

Mark (Quality: Average)

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Preacher: Roe, Ernest (1883-1967)

- [0 : 00] The Gospel according to Mark. Fourth chapter of the Gospel according to Mark.
We shall read verses 26 and 27. Verses 26 and 27 of the fourth chapter of Mark.
And he said, So is the kingdom of God. As if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not half.
You are aware that scarce without a parable, our Lord did not speak unto the people.
The parableical form of teaching was not rare among the Jews in the time of our Lord, but frequently in use.
- [1 : 27] But our Lord's parables are of course on a higher rank than the ordinary form of the Jews.
A parable has been described as an earthly story without heavenly meaning that may be true up to forth.
There are, there are, there are, there are, there are, there are, there are, there are, there are, there are, there are, there are many things in the parables that I do not understand.
They read simply not, do they not? But like the disciples who we've just read in Matthew's Gospel, they ask him to declare unto them what the parable man is.
And I am sure that those who really love and revere the word of Christ have had to do that, still have to do it, to ask him to make clear the meaning of the parable.
- [2 : 43] I hope he will answer prayer in that respect this morning. Now, first, he said, so is the kingdom of God.
An expression occurring frequently in the Gospels, the kingdom of God have you and I a very clear scriptural meaning of that term?
If we are not right here, we shall not be right in any part of the parable. Just what did our Lord mean when he speaks of the kingdom of God?
You can't have a kingdom without a king, can you? Well, there's kingship in this kingdom, surely.
a king is one who reigns. There have been absolute monarchs in England, much to the detriment of the populations of the time.
- [4 : 22] We have a constitutional monarch at the present moment, which is far better than the absolute form of kingship among them.
But you cannot have Christ as king without his kingship being absolute. Not at your will, nor my voting.
He sitteth king of lust, he is king forever. That's the blessed neighbor on his side, king of kings, lord of lords, absolute, without fear, without anyone who are speaking or to overthrow him.
Kingship he heard. Now under the king term immortal the only blessed God.

Well, if you have a king and his reign, then this expression the kingdom of God must be the reign of God in the heart.

[5 : 52] so is the kingdom of God. It's the reign, the absolute reign of God in the heart.

That's where true religion starts. kingdom of God is not meat and drink sent upon all the Romans, but righteousness, peace, and joy in the holy ghost.

let be clear and ground with it. Before the reign of God that begins in your heart or mind is the reign of another and the devil reigns.

I don't like to honor or clap of him by a frequent use of his name, but truly he is deplorably true, that he is the absolute might of the human heart prior to God taking the speech therein, taken captive by the devil at his will, absolute position.

And in disrespect you allow to stress that it doesn't matter how educated you or I might be, which of course we are not speaking to ourselves at rate, but it wouldn't matter if we knew every language and every subject of heaven to the highest point of human age of politics.

[7 : 58] Simul, kind, courtier, liberal, and all the rest, which we should be as far as we can. But all this has nothing to do with the fact of death.

It is in that man's heart. Thy nation reigns his greed. And all that he's done in that condition he's doing for himself in some form or another, though he may not be conscious of that thing.

man. And all said Jesus to that ruler who came to him by night, except a man to be born again, he can't see this kingdom, he can't see this reign of God.

Born man, ah, we may well say, before that's where we were ourselves, we could never forget it.

We didn't see the kingdom, we went to chapel, we heard sermons, we went to Sunday school and had teaching, all right and saved us, still later the dead, till God in mercy began to take up his reign power, then we can see and no town will ever be able to tell what you do begin to see, you can't tell it yourself well.

[9 : 38] It may be very deeply at first, but it grows, it may be like the man, he saw manus trees walking, his eyesight is blurred, but he's got eyesight, that's the point.

He began to see things, and the very first thing is he sees, there is a kingdom of God, there is a real religion, there is a real child of God and he wants to be like one of them.

The reign of God. However, that, and I'm not saying this to make any excuse for a man living under the power of the dead is, that you can take him as long as as beautifully, living in all manner of the grokish of his purposes, and when he's done it, all, all that you can say is, the thing has been.

I'm mentioning this reverse. When our eyes and hearts are first entered into the reign of God, we see that sin has abounded.

There has never been a faculty of our soul or body that was had been depraved and corrupted by this sin.

[11 : 15] And that we all sin get multiplied a thousand years and multiplied a thousand years by a thousand times worse sin than ever you did commit.

When you count on the soul total, it amounts to this where sin abounds, where it reigns, but grace reigns.

much more sin about it. Grace knows much more about I really own your heart friends what I need.

