

A Day in the Life of Jesus

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 31 May 2015

Preacher: Rev. Murdo M Campbell

[0 : 0 0] If we could, this morning, with the Lord's help, turn back to that portion of Scripture that we read. Gospel according to Mark in chapter 3.

And if we read again at verse 7. Mark, chapter 3, at verse 7. But Jesus withdrew himself with his disciples to the sea, and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Edomias, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

They came to him. They came to him. I want to begin by asking you this morning, what kind of people follow Jesus?

What kind of people follow Jesus? What kind of people become Christians? What kind of people commit their life to Jesus Christ?

What kind of people follow Jesus? And it's a valid question. Because, is it only because someone is brought up in a Christian home that they follow Jesus?

[1 : 2 1] Is it only those who need a crutch in their life that follow Jesus? Is it only those who are lonely who follow Jesus? Is it only those who are elderly that follow Jesus?

Is it only those who are good people who follow Jesus? Is it only those who don't drink, and don't swear, and don't go out at the weekend that follow Jesus? What kind of people follow Jesus?

People who see that they need Jesus. People who see that they need Jesus. And they need him because they know that they are sinners in need of a saviour.

And throughout our study of Mark's gospel, we have encountered time and time again different people who followed Jesus. Because we met, first of all, four fishermen.

Peter, James, John, and Andrew. And they were called to follow Jesus. Then we saw Jesus move with compassion towards Peter's mother-in-law.

[2 : 2 7] And then we also saw multitudes who were coming to be healed. And they were following Jesus. Not to mention the leper who also wanted to be made clean. But not only that, we saw a paralysed man who was lowered down through a roof.

He wanted to follow Jesus. Then we also came across Levi, the tax collector. Who had invited all his friends to his own house. So that more and more people would come and follow Jesus.

And so throughout all the opening chapters, these first two chapters of Mark's gospel, Mark has shown to us that there are lots of different kinds of people who followed Jesus.

But each and every one of them, they followed Jesus because they had come to the realisation that they needed him. That they couldn't do it on their own.

And that they needed Jesus. But in contrast to those who followed Jesus, we've also repeatedly seen the scribes and the Pharisees opposing Jesus.

[3 : 32] Because what Mark has shown us throughout chapter 2 and into the first few verses of chapter 3, he's highlighted five consecutive occasions in which the Pharisees and Jesus were going head to head.

Where at the beginning of chapter 2, the Pharisees clashed with Jesus over the authority of forgiving sin when he healed the paralytic. Then there was the dispute in Levi's house over Jesus sitting with the tax collectors and sinners.

Then there was the issue of fasting. They weren't... Jesus and his disciples were being accused of not fasting. Then the final straw came on the Sabbath day.

Jesus had violated the Sabbath. Which inevitably caused the Pharisees to conclude that Jesus was nothing but a heretic and a troublemaker.

And when the Pharisees saw Jesus break the fourth commandment, not only once but twice, they saw Jesus first of all picking corn on the Sabbath day, then healing a man with a withered hand in the synagogue.

[4 : 38] As we have it in the opening verses of this chapter. But what Mark wants us to see is that this animosity between Jesus and the Pharisees, it's increasing all the time.

With Jesus and the Pharisees, they've gone head to head again and again. And now it's reaching boiling point. And in their minds, they've had enough of Jesus. And they want to try and get him condemned to death.

And prior to this scene of people coming to Jesus, as we've read in verses 7 and 8, Mark tells us that when the Pharisees left the synagogue that day, they did so in order to plot and plan how to put Jesus to death.

That's what it says in verse 6. Because above all else, the Pharisees had become so enraged with Jesus that they wanted to get rid of him.

For contradicting and challenging their religion. And as we've said before, even at this early stage in Mark's gospel, we can see that the road to Calvary is being prepared.

[5 : 46] But now as we enter into this section in chapter 3, it seems that all that Mark has shown to us already, all the people who have started following Jesus, all the people who wanted to follow Jesus, and all the opposition from the Pharisees, it seems that everything reappears in this chapter.

