

<b>Series:</b> Portraits of Jesus in John	<b>Reference:</b> <i>John 2:1-11</i>	<b>Title:</b> Son of Man	<b>Date:</b> 02.16.2019
<b>Website Writeup:</b> Last week we heard the Divinity of Jesus as Word. This week we peer into His humanity, and just how personal, close & caring He is in the mundane details of our lives.			

## COLOR CHANGES IN TEXT INDICATE SLIDE CHANGES

### Memory Verses for this Series - about 1 every 2 weeks

<sup>14</sup> The Word became flesh & made his dwelling among us. We have seen his glory, the glory of the one & only Son, who came from the Father, full of grace & truth. (Jn 1:14)

<sup>16</sup> For God so loved the world that he gave his one & only Son, that whoever believes in him shall not perish but have eternal life. (Jn 3:16)

<sup>24</sup> God is spirit, and his worshipers must worship in the Spirit & in truth.” (Jn 4:24)

<sup>35</sup> Then Jesus declared, “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. (Jn 6:35)

<sup>31</sup> To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples. <sup>32</sup> Then you will know the truth, and the truth will set you free.” (Jn 8:31–32)

<sup>36</sup> So if the Son sets you free, you will be free indeed. (Jn 8:36)

<sup>34</sup> “A new command I give you: Love one another. As I have loved you, so you must love one another. <sup>35</sup> By this everyone will know that you are my disciples, if you love one another.” (Jn 13:34–35)

<sup>6</sup> Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me. (Jn 14:6)

<sup>5</sup> “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. (Jn 15:5)

<sup>29</sup> Then Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.” (Jn 20:29)

We're looking through the book of John at portraits of Jesus. Last week we looked at him as the Word. John made the very bold claim that Jesus is God come as man. We got a little heady, which was necessary to understand John's statements of His divinity.

*This is Magritte's, **The Son of Man**, painted in 1964. Magritte said, "At least it hides the face partly. Well, so you have the apparent face, the apple, hiding the visible but hidden, the face of the person. It's something that happens constantly. Everything we see hides another thing, we always want to see what is hidden by what we see. There is an interest in that which is hidden & which the visible does not show us. This interest can take the form of a quite intense feeling, a sort of conflict, one might say, between the visible that is hidden & the visible that is present.*

I thought, due to the title of the work & the fact that John's always hiding imagery & little gems throughout his writing, this would be a fitting image. However, I should caution, I don't mean to imply John's a gnostic hiding some special knowledge for the spiritually elite to discover. He's simply dropping gems for us to discover easily. Modern Christians often fall into the trap of the new gnosticism thinking there's some new hidden meaning behind the text no one's discovered before. They spend their time reinterpreting Scripture, often after reading errant writings of others which tread outside church orthodoxy & its stance on the Gospel message.

There isn't. The Gospel's straight forward, written on a third grade level for everyone to understand. The NT writers wrote strongly against such gnostic ideas. God's not progressive in character. He's revealed what we need to know about Himself in the Word & Person of Jesus, which we explored last week. We may discover new truths as we grow deeper, but these are truths the Church has discovered before. God's truth doesn't change, because He's unchanging in character. There's a tendency in the new gnosticism to focus efforts on changing only outward things, not addressing personal sin & pride. Which is misleading many Christians in our day & derails us from pursuing God's glory & being about His mission.

For our purposes today, as we look at Jesus as the Divine Word, there's something hiding behind His divinity - simply His humanity. He's fully God & fully man. Today we want to view Jesus as a man, part of a family & one who cares about the minute details & stresses we face. Turn with me to chapter 2 of John on p724 of your church bibles.

Verse 1 of Chapter 2 in John says this occurs on the 'third day' when Jesus, His mother & the Disciples had been invited to a wedding in Cana in Galilee. The third day after what? John's referring to the third day after Jesus' return from the area near Jericho.

Cana's about 10 miles north of Nazareth, 80 miles from Jericho where Jesus had been baptized in the Jordan & had fasted 40 days. The three day journey was uphill & rugged. Imagine Jesus walking with his Disciples, talking, traveling 25-35 miles a day. That's a lot of time to get to know someone. He must've been very relational. By the time they reached Cana, they must've been worn out.

Kim & I have done many long hikes. We average 15 miles a day over rugged terrain! We've grown up with images of a soft almost effeminate Jesus, but He & the Disciples must have been strong rugged men with calloused feet. As a carpenter His hands were probably scarred & dry. He'd have powerful forearms. When He put His hand on your neck it may've felt like a vice. I've always imagined his touch to be like my grandfathers, a large strong man with hands the size of dinner plates. Or, my fathers who was rougher than my mother. A strong male touch is a reassurance to a child. Think about all the children growing up now without a strong male touch in their lives & what it does to them. Jesus' physicality must've lent reassurance to people. Imagine what His touch would feel like.

