

**The Strongest Man**  
**Mark 3:20-35**  
**ABC 10/9/22**

From time to time, we come to a passage of Scripture that I approach with eagerness & anticipation. Other times, we come to a passage of Scripture that I approach with fear & trepidation. Today's passage, Mk 3:20-35, is both of these. I approach it with eagerness because there are so many misconceptions about it. But I approach it with fear because I don't want to get it wrong. We're looking at a big chunk of Mark this morning, 16 vss. Why? Because Mark sometimes inserts an event or narrative between 2 parts of another event, kind of like a sandwich. Our text this morning begins & ends with Jesus' friends or family (20-21; 31-35). In between is an account of the Scribes' accusation against Jesus & His response (22-30). This seems deliberate by Mark & suggests those in Jesus' family who are trying to protect Him are similar to the scribes who say His powers come from Satan. The parallel is emphasized by the charges against Jesus in vss 21 & 30. **They (His family) were saying, *He has lost His senses* (21). They (the scribes) were saying, *He has an unclean spirit* (30).** The charges are different, but both would prevent Jesus from continuing His work. Against this background of blindness & hostility Jesus introduces His true family (33-35). Let's read it in its entirety & then get into it. **20-35**

**1. Jesus is Deluded** Mark writes that Jesus **came home**. Did Jesus own a home? If so, where was it? It's unlikely He owned a home. After all, He said, **The foxes have holes & the birds of the air *have* nests, but the Son of Man has nowhere to lay His head** (Mt 8:19-20). Most likely, this was Peter's home in Capernaum which appears to have been the base of Jesus' ministry at this time. Once again, Jesus has drawn huge crowds. They're so large that Jesus & His disciples, **could not even eat a meal**. It's at this point that we read **21**.

When news about the situation reached **His own people**, they were shocked & concerned by what they heard. Who were **His own people**? It could be translated *those from His side, His family, His relatives, or His friends*. In light of vs 31, it's most likely family members. People from all over the country had been coming to see Jesus & it's not surprising that some of His family would do the same. It could be that when the report came that He couldn't properly care for His needs, not even

eat a meal, they came to get Him & take Him home. More likely they had heard of His claims & thought He had **lost His senses**, which describes one who is mentally deranged, besides oneself, or insane. Did His own mother think He was nuts? Doubtful. After all, she knew who He was.

The angel said to her, **“Do not be afraid, Mary; for you have found favor with God. & behold, you will conceive in your womb & bear a son, & you shall name Him Jesus. He will be great & will be called the Son of the Most High; & the Lord God will give Him the throne of His father David; & He will reign over the house of Jacob forever, & His kingdom will have no end”** (Lk 1:30-33).

Her presence with Jesus’ brothers possibly indicates that her faith at this point wasn’t enough to resist the determination of her other sons to get Jesus & bring Him home.<sup>1</sup> Think about it: If you heard your brother thought he was miraculously healing people, you’d think he’d lost a screw or two & want to protect him, **to take custody of or seize Him**. If this happened, or if everyone thought Jesus was crazy, His ministry would have ended right there. There were some, even in His own family, who thought He was deluded, & needed their help. I assume they meant well. Out of concern for Him, maybe mixed with a sense of pity or family duty, they wanted to bring Him back to Nazareth for safety. However, the Scribes had no such kind intentions.

**2. Jesus is Demonized** Jesus’ family weren’t the only ones who journeyed to Capernaum looking for Him. Israel’s religious leaders also had an interest in finding Him, but not with the intent to protect Him. **22**

Knowing they couldn’t deny the reality of His miraculous, supernatural power, they devised a smear campaign that would call into question the source of it. According to Mt 12:22–23, a parallel passage, the response of **the scribes** & Pharisees was specifically related to a healing miracle performed by Jesus. Matthew writes, **Then a demon-possessed man who was blind & mute was brought to Jesus, & He healed him, so that the mute man spoke & saw. & all the crowds were amazed, & were saying, ‘This man cannot be the Son of David, can he?’** As He’d done many times before, Jesus demonstrated His authority over both the spiritual realm of demons & the physical realm of disease in this one act of healing. The results were immediate, complete, & undeniable. A formerly blind, mute, & demon-possessed man was instantly cured. The crowd, astonished by the display

