

"32 A crowd was sitting around Him, and they *said to Him, "Behold, Your mother and Your brothers are outside looking for You." 33 Answering them, He *said, "Who are My mother and My brothers?" 34 Looking about at those who were sitting around Him, He *said, "Behold My mother and My brothers! 35 "For whoever does the will of God, he is My brother and sister and mother.'" Mark 3:32-35, NAS95.

This text is giving us further evidence that Jesus is in the process of revealing more of what the kingdom of God will look like and who will inhabit it at any time.

Here He is doing a rather astonishing thing in the eyes of some.

All Christ is doing is in the context of advancing the kingdom.

1. He has already identified in general with mankind by baptism and temptation
2. He now shows the kingdom linkage in a more personal way - a familial way
3. He will have brother sisters and mothers in His kingdom.
4. The link of the kinsman redeemer is revealed here.
5. How blessed we are to have Christ for a brother

Jesus was interrupted in his preaching by *his mother and his brothers*, that were outside, desiring to speak with him (Mt 12:40,47); their desire was communicated to him through the crowd or someone from the crowd.

Much speculation could be applied here as to why they were there.

It is not important to know the details of which specific family members were there along with his mother. At this time they did not believe in Him as the Messiah according to John's Gospel.

Jn.7:5 For not even His brothers were believing in Him.

It is not important to know what their business was; some would surmise it was only designed to encourage him to take a break, for fear he should exhaust himself, or possibly or to caution him to take heed of giving offence by his discourse to the Pharisees, nothing new by this time, and or involving himself in a difficulty; as if the

What He was doing was talking to the people. Christ's preaching, it seems was often conversational. What Christ had preached prior to this gathering had raised objections from some, and yet he went on.

So too should we press on. The opposition we meet with in our work, must not drive us from living the truth and sharing as God grants opportunity. He left off talking with the Pharisees, for he saw he could do no good with them; but continued to talk to the common people, who, not having such a conceit of their knowledge as the Pharisees had, were willing to listen, at least this time and for some even to learn. For the time would come when even the masses will turn a cold ear to the harder truths of the radical call to discipleship.

Who was with him at this gathering. Mark does not tell us but Luke does.

Lk. 8:1 ¶ Soon afterwards, He *began* going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, 2 and *also* some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, 3* and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.

I mention this because it is often missed. Some of those men who were Jesus disciples left the family business to follow him. They, including Jesus had to have some kind of support didn't they?

Some commentators say that His mother and brethren stood outside, desiring to speak with him, when they should have been standing inside, desiring to hear him. They had the advantage of his daily conversations when he was with them, in private, and therefore were less mindful to attend upon his public preaching.

I don't believe that represents the text. These kinds of things are not told us even if they were true.

However it is true that often those who are nearest to the means of knowledge and grace, seem to be at any given time the most negligent of listening and learning form

the truth of the Gospel. Familiarity breeds contempt the old proverb says, or at some degree of it at times. Too often it may be because of a human effort to force repentance and faith upon those who are the nearest to us, our spouses, children and other family members, especially in those first and frequently over zealous days of our conversion by the grace of Christ our Lord.

We are apt to neglect *that* this day, which we think we may have any number of, is only the present time that we can be sure of; tomorrow has no guarantees as to what it may bring in the matters of life and death. For some there is too much truth in that common proverb, "The nearer the church, the further from God."

At this place in the narrative some would boldly presume that Jesus' family not only would not hear him themselves, but they interrupted others that wanted to listen to Him. And they go and say..... The devil was a sworn enemy to our Savior's preaching. He had sought to baffle his discourse by the unreasonable cavils of the scribes and Pharisees, and when he could not gain his point that way, he endeavored to break it off by the unseasonable visits of relations. Note, We often meet with hindrances and obstructions in our work, by our friends that are about us, and are taken off by civil respects from our spiritual concerns.

Jesus' mother desired to speak with him. We have established, in last weeks message that his family did believe he was a out of his mind at the time, and they came to find him but we cannot go any further than that as afar as what is motivating Mary's desire to speak with Him, the conversation is not recorded.

