

Main Idea: In His third saying from the cross in John 19:25-27, Jesus addresses His mother, and in so doing gives us two vital instructions that underscore the importance of both the family, and the forever family of God.

- I. Jesus comforts His mother and demonstrates the importance of the family (26).
 - A. He fulfilled His duty as a Son.
 - B. He established His dominion as the Savior.
- II. Jesus commissions John and demonstrates the importance of the forever family (27).
 - A. He gave him a new responsibility.
 1. John was to care for Mary.
 2. He was to be a substitute son.
 - B. He introduced a new relationship.
 1. In Christ, we have a bond that is stronger than blood.
 2. In Christ, we are part of an eternal family.

Make It Personal: A Mothers Day Challenge...

1. Believe that Jesus cares.
2. Become like Jesus in showing His care to others.
3. Begin at home.

Recognition of Mothers (Pastor Matt to lead)

Parent and baby dedication (Pastor Brad to lead) – Tacketts and Haneys

Today for Mothers Day, we’re going to open God’s Word to a passage that shows very personal and important interaction between Jesus and His mother. Today’s very special text is John 19, where we find Jesus’ third saying from the cross.

As you may recall, Jesus’ mother was at the scene of the cross. In John 19:25-27, Jesus addresses His mother, and in so doing gives us two vital instructions that underscore the importance of both the family, and the forever family of God.

Scripture Reading: John 19:25-27

“Honor your father and mother (Exodus 20:12).” It’s not an option, but a privileged obligation. We are to give honor to our parents.

But what does that look like in real life? How do you honor a parent?

We’ll find no clearer answer than the one Jesus the Christ gave. He said He had come to fulfill the Law of God, which includes this command from the Decalogue, *honor your father and mother*.

Jesus did that. He lived a perfect life. Consequently, we can be sure that His treatment of His mother models for us perfectly what’s involved in *giving honor* to one’s mother.

Of course, Jesus didn’t die on the cross merely to give us an example, for as sinners, we need more than an example. We need salvation, and that’s what Jesus provided by shedding His precious blood. So to be clear, Jesus didn’t go to the cross merely to give us an example. But... He did give us an example, and we can learn much from meditating carefully on what He did for His mother at the cross.

While Jesus was being executed as a criminal on the cross, He uttered seven statements which the four gospels record for us. First, He said, “Father, forgive them, for they do not know what they are doing (Luke 23:34).” That’s what they needed. That’s what every sinner needs, including us. Forgiveness. And that’s why He came. In fact,

** 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 This message has been adapted from a sermon preached at WBC as part of a 1994 series on “The Seven Sayings of Jesus from the Cross.” See also 5/14/06 and 5/14/17.

He went to the cross to provide the basis for a holy God to forgive sins, by Himself becoming the sin-bearer.

His second statement, recorded in Luke 23:43, reveals what He said to the repentant thief, "I tell you the truth, today you will be with me in paradise." That's what the cross is all about, not merely an example for this life, but the provision of eternal life for those who will do what the thief did, repent and believe in Jesus.

When I'm in pain, I tend to pull back, to become self-focused. But not Jesus. It's amazing to me how Jesus didn't stop ministering to others while hanging in excruciating pain on the cross.

Can an abused person minister to others? This is such relevant question. And the answer is seen in a very hope-giving word in our passage. It's the verb in verse 26, "When Jesus *saw*."

What do we see when we've suffered abuse? Often, it's hard for us to see beyond the abuse, isn't it? But Jesus is different.

Friends, Jesus suffered unthinkable abuse, and in a host of horrendous ways. For starters, He lived all thirty-three years of His life as part of an oppressed, minority people group, as a Jew. Indeed, the God-man actually chose to enter this world and place Himself *under* harsh, brutal Roman domination.

He also grew up in the shadow of a sex scandal. His own mother conceived him out of wedlock. Of course, it wasn't what people thought, for she was a godly woman, but He felt the stigma just the same. In John 8:41, His critics said he was "born of sexual immorality."

Of course, as with any oppressed people group, He knew economic deprivation. Joseph and Mary weren't destitute, but the fact that they offered the poor person's offering of a two doves underscores that Jesus grew up in a home that didn't have much of this world's goods.

