

Good morning church body. Good morning. Good morning. Turn with me if you would. Take your Bibles. Mark chapter 4. Mark chapter 4. So we're still making our way of course through the gospel of Mark. And this week we're going to take on a short section, shorter than what we have the last couple of weeks. But these are two parables that require some more in-depth look at the Old Testament, some in-depth look at context. And so we want to break this down in a digestible way and make sure that we understand what these are saying, because these are some tricky texts to go through. So we will look at them together this morning. So we're going to be in Mark chapter 4 verses 21 through 25. The title of the sermon today is Hidden to be Revealed. So if you would rise with me in honor of the reading of God's word, to honor the one that gave us his word. Mark chapter 4 verses 21 through 25. And he was saying to them, Is a lamp brought to be put under a basket or under a bed? Is it not to be put on the lampstand? For nothing is hidden except to be revealed, nor has anything been secret but that it would come to light. If anyone has ears to hear, let him hear. And he was saying to them, Beware what you listen to. By your standard of measure it will be measured to you, and more will be given to you. For whoever has, to him more shall be given, and whoever does not have, even what he has shall be taken away from him. This is the word of the Lord. Let's pray. Dear Heavenly Father, we thank you so much for the opportunity to come together as a body today. Your grace is seen everywhere within this room as we are gathered as forgiven wretches who have been redeemed by you, been made right by you, and have been brought into unity with you and you alone as our common denominator for worshiping together. We are so thankful to be a body that gets to gather and praise you. I pray, Lord, that you would remove any hindrances from me for the message today, that your spirit would go out and do the work in the hearts of your people, and that you would be honored and glorified in all that is said and done here today. We love you and praise you in your holy name. Amen. All right, you can be seated. All right, so in Mark chapter 4, if you remember from last week, we've gotten into a chunk of parables. And last week, Jesus said to the disciples, in the verse in the middle of the parable, he says, right at verse 13, do you not understand this parable? How will you understand all the parables? So we talked about the parable of the sower, and we know that Jesus was essentially telling the disciples, if you don't understand this one, how are you gonna understand the ones to come? So we then have to understand that the parables to follow have to be interpreted

in light of an understanding of the parable of the sower, in light of Christ being at the center. And in fact, when Mark wrote this book, of course, under the inspiration of the Spirit, he specifically and purposefully put these parables here after the parable of the sower. In linear time, in actual time, this is not all of the same teaching. These parables are actually found

in other places in the teaching. In fact, you'll find in Christ's teaching in Luke and Matthew and some other places that these don't line up in the same timeline that they do here in Mark. Mark is specifically putting them here for a reason. And so when we begin to look at them and read them, we have to go, okay, Mark, under the direction of inspiration of the Holy Spirit, Mark put them here for a reason. So why are they attached? Why are they in line with the parable of the sower. So we're going to look at that today and help understand these complicated parables here.

And these are difficult parables at first glance. When you first read them, especially with Western eyes and maybe not understanding some of the things of the culture, like, well, if I measure things that will be measured to me and more so, so do I need to carry a tape measure with me as a believer? Is that what I'm supposed to do? And so without understanding the context here, it can become very confusing very quickly. So I pray that through today's message, we can together see how these apply in light of the last parable we looked at. So number one this morning, point number one, the lamp. Point number one, the lamp. So we're gonna look at verses

21 through 23 first. And we're gonna be here for a few moments so we can see the lamp's revelation. So let me reread verses 21 through

23. And he was saying to them, is

a lamp brought to you, excuse me, is a lamp brought to be put under a basket or under a bed? Is it not to be put on the lampstand?

For nothing is hidden except to be revealed, nor has anything been secret but that it would come to light. If anyone has

ears to hear, let him hear. So when we are first reading

here is a lamp brought to be put under a basket. The translation here in the LSB, which is what I preach from, the legacy standard,

is not as good as I think the original language would have it be. The original language actually has a definite article

for the lamp. So it's not a lamp, it's the

lamp. And it's not being brought. In

the original language, it actually says coming. So the lamp is coming.