However, Mathew Henry does make an interesting observation here.

He says, "It was Christ's prerogative, and not his mother's, to do every thing wisely, and well, and in its season. Christ once said to his mother, *How is it that ye sought me? Wist he not, that I must be about my Father's business?* And it was then said, she *laid up that saying in her heart* (Lu 2:49); but if she had remembered it now, she would not have given him this interruption when he was about his Father's business."

And that is something we can all relate to. No matter what Mary and her other children

thought about what Jesus was doing, she above all had a point of reference for what Jesus so often did.

And can't we relate to that?

How many times have we not remembered what we should have at a particular time and failed to apply some truth from God's word in a particular circumstance where we should have known better to do.

As the narrative continues again many speculate that Jesus was angry with His mother for the interruption because He was being inconvenienced. We often have the writers of the Gospel desiring Jesus demeanor or emotional state in passages of Scripture. Here they are silent. There is no mention of anger or frustration.

What seems clear to me is the perfect time for Jesus to take a reality of the culture and say, but I say unto you, regarding His kingdom's family structure.

"Who are My mother and My brothers?"

Now that would seem a very odd question, when the whole crowd knows exactly who they are. They have introduced themselves and want to get Jesus' attention.

Not that natural affection is to be put off, or that, under pretence of religion, we may be disrespectful to parents, or unkind to other relations;

Thinking of one's coreligionists as brothers and sisters was common; respecting older persons as mothers or fathers was also widespread. But allowing ties in the religious community to take precedence even over family ties was unheard-of in Judaism, except when a pagan converted to Judaism and regarded his new family as more important than his old one.

So, once again, Jesus the radical thinker, the Law breaker, as far as some were concerned has done it again. He has dishonored His mother.

The common cultural priority would have been that Jesus would stop his teaching at once and come out to see them, as respect for parents was one of the Ten Commandments. Instead, Jesus pointed to a loyalty and a commandment far more

basic, a claim of God that went far deeper than the claims of any earthly family. The priorities of God's kingdom are different, and this is bound to be a stumbling-block in the eyes of this world. Jesus said that whoever does God's will (note the usual contrast between merely 'hearing' and actually 'doing') is closer to him than any of his blood-relatives.

Jesus kingdom does not deny family and family relationships however in His kingdom and as He is establishing this kingdom it reminds us of Isaiah where he says:

Isa.9:7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.

Christ's zeal is for His kingdom and what is necessary to establish it and to have those who will be His know how different His kingdom is from the world around it.

He took that occasion to prefer his disciples, who were his spiritual kindred, before his natural relations as such: which was a good reason why he would not leave preaching to speak with his brethren. He would rather be profiting his disciples, than pleasing his relations.

In light of this, Jesus describes his kingdom family and we need to give this careful consideration.

Vs 32 says a crowd was sitting around Hi and we have established who some of them were, including His twelve chosen ones.

The question we have to ask is how literal or specific is Jesus when He points to this crowd and says these are my brothers and sisters and mother?

Is he saying that everyone in that crowd was a true believer. Were they all hearing and doing what he was teaching.

First of all, there is a lot of Kingdom living that has not yet been taught. Repent and believe has been his main message and as time goes on the living of the Gospel transformed life is taught

In our study last week I said we cannot be certain that even 11 of the 12 were

Was he including Judas here as a brother? To some extent Judas was doing and hearing up to the point of his betrayal. He participated in the missions the others were sent out to do to proclaim, to heal and to cast out demons.

To say that Jesus was pointing exclusively to the 12 cannot be what the truth is.

They were men, not women. Brothers are not sisters and mothers.

It is pretty clear that Jesus is painting with a rather broad brush to make a very narrow stroke on the canvas, as we see it here.

It is a crowd that is mixed with men and women of various ages and Jesus is using the crowd as an illustration. It is obvious that there were some, who we have named who were genuine followers of Christ because they were supporting him and his gospel team.

Jesus addressing the crowd is saying, from among you and others who would be true hearers and doers, I call them my brothers and sisters and mother. Those who do the will of my Father are my most true family.

Let's work this through some more.

