

4/29/99

Mary, Pt. 3

Mary The Broken Vessel

In our initial study of Mary we saw the heart of Mary to be a servant's heart, considering herself a sinner like any other, therefore a person of privilege to be called and used by God.

We saw the three movements that marked the annunciation.

- I. Mary and Gabriel revealed to us the communication.
- II. Mary and Elizabeth, revealed to us the confirmation.
- III. Mary and God, revealed to us the exaltation.

Then we looked at Mary in relation to the Incarnation, which also is marked by three movements.

- I. Mary and the proclamation of Caesar.
- II. Mary and the dedication of Jesus.
- III. Mary and the visitation of the Magi.
* Matthew and Luke will be our sources.

Our last study of Mary we want to look at her in relation to the daily ministrations of Jesus, which is again marked by three movements.

- I. Mary and the life of Jesus.
- II. Mary and the death of Jesus.
- III. Mary and the church of Jesus.

I. Mary and the life of Jesus.

* There are two events that we have in the gospels, the wedding at Cana and the attempt to rescue Jesus from ministry.

A. The wedding feast at Cana. Jn. 2:1-11

1. Mary the mother of Jesus was present at the wedding feast. vs. 1

a. The arrival to Cana was on the third day.

1) Cana was nine miles from Nazareth, in the lower Galilee distinct from the one in Syria.

2) The name means "reed" derived from the reeds growing in the marshy plain below Cana.

3) Cana was the home of Nathaniel.

b. Mary must have been part of the wedding party or related to the family for she gives orders to the servants.

vs. 1, 5

* Mormons declare this was the wedding of Jesus.

c. Mary is alone, Joseph is not mentioned, a good indication that he had died, since he is not mentioned after the teen years of Jesus. 20:2

e. The procession was led by the groom and his friends who would arrive at the bride's house at night and would then proceed to the groom's house where the feast would take place for the week.

2. Jesus and His disciples were also present at the wedding feast. vs. 2

a. Jesus had been invited along with His disciples. vs. 2

- b. Jesus' disciples at this time probably were the following.
 - 1) Andrew.
 - 2) John.
 - 3) Peter.
 - 4) Philip.
 - 5) Nathaniel.
 - 6) James possibly.
- 3. The servants were present. vs. 5
 - a. They were the ones who were attending to the wedding.
 - b. The word is "diakonos" a waiter on tables which is used for deacons in the church. vs. 5a, 9b
- 4. The master of the feast was present. vs. 9a
 - a. He was the superintendent of the dinning room, the table master who presided over the feast.
 - b. He was one of the guest selected by lot to prescribe to the rest, the mode of drinking.
 - c. He also had the duty to place in order the tables, couches and arrange the courses, taste the food and wine before hand.
 - * The phrase "master of the feast" "arkitriklinos" is found only three times in the New Testament, all three are here in John. vs. 8-9
- 5. The groom was present. vs. 9c
 - a. He is mentioned only once.
 - b. He was responsible for all the arrangements with his family.

- c. He and his family had invited the various guests to witness his commitment and celebrate with him.
- 6. The mother of Jesus came to Jesus and declared the problem, they were out of wine. vs. 3
 - a. Did she see an opportunity to demonstrate to all that in fact she had conceived Him by the Holy Spirit?
 - 1) Remember she must of suffered much through her life, through gossip, being looked down upon for her pregnant condition prior to her marriage to Joseph!
 - 2) The Pharisees said to Christ, "We are not born of fornication." Jn. 8:41
 - b. The fact that they had not made adequate provisions for the wedding was a socially embarrassing events for the family.
 - c. There was a reciprocal liability in the ancient east, that made a person liable for improper preparations or bring an improper gift. (N.T. Commt.:p.p. 177)
 - d. This would be bad way to start their marriage.
- 7. The Lord Jesus had begun His ministry. vs. 4-5
 - a. Mary possibly was pressured by the circumstances and attempted to pressure Jesus to act on her petition.
 - b. Jesus responds with honor and respect. vs. 4a-b
 - * The phrase "Woman" in the Aramaic is used for respect and uses it