Where everything we've encountered already, it's taking place again. And this chapter, it's jam-packed with action, you could say.

But what I believe Mark is highlighting to us, is a typical day in the life of Jesus. A typical day in the life of Jesus.

Where we can ask, what happens during a day in the life of Jesus? And in this chapter we encounter four things. Four things.

People crowding, Jesus calling, scribes casting, and family coming. A day in the life of Jesus. So we see firstly, people crowding.

[7 : 01] People crowding. It says in verse 7, as we read, Jesus withdrew himself with his disciples to the sea, and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Edomia, and from beyond Jordan, and they about Tyre and Sidon, a great multitude.

When they had heard what great things he did, came unto them. And he spoke to his disciples that a small boat should wait on him because of the multitude, lest they should crush him.

And so, as we move into this scene, from the scene of the synagogue, where Jesus had healed the man with a withered hand, we now see that they're at the sea of Galilee.

And there's this great multitude which is following Jesus. And all these people, they're coming to him, and they're coming in their droves because they had heard of the wonderful things that Jesus was doing.

And what Mark wants us to understand is that all the things which the Pharisees had said about Jesus, and had said against Jesus, so that the people would listen to Jesus, it was having the opposite effect.

[8 : 13] Because the more animosity, and the more hatred which the Pharisees demonstrated towards Jesus, the more people were actually wanting to follow Jesus, and find out more about him for themselves.

And you know, the same is true today. Because there are more people who are curious about Jesus, and want to know more about him than we actually care to think.

And with an increase and a greater push for atheism, and science, and secularism, and humanism, there is this great impetus for it. But it's not gaining the support that it was hoped for.

Because it's having the opposite effect. Where more and more people, deep down, are actually wondering, and they are curious about Jesus. Because deep down, they want to know what it's all about.

They really want to know what this is all about. What's it all about? Of course, the media would never report on such a thing. And it seems that all the efforts, and all the attempts, which are being made to eradicate Jesus, they will have the opposite effect.

[9 : 27] They will have the opposite effect. And you know, my friend, it has been the same for over 2,000 years. Because for over 2,000 years, nations, and empires, and organizations, and sects, they have stood against the man of Galilee, but to no avail.

And even in the days of the early church, when Mark first wrote this gospel, they were putting many Christians to death. They were putting them to death in the great arenas of Rome.

And to the onlooker, the Roman Empire was growing, and growing, and growing. And it seemed to be stamping the cause of Christ underfoot. And with the death of every Christian, it seemed that the cause of the gospel was hopeless.

And one of the emperors at that time was, I probably mentioned him to you before, he was a man called Julian the Apostate. And he was a man like many of the Roman emperors who hated Christianity.

Who would do anything to get rid of Christianity. But what amazes me about our Jesus is that when Julian the Apostate was on his own deathbed, after making it his life's mission to kill Christians and get rid of them and watch them die, his own dying words were, Thou hast triumphed.

[10 : 56] O Galilean. And you know, my friend, that will be the words of every atheist, every scientist, every humanist that has tried to stand against the man of Galilee.

Because you see, the man of Galilee will always triumph. And it doesn't matter whether kings or princes of this world combine against him. It doesn't matter if the forces of hell itself are unleashed upon us.

Upon him, the man of Galilee will win the day. But far better for you to join the man of Galilee, though his followers be few and his name be despised and his cause trampled underfoot, far better for you to align yourself with the man of Galilee than follow all the false prophets of this world.

Never think, my friend, never think that because the church is in a minority that her day is done. Never think that because the number of people who follow the Lord is small that there's no hope for the church.

But far better for you to join that minority because as we were singing, God is with her, God is in the midst of her and nothing shall her remove.

[12 : 19] Nothing shall remove her. But in this passage, Mark shows us that the people who were coming to Jesus, they weren't a minority.

They were a majority. And they were coming to Jesus from everywhere. And these mass crowds of people, they were coming to Jesus probably because of a host of different reasons.