So a better translation actually

is, is the lamp coming to be put under a basket or under a bed? So trying to figure out who the

lamp is becomes much more clear because if you look at the text

and you begin to wonder, Mark, why are you switching from the

parable of the sower to a lamp? Where does the connection have,

where does that come up from? And so when you look at it with the correct translation, the best translation I feel is, the lamp coming to be put under a basket. When you see the lamp coming, you understand that this is a person, not an object, and this is the lamp, not a lamp. So you begin to see Mark is, Jesus is actually referencing in this parable, the Old Testament figure of a lamp. Now, as many of us have been through Mark together so far, we know that in the Old Testament, we see God portrayed as lamp, light, fire. We know God is portrayed as those things throughout the Old Testament. So when you hear, the lamp is coming, that has a different context to our minds, doesn't it? And so you begin to see this unfold and say, okay, so this isn't a lamp, this is the lamp, this is Christ. And so let's look at the Old Testament together. I do wanna let you know, fair warning, we're gonna be spending a lot of time in different texts as we look through this text together today. So we're gonna be kind of jumping around the scriptures a little bit. I'll give plenty of time to find there, but just get your thumbs ready to flip through those pages, okay? Let's begin 1 and 2 Samuel 22, 29. I just want to give you three examples. There's more, but these are three examples of Yahweh calling himself a lamp. 2 Samuel 22, 29. It reads, For you are my lamp, O Yahweh, and Yahweh illumines my darkness. Yahweh illumines my darkness. A very specific reference to Yahweh as a lamp. The Davidic Messiah himself is actually referenced as a lamp as well. 2 Kings chapter 8 and verse 19. I'll give you time to turn there. 2 Kings chapter 8 and verse 19. So I want to build the case that Christ is referencing himself not only as a lamp, but as the lamp, as Yahweh himself. So, throughout Mark, we've seen this veiled revelation that Jesus keeps giving us. He keeps using key words, key phrases, very specific titles, but if you don't understand the Old Testament or don't see that in the Old Testament, which the Jews would, but you have to understand the Old Testament to get what he's referencing. So, 2 Kings 8, 19. However, Yahweh was not willing to make Judah a ruin for the sake of David his servant, since he had promised him to give a lamp to him through his son always. Now, let's think for just a moment. Who was promised to be David's son always? The Messiah. Who do we know was going to come from the lineage of David? The Messiah. Who came from the lineage of David per Matthew chapter 1? Christ. So we now see that David was prophesied to have a lamp come from his lineage. One of his sons would be a lamp forever. So the Messiah himself is being referenced as the lamp. And then Psalm 132, 17. Psalm 132, verse 17. It reads, there I will cause the horn of David to spring up. I have prepared a lamp for mine

anointed. The horn of David, of course, being a reference to the Messiah as well. So not only do we see all of these things referencing a lamp in the Old Testament, we see Yahweh as a lamp. So Christ is associating himself with Yahweh. He is saying, I am fulfilling the Davidic promise for a lamp to come from the lineage of David that will last forever. But he also references himself as the light, John 1, 5. I'm sure we're all very familiar with this text. John 1, 5, and the light shines the darkness and the darkness did not override it. Or John 8, 12, Jesus spoke again to them saying, I am the light of the world. He who follows me will never walk in the darkness, but will have the light of life. He will never walk in the darkness, but have the light of life. So we have this idea now. I think we're all in agreement. The lamp here is Christ. So we can begin to interpret and understand that from there. So we begin to interpret the text as a lamp brought to be put under a basket or under a bed. The word basket here in the Greek is literally not basket, but it's bushel measuring device. So a peck measuring device. There's not a word for basket in the Greek. It's just what they use to measure bushels of grain or whatever the case may be. And so for American, you know, the Western world where in the English, that's a basket. You know, we measure things in a basket. So it's the idea of putting it under something, hiding it under something, But in fact, is not the lamp to be put on the lampstand? Christ, of course, referencing the tabernacle. If you've read Exodus or in the past, remember maybe the design of the tabernacle, there was a very important lamp that was set up in the tabernacle. The tabernacle, of course, being the place that God dwelt among his people. So start thinking of these references. We're going to look at a lot of types, anti-types, shadows. Don't worry, we're going to go through all that. But that's why this first point is going to take a little bit longer, because to understand what Christ is saying, what's being revealed, we have to see what's been hidden. And so we're going to get to see what's been hidden. So this lampstand in the tabernacle was designed there in God's dwelling place to shine light between the outer tabernacle and the inner tabernacle. In other words, it gave light to the path to God. This lamp was incredibly important. It was never to be out. It was absolutely beautiful, raised up for all to see who entered the tabernacle. As they were seeking God, they had to go by this lamp. Keep those, keep those, the understanding in the back of your mind, that figure of seeing God, seeking God, getting to God in the light that the lamp on the lampstand provides. So here we see a few different things preparing to be revealed. In verse 22 it says, for nothing is hidden except to be revealed, nor has anything been secret

