

THE DIVIDED HOUSE OF MAN

Mark 2:1–3:35

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Life is ever moving from the simple to the complex. Some of the first syllables we ever said as children were monosyllables (at least I hope they were... if not, you were a precocious child), “Ma-Ma... Da-Da... Ga-Ga... Goo-Goo...” As time progressed, we learned to say more sophisticated things. We became more sophisticated in our relationships.

The first people we came to know well were our Mom and Dad. Gradually, we came to understand that we have aunts and uncles and cousins, grandfathers and grandmothers. There’s a whole web of relationships we become introduced to. The older you are, the more you grow and the more you realize that, while some things remain incredibly simple, other things become very complex. One of the processes of growing up is to somehow live sanely in a very complex world and understand that that world is complex.

In my teenage years, when I began to understand that complexity was coming upon me, I had longings to return to more simplistic days. I had fantasies of becoming President of the United States. Girls had fantasies of becoming Miss America. You tend to often think of the world as revolving around you at that age. The more you learn and grow toward maturity, you come to the recognition you’re one among three billion others—a small part. The world is going on by. It’s complex in the world of knowledge and it’s complex in the world of relationships and we’ve got to learn to get along with the complexity.

It’s fascinating to see Jesus reveal Himself in the Gospel of Mark. He comes to the disciples in very simple terms, even as life in the natural comes to us first in very simple terms. He stands by the shores of the Lake of Galilee. He stands in the cities and the marketplaces and in the village

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pathways and says, “Follow Me. I’m someone you can trust, someone who has power over evil.

I’m someone who helps others. I’m someone who knows God.” And the disciples, without

knowing the complexity of His existence, take off to follow Him. He comes to them as one

unknown but, in their discovery together, He will manifest Himself even as He does to each of us who’ve fallen under His impact.

As we look at Mark 2 and 3 today, we will see the complexity of Jesus’ personality as it emerges through four statements He makes about Himself in chapter 2. We will also see today the impact that Jesus makes upon the world through four kinds of impacts in Mark 3.

In Mark 2, Jesus is presenting through His actions and teachings learning concepts for the disciples to get hold of so they might begin to have a grasp on His identity.

I. One of the first learning concepts He presents to them in Mark 2 is the concept of calling Himself the Physician.

Mark 2:17, “On hearing this, Jesus said to them, ‘It is not the healthy who need a doctor, but the sick. I came not to call the righteous, but sinners’” (NIV). The physician.

There are times when we are hurt in which we don’t need a physician. Every once in a while, I cut myself when I’m shaving. But if you cut off your arm, quite obviously, you need a physician.

A styptic pencil may help if you nick yourself while shaving, but something more complicated is needed when you cut off an arm. You may have a small skin blemish that can be easily removed surgically, which can be done by a general practitioner who is accomplished in many fields but therefore a specialist in none. But if, on the other hand, you have a brain tumor, you want to get someone who is acquainted with the complexities of the human mind to go in after it.

But Jesus the Physician is coming into life, and under no pretense that He’s simply helping people who can help themselves, persons whose sins are the nature of needing a styptic pencil or

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a small blemish removed. Jesus Christ comes into life with the fundamental understanding that there are some things so radically wrong within each of us that only He has the power to deal with them, the power to put them together, the power to cure them. We face ourselves alone without God. We come to an honest recognition of our need before God. We come to the ancient confession: “All have sinned and come short of the glory of God,” “There is none righteous, no, not one [except the Lord Jesus Christ]” (Romans 3). The great physician has come into life to put it together, for people who are hurting and who have sinned.

He shows this quality in Capernaum. He’s in a house. A pack of people is around Him. There’s a man who’s a paralytic. His friends want him to be healed. He wants to be healed as well. Not being able to get into the room, they do the convenient thing of climbing on the roof and coming down through the easily removable tile slat structure and drop him into the room. Jesus’ first glance at him is one which immediately catches us by surprise. For Jesus does not address his apparent illness, but addresses something which is on his inside. He says to him, “Son, your sins are forgiven” (Mark 2:5, NIV). Who and how can this man be a sinner? He never had the physical capacity to go out and do the ordinary acts of sin that we associate with sin such as robbing a bank or stealing a car or pouring sugar in a gasoline tank or slashing tires, gross acts of immorality—these were off-limits to him because of his physical condition.