To top it off, Jesus was hunted and attacked by the powers that be, again and again. The religious establishment hounded Him, and misrepresented Him, and wanted Him dead, and in the end, conjured up false charges against Him to justify His murder.

Then He was neglected by the politicians who should have, and could have, protected Him. He was denied justice when Pilate chose to release a murderer, and then sentenced Him to death by crucifixion.

Again and again, Jesus suffered abuse. He was abused physically (see those nails in His hands and feet). He was abused verbally (listen to those mockers railing at Him). He was abused emotionally, as He felt the pain of being alone on a cross, a righteous man dying between two criminals.

If anyone could say, "I've been abused!" Jesus could. And yet He *saw*. And not just saw, but He ministered to those He saw. Amazing! He truly is a victim, but He doesn't respond as a victim so often does.

My friend, have you been hurt by others? Nearly everyone has, and some in extreme, unthinkable ways.

I have good news for you. Jesus sees you. He has experienced what you have experienced, and He offers you hope today. You do not need to be defined any longer by your abuse. He has come to give the abused (and the abuser) exactly what they, what *we* all need.

And what is that? We'll find out as we gaze once again upon the cross. Jesus ministered to others in each of His seven sayings, but in His third He does so in such a personal and intimate way, with His own mother. Luke is the only gospel writer to

record Jesus' first two declarations. John alone records the third. Matthew didn't. Mark didn't. Luke didn't. But John did. Why?²

First, because it fits his purpose. He tells his reader in John 20:30-31, "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

Each writer was selective. John admits in John 21:25, "Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written."

So John wrote to fulfill a purpose. The account we're about to consider contributes to that purpose. It's intended to lead us to believe that Jesus is the Christ and thereby have life, the kind of life He lived and desires to give us.

A second reason, to tell the rest of the story. John's gospel was the last of the four to be written. The apostle penned this biography of Jesus nearly sixty years after the Lord returned to heaven, and throughout it he fills in details about Jesus not recorded by Matthew, Mark, and Luke. This includes today's account.

There's a third reason why John recorded Jesus' third saying. It involved *him*. Jesus spoke the third saying directly to His mother *and to John*.

Jesus' third saying on the cross, which John records in John 19:25-27, shows in a very practical way that He cares for the needs of His own, and wants us to do the same.

So let's travel to the scene of the cross with John. Keep in mind, John was there. Luke wasn't—he got his information from talking to eyewitnesses. But John saw the blood stained earth beneath the Master's cross. He heard the heart-wrenching groans.

Notice what caught John's eye as he reflected on the scene of the cross. It was the sign nailed above the cross that read, "Jesus of Nazareth, The King of the Jews (19:19)." The sign was written in Hebrew, Greek, and Latin. Perhaps John sees the irony that when Jesus was presented to the world as king, the witnesses at the cross responded with mockery. John alone tells us that this sign incensed the Jewish leaders, but pagan Pilate said it would stay.

John then tells us that four soldiers distributed his clothes, and then gambled for His coat (19:23). Why? John says to fulfill the Old Testament prophecy (Psalm 22:18).

And then comes the third saying. John actually includes three of Jesus' sayings from the cross: "*I am thirsty*" in verse 28, "*It is finished,*" in verse 30, and the saying that preceded those words, in verses 26-27, where Jesus shows us what it means *to honor your mother*.

Jesus demonstrated care in two ways in His third statement from the cross.

I. Jesus comforts His mother and demonstrates the importance of the family (26).

John says there were women at the cross that day. Who were they? Look at verse 25, "But standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene."³

Some have suggested that since women in the Roman world were typically held in low regard, these ladies were not in danger. That's not true. Jesus was a person the Roman government considered worthy of death. And the orthodox Jews considered Him

² As we consider this text, we must keep something in mind, as we must do whenever we read the Scriptures. Our first question must be, not, "What does this verse mean to ME?" but, "What does this verse MEAN?" We're after the author's intent.

³ NIV, "Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene."

a heretic. Being associated with a criminal like that is dangerous. But to these God-fearing women, it did not matter. As John would later explain, perfect love casts out fear.

