

# Mark

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Preacher: Shaw, Geoffrey Mark (1925-1997)

[ 0 : 00 ] Let us turn to Mark's Gospel in chapter 4 and verse 11.

Verse 11 in Mark's Gospel chapter 4. And he said unto them, unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables.

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And I suppose that in the day in which we live, one premise that is stated again and again, and particularly in our society, that all men are equal.

There is no difference between any of us. And this is indeed true in respect of sin.

[ 1 : 51 ] We were born in sin and shaken in iniquity. But dear friend, this word tells us that all men are not the same.

For it speaks of those unto whom it is given to know the mystery of the kingdom of God, and of those who know not these mysteries.

And I trust that it is, or that it shall be by the grace of God, a vital matter with each one of you, whether young or old, as to whether you're among this number to whom he said unto you, it is given to know the mystery of the kingdom of God.

But let us be certain in this matter that if these things are given unto you, then, dear friend, you are different.

Because there is this difference made. Ye are born again. And the word tells us ye must be born again.

[ 3 : 32 ] And therefore, if you are born again, you are of a different element from those who know not these mysteries.

For there is that new man. And the element of that new man is spiritual. And that which all men have in common is of the earth, earthy.

So there is a difference in that respect. And if you are newborn, then you eat different food.

No doubt you've heard many say, we have meat to eat they know nothing of. when I was young I often wondered what the older friends meant when they spoke such things.

But you know, if we are newborn, then it will be upon his word that we shall feed.

[ 4 : 53 ] man shall not live by bread alone but by every word that proceedeth out of the mouth of God. And if you eat different food, you also wear different clothes.

there was a time when we were satisfied with the clothing of our own righteousness.

But his word came and his word taught us that our righteousness was a filthy rag. Christ. And if you're a partaker in these mysteries, then this is one of the things that you'll wonder at.

Strangely, my soul, art thou arrayed by the great sacred three. In sweetest harmonies of praise, let all our powers agree.

Now, if we know these differences, if these are things that are done in us, then there will be those particular and specific evidences within us that shall testify that we are new born, that we are different, that there is a change made.

[ 6 : 24 ] Now, the purpose I trust under the Lord's hand in speaking after this manner is this. There are many among us who are much concerned that their beginnings be right, and rightly so.

But you know, when the Lord lays the foundation, he intends that the building should rise. If you and I, naturally speaking, would enter upon a journey, we take all needful direction and counsel so that we might arrive safely and speedily as soon as we are found upon the right road and we see the first sign post declaring that we are on the right road, we don't sit down there and go no farther.

Otherwise, we should never arrive at the end of our journey. And furthermore, if we did, when night came, we should be cold and miserable without shelter.

We should be in danger. So it would be foolish so to behave. And yet, there are those who are through doubts and fears and who seem to begin and then sit down and are often times brought into danger and know trouble and difficulty and so it is that we might firstly see that the beginnings are right and then as the Lord shall lead us to go on to persevere and to endure that we might arrive safe home at last.

now the Lord Jesus himself declares the importance of this parable that we read together for he said unto them know ye not this parable and how then will ye know all parables so it's evident that this is an important a vital one and it sets forth the sowing of the word and the receiving of it among differing individuals and the effect and the conclusion of the sowing and he tells them those his disciples his followers unto you it is given to know the mystery of the kingdom of God now this parable declares to us that by the sowing of the word there shall be a springing forth of fruit in the good ground into which the seed is sown now what is then the mystery of the kingdom of

[ 10 : 17 ] God well as we read through the scripture and particularly as we take this parable we understand that the father the son and the holy ghost will get honor and glory unto all the attributes of the God head by Jesus Christ and the means is by setting up that kingdom in the hearts of poor sinners and that over and out of the ruin that satan has made there shall spring forth honor and glory unto God now dear friend this word that is so each one of us has heard the word of the

Lord but how is it received of you and received of me you know it's not enough merely for individuals to come and read and discourse upon the truth Peter had faithfully reported unto his hearers and in his epistle those things that he and those two other disciples saw upon the holy mount they saw the Lord Jesus transfigured they saw Moses and Elias they heard the voice and they came and declared it faithfully unto the people and yet though he declared all those things that he had seen and heard yet he says this unto them we have also a more sure word of prophecy where unto ye do well that ye take heed as unto a light in a dark place until the day dawn and the day star arise in your heart now dear friend what is a more sure word of prophecy