We begin in verse 1-2...*On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. <sup>2</sup> Jesus also was invited to the wedding with his disciples.* John starts out three days after his return from Jesus' baptism of water & a lengthy fast, now at a wedding feast. John will close his book with Jesus rising from the grave three days after his baptism of death - these bookending details are no mistake. We notice right away, Jesus is *invited* into this celebration, showing Himself different than other 'religious' leaders. He walks with fishermen, tax collectors, is rugged & strong, knew what it meant to work & involved himself in the everyday affairs of people at a local wedding in a small town in an obscure corner of Galilee.

If God were to show up now, we may expect him to meet with world leaders, but most likely He'd be at a wedding in Camden for a young couple. Jesus, the Son of Man, cared for & walked with people. Imagine Jesus at your wedding. If He were here, would you expect him to care enough to show up at your reception? Probably not, but He might surprise you. He may walk in, take the lowest seat, and say, "I am really glad to be here to celebrate your marriage." Then hug you with powerful fatherly arms. Does He care about you that much? He does...

Verse 3...*When the wine ran out, the mother of Jesus said to him, "They have no wine."* When we lived in Lampung, South Sumatra, we attended weddings often. One wedding in particular I remember well, because it was so exhausting. Weddings in Lampung often went on for days, even up to a week. This one did just that & didn't stop for anything day or night - dancing, music, chanting & food. If that family ran out of food halfway through it would've been shameful. The same's true here, these weddings would go on for days & when the wine ran out it was shameful. We notice, this is probably some sort of relative of the family, since Mary & Jesus are invited & she seems to be involved with the inner-workings of it.

Remember Mary's Jesus' mother, a woman from a small town who'd been pregnant outside of wedlock. Joseph, her husband, isn't mentioned & we assume he's passed away by this time. We imagine Mary always lived under a cloud of suspicion in regards to Jesus. People probably asking, "Who was the father, really?" So Mary, at this wedding, not only identifies with the shame the family would feel when the wine ran out, but is cognizant of her own as well. With her son & questions of paternity floating around, she intuitively knows He can take away their shame, and in a sense, hers as well in taking

care of these otherwise petty details. Should God care about the wine at a wedding banquet? **Apparently He does, because Jesus cares to take away our shame.**

How many of us live with something which haunts us, either something out in the open, or hidden, we hope never comes to light? Shame often lies under the surface & we see no way it can be wiped away. Jesus is able to wash away shame & is shown to care about these small details of life. He's invited to this feast, good. Maybe we've invited Jesus into our lives, good. However, many times we scramble to hide our shame & take care of it ourselves, even while Jesus stands there waiting to be asked. Instead of inviting Him into our shame, we plan & panic, when He could otherwise wash it away, bringing us freedom. This is one of the first glimpses of the 'Kingdom Come' in the lives of people & for Mary. Jesus is pitching his tent among His people & change now occurs when we invite Him in & give him rule over the mundane details of life.

*Verse 4...And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come."* Sounds harsh & dismissive, almost like, "Woman...don't bother me..." He's tired after a long journey & may not have known about this wedding, suddenly being thrust into making an appearance. Many times in Lampung we were forced into situations on the fly, tired & having to put on a smile. I remember once after I had taught for 9 hours in limited Indonesian, I got home & wanted to crash. The guy I was staying with stood at my door & said, "You can't go to sleep! You're preaching in a half hour!" I almost died, no sermon prepared & I had to do it in broken Indonesian!

Maybe there was tiredness in His voice, who knows. But the term He uses, 'woman', is actually a declaration of respect & gentility. He's making clear that right after His baptism He's moving into ministry - it wasn't yet time for a miracle. Perhaps He's reminding her of His greater purposes. But contrast is shown - He still has time for the small things which matter greatly to a family at a wedding banquet. Maybe He said it softly with a smile, implying He'd be happy to help, divine God acting as kind man. Jesus was dealing with a Jewish mother. Stereotypically they don't take no for an answer! His words almost go in one ear & out the other as she turns to others as it says in verse 5...*His mother said to the servants, "Do whatever he tells you."*

Jesus acts, not because He'll be manipulated, or she's even being manipulative, but because He cares about her shame & the family involved. He cares even about the details at a wedding in Cana in Galilee in a remote corner of Israel. Mary knows her son. She raised Him, knowing His heart better than anyone - she knew He'd take their shame away. He's invited in. Mary, knowing her son, doesn't panic but goes directly to the source of all things - her boy, the Son of Man & Living Word of God. She places the burden on Him & turns around giving probably the most simplistic & most pertinent advice anyone could give another - "Do whatever Jesus tells you."

