

Main Idea: If you do God’s will, it’s quite possible those closest to you, even your own family, may think you’re crazy. It happened to Jesus in Mark 3:20-35.

- I. Our Savior was misunderstood (20-21).
 - A. Here’s what He did (20).
 - 1. Jesus was spending time with the lost.
 - 2. Jesus was spending time with His disciples.
 - B. Here’s how His family reacted (21).
 - 1. They tried to stop Him.
 - 2. They thought He was insane.
- II. Our Savior was maligned (22-30).
 - A. The scribes claimed Jesus was devil-possessed (22).
 - B. Jesus exposed the fallacy of their logic (23-30).
 - 1. In so doing He defended Himself (23-27).
 - 2. In so doing He delivered a serious warning (28-30).
- III. Our Savior made the most of the opportunity (31-35).
 - A. Your family is important.
 - 1. Jesus had one.
 - 2. Jesus cared for His.
 - B. God’s family is more important.
 - 1. To belong, you must do God’s will.
 - 2. If you belong, you have a new set of values.

Take Inventory: Let’s ask ourselves three questions...

- 1. Am I in God’s family?
- 2. Do I value God’s family?
- 3. Is the evidence clear?

Scripture Reading: Mark 3:20-35 (ESV): “Then he went home, and the crowd gathered again, so that they could not even eat.²¹ And when his family heard it, they went out to seize him, for they were saying, “He is out of his mind.”²² And the scribes who came down from Jerusalem were saying, “He is possessed by Beelzebul,” and “by the prince of demons he casts out the demons.”²³ And he called them to him and said to them in parables, “How can Satan cast out Satan?²⁴ If a kingdom is divided against itself, that kingdom cannot stand.²⁵ And if a house is divided against itself, that house will not be able to stand.²⁶ And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end.²⁷ But no one can enter a strong man’s house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house.²⁸ “Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter,²⁹ but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”—³⁰ for they were saying, “He has an unclean spirit.”³¹ And his mother and his brothers came, and standing outside they sent to him and called him.³² And a crowd was sitting around him, and they said to him, “Your mother and your brothers are outside, seeking you.”³³ And he answered them, “Who are my mother and my brothers?”³⁴ And looking about at those who sat around him, he said, “Here are my mother and my brothers!³⁵ For whoever does the will of God, he is my brother and sister and mother.”

As the story goes, shortly after the 1912 presidential election, Woodrow Wilson visited an aged aunt whom he hadn't seen for a long time. "What are you doing these

^{**}Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the Mark series in 2004.

days, Woodrow?" she asked. "I've just been elected president," replied Wilson. "Oh, yes? President of what?" inquired the aunt. "Of the United States." "Don't be silly!" she snorted impatiently.² It was perhaps the greatest moment of his life and his own relative didn't believe him.

It's interesting how people respond when they hear good news about someone else, specifically, when they hear that a person has come to know Jesus as Savior. Family members typically rejoice at the good news. They encourage. They support. But sometimes, they bristle. Sometimes they ridicule. Sometimes they make it difficult for the person to do what God wants them to do, like go to church or live out their newly found Christian values.

How did people respond when *you* began to seek first the kingdom of God? It's a great thing to do God's will, right? Yes, it sure is. It's always good to do God's will. But it's not always popular, even with family members, sometimes *especially* with family members.

If we do God's will, we ought not expect everyone to applaud. It's quite possible those closest to us, even our own family, may think we're crazy. If that happens (and for some it may be *happening*), know this. You are in good company. It happened to Jesus. According to Mark 3:20-35 His own family thought He was crazy.

As we examine the three scenes in the story this morning, we're going to learn some important things about Jesus. We're also going to learn something very important about how to live for Jesus when those closest to us don't share our enthusiasm.

I. Our Savior was misunderstood (20-21).

A word about the setting. Jesus' popularity is peaking. He's been preaching the good news, healing the sick, and rescuing the demon-possessed for some time now, and the crowds are coming. The religious leaders, of course, don't like it and have already set in motion the plot to kill Jesus (3:6).

In our last message we saw Jesus make what was perhaps His most important decision, next to the cross. After spending the night with His Father in prayer, He chose twelve men to be with Him, designating them apostles. From this point on He was going to invest Himself into these men who would carry on the mission after His departure.

Then came the misunderstanding. The very next account in Mark's gospel shows that those closest to the Master didn't understand.