- from the cross for her and Mary Magdalene. 19:26, 20:15
- c. Jesus in a mild reproof communicates very clearly to her that He is guided now by the will of God his Father not her motherly authority, “What does your concern have to do with Me?” vs. 4c
 - d. Jesus declares that His, “Hour had not yet come”. vs. 4d
 - 1) The phrase is repeated throughout the gospel of John for the ultimate hour He came for, to die for the sins of the world.. 7:30, 8:20, 12:23, 27, 17:1
 - 2) The phrase in the context could be interpreted to mean the specific time to act was not according to her but God.
 - e. Mary submits to the clear communication of Jesus and addressed the servants, “Whatever He says to you, do it.” vs. 5
8. The only provisions they had was water. vs. 6-8
- a. Jesus took what they had and make it sufficient. vs. 6
 - 1) The purification pots were present for the people to wash their hands and feet at the beginning of meals and between courses, according to their rites, the dishes, etc.
 - 2) There were six containing around 120 to 180 gallons.
 - * Six is the number of man and imperfection, the stone pots

- represented the law which was insufficient through the weakness of man to bring us to God but could only lead us to Christ!
- b. Jesus told the servants to fill them to the brim. vs. 7
 - c. Jesus told the servants to draw some out and take it to the master of the feast. vs. 8
9. The master of the feast commended the groom. vs. 9-10
- a. The table master according to his duty tasted the water that had been made into wine. vs. 9a
 - b. He did not know where the wine came from but the servants who withdrew the water knew. vs. 9b
 - d. The table master commended the bridegroom with doing something he did not do nor could he do for his marriage. vs. 9c-10
 - 1) The master of the feast acknowledge the custom of putting out good wine at first. vs. 10a-b
 - 2) The master of the feast declared that once the guests had drunken some and their taste buds had been savored then an inferior wine would be put out. vs. 10c-d
 - * Saved the groom money.
 - 3) The expression does not mean intoxicated as some suggest.
 - 4) The master of the feast praise the groom for keeping the best till the end, contrary to tradition, the KJV states. vs. 10e

- 10.** The miracle at Cana was the first miracle of Jesus. vs. 11-12
- a.** The miracle was the beginning of signs Jesus did, the first of seven in John and a second one also took place in Cana. vs. 11a, 4:54
 - b.** May must of been at awe, for she knew for thirty-three years who He was.
 - c.** The miracle manifested His glory as the only begotten Son of God who became incarnate. vs. 11b, 1:14
 - * The word manifested means to reveal, the miracle as a sign “semeior” is not so much focusing on the power or the miracle as much as pointing beyond them to the deity ad person of Jesus as God.
 - c.** The miracle cause His disciples to believe in Jesus. vs. 11c
 - 1)** They had already believed in Him as Son of God and King of Israel. 1:49
 - 2)** They were actively believing in Jesus, the very purpose for which John wrote his gospel . 20:31
 - * John uses the verb not the noun in his gospel, faith is active for John.
 - d.** The miracle moved Jesus on to His ministry headquarters. vs. 12a
 - 1)** Capernaum was about twenty miles from Cana on the Sea of Galilee and Jesus pronounced “woes” over

- it for her privilege of having the greater light. Matt. 11:23
- 2)** The company was divided. vs. 12c-e
 - a))** His mother who believed in Him. vs. 12c
 - b))** His brother who did not believe in Him. vs. 12d, 7:5
 - c))** His disciples who believed. vs. 12e
- B.** The attempt to rescue Jesus from ministry. Matt. 12:46, Mk. 3:21, 31, Lk. 8:19-21
- 1.** Jesus had been ministering having no time to eat and they were coming to rescue Him thinking He was out of His mind. Matt. 12:46, Mk. 3:20-21
 - a.** “While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him”. Matt. 12:46
 - b.** Mary and his brothers could not approach Him because of the crowd and stood outside calling Him through others. Mk. 3:20-21, Lk. 8:19
 - c.** This is the first time Mary appears since Cana.
 - d.** The Lord’s brothers did not believe in Him. Jn. 7:5.
 - e.** The names of His brothers and sisters are given to us by Matthew. Matt. 13:55-56
 - 2.** Some believe this perhaps occurred at Peter’s house. Matt. 12:47
 - * Mk. 3:31-35, Lk. 8:19-21