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<sup>1</sup> William L. Lane, *The Gospel of Mark*, The New International Commentary on the New Testament, p 139

of supernatural deliverance, couldn't help but pose the obvious question, wondering if Jesus was indeed the messianic **Son of David** (2 Sam 7:12–16; Ps 89:3; Is 9:6–7). Their reaction soon reached the ears of the ever-vigilant religious leaders. The next vs in Matthew reads, **When the Pharisees heard it, they said, 'This man casts out demons only by Beelzebul the ruler of the demons'** (12:24). Unable to deny what Jesus had just done, the religious leaders attempted to discredit Jesus by attributing His power to Satan. Mark picks up the story at that point, noting that these **scribes** had **come down from Jerusalem**. You always travel up to Jerusalem & down from Jerusalem, not matter the elevation. But in this case, Capernaum is 3,000+ ft lower than Jerusalem. Aware of Jesus' popularity, & looking for opportunities to undermine His credibility, these **scribes** journeyed to investigate His ministry. Their willingness to make the trek demonstrates the deep-seated hatred that motivated them. His popularity (Mk 3:7–10, 20) made Him an ever-increasing threat to their own authority. So they came to Capernaum intent on destroying Him. The charge they level was wicked & amounts to that Jesus was indwelt by & in cahoots with Satan. The conviction that He's deranged is stepped-up a notch with the repeated accusation that He is demonized (22, 30). They bring 2 separate, but related accusations against Him. We'll look at them in reverse order, as that's how Jesus answers them. Jesus answers their 2<sup>nd</sup> accusation of casting out demons by the power of the ruler of the demons with parables in vss 24-27. Vss 28-29 imply His answer to the 1<sup>st</sup> accusation of being possessed by Beelzebul. Before we get there, who or what is **Beelzebul** (21)? The scribes describe him as **the ruler of the demons** (22) & Jesus clearly states he is Satan (23). Where did the name **Beelzebul** come from & what does it mean? Opinions differ. In the OT we read about Baal-zebub which became Beelzebub, *Lord of the flies*. But whatever may have caused the name Beelzebub to be changed to Beelzebul, one fact is clear, Beelzebul is the prince of the demons, Satan Himself.<sup>2</sup> Jesus' power was clearly supernatural & could only be explained as coming from God or Satan. When Jesus claimed to be from God (Jn 10:30; 17:21), the leaders called Him a liar & said His power was from Satan. Though the scribes claimed to be spokesmen for God, they were really the ones under Satan's power (Jn 8:41, 44).

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<sup>2</sup> William Hendriksen & Simon J. Kistemaker, *Exposition of the Gospel According to Mark*, vol. 10, NT Commentary, p 135

**A. Accusation #2: He Casts Out Demons by the Ruler of the Demons** Jesus answers this accusation in vs 23-26 with analogies which were easy to understand, exposing the ridiculousness of His enemies' accusations. It's self-evident that a kingdom divided against itself can't stand & if a household is divided against itself it won't last. The allegation of the scribes was absurd. Jesus says, *If your accusation is true, then Satan has become divided in his allegiance to himself & is destroying his own realm.* Yet this was clearly not so. The fact that Jesus spent His earthly ministry exposing, confronting, rebuking, & casting out demons (Mt 8:29; 10:1; 12:22; Mk 3:11; 9:29; Lk 8:2; 11:14) provided proof that He wasn't empowered by **Satan**. Everything Jesus did, from His healing miracles to His gospel preaching, was opposed to Satan's interests. The very reason He came was to destroy the works of the devil (1 Jn 3:8; cf Lk 10:18). Obviously, **Satan** would never have authorized or empowered such an attack on his own **kingdom**. For the scribes to make that claim was ridiculous.