Peter knew full well that however faithfully he reiterated the things that he saw he could not arouse in their hearts the hearts of his hearers that understanding that he himself received nor the gracious confidence which God alone can give and so he tells them plainly we have also a more sure word of prophecy as you read through the scriptures you find that on many many occasions we read that the word of the Lord came to this man and to that man and the Lord commanded him to speak unto the people after this manner and they were called the prophets and it was a word of prophecy that they spoke now this then is a word that is received from

God's own mouth that's a word of prophecy now I believe that each one of the Lord's children receives from his own mouth a word of grace now can you look back and remember that time when the Lord came and he spoke unto your soul so that you can say with the gracious confidence of Job I know that my redeemer liveth dear friend when the Lord comes and speaks to us and puts his word into our heart it doesn't matter what your friends say it doesn't matter what your neighbours say it doesn't matter what the world says you can say but I know remember the psalmist he pleaded again and again before the Lord remember the word unto thy servant upon which thou has caused me to hope it was a word from

God's own mouth and that word generated a hope in him now Peter speaks of this more sure word of prophecy which is as a light in a dark place now I'm sure that every one of you will understand and do know readily the picture that is set before us when the first streaks of dawn appear though it's all darkness nevertheless those first streaks are discernible and what do they immediately convey unto one that sees them well the first streaks of dawn say the day cometh and when the lord speaks his word unto your soul when there is the first entering in of that word that giveth light there is given unto you a token that the day cometh love now the lord speaking to his children nourishes that hope you see the psalmist in one place says my soul fainteth for thy salvation but I hope in thy word now remember that man that went from jerusalem to jericho he went down from the place of peace the house of peace from the place where the gathering together of the lord's people was ordained from where

[ 17 : 48 ] Zion where the name of the lord was honoured he had gone down from there and proceeded towards jericho that accursed city and there he fell among thieves and they stripped him of his raiment and they wounded him and they left him half dead now when the Levite and the priest saw him they passed by but there came one to him a certain Samaritan now consider the state of this man that was fallen among thieves he lay in the ditch half dead there was a spark of life in him but he had neither strength nor ability to lift himself up neither was he able to deliver himself from the hands of those that sought to rob him and to wound him and it was to one in this state that the

Samaritan came and consider that this man the Jew if he had been in his full strength no doubt would have turned away from him because the Jews have no dealings with the Samaritan but he was in such a state of need and dependence that when this Samaritan came to him and had compassion on him he received all of those things that he did for him because of his great need now remember the Lord Jesus said unto you it is given to know the mystery of the kingdom of God and the state of that man when he received those great blessings by the hand of the

Samaritan is a setting forth of our own state when the Lord Jesus Christ comes to us if we were in our own full natural strength we should turn away from him but by the word of God by the entering in of that word we have been brought low but the Lord has given unto us a hope there is a spark in us but dear friend I believe that if you and I do receive these precious things of the Lord we shall be brought to understand the wonders of free grace that certain Samaritan came to him drew near and did what he did for him because he had compassion on him and where the word of the

Lord is sown and does enter in to good ground when there is a bringing to each one of us of this right understanding of ourselves then we shall be grateful and thankful that the Lord had compassion on us and though that word brought us low yet it revealed a nourishing of a divine hope and so it will be to us even in that position as a light in a dark place which causes us to hope and to expect that the day will dawn now the Lord speaks himself in respect of his word and in the prophecy of Jeremiah in chapter 23 he said is not my word light as a fire dear friend is the word of the Lord in you as a fire this is the test we are encouraged to try and see whether the things that be in us are in accord with the word of

God and the Lord says is not my word like as a fire now a fire gives light one of the first evidence is that there is fire is light the flickering of the light betrays the fire and where there is that word in your heart and my heart we shall have that light given the entering in of thy word giveth light light now we are also taught that as we have received Christ Jesus the Lord who is that true light so walk he in him now dear friend it's no good saying that we have the word of the Lord within us for God himself has declared that it is as a fire and therefore giveth light if we walk in darkness if we have received

