

MARK 4 vs 26

²⁶ **And He said, so is the kingdom of God** / Mark says Jesus is going to tell us about where God rules; and what His kingdom is like:

as if **someone** should cast seed into the ground / as if an **anthropon**, a man or woman; now, who is He talking about? a politician? a Wall Street's investment broker? an educated administrator? a complaining, critical church-goer? **NO!** Wrong kingdom. Jesus is talking about a **caretaker** in God's vineyard. So, what's a caretaker? Well, someone who takes care! Right? Do we care about God's vineyard? Then, Jesus is talking to us.

the kingdom of God is as if someone should cast seed into the ground / Archbishop Trench said about this parable: The difficulty in understanding this parable will be slighter when we remember two things: As the seed is **Christ's word**, and when divine life is, by Him, first implanted in the soul, this is the seedtime, says Trench; and when the soul is ripe for His heavenly kingdom, and He gathers it to Himself, this is **the harvest**. Those mighty works belong to Him.

Many years ago, the one who has influenced my life most, **Sarah Coleman** said, Christ has never promised to honor my words; but He has promised to honor His! No other person have I known... who loves His word more.

the kingdom of God is as if someone / a man or a woman; a caretaker:

should cast seed into the ground / into what ground? Where pigs and ravening dogs sniff, and crap, and wallow in their muck? **NO!** Well, into what ground then? Where are you, right now! Look around, into that ground. And if you care, what do you care about? Jesus said, the caretakers in His kingdom are casting seed into the ground. If you don't know what that means, I can't help you. Ask the Lord of the harvest. He will help His people!

²⁷ **that one sleeps at night, and rises up at daylight** / they should sleep at night, and rise up in the day, to work again. And Archbishop Trench reminds us, It is one thing to **impart life** which only Christ can do; and He will do it through His word; but it is quite another thing to **impart the sustenance of life** which the Church must do daily... until He comes. And aren't we the church?

if someone casts seed into the ground, and that one sleeps at night, and rises up at daylight; yet the seed sprouts up and grows – how, he does not know / but do not worry.



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God will do His part. We don't need to check-up on Him. **We just need to do our part** Paul says, he planted, Apollos watered, but God kept it growing -- **1 Corinthians 3**.

You know, it's this modern man in all their monkey business, who has pushed God aside and taken over the helm of this generation. How are these brilliant people doing?

How are the streets? Still full of potholes? Not yet?! Give it time... just don't touch the wine or the oil!

How is this week's UN Peace Initiative coming? How many died today because of the governments of this world? And amid the helter-skelter of man's history, and the endless wars between the nations, Jesus says: if the caretakers do their work, they can go to sleep and rise the next day and do it again!

Consider how different was the actual life of Jesus. Though the burden of the whole world lay heavy on His shoulders -- whole continents with all their desperate need; and though this vast misery is seen only by the Son of God, yet He has time to stop and talk with the neighbor.

And Dr. Thielicke says: Jesus appears not to be bothered at all by the fact that they are not strategically important people. They are not key figures. And Jesus seems to ignore with a sovereign indifference the world's great so-called historic perspectives. In other words, He didn't care to watch the worthless nightly news. Because Jesus knew He must serve His neighbor; those who were nearest, here and now! And He confidently left to His Father the things furthest away -- the great perspectives.

The great reformer, Martin Luther, once said, **While I drink my little glass of Wittenberg beer, the gospel runs its course**; excerpts from: **The Waiting Father**: Sermons on the Parables of Jesus, Dr. Thielicke.



²⁸ For the earth brings forth fruit of itself;

first the blade,

then the ear,

after that the full corn in the ear / that is how the seed planted in God's kingdom works. Which is just what John told us: I have written to you little children, and to young men, and to fathers... because you are strong; and the word of God abides in you. And you have overcome the evil one -- **1John 2**.



Mark says...

²⁹ **But when the fruit is brought forth, immediately he puts in the sickle, because the harvest has come** / the time after the planting and growing; after all the sweat and toil is done, it has arrived; Jesus tells us: the God of this kingdom works with us individually; He never exactly repeats Himself; which is why He says, As is **your** faith, it would be done to you – **Matthew 9.**

³⁰ **And He said, to what will we liken the kingdom of God? or by what similarity will we compare it?**

³¹ **It is like a grain of mustard seed, which, when it is sown in the **earth**, is smaller than all the seeds that are in the **earth**** / it is so small; did you know... you cannot pick up a grain of mustard seed... with two fingers.

³² **and when it is sown, it grows up, and becomes greater than all herbs, and shoots out great branches; so that the birds of the air lodge under its shadow.**

And as small as that little group was... crowded in that upper room, waiting on the Spirit of God... look around and see where the Lord of the harvest has allowed it to grow – even to where we are. And have you noticed, even little bird-brains may lodge under its shadow, while we're working and resting in it.

³³ **And with many such parables He spoke the word to them, as they were able to hear it.**

³⁴ **But without a parable He did **not** speak to them:**

and only when they were alone, He expounded all things to His disciples / to His mathetes; only to those doing the math did He further explain, and illustrate and expand their understanding.



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