**B. Accusation #2: He is Possessed by Beelzebul; He has an Unclean Spirit** Beginning with vs 27, Jesus responds to the accusation that He's demon-possessed. Satan is the **strong man** whose strength is seen in the enslavement of men through sin, possession, disease, & death. Satan's demons are his servants in this work. Only one who is stronger than he can enter into his realm, bind him, & plunder his goods. It's obvious that if you want to rob a strong warrior, you must 1<sup>st</sup> overpower him. Burglars don't receive willing help from the owner of the home. Instead, the intruder 1<sup>st</sup> incapacitates the owner, then takes what he wants. In Jesus' analogy, the **strong man** represents Satan & his **property** consists of both the demonic forces & oppressed humans under his control. Only someone stronger than Satan could enter his domain, bind him, disperse his agents, & liberate his captives from the kingdom of darkness (Col 1:13–14; Eph 2:1–4). That Jesus has such power (Rom 16:20; Heb 2:14–15) proves He is from God, since God alone possesses that kind of absolute authority. For the scribes to attribute the power of Jesus to Satan rather than the Holy Spirit was the highest form of blasphemy & placed them in eternal jeopardy.<sup>3</sup> Jesus, by word & deed, is depriving Satan of that which he regards as his own & over which he's been exercising

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<sup>3</sup> John MacArthur, *Mark 1–8*, MacArthur New Testament Commentary, p 183

his control (Lk 13:15). Jesus is casting out Satan's servants, the demons, & is restoring men's souls & bodies. Jesus is doing this by means of His incarnation, His victory over Satan in His temptation, His words of authority addressed to the demons, His entire activity, He's begun to bind Beelzebul which will culminate in His victory over Satan on the cross (Col 2:15) & in His resurrection, ascension, & coronation (Rev 12:5, 9–12). He has done, is doing, & will do this through the power, not of Satan, but of the Holy Spirit (28-29). The devil is being, & is going to continue to be, deprived of his possessions, the souls & bodies of men. Jesus' ability to cast out demons means that One stronger than Satan has come to restrain his activity & to release the enslaved. The heart of Jesus' mission is to confront Satan & to crush him completely (Gen 3:15). Jesus' statement raises the question of the source of His power & His pronouncement on blasphemy indicates that Jesus' works are accomplished through the power of the Holy Spirit (cf Mk 1:8). It's as the Bearer of the Spirit that He stands as the Champion of God, the strongest Man, in the battle with **the strong man**, Satan. In the face of the claim that He's possessed by an unclean spirit Jesus affirms that He possesses the Spirit of God.<sup>4</sup>

Vs 28 is the 1<sup>st</sup> instance of the recurring formula of introduction, **Truly I say to you...**, which in the NT is limited to the sayings of Jesus. His use of **truly**, literally, *Amen*, to introduce & endorse His own words is unique in all of Jewish literature. According to Jewish usage, *Amen* was used to affirm or approve another person's words, not one's own. Jesus' practice of prefacing His own words with *Amen* to strengthen & draw attention to what follows is a new way of speaking. *Amen* denotes that His words are reliable & true because He's totally committed to do & speak the will of God. As such, the *Amen* speech isn't only a significant characteristic of Jesus' speech, but an affirmation that He is the true witness of God. What is the *amen* statement? **28**

Aren't you glad for that?!? This, of course, refers to all sins of which men sincerely repent.<sup>5</sup> Jesus states that all sins are open to forgiveness, with one exception: Blasphemy against the Holy Spirit removes a man beyond where forgiveness is possible (29). There's forgiveness for David's sin of