but that it would come to light. So Jesus is beginning here with, well, there's a lamp to be brought, but we don't wanna hide it. The lamp isn't meant to be hidden. Oil lamps in those days were absolutely a necessity. Every home had an oil lamp, and no one put them under anything. First of all, fire hazard, right? You have an open flame. Second of all, what's the point of lighting a lamp if you're gonna put it under something? So think of the context of where we are in Mark right now, okay? Because we have to understand these parables in light of each other. in light of the previous parable, in light of Mark as a whole, and then in Mark in light of the Bible as a whole, right? We have to understand everything in context. So when we look here at the particular parable we're looking at right now in our verses, in light of the parable of the sower explained, we learned last week that the only difference, what was the difference? You guys remember? Something different. You guys remember? What's the difference between the bad soils and the good soil? Christ. Christ is the only difference. Okay, so he's revealing himself, but he tells them everything you're going to learn as an insider is going to be in a parable that I explained to you. Do you remember that? So he says, I am the key. I am what sheds light, if you will. Let me see where this is going. I am the one that will shed light on what is being taught, on what Yahweh is doing, on the redemptive plan. I am here to be that lamp. I am the lampstand. I am the one that brings light on the path to God. I am the one that is the lamp in the Old Testament that we just read that referenced, the darkness will not prevail. I think I was actually John 8, 5. And so, the darkness will not, I am here to be that lampstand. Now, I want to explain a couple key terms to you. You can write them down, do some research. If you have questions, please reach out to me later on. But I want to explain what type and anti-type is, what a shadow is, and what a Christophany is. Because we're going to look at all three of those things now, because I want to show you what has been hidden throughout the Old Testament that is revealed in the coming of the Messiah himself. Because in verse 23, or excuse me, 22, he says, nothing is hidden except to be revealed, nor has anything been secret, but that it would come to light. The whole point of this being hidden, the whole point of the lamp being hidden until now, the whole point of teaching and parables is so that he could reveal himself at the appropriate time. And the appropriate time isn't here yet. He's still teaching in parables. But in Mark chapter 8, when we get there, we're going to see him completely reveal himself to Peter. It's a turning point in Mark. Mark builds this up with the case of Christ being hidden. He's a veiled revelation. He's going to continue to build with these parables. He's taught us and established his authority.