A. Here's what He did (20). The NIV says, "Then Jesus entered a house [possibly the house in Capernaum that belonged to Simon and Andrew, the one Jesus used as headquarters for His Galilean ministry. The ESV says, "Then he went home." The NAS says He "came home"], and again a crowd gathered [here we go again, another crowd of people wanting to be with Jesus], so that he and his disciples were not even able to eat."

The house was packed. Mark says neither Jesus nor His disciples [possibly referring to the Twelve] were able to eat. The text doesn't explain why they weren't able. Was it because they didn't want to eat in front of guests? I don't think so. I get the sense that Jesus was simply so focused on the needs of others that He ignored His own needs, that spiritual needs took precedent over physical needs. That kind of supernatural perspective is foreign to the natural man, as we'll see shortly.

So Jesus engaged in two activities in the house.

1. *Jesus was spending time with the lost.*

² *Today in the Word*, March 7, 1993.

2. *Jesus was spending time with His disciples.* He was engaged in the ministries of evangelism and edification, so much so that He ignored His own personal needs.

B. Here's how His family reacted (21). “When his family heard about this, they went to take charge of him, for they said, ‘He is out of his mind.’”

The KJV says, “When his friends heard of it.” The NAS refers to them as “His own people.” The original text literally reads, “Those with Him.” It’s a Greek idiom that refers to kinsmen. The ESV says, “When his family heard it.” The rest of the story makes it clear that the ones making the charge in verse 21 are the same ones that arrived at the house in verse 31, the latter verse specifically identifying them as Jesus’ mother and brothers.

Verse 21 indicates that Jesus’ family members, who live in Nazareth, hear the news about what their kinsman is doing in Capernaum. Their response is twofold.

1. *They tried to stop Him.* To do so, they set out to make the thirty mile trip from Nazareth to Capernaum (apparently, they didn’t arrive until verse 31). And why did they go? They apparently thought He was working too much, that He was ignoring His personal and physical needs for food and rest. Mark says they determined to “take charge of Him,” indicating they planned to take Jesus home with them and force Him to get some rest.³

In fact, they concluded the overwork had taken a toll on His mental stability.

2. *They thought He was insane.* “He is out of his mind,” they said. He is “beside himself,” as the KJV puts it.

It’s strange, isn’t it? If an athlete devotes himself to intense training, we say he’s dedicated. If a musician or artist puts in countless hours cultivating their creativity, doing so day after day for years, we applaud their diligence. If a businessman sacrifices his health and family by putting in eighty hours a week, we say he’s making necessary sacrifices for the company. If a soldier forfeits sleep and personal time in rigorous acts of self-denial we cheer him on because we know it’s for the good of the country.

But if a person gets serious about serving God, I mean if a person shows by devoted living that God’s Word is more important than food itself and that God’s work is more vital than any personal agenda, we say, “That guy is a fanatic. He’s so heavenly minded that he’s no earthly good.”

Radical is okay in just about any realm, as long as it’s not an adjective for Christianity. The world doesn’t like radical Christians. Take that a step further. Most church members don’t like radical Christians, for they break the curve of the status quo.

We’re so prone to criticize what we don’t understand. Here’s an example I made up.

“Mom and Dad,” says 21-year-old Steve to his parents, “I appreciate all you’ve done for me, making it possible for me to get a good education and all. As you know I’ll be finishing college next year. What you don’t know is that God’s been working in my heart. I think He wants me to be a missionary in a third-world country.”

You could cut the air with a knife. Finally, Steve’s mother broke the silence with a snuffle, then these words. “You mean you’re going to move to another country. You’re going to...*leave us?*”

“Yes, I believe that’s what God wants. If He would give His best for us, namely His Son, how can I do less than give my all to Him?”

At which point Steve’s father blurted out, “You can’t do that, son. Be sensible. The family business is yours to take over. That’s always been the plan. You can serve the

³ The verb “take charge” is *kratesai* and is elsewhere used of arresting someone—6:17; 12:12; 14:1, etc.

Lord right here just like we've always said. Now, that's enough of this foolishness. End of conversation."

Again, I made up that example. And yet, it's happened countless times. What Jesus' family did with Him happens quite frequently in our day, perhaps in our own families.