Jesus, in looking at him, recognized immediately within him that this man, like us all, had a problem with sin. His problem, because he was a paralytic, was probably interior. It’s easy no matter who we are, whether we’re physically well or physically incapacitated, to have problems of the mind, wishing to commit the sins that other people are committing, becoming in thought what others are in deed. It’s very possible that this man was even bitter toward God, because of what had happened to him in his life, and resentful toward his family and those who had come in

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contact with him. It's so easy for this man to have the philosophy that, one, if he is not well on the outside, he must necessarily therefore not be well on the inside. Jesus came to say, "You can always be well on the inside." So Jesus meets this man and, first of all, addresses what He perceives this man's fundamental problem is. As the Physician, He performs surgery on the illness that no other physician can cope with. "My son, your sins be forgiven you." It is a word that penetrates deep into his soul and, as he is released inwardly, the Lord then releases him to live outwardly as well.

It is this issue of the forgiveness of sin which initiates the controversy against Jesus in the Gospel of Mark. Through chapter 1, there is no opposition other than Satanic opposition. There's no human opposition in chapter 1. But beginning in chapter 2, the opposition toward Jesus is created. Why? It's because of His claim to stand alone among the religions of men, to stand alone among all mortals who've ever lived. To alone say penetratingly and probingly to each of us in this room, "My son, my daughter, your sins be forgiven you."

He says that, and it initiates the opposition, and it's still the reason why Jesus is opposed and not universally accepted, because He makes a claim that no one else has the temerity to make. He stands there and He says, "I'm the Great Physician," and it's a concept that the disciples—all disciples—must become aware of and believe.

II. Also, in this beautiful passage of Mark 2, he presents another learning concept for the disciples in telling the disciples that He is the Bridegroom.

In verse 19, "Jesus answered, 'How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them'" (NIV). Jesus indicates He's the bridegroom. Our culture and the culture in which Jesus was raised are two entirely different things. In our culture, the object of the bridegroom is to get away from the crowd on the wedding night. To

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take off and to leave others hopefully lost in the maze of streets, chasing through the city. But, in biblical days, people didn't have cars or motor scooters to be able to get away. So the culture demanded something else. An inversion occurred. Instead of the bridegroom and the bride trying to escape from their friends, the friends, the community and the family became part of that beginning of their marriage. So if one had the economic means, he floated a feast for a week following his marriage, so that all the friends and family could join in the celebration of the beautiful new life that had been created by two becoming one. The bridegroom wanted his friends to be around during his marriage.

And that's what Jesus says about Himself. His disciples are His friends and He has come with a joy into life. It's fun to be around a bridegroom, particularly if they're not overly nervous.

They're tremendously excited. I've stood with bridegrooms. It's a joyous thing to share in that great significant occasion that Jesus has come to have us share. Eventually in the epistles we become the bride, but for now the disciples are the friends of the bridegroom.

Jesus, in the two learning concepts of Physician and Bridegroom, shows us two sides of the coin of human experience. On the one side, we recognize that we are in need of help, that we have sinned and that we are dealing with the most serious issue we will ever face. In dealing with sin, and sometimes being defeated by it even in our Christian life, one can live on the downbeat, with a certain air of pessimism. But Jesus comes along and says, "There is joy. There's liberation. There's release, there's peace." We see Him both as the one in life concerned with the most serious understanding and, on the other hand, the one who goes through life with a lilt, a joy, a lift.

I see Jesus, in saying that He is the Bridegroom, as one who taught us to live life with joy and with a smile. The Gospels never tell us about Jesus cracking a joke. I don't know if He ever did

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or not. Maybe to some it would be irreverent to suppose that He did. But I know He had a tremendous sense of humor. You can't help but pick it up as you go through the Gospels. He enjoyed people. He wants us to know that He is approachable. God is not distant and removed. He is brought near in His Son, Christ Jesus, the Bridegroom, His friends we are. It's a learning concept.

Jesus as a person is enjoyable to be around. If your association with a church or with a religion is not enjoyable and uplifting and liberating, then the problem is not in Jesus. The problem is in the religion. Jesus is a joyous person to be around and to be with.