Some were probably curious about Jesus, others were curious probably wanted to be healed by Jesus. And there were those who had this genuine interest to know if Jesus was the Messiah or not.

But they were all coming. They were all coming. But this time, the crowds that were coming to Jesus were not only coming from the city of Capernaum where Jesus was.

They were coming from everywhere. Because the reputation of Jesus had spread out beyond the borders of Israel. And they were coming from all these surrounding regions just to see Jesus.

[13 : 28] And Mark tells us that they were, he tells us exactly where they were coming from because he says that there were those who were coming from the nearby region of Galilee.

But there were also this multitude that were coming from Judea and Jerusalem and Edomia which were mainly Jewish locations 120 miles south.

And then there was also, Mark points out to us, crowds that came from Jordan which was about 40 miles east. And then there was this great multitude coming from the region of Tyre and Sidon which was about 50 miles to the north which was a largely Gentile region.

They weren't Jews. they weren't waiting on the Messiah but they wanted to see Jesus. And so all these people from all these different regions coming from miles away, they were coming from everywhere and they were travelling for miles and for days on end just to see Jesus.

Just to see Jesus. And there were so many of them that came, multitudes he says, great multitudes that Jesus told his disciples prepare a boat because this mass crowd is going to crush us.

[14 : 46] And you know, I think it's one of the most beautiful pictures. The most beautiful pictures which are given to us in the New Testament. A picture of people young and old coming from everywhere, coming in their droves just to see Jesus.

And it's a beautiful picture because it's a picture of what you could say revival and awakening. where an awakening has taken place and everyone is wanting to see Jesus.

And I'm sure that's what many people in here want to see too. The Lord awakening his people to see the Lord awakening his church to see more and more people coming and wanting to see Jesus.

Jesus. But when Mark reveals to us this beautiful picture of the multitudes coming to Jesus, he's showing to us the fulfillment of a prophecy where God had said about his servant, I will give you as a light to the Gentiles that you should be my salvation to the ends of the earth.

and that's what we're witnessing here. The first beginnings of the covenant promise which had been made with Abraham were seen it being fulfilled.

[16 : 13] The promise through your seed all the nations are going to be blessed. Christ and here is the seed of Abraham Jesus Christ and he's brought blessing and glory to the nations of the world.

And that was always the great gospel hope and the great gospel promise that all these distant lands would know the Lord. Is that not what we were singing about in Psalm 87?

That all these distant lands of Egypt and Babylon and Tyrus and Palestine and Ethiopia even as far as the Isle of Lewis that they would all know the blessing and the glory of Jesus Christ the Son of God.

That they would know him. That they would know him. That was the great hope. That was the promise that they would know him. A day in the life of Jesus people crowding but secondly we see Jesus calling.

Jesus calling. It says in verse 13 And he went up a mountain and called to him those whom he would and they came to him and he ordained or appointed twelve that they should be with him and that he might send them forth to preach and to have the power to heal sickness and to cast out devils.

[17 : 42] Jesus calling. And in this section Mark wants to make clear to us that the message of the gospel is not come and see but it's go and tell.

Go and tell. Because what becomes apparent by the way in which Mark explains what happens here is that many parallels can be drawn from the occasion in Exodus when the Lord gave the children of Israel the Ten Commandments.

Because in that occasion just like this one the Lord called Moses and he called him up to the mountaintop to Mount Sinai and it was there upon Mount Sinai that the Lord set the children of Israel apart from all the other nations of the world where the Lord claimed the children of Israel as his treasured possession.

I will be their God. They shall be my people. and the Lord set apart the nation of Israel to be a holy nation. They were to be a distinct people by following the commands of the Lord.

And it was that distinct lifestyle and worship of the Lord which was meant to draw all the other nations that they too would follow the Lord. It was meant to draw them in.

[19 : 04] But instead of seeing the concern for all these other nations and the need to pass on the glorious message of salvation the people of Israel became proud.

Proud of who they were and what they were like. And they kept it to themselves. They kept salvation to themselves. Israel had been set apart to be a light to the Gentiles and they were to call these nations to come and see.