"Dad," 17-year-old Sally begins her carefully thought out words, "I know you've always wanted me to go to college where you and mom went, but I think I'd like to go to a Christian college." To which she hears the words, "What?! Where's your head? If you want to get a good job some day you need to go to a reputable school, not some glorified Sunday School class..."

Know this. God's work often seems foolish to those not in tune with God's will. It's true. God's work isn't our number one priority if God's will isn't our number one value. That's why Jesus' earthly family members could see the amazing work Jesus was doing and draw the conclusion that He was out of His mind.

History makes it clear that servants of God were often misunderstood (or worse) by their families and friends. Many people in Chicago called D. L. Moody, "Crazy Moody." "What crack-brained fanatics!" was the remark the gentlemen of the eighteenth century made about Wesley and Whitefield.

Ponder these words by J. D. Jones: "The world honors the man who for the sake of fame risks his life in battle; but if a man risks his life for souls for whom Christ died, it counts him a fool. The only kind of religion the world tolerates is religion of the tepid, Laodicean sort. But religion that breaks through the bonds of respectability and convention, religion that is earnest, red-hot, and means business, it calls 'madness.'"⁴

Has anybody accused us of being crazy lately? If not, we ought to be asking ourselves, "Why not?" Our Savior was misunderstood, and we will be too if we're following in His steps.

II. Our Savior was maligned (22-30).

While Jesus' family members were on their way to accost the Lord, Jesus encountered another confrontation, this one with the seemingly ever-present religious watchdogs of the day. Notice verse 22, "And the teachers of the law [KJV, the scribes] who came down from Jerusalem said, 'He is possessed by Beelzebub! By the prince of demons he is driving out demons.'" Note their charge. It's a severe one.

A. The scribes claimed Jesus was devil-possessed (22). "Beelzebub" means "master of the house." It refers to "the prince of demons," that is, "Satan" or the devil.

It's amazing how two people can look at the same evidence and come to such divergent conclusions. The disciples looked at Jesus' miracles of healing and demon-casting and concluded, "It's proof that He is the Messiah!" The religious leaders saw the same miracles and they didn't deny them (they couldn't). But they could reinterpret their significance, which they did. "Jesus, the Messiah? No way. He's no Messiah. He is possessed. He is under the control of the devil himself and that's how he's doing these spectacular things, by the devil's power."

It's not the last time the critics used this ludicrous tactic to discredit Jesus and limit His influence. Following His teaching on the Good Shepherd, the Jews were divided and John 10:20 records, "Many of them said, 'He is demon-possessed and raving mad. Why listen to him?'"

⁴ J. D. Jones, p. 70.

R. Alan Cole makes the point, “It is a strange paradox that in any times of religious revival or obvious working of God’s Spirit, it is often the religious leaders who oppose the work of God most strenuously, and seem to misunderstand it most willfully.”⁵

B. Jesus exposed the fallacy of their logic (23-30). They weren’t thinking straight and if Jesus let it go unchecked the result would be confusion for others. So Jesus addressed their accusation head-on and thereby accomplished two results.

1. *In so doing He defended Himself (23-27).* “So Jesus called them and spoke to them in parables.” Stop there momentarily. It’s the first mention of parables in Mark (we’ll see the term seven times in chapter four). The English word *parable* comes from two Greek words that mean “to cast alongside” (*para*—alongside; and *ballo*—to throw or cast). A parable is a story or figure placed alongside a teaching to help us understand its meaning.⁶

Mark indicates that Jesus used some comparisons (parables) to show just how preposterous the scribes’ accusation was. Verse 23 again, “How can Satan drive out Satan?” That was their charge. “You cast out demons by the prince of demons!” Were they right? No way. To illustrate just how absurd the suggestion was Jesus offered two comparisons.

The first is in verse 24. “If a kingdom is divided against itself, that kingdom cannot stand.” The second is in verse 25. “If a house is divided against itself, that house cannot stand.” Divided things don’t stand. They can’t stand but soon fall. That’s true for everything from ball teams to families, from churches to countries. Divided things fall apart. They can’t stand.

This is a basic reality. Husbands and wives, if we aren’t on the same page, we’re in trouble. Maybe not today, maybe not tomorrow, but the day is coming. Divided things can’t stand. If we’re not together, if we’re on separate pages when it comes to how we view money, parenting, church, in-laws, long-term goals, it’s time to get on the same page?