Think on that. It's an image of prayer. Whether He's standing in our presence, or we pray to the Ascended Christ, He's promised to be with us to the end of the age. Mary chooses to go directly to Him. When we're faced with a situation, do we go straight to Jesus? Or, in our own strength, do we plan & panic, futilely sticking our finger in the

dam to hold back the deluge? Even the best of planning can't always avoid tragedy. We control only so much, outside circumstances don't always cooperate with our plans. But Jesus has been known to stop storms, provide money from the mouth of a fish & raise the dead. Here He changes water to wine. He waits to be invited into the issues of life, over which we have no control. Things which *need* to be surrendered to Him. The difference between Mary & others is one thing...she knows Him intimately. If we could spend time with Jesus, in His Word, in prayer, the tendency to automatically go to Him in need would increase. Mary intuitively does so due to their intimate relationship.

Verse 6...*Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.* The Old Testament frequently uses wine as a figure to epitomize the bounty & abundant provision of the messianic age<sup>1</sup> It's interesting, Jesus chooses to use the ceremonial water jars normally used for washing. It's as if to say, you no longer need to wash, I've come to wash away your shame & His disciples are later chastised for not washing their hands as tradition dictated. Moses changed water to blood in judgement. Jesus turns water to wine in celebration of the new covenant, the kingdom of God breaking into their reality & this is the first glimpse of it!

Verses 7-10...*Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim. <sup>8</sup> And he said to them, "Now draw some out and take it to the master of the feast." So they took it. <sup>9</sup> When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom <sup>10</sup> and said to him, "Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now."*

This is an image of the Kingdom of God breaking into mundane reality through practical need. When Jesus is invited into life & given charge of our need, **He makes the ordinary extraordinary**. He just needs invitation. It's exactly in the mundane fires of trial in which **Jesus will come to us in the most unconventional ways**.

Remember Shadrach, Meshach & Abednego thrown into the furnace under Nebuchadnezzar. However, they were unharmed. When the king looked into the furnace he saw a fourth man whom scholars believe to be Jesus coming to their aid in the middle of that fire. Jesus, the Son of Man, fully God, meets us in our need. He doesn't call us out from safe distance, but walks with us right in the middle of the fire.

God often surprises us. Not only does He make the ordinary extraordinary, showing himself to be unconventional in that He's close to us as a personal God, **He often shows himself in uncommon ways**. Ceremonial waters changed to wine, He doesn't follow social mores. He steps into our reality & works the miraculous in wonderfully uncommon unexpected ways. Often times we come to God with a plan for problems, instead of like Mary saying, "I'll do whatever you say." And, He surprises us.

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<sup>1</sup> Mills, M. (1999). *The Life of Christ: A Study Guide to the Gospel Record* (Jn 2:1-11). Dallas, TX: 3E Ministries.

Finally, sometimes **when Jesus works, it's unbelievable**. To witness a miracle is amazing. I remember praying over an unconscious girl with 104 degree fever in Dushanbe, Tajikistan with friends. She'd been down for days. Immediately, she stood up & began running around with her friends as nothing had happened! The head of this banquet didn't know where that wine had come from & it was the best! Just another image of how wonderful the Kingdom of God is as it breaks in - it makes life better.

The servants knew where it'd come from & were amazed. At one point Jesus miraculously feeds 5000. At another, He feeds 4000. The first time they seem amazed. The second, it seems not so much. We need to be constantly aware of Jesus presence & activity in our lives. Those who walk with Jesus for years tend to grow blind to all He's done & is doing in their lives. When we're carrying burdens & they're changed to blessings, or turn out to be absolute miracles, we may've grown complacent to notice. A good spiritual practice is to keep a prayer journal. Occasionally, look back through it. You'll notice Jesus has been there all along answering your prayers in very unbelievable, uncommon, unconventional & extraordinary ways.

Finally, in verse 11 it ends by saying...*This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.* Their faith was solidified as they witness this. Jesus, as the Word of God, is all powerful. Jesus as the Son of Man is close, personal & caring. God came in the person of Jesus & made His dwelling among us! He walked with people, was rugged, strong, attended weddings in small towns & met the simple needs of simple people. He's here, invite Him in, call on Him, no matter how mundane your need seems & witness what He'll do.

Usually, people make the mistake of inviting Jesus into their lives, only to neglect to invite Him into life's details. They never call on Him. Never listen. Never do as He'd have them. He's left as a wall flower at the reception, instead being invited to dance. The cross stays the same size for such people as trouble, responsibility & stress grow. It seems to them, Jesus does nothing. But He's not been asked.

We're often like sick people I encountered in Indonesia. We'd take them to the doctor who'd prescribe 10 days of antibiotics. They'd take about 3-5 days of it. When they began to feel better, they'd sell the rest of the pills & their illness returned. It does no good to accept Jesus as Savior only for the dream of heaven in the future, but deny relationship in the now. We're called to cultivate intimacy & to rely on Him every day.

If you can rely on, lean on, trust, submit & follow Him - the cross grows proportionately to your problems & you'll never be overtaken! Mary knew who to call on & knew what to do. Her intimacy with her son meant she intuitively knew what He could & would do for them & her. She simply calls on Him, giving the good advice, 'Do whatever Jesus says.' I urge you to do the same.