Who was there at the foot of the cross? First, John says, there was Jesus' mother. Have you ever envisioned Calvary from Mary's perspective? *Mary saw Jesus when He took His first breath, and now would see Him take His last.*

Then there was Mary's sister. The punctuation in some translations makes it appear as if Mary's sister was the same person as Mary, the wife of Clopas. However, it's unlikely that there would be two sisters with the same name of Mary. The parallel accounts indicate the second woman's name was Salome (Matt. 27:56).

So if the second woman's name was Salome, why didn't John record her name? We can't be sure, but apparently, for a very simple reason. This woman was John's own mother. Salome was the mother of James and John. In his gospel, John never calls himself by name, nor any of his family members.

So that means that Jesus' mother, Mary, was likely an aunt to John the apostle. And if that's true, that would make Jesus and John first cousins.

The third woman was another Mary (the text literally says 'Mary of Clopas'). She was either the wife of, the mother of, the daughter of, or even the sister of, Clopas. It probably indicates she was married to a man named Clopas.

The fourth woman was Mary Magdalene. She was the woman out of whom Jesus cast seven demons (Luke 8:2), and could never forget the One who had set her free.

Matthew 27:55 indicates there were "many women" (not just the four John mentions) at the cross that day, expressing their devotion to Jesus. That's interesting, and it prompts a question.

Where were the men? Nearly all of them had fled. Only John was there.

And this brings us to the third saying. Verse 26, "When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, 'Woman, behold, your son!'"⁴

Why did Jesus say that? With these words the Lord accomplished two things.

A. He fulfilled His duty as a Son. Do you see the selflessness, the affection of Jesus? In His hour of greatest need, He thought of others, of *their needs*. In this case, the needs of His mother. Mary's heart was breaking. So He ministers to her by giving her a special message...

"Dear woman, here is your son."

Again, the fifth commandment states, "Honor your father and your mother (Exodus 20:12)." Granted, Jesus is now a grown adult. A grown adult is no longer under the authority of his parents. But the obligation to "honor" is lifelong. And so He honors her, providing for her care.

Apparently, Joseph had already died. Mary is a widow nearly fifty years of age. Who will care for her? She's in a vulnerable predicament. And there will not be any social security checks coming in the mail.

Life has not been easy for Mary. She has endured public disdain for having an "illegitimate" child all her life. She has grieved the loss of her husband. And now her firstborn is dying the most shameful death the first century Romans could devise.

Yet in her moment of great need, Jesus demonstrates His unfailing love for her. He speaks to her, and in so doing honors her, as God's law commands a son to do. He's making sure she will be cared for once He is gone.

⁴ NIV, "Dear woman, here is your son."

He looks at her, then says, "Woman, behold, your son." Which son is He talking about? The one standing next to Mary, the disciple whom Jesus will address next. He's talking about John. He's entrusting His mother's care to John.

The natural question is, "Why?" Didn't Mary have other children? Yes, Mary had other children, born to her and Joseph after Jesus. Their names appear in Mark 6:3: James, Joseph, Judas, Simon, as well as sisters. Why didn't Jesus entrust Mary to their care?

Possibly it was because they weren't in Jerusalem at the time. They lived up north in Galilee, and Mary would need help now, this very day.

But there's another reason. Jesus' brothers and sisters didn't yet believe in Him, according to John 7:5. In Mark 3:21 they said, "He is out of his mind." And while that would change after Jesus' resurrection, at this time they were still befuddled by Him.

So Jesus, Mary's firstborn, delegates the care of His mother to John, who had a double qualification for this honor. First, he part of the inner circle, perhaps Jesus' closest confidant, known in this gospel as "the disciple whom Jesus loved."

Second, he was Jesus' cousin. Again, Mary, his mother's sister, was his aunt.

We must not miss the significance of what Jesus is doing. Though in agony on a cross, He is still honoring His mother and thereby fulfilling His duty as a son.

Is there a lesson here for us? There is. By His actions the perfect Son of Man set an example for children of all ages. We too are to honor our parents. We too have a duty to care for them, no matter how difficult our situation.

Are you honoring your parents? Are you mindful of their needs and involved in their lives? More about this in a moment.

Notice something else Jesus accomplished by these these words from the cross...

B. He established His dominion as the Savior.

In the NIV Jesus says, "Dear woman, here is your son." In the KJV, it's "Woman, behold thy son!" Notice how Jesus addressed Mary, not "Mother," but "Woman." Is that significant?