He's explaining who Christ is from that perspective. And then in chapter 8, he's going to reveal himself to Peter, and there's a shift in the gospel, and it drives to the passion. So we have the first eight chapters, then we'll have the second eight chapters. Mark wrote it in a very particular manner. So if you wanna know the crux of Mark, it's later chapter of Mark eight, and that's where it pivots. So I'm just preparing you. Hopefully you can get excited about that. It'll be six years till we get there, but we'll get there, okay? Maybe not that long. But to explain a couple key terms, I wanna explain what a type and an anti-type is. So a type, is not the anti-type. So there's a type of something which isn't the real thing, okay? So if you think that there is a name brand item that you prefer to purchase, right, this is the real deal. This is the original sliced bread. Okay, Wonder Bread or Bunny Bread, I don't know who was first. But let's say it's the original sliced bread, right? And now we have generic off-brand bread. You guys know what I'm talking about? So then we have the type, which is the generic off-brand, and we have the anti-type, which is the original thing. It's the real thing. This is the original sliced bread. Everybody says this is the best thing since sliced bread, so I'm trying to use something we'll all understand. So if sliced bread was this awesome first thing and this is the real thing, it's the anti-type. It's the real, actual thing. Everything else, all of the brands are types. They're not the real thing. It's similar, but it's not the real thing. And you can use whatever analogy you want to in your head, right? Chevy is a real truck. Everything else is, okay, my forward lover. Nobody smile, okay, okay. So, you can use that analogy in a lot of different ways, okay? That's my point. So, when we think of type versus anti-type, we see types in the Old Testament. I'm going to show you some examples. We see types that aren't the real thing, okay? Types like Moses. Moses was a type of Christ. How do we know that? Moses led the children of Israel out of bondage. Christ, the anti-type, the real thing, led his people out of bondage to sin. Okay, do you see where that goes? All right. The second term is foreshadowing or a foreshadow or a shadow. So that is something that is simply a cast of, something that is cast by the real thing. It's a little bit harder to see sometimes, a little bit harder to pick out. For example, a foreshadow would be the law. Okay, the law was a foreshadowing of Christ, pointing to who he really would be. The tabernacle itself is a foreshadowing of Christ. The nation of Israel, believe it or not, as a whole, is the foreshadowing of Christ. They're pointing towards the real thing. So when you're walking down the street and you see the sun is shining, if you turn different

ways, your shadow changes a little bit, doesn't it? But it's being cast from the original. So your shadow may differ a little bit here and there, depending on how you're standing and what angle you are. So the shadows can be slightly different, but they all point to the substance, which is Christ. And then the Christophany. Great big 25 cent word, Christophany. It's Christo, P-H-A-N-I-E. And a Christophany is a pre-incarnate Christ being revealed to man. So a pre-incarnate Christ being revealed to man. Okay. For my note takers, have your pens ready, because there's going to be several pages we're going to look at. Because I want to do, not in the same way, obviously not the same caliber, but if you remember in Luke chapter 24, Christ walked on the road to Emmaus with disciples. And it says in verse 27 of that chapter, that beginning with Moses and all the prophets, he interpreted to them the things concerning himself in all the scripture. So I'm going to give us some examples. We're going to walk through them together. But I want us to have an understanding of who Christ was in the Old Testament, where he revealed himself, so that we can understand Him coming and establishing the kingdom of God is His revelation. He is the lamp on the lampstand.

He's pushing back the darkness. So let's begin at the very beginning, Genesis chapter 3 and verse 15, because there are about 350 prophecies about Christ in the Old Testament. The number is roughly 350. There's a little bit of debate on a couple of them. But there's 350 prophecies in the Old Testament that Christ fulfills every single one. Now, before you get extra pieces

of paper, we're not looking at all 350, okay? We're just going to look at a handful of them so we can get an idea. So Genesis chapter 3 and verse 15. Chapter 3 of Genesis is, of course, the fall of humankind. The first Adam failed. And in verse 15, God gave a promise within moments, within moments of cursing them for the very thing that they did, which was rebel against his will, he gives them a promise. And I will put enmity between you and the woman, and between your seed and her seed. He shall bruise you on the head, and you shall bruise him on the heel. So he is giving the curse to the serpent, and he says there's going to be someone from the seed of a woman that will bruise you on the head. That is a prophecy of Christ himself. That is the prophecy of the Redeemer who will come from the seed of woman. We know that Jesus was born of Mary. That will bruise Satan on the heel who ultimately with his death on the cross, did something that could not be undone by Satan himself, bruised him on the head, right? And there's other prophecies you can look at. We don't have time to go into Revelation and where those things work with the dragon and all that. Okay, we're not going to talk about that today. But there is a prophecy here right at the beginning. Turn over, if you will, Genesis to chapter 12 and verse 3. Genesis chapter 12 and verse 3. Abraham now, and I know Devin's