[ 24 : 08 ] Christ Jesus the Lord so walk ye and some may say well I've not had the words that some people seem to have perhaps if I had this word and that word I'd be unable to follow but consider this if the Lord has come and spoken to your soul so that he has caused you to know your need of him how ought you to walk well if you walk in the light of the things that you have received you must go after him there's no other way that you can walk is there if you are brought to know your need then you'll seek to satisfy it and isn't that one thing to be most thankful for that the

Lord did not pass you by but that he looked upon you and saw your need and set before you the means whereby it shall be satisfied shall you then be ungrateful some may say well when the word of the Lord came to me it seemed as though it stripped me of everything but I had known and understood and hoped and trusted in before so that I felt to be utterly without hope to have nothing oh dear friend you're a favoured creature if the Lord hath brought you there if the Lord hath made you bankrupt so that you've nothing left at all then this is the word he speaks to you how everyone that thirst come ye to the waters come ye buy and eat without money and without price dear friend wouldn't you rather be a bankrupt than have money when the

Lord hath bid you come into the market of free grace shall you be dissatisfied because the Lord hath shown you great mercy wondrous compassion oh let us not so look upon the things that are wrought in us as though they are mean and common dear friend they are most uncommon they are most rare they are most precious they are most wondrous now the Lord says his word is as a fire and a fire giveth warmth can you look back and remember a time when you heard the word of the Lord and it caused there to be a warmth in you and I don't mean necessarily the warmth of joy and gladness in this respect because you know there are times when the words of the Lord comes and they brings a flush of shame thou art the man or the

Lord hath used that and many others so to warm one with shame for I believe that where the Lord does so use his word and he causes one to feel ashamed he also comes and causes them to look after him with that greater warmth that woman in the song of Solomon he came and he called and she recognized his voice she said it is the voice of my beloved that knocketh but she was careless her soul failed when he spake that's what she said and she was ashamed and she rose up and she went out after him and there was such an urgency and such a determination that she went out even into the city street and there the keepers of the walls they took her veil away they wounded her but she still persisted for her chief desires to see him whom my soul loveth dear friend if that is in you and in me then that is by the warmth that springeth out of that word the word of God in your heart now where the word of God is and it is as a fire it gives light and warmth but it also does this surely it purifies the Lord speaking of his people it says they shall be refined now there are many things which under the word of the

Lord we have to give up we have to be separated from and apart from because they're not in agreement with the word of the Lord sometimes it may be the very things that we love most of all dear friend what's your greatest love what's mine I often think of David when he went against Goliath Saul said to him thou art not able to fight against this Philistine seeing that thou art but a youth and he a man of war from his youth he never looked beyond sense and reason did he but David said the Lord that delivered me from the paw of the lion and the bear he will deliver me he was beyond sense and reason he looked unto the

[ 31 : 22 ] Lord and I believe that often times the greatest opposition that we have to face is from self and self is indeed well practiced in the art of opposition and enmity to God the carnal mind is enmity and it is experienced in all the arts of opposition and enmity to God see where self springs from go back right into the beginning and the word of the Lord tells us Adam begat a son after his own likeness that's where you and I spring from Adam had sinned was fallen was separated from God and he begat a son after his own likeness and all the accumulated enmity and opposition and subtlety over the years is in us so our self is a most experienced cunning adversary and the new man of grace does appear to be but a youth to go and fight and oppose such an enemy but you see we're not talking of sense and reason and how things appear we are talking of those things whereby one is brought into complete dependence upon the

Lord and that sweet trusting in his might I can do all things through Christ which strengtheneth me so there is that grace and strength given whereby we are enabled to deny self and oppose all those that would oppose the truth and the kingdom of God that now springs forth in the heart let me say this in conclusion where the word of the Lord is as a fire there is light and warmth there is that purifying effect and there's also smoke now the Lord speaks of his people and compares them to pillars of smoke and you know that smoke ascends up into the heavens and if you and

I write then there will be continually those prayers ascending even into the heavens which do speak forth of the word the fire that is in our hearts and a word of comfort in conclusion to those who may say yes but my prayers seem to be so feeble seem to be of so little worth I can hardly put two words together and the Lord says this the smoking flax he'll never quench but raise it to a flame may you prove it amen three hundred and twenty nine three hundred and twenty nine how firm a foundation he said to the

Lord is laid for your faith in his excellent worth what more can he say than to you he has said you who unto Jesus for refuge have fled in three hundred and twenty nine are to um um as Tak Thank you.

Thank you.

[ 37 : 37 ] Thank you.

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