The Roman Catholic church insists that Mary is the mediator of the grace of Christ. They call her the "Mother of God" and the "Queen of heaven."

But that's not a position that the Scriptures give to Mary. In fact, Jesus' words to her from the cross establish His dominion as the divine Savior, as *her* Savior.

Notice how He addresses her. 'Woman.' In the NIV, 'dear woman', a term of affection, certainly not harsh, but not 'Mother.' It is similar to our word 'Lady.'

William Hendriksen comments, "It was very kind of Jesus to emphasize by the use of the word *woman* that Mary must no longer think of him as being merely her son; for, the more she conceives of him as her son, the more also will she suffer when he suffers. Mary must begin to look upon Jesus as her *Lord*."⁵

There's no question Mary's heart was breaking. Any loving mother's heart would at such a time. But as great as the suffering was for Mary, Jesus was helping her grasp the purpose of what was breaking her heart. He was telling her to look beyond their physical relationship. She must see Jesus, not merely as her son, the one she bore and raised, but now as her Lord.

"Yes, even then she will suffer," writes Hendriksen, "but this suffering will be of a different nature. She will then know that though indescribably terrible, his agony is, nevertheless, glorious because of its purpose. She will then begin to concentrate on its redemptive meaning... Mary's merely emotional suffering—as any mother would suffer

⁵ William Hendriksen, *John*, p. 433.

for her son who was being crucified—must be replaced by something higher and nobler, that is, by adoration!”⁶

Then notice what Jesus told Mary next. In the Greek text, there’s simply the word “Look” followed by the words “your son.” “Behold, your son,” is the ESV’s rendering.

Who is “the son” Jesus is telling Mary to behold. There may be a double sense here. He may be calling her attention to Himself, “Dear woman, look at your Son,” referring to her firstborn Son hanging on the cross. Certainly, this is the need of every descendant of Adam. We must behold the Son and put our total trust in Him.

But I don’t think that’s primarily what Jesus is telling Mary to do. This is “son” beginning with a small ‘s’. Mary has another family member, another ‘son’ if you will. It’s the man standing next to her, the one that Jesus will address next. With the words, “Woman, behold your son,” Jesus is telling Mary to look at John, her spiritual son in the family of God.

In a very real sense, Mary’s relationship with Jesus changed that day. Yes, He was her biological son, but, from this point forward, another man will take His place in that role.

Russell Jones offers this helpful insight, “He speaks as Lord. He issues commands to Mary and to John, as if He were a king on His throne. He makes assignments, affecting position and responsibility, to His mother and His disciple and Himself.”⁷

Don’t miss this point. If we see Jesus as a victim on the cross, dying helplessly due to the brutal aggression of wicked men, we’re missing what really happened. On the cross, Jesus is suffering at the hands of cruel men, yes, but He is also in absolute control. He is what He has been from eternity past, the Sovereign Lord. Yes, He is dying, but that’s because He chose to die. That’s why He came to earth as the God-man. He is a King dying to rescue His helpless, hell-bound subjects.

But even as He dies, He gives commands to His subjects. Again I agree with Russell Jones who said, “What was Jesus doing to Mary? Jesus was denying special position or privilege to her because of her peculiar earthly relationship to Him. He was placing her on the same human plane with the rest of those whom He loved.”⁸

To put it plainly, Mary needed to do what you and I must do, submit our lives to the Lord Jesus Christ. And she did just that. Do you remember what happened in the upper room after Jesus ascended into heaven? Where was Mary then? Acts 1:14 says she was *with*, not above, the group of 120 followers of Jesus in Jerusalem. Mary needed to be saved, too, and by the grace of God, she was. She learned that though Jesus was her son, He had come to make an atoning sacrifice for her, and for all who would repent and believe in Him.

And this she did. She came to know Jesus, not just as *son*, but as *Savior*.

Jesus cared for Mary so much that He addressed both of her needs. For His widowed mother, He fulfilled His duty as a Son, entrusting her to John’s safe-keeping. For one who needed deliverance from sin, He established His dominion as Savior.

To put it simply, on this day Mary lost a son to find a Savior!⁹

In a very real sense, this must happen in our lives too. By that I mean this. I can hardly remember a time in my life when I didn’t believe in Jesus. I grew up hearing

⁶ W. Hendriksen, p. 433.