Come and see the beauty and the glory of the Lord. But instead of letting their light so shine before all these nations to draw them in they hid their light and they kept it to themselves.

And you know there are many who are still like ancient Israel who they think that we don't need to tell anyone about the gospel and we can keep it to ourselves and hide it away and if anyone does want to be saved if anyone has an interest well they can come to church and find it for themselves.

But we don't need to tell them to come. But my friend the message and the mission of this glorious gospel is not come and see anymore. It's go and tell.

[20 : 20] Go and tell. And that's why Mark presents to us the occasion when Jesus went up on a mountain and appointed twelve disciples where he set them apart and he called them to himself.

those whom he wanted. And Mark tells us three things in verse fourteen about those whom he chose. He says he ordained or appointed twelve that they should be with him and that he might send them forth to preach.

And so the first thing that Mark tells us about those whom Jesus wanted is that he wanted twelve. He wanted twelve of them which was of course a significant number because it paralleled the twelve tribes of Israel that gathered at the foot of Mount Sinai when Moses went up the mountain.

And therefore what we are witnessing in Jesus' action of calling twelve men to himself is that Jesus was renewing the Sinai experience. But it's not that Jesus was doing away with Israel and saying that Israel and the people of Israel are now null and void.

Rather he's doing what Israel failed to do. Jesus is in a sense calling a new Israel a new Israel to go and tell the good news of the gospel.

[21 : 43] And these twelve men as Mark says they were to be with Jesus. They were to be with Jesus. They were to be taught by Jesus. They were to enter into the greatest school and receive the curriculum for excellence from the most eloquent teacher.

These twelve men were to be the disciples of Jesus. They were to be trained and educated by their master in the things of God. And that's what a disciple of Jesus is.

It's someone who is taught by Jesus. And there are many disciples of Jesus and they're still present today because every Christian at least should be a disciple of Jesus where they're taught by Jesus and shaped by Jesus and his word.

And I suppose it goes without saying. A good pupil is one that is teachable. And every disciple of Jesus ought to be teachable.

Where we submit every area of our lives under the authority of Jesus to be willingly taught and shaped by his word. But secondly Mark says that these twelve men were with Jesus and they were to be taught by Jesus for one purpose.

[23 : 03] He says that he might send them out to preach. That he would send them out to preach. And that's why these twelve men are often referred to as the apostles.

Because an apostle, the word apostle means the sent one. He's the sent one. Where they've been sent on behalf of the king like an ambassador.

And so a disciple is someone who is taught and an apostle is someone who is sent. And what Mark is emphasizing by showing that Jesus set apart this new Israel is so that we will understand that the glorious message of the gospel from the church of Jesus Christ is not come and see but go and tell.

Go and tell. And that emphasis from Jesus of go and tell it will run throughout Mark's gospel right to the end of his gospel because the last thing that Jesus says to his disciples in this precious gospel are the words of the great commission.

Go into all the world. Preach the gospel. Go into all the world. Go tell them the good news about Jesus Christ, the son of God.

[24 : 20] But when Jesus calls these twelve men to be his disciples and his apostles, who does he call? What kind of people did Jesus want to teach?

What kind of people were called to follow Jesus? What kind of people did Jesus want in his church? Well, Mark gives us a list of their names.

He gives us a list and this bunch of men who were to be the foundation stone of the church. Their credentials were anything but promising. Because we have first of all Peter who was a poor fisherman whom we see as one who was disobedient to the Lord on many occasions.

Then there was James and John who were also fishermen but they had been given the nickname Sons of Thunder. And they weren't given the nickname because of their strength but because of their temper and their hot headed nature.

Then there was Andrew another fisherman. He was a helpful guy you could say because he brought his brother to meet with Jesus. Next there was Philip. Philip was the inquisitive type.

[25 : 36] He was always asking questions. Then there was Bartholomew who was also known as Nathaniel and he questioned who Jesus was. he doubted because he said how can something good come out of Nazareth.