III. The third learning concept that Jesus presents to the disciples in chapter 2 is that He is the Lord of the Sabbath.

Mark 2:28, "The Son of Man is Lord even of the Sabbath" (NIV). In Mark 2, there are four occasions in which Jesus comes in conflict with people. The first occasion He comes in conflict is in His forgiving the sins of the paralytic. The second time He comes in conflict is with John's disciples, who charge that Jesus is not behaving like John. Jesus says, "I can't." A third occasion of conflict is Jesus allowing the disciples to pick grain on the Sabbath. And a fourth occasion of conflict—in Mark 2 and on into chapter 3—is Jesus healing the man with the withered hand on the Sabbath.

In all of these areas of conflict, Jesus is showing Himself Lord of the Sabbath or Lord of tradition. One can't help but read Mark 2, when Jesus was talking about tradition, and see some implications for our traditions as people. There are good traditions and bad traditions. There are good traditions we as a church get into and there are traditions we should avoid. Good traditions we as individuals should become involved in and likewise bad ones we should avoid. Paul, in writing to churches on several occasions, mentions the fact that they should follow certain

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traditions. He tells the Corinthians, in 1 Corinthians 11:2, “Follow my ways, follow my traditions which you have seen me live and heard me speak about.” In 2 Thessalonians 2:15, he says, “Brethren, hold fast to the traditions which have been given to you.” So there is a good aspect to tradition. There is not necessarily anything wrong with tradition. I like tradition if it’s good tradition.

My dad tells this terribly old, worn-out story from the days when he was young. Evidently they hadn’t paved a lot of the roads yet in Pennsylvania, and those were the days of the Model T. Dad tells the story that one road he went down which had been traveled many times by Model Ts had a sign at the beginning that said, “Choose your rut well. You will be in it for the next 20 miles.” I like tradition. I like regular order to daily life. There’s nothing wrong with it. But there are also bad traditions. Paul says in Galatians 1:14 that he had walked in the traditions of his fathers. He came to understand that those traditions were wrong.

How do we separate good traditions from bad traditions? How can we tell when tradition has gone astray? That’s what Mark 2 is talking about. I want to share with you some indicators of how to tell when tradition goes astray, how to guard against tradition going astray in your life or how to guard against tradition going astray as far as the church is concerned.

A. Tradition goes astray when Jesus Christ is not Lord. Whenever manmade rules become the governing factor and Jesus Christ is not the Lord of tradition, then the tradition has gone astray. There’s a very clear indication of Mark 2. Anything that we do on a regular order, we must ask the question, “Is Jesus Christ Lord of what I’m doing on this regular basis?”

B. Another mark of when tradition goes astray is when it concentrates on the outside of man rather than on the inside of man. It’s interesting to look at the Pharisees and how they arose as a historic movement in Judaism. They came into being in the middle of the second century as a

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revival and reform effort in Judaism, in order to keep Judaism from being swallowed up into Greek ideas and Greek polytheistic mythology. The Pharisees arose as a party, which believed in revival, which believed in reform, which believed in a vital individual personal experience with God, and which believed in the resurrection of the dead. Somewhere along the line, in the course of their history, they began to turn inward rather than outward. They became an exclusive group rather than really doing the job that God called them to do within their own faith.

Jesus addresses this group because in Pharisaism we see the model of all traditional religion which is not under the headship of Christ. Traditional religion outside of the headship of Christ emphasizes the outside of man rather than the inside and, therefore, because it emphasizes the outside, it emphasizes rules; whereas, if it emphasized the inside, it would emphasize relationships. Traditional religion outside of God is rules and, if you keep them, you're related to God. Jesus said, "Relationships"... if you're not related to your fellow man in a loving, forgiving, way you can't be related to God.

Some rules are good rules. But any rule that's not under the headship of Christ is a bad rule.

Outer religion produces rules and you know what rules produce—rules produce walls. But religion on the inside, Jesus Christ on the inside, produces bridges rather than walls. God has meant us, as His people, not to be isolated by a moat of holiness through which we cannot pass to the world and it cannot pass to us. He wants us to be holy, separate, undefiled on the inside. But that doesn't mean that we, in some physical way, mark ourselves like the Hare Krishna sect to show that we're different. We're in the world but not of it.

Jesus concentrates on the inside. That's where the problems are in any tradition which concentrates on the outside steps, outside the authority of Jesus Christ.