going through Abraham on Sunday school, so if you haven't had a chance to be a part of that, please, please come and be a part of that to understand Abraham's position in the covenant. But Genesis chapter 12 and verse 3 is Yahweh speaking to Abraham, and he's making a promise, and he says, this nation that I will bring up, this nation that I'm promising you, that all these sons and daughters, I will bless those who bless you, in verse 3, and the one who curses you I will curse, and in you all the families of the earth will be blessed. Now, you may say, well, how does that point to Christ? Because in the New Testament we know that Christ's redemption is not for Jews only, which is the family of Abraham, but it's for Gentiles as well, so it's all families, right? It's not just Jews, it's for all families, those who are not Jews as well. In a Jewish mindset in the Old Testament, there were only two families, Jews and non-Jews. That was it. There was nothing else. So when you have, when you understand the context of all families, it's not just Jews, it's Gentiles as well. We know in Acts chapter 1, that Christ sends out his church after the Spirit has come, In Acts chapter 2 we see Pentecost and then the church goes out to the Gentiles from there. So those are two prophecies. There's 350, 348 more of them. Please take time if you're interested in those to look over them. I also want to look at a couple of shadows. So the law was only the shadow of the reality of Christ to come. So, big flip over to Hebrews, if you will. Hebrews chapter 10. We're going to look at verse 1 and verse 10. So, Hebrews chapter 10, verse 1 and verse 10. So, you see the hidden things that are to be revealed when the lamp is put on the lampstand. Hebrews chapter 10 and verse 1. It reads, for the law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. Verse 10, by this will we have been sanctified through the offering of the body of Jesus Christ once for all. So the writer of Hebrews is saying the law and all of its sacrifices could never do what Christ did. The law, no matter how much you sacrifice, no matter how much blood you shed, your sins, you could not be made righteous before a holy God. Only Christ could do that. So therefore the law is a shadow of Christ. It could not do what only Christ could do. So we see that shadow in Christ. And then we have Colossians chapter two. We have Paul telling us the whole reason. So in the nation of Israel, there were many celebrations. There was the Feast of Booths, Passover. There were many of these celebrations throughout their year, including even the Sabbath itself. And

what Paul is going to say here in Colossians chapter 2, verses 16 and 17, He says, Therefore no one is to judge you in food and drink or in respect to a festival or a new moon or a Sabbath day, things which are only a shadow of what is to come, but the substance belongs to Christ. So Paul even uses the word shadow and substance. He is explaining to us that everything that God laid out for the nation of Israel in his celebrations in the Sabbath rest, everything points to Christ. Everything, everything the nation of Israel did is a shadow pointing towards the substance. I've already mentioned this so I won't spend a lot of time there, but Moses is a type of Christ. So we see Moses as a type of Christ where he led the nation of Israel out of bondage in Egypt. There are many other points within Moses' life that you can see point to Christ. The manna itself was considered a type or is considered a type of Christ by Christ himself saying this. The manna itself was pointing to Christ. John chapter 6 and verse 32 and 33. John chapter 6 verse 32 and 33. the man himself being a shadow or type of Christ, pointing to the true bread. Jesus himself says in John chapter 6, verse 32 and 33, Jesus then said to them, truly, truly I say to you, Moses has not given you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world." The bread, of course, being referenced from Moses is manna, the manna that came down every morning. God providing the bread to sustain the life of Israel, Christ being the bread that sustains the life of the world. You begin to see where the revelations, where the shadows, the types are all there in the Old Testament. We'll move a little bit faster here. the bronze serpent in John chapter 3 verse 14, the bronze serpent that was used in the wilderness to heal the nation of Israel, to heal his people from their sins. They had sinned against God and the serpents were in the camp killing people with the bites. Do you see all this intertwining imagery? The serpent in Genesis 3, the sins of Israel brought about serpents in the camp, and then the serpent was held up so that the nation of Israel could go and look upon it and be healed. Man sinned against God in Adam, plunged the whole world into a cursed state of sin. Christ put on flesh and was raised up in his death so that all who would look upon him in faith would be healed from their sin. What an amazing, amazing type, looking back in Exodus. And of course, one of the most well-known types or foreshadows is the Passover lamb himself. The Passover being implemented in Exodus 11 and 12. As God was putting forth the 10th plague upon Egypt, he said, he told the nation of Israel