Then there was Matthew as we saw in chapter 2. His name was Levi a dishonest tax collector who worked for Rome and was despised and hated by the Jews.

He was an outcast. He was someone everybody hated. Thomas known as doubting Thomas because of his lack of faith. James and Thaddeus they were pretty much unknown to us.

They were the quiet type. Simon the Canaanite or the zealot he was patriotic. Patriotic to his nation. He hated anything to do with the Romans which would have made an interesting conversation between Matthew who collected taxes for Rome and one who wanted every Roman out of his country.

And then lastly there's Judas Iscariot who Mark describes as one who betrayed Jesus. And what we can see from this list of twelve names is that they are all completely different.

[26 : 56] They are all different. They all had different personalities, different gifts, different abilities. They weren't all of the same mind or of the same mold. And Jesus certainly doesn't choose them because of their faith or their wealth or their attitudes.

In fact what we see is that Jesus chose these people who were on opposite ends of the social spectrum. He chose those who were rich and those who were poor, those who were patriotic and those who were disloyal, those who were loud and outspoken and also the quiet ones.

He chose those who were loving and those who were deceitful. And the fact that Jesus wanted them all shows us that there were to be no barriers when it comes to his church.

Because the church of Jesus Christ it's not for a particular kind of people. It's not for a certain class or race or personality. Because in this list which Mark presents to us, everyone is different.

No one is the same. But each of these disciples have one thing in common. They are sinners in need of a saviour. sinners in need of a saviour.

[28 : 12] And that's the kind of people Jesus wants in his church. That's who he wants, sinners in need of a saviour. And so what kind of people follow Jesus?

What kind of people does Jesus want in his church? What kind of people does Jesus want to be his disciples? This Jesus wants people from all walks of life, with different backgrounds, different upbringings, different homes, different families, different social situations, different baggage.

Jesus wants them all. Jesus wants them all. And because everyone in the church of Jesus Christ is so different, that's what makes it a wonderful church.

church. Because regardless of who they are and what they are like, they are sinners in need of a saviour. And whatever your perception is of the church, whatever your thoughts are towards the church, let me tell you it's a bunch of sinners in need of a saviour.

That's all this is. A bunch of sinners in need of a saviour. And the only question is, are you that kind of person? Are you that kind of person who is willing to follow Jesus?

[29 : 44] A sinner in need of a saviour. A day in the life of Jesus. People crowding, Jesus calling.

Thirdly, we see the Pharisees casting. Pharisees casting. It says in verse 20, the multitude came together again so that they could not so much as eat bread.

And when his friends or his family heard of it, they were to lay hold on him. For they said, he's beside himself. And the scribes which came down from Jerusalem said, he has Beelzebub, and by the prince of devils he casts out devils.

And he called unto them and said to them in parables, how can Satan cast out Satan? So after Jesus had appointed and ordained the foundation of his church by the way of the twelve apostles, they came down the mountain and they were met again by all the multitudes who had come to see Jesus.

And Mark tells us that the multitudes, they thronged Jesus again as soon as he came down the mountain and there wasn't even time to eat. They didn't even get one moment's peace.

[31 : 00] Such was the desperation of those who wanted to see Jesus. But, as usual, even though there were those who were wanting to see Jesus and wanting to follow Jesus, there were others who wanted to get rid of Jesus.

And what's shocking about what happens next is that those who say in verse 21 that Jesus is out of his mind, they are his own family. And Mark seeks to tell us that the family of Jesus, they've come all this way just to take care of Jesus and to take charge of him.

Literally it says that they want to seize Jesus and bind him as one who's out of control and take him away. But what's shocking is that those closest to Jesus, his own flesh and blood, they've come and they're claiming that Jesus has now gone insane.

Maybe they thought that because all these people were following Jesus and his fame had spread so far and so wide that it had given him a big head and celebrity status that he didn't actually have.

But of course that's not true. But whilst all this is going on, the scribes who have travelled a hundred miles it says from Jerusalem, they've come from Jerusalem just to see what all this commotion is about.