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<sup>4</sup> Lane, p 143

<sup>5</sup> Hendriksen & Kistemaker, p 138

adultery, dishonesty, & murder (2 Sam 12:13; Ps 51); for the many sins of the woman of Lk 7; for the prodigal son's worldly living (Lk 15:13, 21–24); for Peter's triple denial accompanied by profanity (Mt 26:74, 75; Lk 22:31, 32; Jn 18:15–18, 25–27; 21:15–17); & for Paul's pre-conversion persecution of Christians (Acts 9:1; 22:4; 26:9–11; 1 Cor 15:9; Eph 3:8; Phil 3:6).<sup>6</sup> On the other hand, for blasphemy against the Holy Spirit there is no forgiveness. Such a person is guilty of **an eternal sin**; that is, his sin will never be blotted out. How is this to be understood? There's all kinds of misinformation & explanations about this *unforgivable sin*, from suicide to murder to not forgiving others. As always, context is important. This must be interpreted in the light of the situation in which it was said. Blasphemy is an expression of defiant hostility toward God. The scribes were thoroughly familiar with this concept & they defined it as that which was usually speech which defies God's power & majesty. Their tradition considered blasphemy no less seriously than did Jesus. Their own writings said, *The Holy One, blessed be He, pardons everything else, but on profanation of the Name (blasphemy) He takes vengeance immediately.*<sup>7</sup> Here's what this means: In His incarnation, Jesus was perfectly submissive to His Father (Jn 4:34; 5:19–30) & wholly empowered by the Holy Spirit (Mt 4:1; Mk 1:12; Lk 4:1, 18; Jn 3:34; Acts 1:2; 10:38; Rom 1:4). At every point of His ministry, the Spirit was actively at work: His birth (Lk 1:35), His baptism (Mk 1:10), His temptation (Mk 1:12), His ministry (Lk 4:14), His miracles (Mt 12:28; Acts 10:38), His death (Heb 9:14), & His resurrection (Rom 1:4). He always operated under the Spirit's full control, as He walked in perfect obedience to His Father. Those who'd seen the overwhelming evidence of the Spirit's power in Jesus' ministry, like the scribes, yet remained unwilling to accept Him as the Son of God, choosing instead to attribute the Spirit's empowering work to Satan, were guilty of blasphemy of **the Holy Spirit**.<sup>8</sup> This is the danger to which the scribes exposed themselves when they attributed to Satan the works of Jesus. The scribes' accusations against Jesus were a denial of the power & greatness of the Spirit of God. By assigning the action of God to Satan the scribes showed a perversion of spirit which, in defiance of the truth, chooses to call light darkness. In

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<sup>6</sup> Hendriksen & Kistemaker, pp 138–139

<sup>7</sup> Midrash, scribal tradition, [www.lectionarystudies.com/studyg/studyn/sunday10bgn.html](http://www.lectionarystudies.com/studyg/studyn/sunday10bgn.html)

<sup>8</sup> MacArthur, pp 183–184

context, blasphemy against the Holy Spirit denotes the conscious & deliberate rejection of the saving power & grace of God released through Jesus' words & actions. It's *the conscious & wicked rejection of the saving power & grace of God towards man. Only the man who sets himself against forgiveness is excluded from it.*<sup>9</sup> In spite of all the evidences to the contrary the scribes believe Jesus is expelling demons by the power of Satan. To be forgiven requires repentance. Among the scribes, such sorrow for sin was totally missing. Their sin is unpardonable because they were unwilling to follow the path that leads to pardon. For a thief, an adulterer, & a murderer there is hope. The message of the gospel may cause him to cry out, **God, be merciful to me, the sinner!** (Lk 18:13). But when a man has become hardened, so that he's made up his mind not to pay any attention to the prompting, pleading, & warning of the Holy Spirit, he's placed himself on the road that leads to destruction. He has sinned the sin **unto death** (Heb 6:4-8; 1 Jn 5:16). In the face of every possible evidence of the Spirit's working through Jesus, they stubbornly refused to believe. They permanently hardened their hearts against their own Messiah. Consequently, there was no forgiveness for them. Let me stress, for anyone who's truly repentant, no matter how shameful his sins may have been, there's no reason to despair (Ps 103:12; Is 1:18; 44:22; 55:6, 7; Micah 7:18-20; 1 Jn 1:9). The blasphemy against the Holy Spirit is the result of gradual progress in sin. Grieving the Spirit (Eph 4:30), if unrepented of, leads to resisting the Spirit (Acts 7:51), which, if persisted in, develops into quenching the Spirit (1 Thes 5:19). The true solution is found in Ps 95:7b-8a, **Today, if you would hear His voice, Do not harden your hearts...** (cf Heb 3:7-8).

Jesus' action in freeing men from demonic possession was a revelation of the Kingdom of God which called for decision. Yet His true dignity remained veiled, & the failure of the scribes to recognize him as the Bearer of the Spirit & the Conqueror of Satan could be forgiven. The belief that His power was demonic, however, betrayed a defiant resistance to the Holy Spirit's work in their own lives. This warning given by Jesus was given to trained spiritual specialists whose task was to interpret the biblical Law to the people. It was their responsibility to be aware of God's redemptive action. Their insensitivity to the Spirit through whom Jesus was qualified for His mission