You say, “How do we do that? Our opinions have differed for years.” If we want to get on the same page, we must first settle the issue of which *book* we’re going to use. We must resolve to lay personal feelings aside and build our home on *The Book*.

Verse 26, “And if Satan opposes himself and is divided, he cannot stand; his end has come.” Satan is foolish. How else can you explain how a creature would try to upstage the Creator? But he’s not stupid. His agenda is to destroy God, not himself.

Verse 27, “In fact, no one can enter a strong man’s house and carry off his possessions unless he first ties up the strong man. Then he can rob his house.” That’s exactly what Jesus did. He came to earth, to Satan’s “turf,” in order to rescue those held hostage by Satan. To put it another way, if one is to set slaves free from the tyrant who holds them, one must first overcome the tyrant himself. To accomplish His mission Jesus first had to “tie up the strong man.” Wessel’s offers a helpful reminder, “Though ‘tied,’ Satan is on a long chain and will not be finally defeated till the End.”⁷

Jesus’ argument goes like this. “If I am doing what I am doing by Satan’s power, then Satan is actually working against himself. If Satan is casting out Satan, there’s civil war within the kingdom of darkness. Satan is committing suicide. That’s ludicrous.”

But Jesus wasn’t done yet. After defending Himself He “turned up the heat” in verses 28-30, making it clear the allegation was no small matter.

⁵ R. Alan Cole, p. 140.

⁶ Wiersbe, p. 121.

⁷ Wessel, p. 645.

2. *In so doing He delivered a serious warning (28-30).* “I tell you the truth, all the sins and blasphemies of men will be forgiven them. But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin.’ He said this because they were saying, ‘He has an evil spirit.’”

This is a serious warning, without question. But what did Jesus mean by it? He says that there is forgiveness for sins and blasphemies. He also says there is a sin for which there is no forgiveness, that is, a sin against the Holy Spirit. This is an “eternal sin.”

What’s He talking about? Mark says in the note at the end, “He said this because *they* [the scribes] were saying, “He has an evil spirit.” There’s the sin Jesus is talking about. The scribes attributed Jesus’ healing to Satan’s power rather than to the Holy Spirit.

Note that the Lord here made a distinction between all other blasphemies and blasphemy against the Holy Spirit. Why this distinction?

The scribes weren’t acting in ignorance. They saw the miracle, a genuine, Holy Spirit produced miracle. They knew what they had witnessed was no work of Satan. They knew this was the work of God. But they deliberately denied the truth they knew. They intentionally reinterpreted the facts and, instead of giving God glory, attributed the miracles to Satan himself. A person who does that is, as Jesus declared, “guilty of an eternal sin.”

Wessel, in quoting Mitton, says, “To call what is good evil (Isa 5:20) when you know well that it is good, because prejudice and ill will hold you on bondage, that is the worst sin of all.”⁸

And don’t miss this. Jesus doesn’t say the scribes committed this sin, not yet anyway. But they were “in the danger zone, they were approaching the sin,” as G. Campbell Morgan puts it.⁹

Throughout history many have struggled with the thought, “Have I committed the unpardonable sin?” I’d like to turn to several commentators for help at this point:

Cole refers to this as “the sin of the willfully blind,” those “who persistently refuse the illumination of the Spirit, oppose the Spirit’s work, and justify themselves in doing so by deliberately misrepresenting Him.”¹⁰

J. Vernon McGee says it’s impossible to commit an unpardonable sin today. “There is no such thing as being able to commit a sin today that He will not forgive. The attitude and state of the unbeliever is unpardonable—not the act.”¹¹

Wessel comments, “Surely what Jesus is speaking of here is not an isolated act but a settled condition of the soul—the result of a long history of repeated and willful acts of sin. And if the person involved cannot be forgiven it is not so much that God refuses to forgive as it is the sinner refuses to allow him. Ryle’s famous words are great reassurance to any who might be anxious about this sin: ‘There is such a thing as a sin which is never forgiven. But those who are troubled about it are most unlikely to have committed it.’ On the other hand, those who actually do commit the sin are so dominated by evil that it is unlikely that they would be aware of it.”¹²

One more, this by J. D. Jones, “This passage...does not speak of any act of sin as unpardonable. It does not speak of unpardonable sin at all. What it speaks of is eternal sin. And that is the sin which cannot be pardoned, the sin which is eternal. It cannot be

⁸ Wessel, p. 645.