[32 : 25] They've seen all these people going towards Capernaum and the Pharisees, they do their usual and they interfere. And they interfere by giving their explanation of Jesus' behaviour.

But in reality it wasn't an explanation of his behaviour but an opportunity to accuse Jesus of not only being insane but being possessed by a devil.

they wanted to cast doubt over the identity of Jesus. Because the scribes who have by this point, they've had enough of Jesus and they just want him completely out of the picture.

They seek to cast doubt on the mission of Jesus to the point that they've now stooped so low that they claim Jesus is Beelzebub.

And what's so startling is that the scribes who were the teachers of God's holy law, they accused Jesus, the Son of God, as a messenger of Satan.

[33 : 34] And that the miracles which Jesus performed weren't performed in the name of God but in the name of Satan. They claimed that by the prince of devils he's casting out devils.

And so what's so unbelievable is how low the scribes have gone now in order to get rid of Jesus. To the point that they would desperately say that Jesus' work was the work of the devil.

It was from the pit of hell itself. That's how far they were prepared to go in order to deny the authority and the power of Jesus. That's how hard their hearts were.

That they claimed that Jesus was a devil. Where they refused to believe in Jesus and they would rather formulate their own lies in their own minds than accept the truth of Jesus.

And you know there are people who are still like that. They're so defiant, so rebellious against the message of the gospel that they would rather boldly claim that Jesus is nothing but a liar and a lunatic than say that he is Lord.

[34 : 50] They would rather go as far as to say that Christianity is the work of the devil than bow their knee to King Jesus. But in this passage Mark shows us that Jesus didn't waste a moment in putting the record straight.

And in his usual manner Jesus addressed his problem with a parable. And he did so by asking the contradicting question how can Satan cast out Satan?

How can Satan cast out Satan? It's impossible. But that's what Jesus was in the business of doing. Mark has shown us time and time again that Jesus was in the business of casting out Satan but not as Satan.

And in this parable Jesus goes on to explain to the scribes that the logic for their accusation against him is completely wrong. It's a contradiction.

Because he says in verse 24 if a kingdom is divided against itself that kingdom cannot stand. If a house is divided against itself that house cannot stand.

[36 : 03] And if Satan rises up against himself and be divided he cannot stand but has come to an end. No one can stand if they fight against themselves.

And what Jesus is saying is your logic is completely wrong. Your logic is completely wrong. You don't make any sense. Your reason is unreasonable.

Your rationality it's irrational. It's absurd. You're nonsensical because Jesus is saying no man can enter into a strong man's house and spoil his goods except he will first bind the strong man and then he will spoil his house.

And with that statement Jesus turns the whole accusation on its head which has been made against him and he turns it on its head and he does so by warning the religious leaders that they are on the verge of committing eternal and unforgivable sin.

because Jesus says in verse 28 assuredly I say to you all sins shall be forgiven unto the sons of men and blasphemies wheresoever they shall blaspheme.

[37 : 18] But he that shall blaspheme against the Holy Ghost has never forgiven us but is in the danger of eternal damnation. sin. Jesus confirms that every type of sin can and will be forgiven through his blood even blaspheming God's name which they were doing.

But the eternal and unforgivable sin is blasphemy against the Holy Spirit. And whoever commits the unforgivable sin says Jesus is in danger of eternal damnation.

And sometimes Christians worry that they have committed the unforgivable sin. But every Christian doesn't need to worry because the unforgivable sin is only attributed to those who are out of Christ.

It only refers to those who are not Christians. And that's what makes this statement of Jesus so solemn. because the unforgivable sin is evidenced in a heart of unbelief and complete rejection of Jesus Christ as their saviour.

That's the unforgivable sin. The unforgivable sin is rejection of God. Living your life without God. And it's clearly a deliberate rejection of the gospel.

[38 : 47] when it's clearly presented to you. And so my unconverted friend here every week how will you know that you have committed blasphemy against the Holy Spirit?

How will you know if you have committed the unforgivable sin? if you continue the way you are and you die out of Christ and you wake up in hell that's how you'll know.