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<sup>9</sup> H. Beyer, *TWNT I*, p 624

exposed them to grave peril. The warning concerning blasphemy of the Holy Spirit isn't to be divorced from this context & applied generally. Mark emphasizes this by terminating the incident with a reference to the specific & ongoing accusation that Jesus was possessed by **an unclean spirit**. The grammar implies repetition & a fixed attitude of mind toward Jesus & this brought the scribes to the brink of unforgivable blasphemy. These unbelieving scribes of Jesus' day were those who've been fully exposed to the truth of the gospel & yet walk away from Christ in spite of the overwhelming evidence they've been given. This is a willful repudiation of the Holy Spirit's testimony to the person & work of Jesus Christ. Blasphemy **against the Holy Spirit** describes the heart that with full knowledge has irrevocably rejected the One to whom the Spirit points. That's why it's **an eternal sin**, because no forgiveness is possible for those who refuse to stop rejecting Christ.<sup>10</sup> Can a Christian commit the unpardonable sin? NO! As has been noted by many, *It is a matter of great importance ... that we can say with absolute confidence to anyone who is overwhelmed by the fear that he has committed this sin, that the fact that he is so troubled is itself a sure proof that he has not committed it.*<sup>11</sup> A person so insensitive to the Spirit that he attributes what is of God to Satan won't be conscious of having committed the ultimate transgression & wouldn't worry about it. His family thought He was deluded. The scribes thought He was demonized. The truth is...

**3. Jesus is Divine** The insertion of vss 22–30 within the narrative of Jesus' family coming to restrain him (20) suggests a parallel between the insensitivity & unbelief of the scribes & the attitude of those of His family. This is the background to Jesus' pronouncement concerning His true family. The arrival of Jesus' **mother & brothers** on the scene resumes the account started in vs 21. We have no reason to doubt that the relation between Mary & Jesus was always one of tenderness & respect from both sides (Lk 2:51; Jn 2:5; 19:26, 27). There's no reason to believe that Mary's faith in God's revelation regarding her Son was ever doubted to the extent that she regarded Jesus as having lost His mind.<sup>12</sup> In light of the fact that Mary believed in Jesus, her coming to see Him was likely

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<sup>10</sup> MacArthur, p 185

<sup>11</sup> CEB Cranfield, *Mark*, p 142 & others

<sup>12</sup> Hendriksen & Kistemaker, p 132



motivated by a desire to protect her Son. Although the relation between Jesus & His mother was one of love, He never permitted her to divert Him from doing what He knew His heavenly Father wanted Him to do. Jesus' half-brothers, however, were convinced He'd lost His mind. They came to rescue Him from the crowds that threatened to smother Him, intent on taking Him back to Nazareth with them. Jesus was seated within a house surrounded by His disciples & others who'd pressed in to listen to His teaching. When the family was unable to get through the crowd they sent for Him. The message was probably passed through the crowd, from one to another, until it reached Jesus. We don't know if Jesus was aware of the purpose behind His family coming for Him. Undoubtedly, though, He knew of the unbelief of His brothers (Jn 7:3-10). He also knew from Scripture that there were times when following the will of God demanded severing of family ties (Ex 32:25-29; Dt 33:8-9, etc). This was His own experience & He had no hesitancy in calling men to abandon their homes & families in radical obedience to the gospel, as we'll see in Mk 10:28-30. It's, therefore, not surprising that He didn't answer the call of His family. Those who sat before Him felt compelled to call his attention to His family looking for Him because, in their thinking, both the Law of God & common virtue demanded that He respect the request of His mother. Jesus received the news that His mother & brothers were looking for Him & wanted Him to come out to them. How did He respond? He used the interruption as an occasion for teaching. The rhetorical question, **Who are My mother & My brothers?** focuses attention on the deeper issues involved in a relationship to Him. With a look, which apparently took in those who sat closest to Him, probably the 12 disciples & others who were committed to Him, Jesus announced, **Behold, My mother & My brothers.** They were the ones who are with Jesus in obedience to His summons (Mk 3:14). Their openness to God's action in sending Jesus bound them to Him with ties more intimate than those achieved through family relationships. By following Jesus, the disciples are noted as those who do the will of God. Jesus' statement regarding the true family, however, looks beyond the 12 to a larger company of people. Answering His own question, Jesus says, *whoever* **does the will of God, he is My brother & sister & mother** (35). His point was that the only relationship to Him that matters eternally isn't a physical one but a spiritual one. His true family is made up of those who have a saving