We struggle against the sense of our own wickedness and we travel and rightly so too that after all sin done not minimizing our evil sin about me we got grace which does much more about and it's God much more not yours nor mine how much more nobody knows this side of mercy ever so much more the rain of grace takes place and we hear it so bless God that it is now he declares he takes possession of the heart so is the rain of God beginning of the new birth carry forward and till the kingdom of

God here in our hearts blossoms out into the kingdom of glory here on now the second thing is this so is the kingdom of God as a man should call feet into the ground the man will represent a minister of the gospel of Christ God has chosen men not angels to preach the gospel it's a very merciful provision on this part to have done that because an angel won't understand you like I understand you an angel doesn't know that the depravity of the human heart he doesn't have the temptations to which we are suffering and so man to man can talk and feel as man to man

[14 : 13] God is pleased to call men men of like fashion and ourselves and yet when he called them to qualify them both in grace and in mind and in memory and in affection to preach the unsurptuble riches Christ that a beautiful word in the acts of the apostles about God making a man a minister he said unto that man sword after he had called him by his grace for this purpose I have appeared unto thee to make thee a minister only God can make a minister and he goes on to say to make thee a minister in the things in which

I have appeared unto thee the things that saw and seen and felt and in the things in which I will appear unto thee see the point don't you we don't want the minister to come to keep telling us what he is true that is right enough but we want the other part we want the man to tell us the thing in which God is still constantly appearing unto his in and through the holy word you bear those things in mind dear friends to most they say by that you may know a living minister a real God sent one he is always hashing up the old broad of what he has been through many years back true and good as that may be in space but he tells you things in

God in time in the word of the living God when such a minister is the man in my face what does he do he comes seed into the ground the seed is the word of God our Lord tells us that in his own explanation of the parable you remember the seed is the word of God word of God not his own words not his own feelings not his own thoughts not his own experiences is stiffly considered as such they may be right they may be wrong you don't know nobody knows but God who can read his heart it's the word the word of

God and the word of God only the man is preached in cup in the seed that word which the apostle Peter said is incorrupt oh I do love that word you know many a man's ministry becomes corrupt dies with and away but the ministry that is full of the word of God will never die not when he's dead it will live after he's gone home why it's incorruptible seed being born again not of corruptible seed but of the incorruptible by the word of God which liveth and abideth forever and this is the word which by the gospel is preached unto you

I'm glad it incorruptible so will you be when I tell you think this incorruptible seed of the holy ghost is cursed here where there's nothing but corruption nothing but corruption don't think be vulgar if you do put up with it it's true you are nothing but vulgarity yourself in your heart like me and we wonder whether we ever get there yes the incorruptible seed this old corruption of mine can't touch that seed can't touch it there's no infection nothing contagious nothing however black and devilish I am in my heart it cuts the word of god which he puts in that heart it would have put it out years ago if he could I should never have survived all these years with the fear of god before my eyes unless that seed was incorruptible nor would you and you look at the corruption that's in the world why haven't you been captivated and let the devil again why don't you go to the day on you know how it's attractive the world in all it has to give it is as attractive to you and me today as ever it was naturally why don't we follow it the incorruptible seed of the word of god in the heart stops you and there's no force in it oh no no but a blessed power it but not compulsion let it be the sweet compulsive power of love and I can't but think that's the most compulsive power that there is going as well as being an expulsive power it expels what is wrong at the same time preserves and holds us up against all the corruptions of the world surely the devil who is corrupting himself would have turned out this seed of god in your heart and mine years what can he do but blow up the end of his hip in human faith why this seed like a sparking in ocean yet still this incorruptible seed that we cast into the ground and it's seed and it has life in it as you know all seed even literally must have to produce a harvest the word of the living god that we preach or any other man that God preach is is not a dead word it cannot be it's we that are dead if we talk like it not the word of god the word of god is quick living and powerful says the holy ghost it pierces between the joint and the bone of the hidden part of the person dividing spirit and soul oh man never talk about the word of god being dead you never know his power if you talk like that there's a power in it that can convict and convert in a moment when god the holy ghost is behind it a power in it that can bring us