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C. Another thing which happens in traditional religion outside of Christ when it goes astray is that that kind of tradition doesn't have any shrink or stretch left. Jesus uses two small parables in Mark 2. One is the Shrink Parable—you do not put an unshrunk piece of cloth on a shrunken garment. Why? Because all the shrink has already been taken out of the larger piece and when the whole garment—now patched—goes in the washing machine, that small unshrunk patch will draw up the rest. The entire shrink has been taken out of the garment.

In the wineskins, all the stretch has been taken out of them. That's why you don't pour new wine into old wineskins, because the old wineskins were already used for one fermentation process where there was gaseous expansion and they had the stretch to cope with the change. They couldn't cope with another change. They were taut. They couldn't bend or move.

Tradition without the Lord is straight-jacket religion. It is binding. It is offensive to God and to man because it does not liberate. The Lord wants us as His church to follow tradition which releases us to always be adaptable to new ways the Holy Spirit is working. The Holy Spirit doesn't change His theology from year to year, it's constantly the same. But the Holy Spirit will sure change His methods from generation to generation, and His approaches. We need to be bendable and pliable rather than rigid and unbending.

I have to examine my traditions when I come across Jesus. I had a concept of preaching when I entered seminary. I came from an aura of preaching that associated good preaching as stark, strong, loud, and high pitched—continue until you exhaust yourself with the highest pitch at the highest tone at the close of the message. I remember my first class in preaching at Fuller Seminary. I thought, “I'm going to give these guys a sermon like they've never heard before.” I naturally chose Elijah, the flaming prophet, to give a flaming message on. I stood up before the

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class. I started loud, I started fast and I started high. The only way I had to emphasize from then on was to keep going louder, higher and faster.

When I finished, I said to myself with kind of an inner grin of satisfaction, “I have probably delivered the best message that this school has ever had the privilege to hear.” My roommate, whom I respected deeply as a devoted servant of Christ, handed in his critique. Everybody in the class had to hand in a critique of the message. His critique was, “Who do you think you are? [because he knew me. He knew what kind of person I was and how I talked.] Do you think you’re the pope?” That really did me in. All of a sudden, I began to realize that I had a tradition of what preaching was without an understanding that preaching is basically communication. And that if persons are tuned to hearing a sermon which is loud and fast then, as Paul did, I had to become all things to all people and use that which communicates. I began to discover, however, that most people do not and, therefore, I had to change my tradition.

I think it is good when we evaluate traditions even in worship. Sometimes during prayer I find myself going by rote rather than for real. It’s possible within the fellowship of a charismatic congregation to sometimes do things because everyone else is doing them, or because we’ve always done it, or we’ve always said the same words before. But Jesus is for real, not for rote. The key is to being fresh and alive and moving with the Lord. Having the stretch to go.

This congregation is exciting because there’s so many changes. I thank God for people who have the capacity to change and to move on.

D. Another concept which Jesus really relates to in knowing when tradition goes astray is when people who are hurting are passed by for the sake of our theology. Here’s a man sitting in the synagogue with a withered hand. Jesus is being dared to heal him on a Sabbath. You have to follow the theology that would allow that kind of steering to go on in respect to Jesus. In the

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religious faith of Jesus' period, there were thirty-nine categories of labor which were forbidden on the Sabbath: things like sowing, reaping, baking, tying a knot, untying a knot, writing, etc. In respect to healing, if you had a sore throat on a Sabbath day, you were not permitted to gargle with vinegar, which was one of the medical helps which was employed, the reason being that when you are ill on the Sabbath you can use anything which will help you from getting worse but you cannot use anything to help you to get better, because that is to work.

So if Jesus could heal the man with the withered hand on Monday, He wouldn't have to walk the boat on Sunday. Just any day but the Sabbath.

When theology becomes confusing and you can't understand what's going on, then you'd have to say that something's wrong. The last few Sunday nights, when I've gotten home and it's late in the evening, I've turned on The World Church. If anybody's confusing... big words and all these super dimensional terms. You don't have the foggiest notion of what the man's saying. It's complicated.

Jesus has a way of piercing through in simplicity. Jesus looks at that synagogue and says, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" (Mark 3:4, NIV). You know what makes Him angry—for the text says He's angry—nobody has the stamina to stand up and answer a simple question. Is it wrong on the Sabbath to do good? Theology is so complicated that a simple question cannot be answered.