Christ loved the world, the whole world, not unto salvation but enough to send the Gospel through the world so that they who repent and believe would be saved.

He first identifies himself with mankind by coming in the flesh, he identifies with sinful man by being baptized and tempted as we have already studied.

He will die to secure from the world God loves, a people for Himself. He first comes and claims the world of man as His own and then calls unto himself those who will be in His kingdom, out of the world He created and loves. There is no contradiction with Christ loving the world and only saving those whom He came to die for as Matthew makes so clear,

"21 "She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."" Matthew 1:21, NAS95.

The Scripture makes it clear that ethnic Israel alone were not His people but He came to make a kingdom from Jews and Gentiles as Paul writes,

"14 For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, 15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, 16 and might reconcile them both in one body to God through the cross, by it having put to death the enmity. 17 AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR; 18 for through Him we both have our access in one Spirit to the Father. 19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, 20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, 21 in whom the whole building, being fitted together, is growing into a holy temple in the Lord, 22 in whom you also are being built together into a dwelling of God in the Spirit." Ephesians 2:14-22, NAS95.

So then a description of Christ own through the ages are such as *do the will of his Father*; not only hear it, and know it, and talk of it, but *do it*; for doing the will of God is the best proof of it. Christ does not say, "Whosoever shall do my will,"

for he came not to seek or do his own will distinct from his Father's: his will and his Father's are the same; but he refers us to his Father's will, because now in his present state and work he referred himself to it,

"38 "For I have come down from heaven, not to do My own will, but the will of Him who sent Me." John 6:38, NAS95.

Christ makes us His own and He is our redeemer/kinsman.

The earliest description of the redeemer kinsman is found in Leviticus.

"If a fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his relative has sold." Leviticus 25:25, NAS95.

The primary example of the Goel was in matters of real estate, however, one could be the Goel in regards to a slave, livestock or something consecrated to God.

There were three requirements that had to be met to be a Redeemer-kinsman. There had to be a personal relationship, financial ability, and willingness to be the Redeemer.

The story of Ruth and Boaz is the best example we have of how one became the

If a woman died, without a child, the husband's brother or next kinsman was able to marry the woman, Dt.25;6 "It shall be that the firstborn whom she bears shall assume the name of his dead brother, so that his name will not be blotted out from Israel.

This concept of the "Kinsman Redeemer" was still accepted and practiced during the time when Ruth was seeking redemption by Boaz. Remember, the person who was to perform the duty of the Redeemer had to be a relative, had to be willing to become the Redeemer and had to be able to redeem.

After Boaz bought all that belonged to Elimelech and his sons, he declared

Ruth 4:10 "Moreover, I have acquired Ruth the Moabitess, the widow of Mahlon, to be my wife in order to raise up the name of the deceased on his inheritance, so that the name of the deceased will not be cut off from his brothers or from the court of his birth place; you are witnesses today."

The concept of the Kinsman-Redeemer, as it develops, parallels the precept of our redemption by the Lord Jesus Christ.

As the result of Adam's sin,

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom.5:12),

man can no longer have fellowship with God except through a Redeemer, who is Jesus, the Christ, who took on the form of a man and became the last Adam (I Cor.15:45), or the second man (vs.47), thus becoming our close relative, who bought back for us, with the price of His blood, that which was lost.

" Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet.1:18).

Jesus laid down His life for us just as the Kinsman Redeemer had to be willing. Jesus

“ No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again” (Jn.10:18). Heb. 7:25 says, “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them” (Hebrews 7:25).

Boaz, by God’s design was Ruth’s Kinsman Redeemer. In this he typified what Christ would be for His elect.

The Kinsman Redeemer had to be a relative, willing and able to redeem. Boaz was qualified according to Ruth 4:9-10. Jesus is qualified because He passes all the tests of the Redeemer. He came incarnate as one of us, He was willing to pay the price and meet all the demands, and He had the ability to do all that was required to be our Redeemer. The Scripture says there is salvation in no other.

Jesus kinsmen, His kingdom family, His brothers and sisters are such who do the will of God and hear the word because He has come to to save His people from their sin.