
 - 1. "Woman" was a "polite, kind expression" in Jesus' day (Ibid.), and "Christ's remark meant; 'that concerns you, leave me alone,'" Ryrie Study Bible, KJV, 1978, fn. to John 2:4.
 - 2. The phrase, "mine hour is not yet come," reveals that the time for Jesus to manifest Himself to Israel as the Messiah by way of miracles had not yet come, Ibid. He was about to provide wine by a miracle so as not publicly to dishonor His earthly mother in violation of the Law (Exodus 20:12), but He had to do so in private to obey God the Father's will that He not yet begin to perform His miracles in a public manner.
- E. Mary's response to Jesus' words explains Mary's identity and role in relationship to Jesus (as follows):
 - 1. When Jesus declined to submit to Mary in this event, she told the servants present to obey Him, John 2:5.
 - 2. The fact that (a) **Mary accepted Jesus' corrective refusal to heed HER directive** meant she had *erred* and was thus **mortal**, and since (b) she told the servants to obey whatever Jesus said regarding the wine issue, thus putting her honor as hostess of a public event at **total risk to Jesus**, she **submitted** to Him as **Messiah** and likely as **God** (based on Luke 2:11, 19)! Mary was thus simply the mortal Mother of Jesus' humanity!
- F. These facts require an explanation for how some in Christendom have conversely so highly venerated Mary:
 - 1. The term, "Mother of God" used of Mary originated at the A. D. 431 Church Council of Ephesus that tried to assert that she was "the Mother of God according to the manhood" of Jesus, Ibid., Boettner, p. 133. This term was authored **not to exalt Mary, but to defend the deity of Jesus Christ against the Nestorian heretics who were then errantly claiming "that the person born of Mary was only a man,"** Ibid., p. 134.
 - 2. However, that "Mother of God" term for Mary made possible a transfer to her of the lofty titles of the ancient pagan Babylonian goddess Ishtar, who hundreds of years before Mary's era had been called "The Virgin," "The Holy Virgin," "The Virgin Mother," "Queen of Heaven [and Earth]" (Renald E. Showers, "The Queen of Heaven," Israel My Glory, July-Aug., 2004, p. 23, cited in a-voice.org/tidbits/queen.htm).
 - 3. By thus inheriting the titles of the pagan Babylonian goddess Ishtar, Mary became unbiblically exalted.
 - 4. This exaltation has so developed over time that some in Christendom today claim: "He fails and is lost who has not recourse to Mary," Ibid., The Glories of Mary, p. 94 as cited in Boettner, Ibid., p. 138.
 - 5. Thus, a **better** term than "Mother of God" that the Council of Ephesus could have formed would be "the mortal Mother of God Incarnate," exalting only Jesus as God versus giving room for Mary to be venerated!

Lesson: (1) *In His ministry, Jesus was over Mary as her Messiah and God, and she was a mortal believer in need of salvation, cf. Luke 1:47. (2) So, to elevate Mary to a role and office in our salvation is to err, cf. 1 Timothy 2:5.*

Application: *May we (1) trust alone in Jesus alone for salvation versus seeking salvation through Jesus AND/OR Mary, 1 Timothy 2:5. (2) May we respect Mary as the earthly Mother of our Lord (Luke 1:48b), but realize she was mortal (Luke 1:47), and was used of God in His grace to produce the humanity of our Lord Jesus Christ.*