[22 : 28] out of the lowest death of despair and on the highest mountain of joy when god the holy ghost is in it the words that i speak unto you they are spirit and they are life well then see like this yes so he can't it into the ground he wasn't niggered it it wasn't just a little bit of a word here and a little bit of a word there like you see in some people's magazines and books and sermons just a little bit to kind of make it look alright here the word of god is thrown out by the living minister of god as much of ever he can pack into one speak time sowing he'll pack into it the less of his own words the more of the word of god the better it is he that soweth liberally of the word of god he shall reap liberally one day he may not see it on earth for the day coming ago but he will bring his sheaves with him rejoicing are not he our joy and crown of rejoicing in that day says the apostle the day of the coming of our blessed lord we forget that we are exasic well and

I am well aware of it because I do it myself I say well what's so good of preaching are we dumb and sick and weary of the death the formality the lack of life and movement go where you may it seems the same today death death death enough to make a man say I'll keep it up but must not do that because he that bear his precious seed shall doubt this come again one day with his sheaves yes the word of God is a seed with life in it to be thrown out for the hands full liberally and one day there'll be a harvest let me ask you a question had there not been times in your very heart of hearts when the word of the living God has laid over you in such a way that you couldn't get away from it not always to comfort you beware of those people who are always talking about the word of

God comforting them beware of them I don't trust them I can't no rebuke no correction God knows that the word has been to me more of a rebuke and a correction than it has been of comfort many a time and I'm sick of those who keep talking about the word this word that word and the other word being a help and a comfort to them first of all don't we need rebuking and won't the word rebuke us if we are honest I know it will read any chapter you like lay it with with your conscience and can you say you lived according to it you can't nor can I then that word rebukes me bless God for it we're so ready to comfort and what is the word of the living

God don't think we understand I know what I'm talking about it's absolutely true we need shaping by the word of God far more than we are should buy then the comfort will flow then the helpfulness will come I'm sure of it well it's carved into the ground and the man sleeps and rises night and day I don't hardly know just what to say of this he should sleep it doesn't mean slow I'm sure of that it doesn't mean neglect spiritual lady it's nothing of that I think it means partly the man sows the seed the word of the living God and he can leave his work with

God far ago so he shuts the gate well in a way he can do no more he cannot for the life of him make it grow so he is dependent upon God certainly at the same time he can leave it with God knowing that even with regard to the physical seed God has promised that it shall spring up and that there shall be a harvest in the nature he hasn't said but he has definitely said there shall be one and so the sow the seed of God's word can rightly leave it with God though he's mighty anxious how can he otherwise the farmer is anxious he don't want to see that that he's thrown into the ground which has cost a lot of money and a lot of labour he doesn't want to see that come for nothing and nor do we that sow the seed of God we don't want to see it come as we're nothing we're anxious but with all the anxiety living sleep rest yes rest in

[28 : 42] God or there may be a second thought there which will be this he sleeps being confident that God will not forget the promise in Isaiah as the rain and the snow cometh down from heaven and soaks the earth as the word water is there means soaks the earth that it may bring forth a beautiful cross so shall my word be that goeth forth out of my mouth it shall not return unto me void it shall accomplish the thing where unto I send it blessed be God for that mighty cross what have we to rest upon other than that friend put yourself in my place what would you feel like what would you do were you in my place trying to toil and labour in sowing the seed of the living

God if there weren't such a problem had give up in despair of course it so should I my word shall not return unto me void but it shall accomplish the thing what that thing is we do not know it's not always in the cutting down it can be there it can be equally as much in the direction and the mind of a poor tram heavily loaded be clouded doesn't know what to do to be right not easy to live in a life like that but there he is and God's word he hears sometimes is like a bright light it shines in front of him he can pick up his feet a bit better now the bird if it hasn't gone completely it's gone a good bit the light that he has through that word he thinks well

God is not dead he's hurt me he's looking after me he will bring me through in spite of all well it's nice to have God's word accomplish something in you and me whatever they be the form of that I hate but else I shall not come to the end of what I want to do this morning he should sleep and rise night and day which seems a contradiction rise night and day there is later when the farmer stone the seed well there's nothing else to be done because God go on a six month holiday and let the people go as they will there's other work to be done similarly when we sow the seed there is a work to follow what's that you get some more seed now you get some more seed should

I come says all Timothy give attendance to the reading where do you think the man is going to sow the lot if he keeps on emptying the basket out and never gets the basket revealed just get you well then all that they've got is to display their emptiness you see there's the attendance on reading the word of the living God in the the grand replenisher of the sower's seed basket study to show thyself a truth done to God a workman that he is not to be ashamed rightly dividing the word of truth and this with prayer and supplication of God constitutes laboring in the word and doctrine striving together in prayer that the seed sown shall produce a copious harvest now lastly for this warning and the most mysterious part of all and the seed entered spring and grow up he knoweth not how can any father tell me how the seed springs and grows up he can give me a negative he can say well it's not through my power of course that is obvious well then it must be a power outside of man it must be