relationship with Him through faith (Jn 1:12; Rom 8:14–17; 1 Jn 3:1–2). Unlike the scribes, who resisted & blasphemed the Holy Spirit by rejecting Him, true disciples are careful to do **the will of God** by honoring Jesus as Savior & Lord (1 Cor 12:3). As Jesus explained in Jn 6:40, **This is the will of My Father, that everyone who beholds the Son & believes in Him will have eternal life...** On another occasion, when a woman exclaimed to Jesus, **Blessed is the womb that bore You & the breasts at which You nursed** (Lk 11:27), He responded similarly, **On the contrary, blessed are those who hear the word of God & observe it** (28). Only those who heed God’s word will be eternally blessed. That word begins with the testimony of the Father, **This is My beloved Son, with whom I am well-pleased; listen to Him** (Mt 17:5).<sup>13</sup> No one is able to do **the will of God** except by the power & sovereign grace of God. This isn’t only taught by Paul (Eph 2:8; Phil 2:12, 13), it’s also the teaching of Jesus (1:17). It’s the power of God (10:27) & the substitutionary, atoning sacrifice of His Son Jesus Christ (10:45; 14:24) that saves. In the final analysis, man is helpless in himself. He’s completely dependent upon the mercy & compassion of the Lord (5:19; 6:34; 8:2). It’s the doing of the will of God which is decisive in determining kinship with Jesus. In this new family, which Jesus calls into being, radical obedience to God is required, which Jesus Himself demonstrated in His submission to the Father & which the disciples revealed in their response to His call. This demand creates a fellowship in which the obedience to the will of God binds a person closely to Jesus & permits him to know others as brother, sister, or mother.

As we’ve seen (21), some of Jesus’ family members regarded Him as a lunatic. Members of the religious elite regarded Him as a liar, accusing Him of being in league with Satan. But the followers of Jesus, those who belong to His spiritual family, embrace Him as their Lord. They obey the will of the Father, which is that sinners would believe in the Son & receive eternal life (Jn 3:16; 15:26; 16:13–15). Those who truly recognize that Jesus is Lord respond with an eagerness to obey Him. True conversion has always been marked by obedience to the Word of God & submission to the authority of Christ. As Jesus explained in Jn 8:31, **If you continue in My word, *then* you are truly disciples of Mine.** A few chapters later, He echoed that same truth: **If you love Me, you will keep My**

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<sup>13</sup> MacArthur, p 186

commandments (Jn 14:15). By contrast, **The one who says, 'I have come to know Him,' & does not keep His commandments, is a liar, & the truth is not in him'** (1 Jn 2:4; 3:24). Embracing the lordship of Jesus is more than mere lip service (Mt 7:21). It's the essence of the Christian life & a sure characteristic of those who are part of the family of God.<sup>14</sup>

In response to anyone who might suggest that Jesus was a good teacher but not divine, CS Lewis explained why such an opinion isn't logical:

*I am trying here to prevent anyone saying the really foolish thing that people often say about Him: I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God. That is the one thing we must not say. A man who was merely a man & said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic (as Jesus' family thought)—on the level with the man who says he is a poached egg—or else he would be the Devil of Hell (as the scribes thought). You must make your choice. Either this Man was, & is, the Son of God, (divine) or else a madman or something worse. You can shut Him up for a fool, you can spit at Him & kill Him as a demon or you can fall at His feet & call Him Lord & God, but let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.... Now it seems to me obvious that He was neither a lunatic nor a fiend: & consequently, however strange or terrifying or unlikely it may seem, I have to accept the view that He was & is God.<sup>15</sup>*

By claiming to be God (Mk 2:5–10; 14:61–62; Jn 1:1; 5:18; 8:58; 10:30, 33, 36; 14:9; cf Mt 1:23; Lk 7:16), Jesus leaves us with only 3 options. We can discount Him as deluded, denounce Him as demonized, or declare Him to be divine. There is no middle ground (Mt 12:30; Mk 9:40; Lk 11:23). The eternal destiny of every sinner is determined by what they do with Jesus Christ. Those who ultimately regard Him as either a lunatic or a liar will spend eternity apart from Him in hell. But those who do the will of God by embracing Him as Lord & Savior are promised eternal life in heaven (Rom 10:9). There, as members of the family of God, they will worship their risen King forever. How do you respond to Jesus today?

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<sup>14</sup> MacArthur, p 187

<sup>15</sup> CS Lewis, *Mere Christianity*, pp 54–56