⁷ Russell Jones, p. 35.

⁸ Jones, p. 37.

⁹ Jones, 39

stories about Jesus, about His good life, about His teaching, even about His death on the cross and resurrection on the third day. But one day, the Spirit of God graciously worked in my heart and I knew the way I viewed Jesus needed to change. I needed to stop viewing Jesus merely as a great and wonderful person, embrace Him as my Savior, and submit my life to His Lordship.

Has that change happened in your view of Jesus? Is He *your* Savior and Master?

So Jesus comforts His mother and demonstrates the importance of the family. But there's more, a second demonstration of care in His third saying from the cross.

II. Jesus commissions John and demonstrates the importance of the forever family (27).

Having addressed Mary, He now speaks to the apostle John.¹⁰ In John's gospel the apostle John refers to himself as 'the disciple' or 'the disciple whom he loved' (as in verse 26). In verse 27, Jesus delivers this message to John, "Then he said to the disciple, 'Behold, your mother!'"

As you may recall, just hours before this, John had fled from Jesus into the darkness, as did the rest of the disciples. But see him now, my friend. He has come back to Jesus. He's identifying with his Lord at the cross.

You say, "I've blown it. Jesus wouldn't want me." Oh, my fellow sinner, look with me at John! And listen to the message Jesus gave to him, a commission. In the NIV, "Here is your mother." In the NASB and ESV, "Behold, your mother!" In the AV, "Behold thy mother!"

What did Jesus mean by those words? It will help us to ask a followup question. What did *John* take Jesus to mean? To find that answer, we simply need to look at John's own narrative at the end of verse 27, "And from that hour the disciple took her to his own home."¹¹

Something very important transpired that moment. There, in the shadow of the cross, Jesus set in motion two outcomes.

A. Jesus gave John a new responsibility. "Behold, your mother," He said to twenty-something-year-old John. He's not talking about a casual glance. He's giving John a sacred charge.

Why now? Notice the beginning of verse 28, "After this, Jesus, knowing that all was now finished." Jesus knew the hour had come. His work on the cross was nearly complete. He would soon bow His head and give up His spirit, which He did in verse 30.

But there's one important detail on the Savior's heart, and now He addresses it. He makes it clear that...

1. *John was to care for Mary.* This was no insignificant matter. It was a responsibility that Jesus as son took very seriously, the care of His mother. And now He commissions John to provide that care. Essentially...

2. *He was to be a substitute son.* From now on, it will be John's task to protect Mary, to provide for her physical and emotional needs, to *honor* her in behalf of her firstborn.

And John did just that. One tradition says that John had a second home in Jerusalem, where Mary lived with John for eleven years, until she died. Another tradition says that John eventually took Mary with him to live, and eventually die, in Ephesus.

¹⁰ Verse 26 ends with a comma in the NIV, for in verse 27 Jesus continues the third saying.

¹¹ NIV, "From that time on, this disciple took her into his home."

Which account is true? We can't be sure, but what is true is that John fulfilled his responsibility. From the day he heard his Master's words, "Behold, your mother!" until the day she left the earth, John cared for her.

John himself verified his obedience in the very next sentence of his God-breathed text. Verse 27b (NIV), "From that time on this disciple took her into his home." "To his own home," says the ESV.

Yet there's something else here. While it's amazing to consider the compassion of Jesus as seen in His words of comfort to Mary and in His words of commission to John, I believe He's telling us something here as well.

B. Jesus introduced a new relationship. And it's not just between Mary and John either. John had another reason for recording this third saying of Jesus, and it's linked to what he heard Jesus say the night before He was crucified.

Listen to these words of Jesus recorded by John in John 13:34-35: "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another."

The significance of Jesus' third saying from the cross goes beyond than Mary's care, as important as that was. Jesus is establishing something new, a new family, and a new responsibility that exceeds any other earthly tie.

Listen again as I read our passage, and notice the threefold repetition of the word *disciple*. Three times John refers to himself, not as an apostle, but as *disciple*.

"When Jesus saw his mother and the **disciple** whom he loved standing nearby, he said to his mother, "Woman, behold, your son!"²⁷ Then he said to the **disciple**, "Behold, your mother!" And from that hour the **disciple** took her to his own home (26-27 ESV)."