3. Jesus declared that a spiritual relationship is superior to blood relationship as He was told of His families presence and said, "Who is My mother and who are My brothers". Matt. 12:48, Mk. 3:32-33
- 1) Jesus establishes the priorities of relationship in view of our relation to Him.
 - 2) Remember when Mary and Joseph retruned to Jerusalem and found Jesus in the temple, He said "How is it you sought me? Knew you not I must be about my Father's business? And she kept all these saying in her heart. Lk. 2:49, 51
4. Jesus declared that doing the will of God is the acid test of spiritual relationship. Matt. 12:49-50, Mk. 3:34-35, Lk. 8:21
- a. Love for family before God is sin, Jesus by His coming divides people. Matt. 10:34-37
 - b. Spiritual relationships will take precedence over natural relationship if they interfere with the Kingdom. Matt. 6:33
 - c. Spiritual relationships are genuine by obedience in life to the will of God.
 - 1) Our house is built on sand or rock. Matt. 7:21-27
 - 2) The doer is blessed. Ja..1:25

Illustration

"Those We Love"

They say the world is round--and yet
I often think it's square,
So many little hurts we get

From corners, here and there.
But there's one truth in life Iv'e found
While journeying East and west:
The only folks we really wound
Are those we love the best.
We flatter those we scarcely know;
We please the fleeting guest,
And deal full many a thoughtless blows
To those we love the best. #3215

Application

1. We as Mary must learn to be submissive to God according to His timing and not attempt to dictate to Him what to do, when or how to do it, for it can be disastrous.

* I wait for the LORD, my soul waits, And in His word I do hope. Ps. 130:5

2. We must not make the mistake as Mary to conclude that Jesus is unaware of the need but rather that He is moving us to plead for the need by His Spirit.

* The Scriptures tell us that He know our need before we ask, "Therefore do not be like them. For your Father knows the things you have need of before you ask Him". Matt. 6:8

3. We need to learn to stay out of the way as Mary when God has spoken to us and see how He will work and glorify Himself.

* The prophet said the people and Jehoshaphat, "Stand still and see the salvation of the LORD, who is with you, O Judah and Jerusalem!" Do not fear or be dismayed; tomorrow go out against them, for the LORD *is* with you." 2Chron. 20:17

* Trust in the Lord with all your heart and lean not to your own understanding, in all your ways

acknowledge him and He will direct your paths.
Prov. 3:5-6

4. We have to recognize that at times people will conclude that we are getting carried away with ministry as Mary thought about Jesus, out of loving concern but we must obey God.

* Peter and John said, “Whether it is right in the sight of God to listen to you more than God, you judge. Acts 4:19

Mary and the life of Jesus reveal self denial out of love!

II. Mary and the death of Jesus.

* And now in His third saying Jesus regards the saint as He entrusts His Mother Mary to the care of John the apostle. Jn. 19:25-27

A. The personal witness of love was by four women and one man. vs. 25-26a-b

* I want to look at them in the reverse order.

1. There was Mary Magdalene.

a. She had been delivered of seven demons by the Lord and received a brand new life with purpose and meaning. Lk. 8:2

* Not to be confused with the prostitute who came to Jesus at the house of Simon. Lk. 7:36-50

b. She was one of the women from Galilee who provided for the Lord's ministry financially as did many others. Lk. 8:2-3, Mk. 15:41

c. She is the only one mentioned by John as coming to the sepulcher early

in the morning though the other two synoptic gospels mention the other two. Jn. 20:1

2. There was Mary the wife of Clopas.
 - a. Nothing is known of her except that her husband was one of the two on the road to Emmaus when the Lord appeared to them. Lk. 24:18
 - b. She was a sympathetic believer who loved her Lord and a compassionate friend to comfort the Lord's mother in Her time of suffering!
3. There is the Lord's mother's sister.
 - a. She was the mother of James and John, the sons of Zebedee. Math. 27:56
 - b. She is called Solome by Mark. Mk. 15:40
 - c. She was rebuked by our Lord when she sought the right hand and the left hand for her sons. Math 20:20-22
 - d. She was probably a very thankful woman that Jesus had denied her selfish request otherwise her two sons would of been crucified next to Him!
4. There is Mary the mother of our Lord.
 - a. She was that humble young woman who said to God, “Behold the maid servant of the Lord! Let it be to me according to your word.” Lk. 1:38b-c
 - b. She was the one who knowingly exposed herself to being stoned for being pregnant during her engagement or to be a mocked and sneered at for the rest of her life. Math. 1:18-19