⁹ Morgan, p. 81.

¹⁰ R. Alan Cole, p. 142.

¹¹ McGee, p. 50.

¹² Wessel, pp. 645-6.

pardoned, just because it is eternal. A man may so harden himself in sin as to become incapable of repenting, and because he cannot repent, he cannot be forgiven...”

Then Jones offers this follow-up, “Does a man ever get into this awful state? I cannot tell; but at any rate those who go mourning because they think they have committed this sin, prove by their very broken-heartedness that they have not committed it. When a man gets into the grip of ‘eternal sin’ he does not care—he is past feeling.”¹³

How do you feel about *your sins*, my friend? Do you see them? Do they grip you? Do they disturb you, and produce a desire for change within you? If so, that’s a good thing. If your heart is tender, it’s the work of God’s gracious Spirit. And if the Spirit is working, thank Him, and cooperate with Him by looking to the cross. For there is cleansing at the cross, and power for the change that needs to happen in your life.

Our Savior was misunderstood, then maligned. Thirdly...

III. Our Savior made the most of the opportunity (31-35).

Verse 31 says (NIV), “Then Jesus’ mother and brothers arrived [arrived from Nazareth where they left in verse 21]. Standing outside, they sent someone in to call him.” Note those first words carefully. According to Mark, Jesus had a mother *and* brothers. You say, “I thought Mary was a virgin.” She was, prior to conceiving Jesus. But later she bore children fathered by Joseph.

I remember a few years ago leading a home Bible study and the subject of Mary came up. A man from a Roman Catholic background insisted that Mary had no other children. I asked the group to turn to this text and read it. “Then Jesus’ mother and brothers arrived.” The man read it slowly and then said, “Well, I *see* it, but I still don’t *believe* it.”

We see it again in verse 32, “A crowd was sitting around him, and they told him, ‘Your mother and brothers are outside looking for you.’” Keep in mind that they’re looking for Him because they think He’s lost His mind, and they intend to take Him home.

So that’s the setting. There’s a misunderstanding. But Jesus is the Master at taking tense situations and turning them into teaching opportunities.

Verse 33, “‘Who are my mother and my brothers?’ he asked. R. Alan Cole observes, “His mother and his brothers seem to have tried to presume upon their ‘natural’ family relationship.” But Jesus would have none of it. Contrary to what some denominations assert with their extra-exaltation of Mary, “a temporary physical relationship to the incarnate Lord gives no special claim to him,” again in the words of Cole.¹⁴

Next came the punchline. Verses 34-35, “Then he looked at those seated in a circle around him and said, ‘Here are my mother and my brothers! Whoever does God’s will is my brother and sister and mother.’”

So what are we to make of this scene? For starters, we know that Jesus loved His family members. He always did the most loving thing, for His actions always fulfill the Law of God. Why then didn’t He leave the house to see them?

For starters, no matter what their motive, He knew they were wrong. Wiersbe gives this helpful observation, “If Jesus had yielded to His family, He would have played right into the hands of the opposition. The religious leaders would have said, ‘See, He agreed with His family—He needs help! Don’t take Jesus of Nazareth too seriously.’”¹⁵

¹³ J. D. Jones, pp. 78-9.

¹⁴ R. Alan Cole, p. 139.

¹⁵ Wiersbe, p. 120.

It's significant that, as far as I can determine, this is the only place in his gospel that Mark shows Mary in action and refers to her as Jesus' mother, and her efforts, though sincere, were misguided.¹⁶ Mary was a godly woman, indeed. But Mary, like every other descendant of Adam (except for one, that being Jesus Himself), was a sinner and in need of God's salvation.

So instead of giving in, Jesus made the most of the opportunity, and taught two vital lessons. Here's lesson #1.

A. Your family is important. That's true for many reasons, but here are two.

1. *Jesus had one.* He had an earthly family—a mother, a step-father, four half-brothers (mentioned by name in Mark 6:3: James, Joseph, Judas, and Simon), and at least two half-sisters (again mentioned in Mark 6:3). According to John 7:5, these siblings did not believe in Him at this time, and would not until after His resurrection.

But the point is, family is important. Reason #1—Jesus had one.

2. *Jesus cared for His.* At the scene of the cross one of the most moving moments is when Jesus makes eye contact with His mother, Mary, then with John the apostle, and commits her future care to John. “Dear woman, here is your son,” He said to His mother. And to John, “Here is your mother.” And John records, “From that time on, this disciple took her into his home (John 19:27).”