God literally God's sun God's dew God's rain God's frost all the elements and that that is in the earth which I cannot explain for the earth bring it forth on itself I can't explain that there is something in the earth the soil which God the maker and sustainer of it has put that works under the blessing of God for the production of the harvest but the mystery of it all is the seed put into the ground fresh vigorous lively it must die it must die or else there will be no cross Jesus just before he came to crucify he emphasized that beautiful analogy himself except a grain of wheat fall into the ground and die with a bite of the load quite recently

[35 : 05] I put some early for pages I haven't got much of a God me know that my days of gardening are pretty well but I put a row or two early and one well there was just a bit of breathing top well leave it alone it might develop into something but it didn't I took it out the potato was as good as the day I put it in and I thought once of John 12 except if die it applied it alone so said I in you go again man in you go again I said that to him and I took another hole and put him in and we'll see whether he does die whether he can die just knew it just you know just a bit of a you know

I couldn't but think of John 12. Except a grain of wheat fall into the ground and die. It abides alone. But if it die, it bringeth forth much fruit. This he said, did Jesus signify what death he would die?

The death of the cross. Now supposing he had not died. I don't know whether I'm right in supposing such a thing, but he understands what I mean. Supposing he had not died, where would we have been? I need not ask. It shall have been where we would have been.

But he has died in his death. And through that death, in his death, we are crucified with him.

Through that death, in his death, we rise out of a state of death this year into spiritual life and by and by at the resurrection from this life here to life within forever.

[37 : 21] So, the mystery of the seed growing lies entirely with death. death. The death of Christ, but I'm speaking of the seed of the word of God.

So then, immediately it begins to grow and it's taken its life spring from the death of Christ.

So, the seed grows from Christ. Christ. Yes. Judge your real religious state, dear friend, by how much you are after Christ.

Now, don't follow me how much you are after Christ. He that thirsteth, says Christ, for me, he that cometh to me, he that believeth in me, you see, is all emphasized in relation with him.

And this seed springing up through the death of Christ by the power of the Holy Ghost looks Christ's Lord. It's after him and another.

[38 : 45] Eventually, of course, it grows to maturity, which is another side of the subject. But, for the moment I may anticipate it comes to his maturity where nothing in my hand I breathe.

Simply to thy cross I cling. Grow without he knoweth not how. The secret work of God in the heart is a beautiful thing, you know.

This thing has been over every time. made men mean right. We'll give them credit for that. We mustn't give bad motives to anyone. For God only knows the heart.

But I'm sure this has been over emphasized and it's puzzled many a dear child of God, many of one I'm sure. This has been emphasized over much.

Now if you all have got it along this line, that line, the other line, and everyone is made to tow the line, and to run together like the railway lines run from cadence to dodge, parallel, everything just so, no difference whatever.

[40 : 07] The whole thing is wrong, radically wrong. It is not certain according to the word of God. The seed grows, he knows not how, the minister doesn't, and the man that has got the seed of God in his heart, he doesn't that.

You can't tell me when the work started with you, and I can't tell you when it started with me. I can tell you of certainly thick, certain events, that now in my old days I can look back and read in a different light, and no doubt you can.

When you went through them, you thought this is the beginning. To your apprehension it was your beginning, but in reality what it was there before. Things lost, come out, the seed begins to grow, the fruit begins to be apparent, and you and I judge for those fruits as if it was then when the work was started.

Friends, you don't know, you never will know when it was done. There's a secret to your back. The wind bloweth where it listed. Thou hearest the sound thereof, but you can't tell whence it cometh, nor whether it goeth.

So is everyone that is born and past. See that? The boy I think is most helpful, most helpful.

[41 : 39] It grows, he knows not how he grows. Can you tell me, some of you have had an experience of these things up to a point.

Now can you tell me how the word of God can have an effect on your mind? How it's done? That it has an effect, you know, you've proved, in more ways than one, but you can't explain to me the process, how it's done, all that we can say is that it must be the Holy Ghost stealing that word.

That is blessedly true. But then I can't tell how he's used it. I can't explain it. No, and I think that we are unwise in trying to explain it.

For it groweth, he knoweth not how, he groweth as the apostle says in Ephesians, into Christ.

He groweth up into Christ. It's always Christ this good seed springing up is after. But I'll leave it there.

[42 : 54] We may take that again on another occasion. May God add it.