God, help us be simple so we can answer simple questions with quick affirmations. And we see people helped rather than hindered by what we believe.

IV. Jesus, in His learning concepts in Mark 2, shows Himself as the Physician, the Bridegroom, the Lord of the Sabbath. Also, He uses the term "Son of Man."

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Perhaps of all the terms which are used to describe Jesus this one is the most complex. It is a term which Christ deliberately employs in the description of Himself. Fourteen times the term is used in the Gospel of Mark. Every time it is used it is Jesus who uses it of Himself. It's never used by another person. He uses it because He stands within the fulfillment of what Daniel prophesies in Daniel 7: that there would come four successive world empires which would finally, at the end of the age, manifest themselves in a world ruler which is anti-God. In the midst of that anti-God emergence, Daniel is lifted up to heaven to see the Ancient of Days, seated upon a throne. He sees one coming to the Ancient of Days, the Son of Man, who receives from the Ancient of Days (the Old Testament designation for God the Father) power and glory and dominion, a kingdom which is an everlasting dominion which cannot pass away, so that all nations, languages, tribes and people should serve him. His kingdom is without end. Jesus says, "I'm that Son of Man." There are people who heard Him and certainly did not associate that with Daniel 7. You mean the carpenter from Nazareth says He's the Son of Man? But it was a term which Jesus was using to conceal the truth from those who were too lazy to look for it and to reveal His inner mystery to those who would penetrate it and come through with understanding. Here is the person walking the byways of Galilee and Judea who holds in His name and authority all power and dominion the culmination of human governments that have every come and gone, the beginning and the end of human history, the Lord of every individual, the His inner mystery to those who would penetrate and come through to an understanding. Here is the person walking the byways of Galilee and Judea who holds in His name and authority all power and dominion, the culmination of human governments that have ever come and gone, the beginning and the end of human history, the Lord of every individual, the Son of Man.

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In Mark 8:38, He says, “Whoever would deny Me before men, him also will the Son of Man deny when He comes in the glory of His Father with all the holy angels.” He says in Mark 13, “You will see the Son of Man descending on clouds of great glory and power.” The Son of Man—the apex of history.

These are the learning concepts that Jesus is working to impress His disciples with.

A. As Jesus moves in His ministry, He impacts the masses. In Mark 3:7–12, crowds came to Him. They walked as far as 125 miles to the south; they walked to Him from the northwestern seaport towns of Tyre and Sidon, perhaps 30 to 50 miles. They come from the north and the east and the south and the west. They come and the crush around Jesus is so great that He is fearful that they will crush Him out of existence if that were possible. So He gets in a boat and teaches from the side and heals.

I’m amazed at Jesus here, His love and mercy for the mass. You would have thought that He would have said—as the crowd was crushing other people and elbowing other people and cutting in line in front of other people to bring their sick to Jesus—he would have said, “Before I’m going to heal anybody in this crowd, you’ve got to start exercising some good manners. And a crush ain’t the way to do it.” Very easily at that point, He could have turned a screw into the crowd and tightened down on them and lectured them and moralized with them. But His heart is open, His compassion is great. He loves the people, not simply as a mass but individually, so that while the mass is gathered around Him, nevertheless, He is touching people individually. He doesn’t send His word and heal the mass in toto, which He could have done. But instead, He heals one by one as they came to Him. Why? Because you’ll always be an individual with Jesus. Not just the crowd, but the person. He cares. He cares about everyone in this room. He cares about you. Jesus loves and impacts the masses.

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B. Jesus also has an impact upon the disciples. They are being called to follow. All of us that are in this room—I hope it is our prayer—will want to come out of simply being a person who is a spectator of what Jesus is doing and receiving His benefits. We want to come from that into the inner circle of fellowship. The gospel provides us that opportunity. The Holy Spirit gives us the chance. So we come into the inner sanctuary of association with Him. And what does Jesus tell the disciples? He says, “I called you.” Why? To be with Me, first of all. Not to do anything but to be with Me. And then go out and preach and have power.

He calls them divergently. Even as in this room we are divergent. Sons of thunder, James and John; I can’t imagine the writer of John’s Gospel—that meek and beautiful and tender and beautiful person, John, who so emphasizes the word “love”—ever having been the pistol described as a Son of thunder, a thunderbolt personality. Jesus changes him. He puts Matthew, the tax collector, in the same group with Simon, the Canaanite, or the Zealot. One had been a political revolutionary who hated the government, and the other served the government. He put them together.