Why that term, and why here? Do you see the connection? "By this all men will know that you are my *disciples*," said Jesus. By what? If you do what the disciple at the cross did with His Master's mother. "If you *love one another*."

Jesus' words to John illustrate two important realities for us on Mothers Day.

1. *In Christ, we have a bond that is stronger than blood.* When Jesus committed the care of His earthly mother to His spiritual son, He was emphasizing just how vital this new relationship is for His followers.

I don't think most people appreciate how significant the church is. When Jesus Christ said, "I will build my church," He wasn't talking about a building. Nor was He talking about a weekly event, as in, "I'm going to church this Sunday." He's talking about a new humanity, a new people, a new family.

Do you love your family? I hope you do, for this is God's will, to love our mother and father and brothers and sisters and children. Yet in reality, as important as it is, our earthly family is but a temporary foretaste of something far more enduring.

2. *In Christ, we are part of an eternal family.* If we have been born again, we have entered into the family of God. Which means we have a whole lot of mothers and fathers and brothers and sisters and children. And this will be true *forever!*

And what must be true right now, says our Master, is that we are responsible to *love one another*. As John did with Mary.

John didn't take this responsibility lightly, nor should we. It's not coincidental that the apostle John had more to say about 'love' in his writings than any of the other New Testament writers. Consider what John told the church in **1 John 3:11**, "This is the message you heard from the beginning: We should love one another." Then he elaborates in verse **1 John 3:16**, "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers."

Lay down our lives for our brothers. Is that what we're supposed to do, to value each other in practical ways, to sacrifice for each other, to be willing to die for each other? Yes. But aren't those the kinds of things we do for our family, our wives, and children, and grandchildren? Yes, and even more so now, for our forever family.

Why? Because Jesus introduced a new relationship. We are to care for each other in a way that resembles His care for us.

And so John did. He fulfilled his responsibility. He cared for Mary. Consequently, he exhorted the churches he led to care for each other. That's our assignment, too, beloved. We are to care for each other because Christ cared for us, and as Christ cared for us.

Dear friend, if you want to see what honoring your father and mother looks like, then look at the cross. Look at how Jesus comforted His mother, making sure her needs would be met. Are you doing that with your mother and father?

And look also at the commission that He gave to John, which not only resulted in Mary's care, but in an example of how each of us are to care for the mothers and fathers and siblings and children we have in our forever family.

Make It Personal: A Mothers Day Challenge...three responsibilities...

1. *Believe that Jesus cares.* Throughout His life and even at the cross, Jesus provided an example of the kind of selfless love that God expects us to exhibit.

You say, "But I can't attain Jesus' example. I'm a sinner."

Yes, indeed, but that is why Jesus went to that cross. He chose to bear the penalty we deserve for not loving God and others as we should. And He not only paid the penalty for our sinful selfishness, but when we believe in Him, He transforms us into the kind of loving people who care sacrificially for those in need, as John did with Mary.

And this transformation starts right here. Believe that Jesus cares. This is the main lesson of the third saying from the cross. Jesus cares for sinners. Believe it.

Oh, my friend, the Savior died and rose again to save sinners. Have you asked Him to be your Savior? He is personally interested in you!

You say, "I'm not sure. What does it mean to believe in Jesus?"

If you believe, you do two things, by the help of the Spirit of God. First, you admit that you are a sinner and acknowledge that your vile sins have cut you off from experiencing the care of your holy Creator God. You repent of those sins.

Then secondly, you put your total trust in the One God sent to bring you back home to Him. You believe that the merit of Christ's life, death, and resurrection, plus nothing you have to offer, is sufficient to save you.

I call on each person here today to believe that Jesus cares, for you!

2. *Become like Jesus in showing His care to others.* If we believe that Jesus cares for us, we must also believe that He calls us to care for one another, to follow in His selfless steps.

Do you have a forever family, a local church, and are you committed to it? Are you consistently looking for ways to show it? John brought a widow into his home and cared for her until she died. That's practical, and sacrificial. Is there someone right now that Christ would have you to reach out to and demonstrate His care?

3. *Begin at home.* By God's design, that's where caring for one another is supposed to begin. We learn how to love our forever family by loving our first family, as did our Savior. All by His grace, and for His glory.

Closing Song: #388 "I Would Be Like Jesus" (all four verses)