- c. She was the one who trusted God to speak to Joseph's heart. Math. 1:20
 - d. She was a woman who did not compromise with the will of God!
 - e. She was a woman whose heart was being pierced as Simeon had prophesied. Lk. 2:35
5. There is John.
- a. He is the one of the twelve who leaned on the breast of Jesus at the Passover meal. Jn. 13:23, 25, 21:20
 - b. He is the one whom Peter and others began to spread rumors that he would not die till the Lord returned. Jn. 21:22-23
 - c. He is the one who received the Revelation on the Island of Patmos after surviving being boiled in oil. Rev. 1:9
 - d. He is the one whom the Lord loved, this is the way John identifies himself in his gospel. Jn. 13:23, 19:26, 21:20
6. There presence was in sharp contrast to the soldiers at the cross.
- a. The soldiers
 - 1) The soldiers were there by duty and gamble for the Lord's possessions..
 - 2) The soldiers were only there to witness the death of a condemned man.
 - b. The women and John.
 - 1) The woman and John were there out of love.
 - 2) The woman and John were there only for the person of Christ.

- 3) The women and John were there to witness an innocent man condemned to death.
- B. The proclamation of love to Mary was, “Woman, behold your son!” vs. 26c-e
- 1. The title of woman is not one of disrespect but just the opposite showing respect and honor.
 - a. Jesus had used it as He addressed her at the wedding feast at Cana of Galilee. Jn. 2:4
 - b. Jesus used it of the woman of Samaria at the well. Jn. 2:21
 - c. Jesus use it for the woman caught in the very act of adultery. Jn. 8:10
 - d. Jesus was honoring Mary for her obedience to God's plan and her love showed to Him for 33 years.
 - 2. The title signified the breaking of the earthly relationship as mother and son and the establishing of the heavenly relationship as "Lord".
 - a. Mary is never referred to by Jesus as mother in any of the gospels, only the writers refer to her as such.
 - b. Mary was called “blessed among women” by Elizabeth not above women.
 - c. Her heart was crushed and broken as she saw her son on the cross.
 - 3. The relationship of Mary was to be transferred to the apostle John.
 - a. Jesus was the oldest and therefore responsible for the home, since it is apparent that Joseph was dead.

- b. Jesus' brothers were not believers and therefore would not care for her as the believers.
 - c. Jesus was John's cousin therefore Mary was his aunt and he was her nephew. vs. 25
 - d. Jesus knew that Mary was experiencing the suffering prophesied by Simeon. Lk. 2:34-35
 - e. She must of been around 46 to 48 years of age if she was 16 to 18 at the birth of Jesus.
 - f. Jesus knew John would live the longest of the disciples.
- C. The proclamation of faithful love to John was "Behold your mother!" vs. 27
1. The responsibility of caring for Mary was not to just anyone but to the disciple John.
 - a. A disciple means one who is a student or pupil.
 - b. A disciple is one who emulated and imitates his Master or teacher.
 - c. A disciple out of many who was chosen to be one of the twelve apostle, one sent out to share the Gospel of good news.
 - d. A disciple who would live longer than the other eleven.
 - e. A disciple whom the Lord loved and allowed it to be recorded in scripture. Jn. 13:23, 35, 20:2, 21:7, 20
 - f. A disciple who had repented from forsaking the Lord as He was arrested at Gethsemane. Math. 26:31

- g. A disciple, the only man who was present at the cross.
 - h. A disciple who would believe the report of Mary Magdelene and run to the sepulcher and see it empty. 20:1-2
 - i. A disciple who would be the first to recognize the Lord's voice as they were fishing at Galilee. 21:4-7
2. The responsibility of caring for Mary was to be as a son.
 - a. One who would honor and respect her.
 - b. One who would protect her.
 - c. One who would provide provisions for her.
 - d. One who would comfort her in her difficult times as the present.
 3. The responsibility was accepted from that moment on.
 - a. The passage in Mark has been interpreted as if these witnesses were looking from afar off and then moved closer to the cross but a close reading will reveal that in fact they were at the cross receiving this third saying and then moved away to view the death from afar off. Mk. 15:33-40
 - b. Mark tells us that Jesus breathed His last. Mk. 15:37
 - c. Mark tells us the centurion said, "Truly this was the Son on God", after Jesus died. Mk. 15:39
 - d. Mark reveals that John took Mary that very hour away from the cross as a faithful son, not allowing her to see the suffering and agony of Jesus, the

remaining mockery and His final death. Mk. 15:40

Illustration

Into the life of Charles Lamb there came a deep attachment to a woman, but he willingly forsook marriage when he saw the need of his own family. Brother, son, and husband, he became the guardian angel of that home, and especially of his sister Mary, who was at times mentally deranged.