Just as He’s putting us together. So widely are we different in so many ways, but the miracle of the church, the miracle of the fellowship of Jesus, is that what we have in common transcends any differences which we have ever possessed. Christ’s prayer is that the church may be one. It is that which I live and breathe because it is the cry of Jesus Christ Himself, our high priest.

C. He has an impact upon the disciples. Jesus also has an impact upon the strong man, Satan. It is the strong man’s house which He is plundering. He is plundering that house through deliverances from demon possession and by healing the sick and forgiving sin. In these days, when people are lining up for four hours to see *The Exorcist* in West Los Angeles, when people are becoming attracted again to the fact that there is supernatural power in the world, it is great to

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go to the Gospel of Mark, which of all the Gospels shows Jesus' authority over demons and over possession, to signify that here is one who has come with authority and He has bound the strong man. Wherever Jesus Christ enters a life—your life or mine—there you have been unbound. Satan who bound you no longer has control.

I've thought of Satan this week as a person left sitting in a corner, totally strapped. The only thing that Jesus hasn't done is muzzled him. He can still talk, but he's kind of strapped around a post. As I see him, I think of him as someone who may wish but who cannot will. He wishes lots of destructive things for me. He wishes I would go to hell with him. He wishes to annihilate my personality. He wishes to unglue every aspect of what I'm involved in for God's sake if he could. Just as he wishes with you. He can wish but he cannot will. He has no power. He can complain but he cannot control.

I feel terribly sorry and hurt over Christians in our day who are talking about other believers who are possessed by Satan. What a terrible misreading of the gospel. "Whom the Son sets free is free indeed" (John 8:36). The strong man has been bound. By who? By a stronger man, Jesus our Lord, who has set us free to live. Satan may complain. He may suggest, but he cannot dominate. He cannot control. His power is broken. Sometimes we may interpret his words of suggestion as if he were in control, but one needs to have the eye of the supernatural position to differentiate between control and suggestion. You are free when you are in Christ. He has bound the strong man. That's the impact that He makes.

D. And Jesus also has an impact upon us in the sense that He draws us into His family. His mother, His brother, His sisters come to Him. And again there is a crowd. There's always a crowd around Him in these early chapters. It presses great. His mother and His family cannot get in, so they send word that they are asking for Him. Mark says, when Jesus hears the word, He

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looks around. In Mark 3, Mark uses that verb “looked around” twice. It means literally “to start at one end of the assembly and to eyeball-by-eyeball move successively over the faces of each individual, looking at them in a moment of science, drawing everyone’s attention until the place is totally silent.” When He has everyone’s attention, in Mark 3:5, He says with anger “Stretch out your hand.” He’s angry at the crowd for their hostility to God’s ways.

But at the end of Mark 3, He looks around again, this time not in anger but this time in words of invitation. Again, seeing the individual in the mass, not looking at the crowd as a blur of undistinguished faces, but individually, momentarily pausing with each one, saying, “Whoever does My Father’s will, is part of My family: My mother, My brother and My sister” (see Mark 3:34-35).

The great Gospel of Mark, this wonderful story of the Lord Jesus Christ, is telling us that we’re in Christ. We belong to the family of God, and Jesus has an impact on us and draws us to Himself, that we might forever be joined with His company, His association.

Closing Prayer

We are glad today to belong to Your family. There are some here—in age—who are mothers and fathers in the sense that they are older, but they’re Your family. There are others of us who are the same age as You when You walked the shores of Galilee. We are Your brothers and sisters. And there are others who are younger, who could be called sons and daughters. But all of us, one way or the other, can lay title to the claim we are the children of God. We belong. We thank You that, through the Gospel which You’ve caused to be given to us through faithful writers and servants, we see You for who You are. Not what men think You are, not what popularity contests say You are. We see You as You really are. We believe Your witness. We believe that You, of all people, would never lie to us, that You, of all people, would never deceive us. So we accept

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Your witness. We believe it and there is rest and quiet in our heart because we have found You and You have found us. Grant that each person in this room this morning will know the joyous experience of following You. Through Jesus our Lord. Amen.