By all means, if you have a family, it's God's will for you to care and provide for your family members (1 Timothy 5:8). Jesus certainly did.

So here's the first lesson. Your family is important. Some struggle with lesson one. More, in my opinion, struggle with lesson #2.

B. God's family is more important. I haven't seen it as much in recent years, but twenty years ago it was sort of funny to watch what many professional football players did after they scored a touchdown. These huge physical specimens, men who make more than the gross national product of some countries, when the camera zoomed in on their face, would smile, wave, and say two words. Remember what they were?

“Hi mom!” There's something we know intrinsically. There's nothing more important on this planet than our families. Or is there? According to Jesus, there is.

Listen to the Master's words again, “Here are my mother and my brothers! Whoever does God's will is my brother and sister and mother.” With those words Jesus revealed a startling reality. He said there is something on earth more important than the biological family. It's tighter than blood ties. It's something He Himself had come to establish, and would establish by shedding His blood on Calvary's cross. It's the eternal family.

You say, “Who's in this ‘eternal’ family?” Jesus made that very clear in verse 35...

1. *To belong, you must do God's will.* Not simply *know* it, but *do* it. What is God's will? Jesus made that clear in His prayer in John 17:6-8: “I have revealed you to those whom you gave me out of the world [a reference to the disciples]. They were yours; you gave them to me [referring to God the Father's electing love] and *they have obeyed your word* [in other words, they were *obedient*; they did God's will]. Now they know that everything you have given me comes from you. For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me.”

There it is. To do God's will is to believe in the One He sent, to receive Him as one's Savior and Lord, to turn the controls of one's life over to Him. Those who have done so are in God's forever family.

¹⁶ Wiersbe, p. 120.

Conversely, those who haven't are in another family. "You are of your father, the devil," Jesus told those who refused to believe in Him in John 8:44. Do you desire to be a part of God's eternal family, my friend? To belong, you must do God's will.

What's more, Jesus taught this...

2. *If you belong, you have a new set of values.* On this day Jesus forsook mother and brothers for the sake of the kingdom. Oh, He didn't abandon them. He just made it clear what came first.

Have you settled that issue?¹⁷

We will spend, if the averages hold, about seventy years with people who share our blood, maybe a little more, maybe less. We should value those people for God gave them to us. But there are other people with whom we will spend eternity. We have blood in common with them, too, the blood that our Savior shed for us. Yes, this family matters for eternity, and the Lord is pleased when we show that it matters greatly to us now.

Take Inventory: Let's ask ourselves three questions...

1. *Am I in God's family?* To enter God's family, you must experience a second birth. You must be born from above. You must be born again (John 3:1ff). When a sinner acknowledges his sin to God and places his trust in Jesus Christ to save him from that sin, the Holy Spirit regenerates that sinner. He produces new life in that sinner. In fact, the Holy Spirit enables that sinner to share in God's nature (2 Pet 1:3-4) so much so that that sinner becomes something very different, a *child of God*, and as such one who now calls on God as *Father* (Rom 8:15-16).

Spiritual birth isn't something we can do for ourselves, nor is it something others can do for us (John 1:11-13). It's God's work. It's a work of His grace. And when He does that work, the proper response is to believe in His Son, and receive Him as Savior and Lord (Eph 2:8-9).¹⁸ Have you? Are you in God's family?

2. *Do I value God's family?* You say, "How does a person show he values God's family?" How do you show your biological family? It's not by showing up for supper once a week. You spend time with one another. You talk with one another. You help one another. You make sacrifices for the good of one another. It's no different in God's family. Dear friends, church isn't where we *go* once a week. It truly is who we *are*.

Are you in God's family? Do you value God's family? One final question...

3. *Is the evidence clear?* Perhaps church has been sort of peripheral to you. But now you're seeing that it's time to change. We'd like to help. Our next new members class will begin soon for those interested in being baptized and becoming part of the WBC family. If interested in participating, please let us know.

Closing Song: #186 "*The Old Rugged Cross*" (verses 1, 2, 4)

Communion

¹⁷ Mark 10:29-30 "I tell you the truth," Jesus replied, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields—and with them, persecutions) and in the age to come, eternal life."

¹⁸ See Wiersbe, p. 121.