After she had stabbed her mother to death in one of her mad moments, Charles Lamb stripped himself for sister Mary as Jonathan stripped himself for David; and for thirty-eight years he watched over her with a tender solicitude. A friend tells how he would sometimes see the brother and sister walking hand in hand across the field to the old asylum, both their faces bathed in tears. A sad story, and yet a grand story. Charles Lamb had his place in his home, and it was never left empty.

Application

1. The personal witness of the four women and John, was a witness of their compassionate love for Mary, resulting in great comfort at the time!
 - a. Their very presence was a witness of their love, to be there for her, so we when we are there for others.
 - b. Their love for Mary caused her to see God's faithfulness to her, likewise when we comfort others in sorrow.
- * The fruit of the Spirit is "agape" love. Gal. 5:22
2. The proclamation to Mary: "Behold your son", was an expression of the love of Jesus for her!
 - a. Jesus brings every believer to a new family, the family of God.

b. Jesus knows that those in the family of God will care for each other more and better than blood relatives at times.

* In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. 1Jn. 4:10-11

3. The proclamation to John: "Behold your mother!", was an acknowledgment of John's faithful love for Jesus and Mary!

a. Jesus will have many of us to care for those who will have no one at times.

b. Jesus will have us love them as our own, through His love.

* By this shall all men know that you are My disciples, if you have love one for another. Jn. 13:35

Mary and the death of Jesus reveal faithful love!

III. Mary and the church of Jesus. Acts 1:14

- A. Mary was present with all other 120 in obedience to the words of Jesus to wait in Jerusalem. vs. 14a, Acts 1:4
 1. Mary was not blessed above women but among women. Lk. 1:28, 42
 - * Blessed means well spoken of not sinless or co-redemptress as the Catholic Church has made her.
 2. Mary looked to Jesus as her God and Savior. Lk. 1:46-47
 - * Mary acknowledged her own need of a Savior in her song, the magnificent.

- B.** Mary was in one accord with all the others praying to the father. vs. 14a
1. Mary was not the focus of prayer in the upper room.
 2. Mary was not the one being prayed to in the upper room.
 3. Mary was not given any special place in the upper room.
 4. Mary was one of the many members of the body, the church in the upper room.
 5. Mary was praying and supplicating to the Father in Jesus name, like all the other 119 individuals.
- C.** Mary was with other women and her sons, the brothers of Jesus who were now saved. vs. 14b-c
1. Mary could be understood by them now.
 2. Mary could be one with them now.
 3. Mary could depend on them now.
- D.** Mary was waiting like all others to be endued with power from on high and be baptized with the Holy Spirit. Acts 1:5, 8
1. Mary was a sinner with a sin nature by her own words in the “magnificent”.
 2. Mary needed the Holy Spirit to live above sin.
 3. Mary needed the Holy Spirit to direct and guide her in life.
 4. Mary needed the Holy Spirit for spiritual warfare.

make for the healing of those who had been bit by serpents in the wilderness, Hoshea called it, “Nehushtan, meaning, “It is a thing of brass”, and he broke it! 2Kings 18:4

Application

1. Mary’s example of obedience to God through the Scriptures is an example of emptying herself as her Son in the incarnation to be a servant. Phil. 2:8
2. Mary’s praying and supplications teaches us that no person has any special place with God, all come the same way, through His Son, the mediator of man. 1Tim. 2:5
3. Mary’s sons in the upper room teach us that we should not give up on our children or close relatives nor friends to be saved. Jn. 3:16
4. Mary’s need of the baptism of the Holy Spirit is a pattern for all believers, no exception. Eph. 5:18

Mary and the church of Jesus reveal that steadfast love has no idols!

We want to look at Mary in relation to the mission of Jesus, marked by three movements.

- I.** Mary and the life of Jesus reveal self denial out of love!
- II.** Mary and the death of Jesus reveal faithful love!
- III.** Mary and the church of Jesus reveal that steadfast love has no idols!

Illustration

When the people of God began to worship the “brass serpent” that Moses was commanded to