If you continue the way you are you die out of Christ and you wake up in hell. And it's not that I haven't told you.

A day in the life of Jesus people crowding Jesus calling Pharisees casting lastly and very very briefly family coming family coming says in verse 31 there came then his brothers and his mother and standing without sent unto him calling him and the multitude sat about him and said unto him behold your mother and your brothers they are outside looking for you and he answered them saying who is my mother or my brothers and he looked round about and them which sat about him and said behold my mother and my brothers for whosoever shall do the will of God the same as my brother and my sister and my mother and when the family of Jesus came they came to take Jesus away and they did so because they thought he was out of his mind and when they found Jesus they found him surrounded by the multitudes who were now sitting round about him and when the multitudes saw the family of Jesus coming they indicated to Jesus to Jesus' mother

Mary and his brothers they said that they are outside but Jesus then asked the profound question to them who are my mother and my brothers who are they but then Jesus answered his own question by pointing at the crowd those sitting around him he said here are my mother and my brothers but it's the last thing which Jesus says in this chapter that is key to everything key to everything that has taken place in this day in the life of Jesus because Jesus says whosoever shall do the will of God is my brother and my sister and my mother and what Jesus is saying to us is that the multitudes who were following him they were doing the will of God and so for Jesus doing the will of God is important following

[41 : 52] Jesus is important and it's so important that it's of primary importance and of the utmost importance and Jesus goes even as far as to say that following him is far more important than your family he's not saying disown your family yes we're to love and care for our family but when it comes to following Jesus Jesus is saying I need to be your priority and what Mark wants us to take home is this don't don't let your wife or your husband or your brother or your sister don't let them stop you from following Jesus don't let what other people think stop you from following

Jesus don't let the fear of others, the fear of man. It's a snare. Don't let that stop you from following Jesus. Because I promise you, I promise you, when you start following Jesus with all your heart, you will never look back.

You will never look back. So start following him. Start following. Don't let anyone stop you.

You start and you keep going. You keep going. Because those who do the will of God, they are part of the family of God.

My brother, my sister, my mother. A day in the life of Jesus. What a life he had.

[43 : 55] People crowding, Jesus calling, Pharisees casting, family coming. We've spent a day in the life of Jesus. But there are some of you here and I hope and pray, I really do, that today will be the first day that you go on every day with Jesus.

Every day with Jesus. May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks unto thee for thy son, for Jesus Christ.

And help us, Lord, to love him. Help us to follow him. And to see that we are invited to follow him. Or that we might take up his invitation and come and follow after him.

O Lord, bless us, we plead. Bind us, we pray. Watch over us, Lord, throughout this day that it may be a day of rest for us to rest in the Lord and to wait patiently upon thee.

Encourage us, we pray, and go before us for Jesus' sake. Amen. I shall conclude by singing in Psalm 38.

[45 : 17] Psalm 38 in the Scottish Psalter, page 257. Psalm 38, singing from verse 17 down to the end of the Psalm.

38 from verse 17. For I am near to halt my grief as still before mine eye, for I'll declare my sin and grief and my iniquity. But yet mine enemies lively are, and strong are they beside, and they that hate me wrongfully are greatly multiplied.

And they for good that render ill as enemies me withstood, yea'en for this because that I do follow what is good, forsake me not, O Lord my God, far from me never be, O Lord, thou art my salvation art, haste to give help to me.

So sing these verses of Psalm 38, for I am near to halt my grief as still before mine eye to God's peace. for I am near to hold my grief as still before mine eye, for I declare my sin and grief, for mine and liberty.

stronger at ■■■ of dominion, but yet mine enemies even who are but yet mine enemies like me and every are strong, harmlessly■■■ sight.

[47 : 20] Adé, adé, triumfuri. Adé, triumfuri.

And before you, I'll rent a hell. I'll send you me question.

Ready for this, because not I. Do follow all this good.

Wardsake me not, O Lord my God. Far from me never be.

O Lord of my salvation, I'm raised to give back to me.

[48 : 54] Amen. Amen. The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.