to take a lamb without blemish, to sacrifice it, and to put blood over the doorways and lintel of the house. so that the death angel would pass over your house, so that it took a sacrificial lamb to keep death at bay. Do you see the imagery? Christ is the perfect lamb of God, called that throughout the scriptures, comes, lives according to the law perfectly, has no blemish or spot, and is sacrificed and his blood shed for his people to keep death at bay. one of the most beautiful types that we see. And 1 Corinthians 5-7 calls Christ the Passover lamb verbatim. So if you'd like to see Paul calling Christ that, look there when you have time. And the last two things we'll look at is Christophany. I promise we're almost done, but I wanted to give you a couple examples of each thing so that we can see Christ hidden in the Old Testament. So now we're going to see Joshua chapter 5, if you'd like to turn there with me. Joshua chapter 5, verses 13 through 15. And all of this was hidden so that it could be revealed in Christ. When the writers, as you're turning there, when the writers of the Old Testament, I truly believe they may have had a slight glimpse into what was coming, but they did not understand the extent to which the Christ was going to fulfill what they were writing. Christ was, or excuse me, Yahweh was hiding this in plain sight. He was veiling what was to be revealed so that when Christ did come, they would say, look at the brightness of this lamp, look at the lamp stand that is showing us this revelation. So Joshua chapter five, verses 13 through 15. Now it happened when Jesus was by Jericho that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, And Joshua went to him and said to him, are you for us or for our adversaries? He said, no, rather in I indeed come now as commander of the host of Yahweh. And Joshua fell on his face to the earth and bowed down and said to him, what has my Lord to say to his slave? The commander of the host of Yahweh said to Joshua, remove your sandals from your feet for the place where you are standing is holy. And Joshua did so. Now I want to give you just a couple keys that tell us that this is Christ. Because at first reading you said, well, it just says the commander of the host of Yahweh, right? That doesn't say the second member of the Trinity came to Joshua. That's not what it says. There's a few key things that you have to see here. First of all, the commander of the host of Yahweh is referenced in other places as being a part of God, to be the Godhead. But there's two key things. Number one, Joshua falls down on his face and worships the commander of Yahweh. Because some people would argue that this is simply an angel. Nowhere in Scripture, in any context, in any narrative anywhere, does an angel allow someone to worship them. because they are not worthy of worship. In every context in scripture

where an angel is articulated, an angel came to so-and-so, they attempted to worship them, the angel says, stop, do not worship me. So we know that if this commander of the host of Yahweh allows himself to be worshipped, he is not an angel. Okay? Secondly, The commander of the host of Yahweh tells him to remove his sandals because he's standing on holy ground, just as Yahweh did with Moses in Exodus, when he called him to come and lead the army. So we see two or three distinct things that let us know that this is a revelation of Christ himself before he was incarnate. And the last one is, we won't go into a whole lot of detail if you want to write it down for later, Genesis chapter 18. It's Abraham again. And there's three men in that chapter that come to visit Abraham. They have a conversation. In the beginning of that chapter you'll see where it says Yahweh was speaking to Abraham and then they see three men. And the three men speak with Abraham and they walk for a ways. And then one of them stays behind to talk to Abraham about what the other two are going to do. And then you see two of them in the next chapter show up in Sodom and Gomorrah. And the two are referenced as angels, but there's not three anymore because one of them stayed back and is referenced as Yahweh talking to. And we know, of course, Yahweh does not reveal his face to anyone, the father. So that means it only leaves Yahweh the son, God the son. And so there's a lot who would argue that that is a Christophany as well. So we have multiple revelations. Does anybody's head hurt? I hope I didn't bore you too much. But it's amazing to me, and I wanted to do more, so just understand I had to rein myself in, okay? Because when you begin to look through the lens of Christ at the Old Testament, nearly every page comes to life with, that is pointing to Christ. That was there so that I would know who he is. Because we have the privilege of looking backwards through the lens of Christ. We can look at the New Testament and go, okay, this is who Christ is. Look at him everywhere in the Old Testament. And I want to get you excited about that because as you begin to study the Old Testament, Christ comes into a much deeper sense of who he is. The revelation expands, the lamp grows brighter, the lamp stand goes higher, and you begin to see and understand who Christ is and who Yahweh is at a much deeper level. And it's beautiful and it's amazing. Because without Christ in the Old Testament, we would lose so much of our understanding of who we are, how we should live, how Christ has called us, where he came from, the beauty of the sovereignty of God and his plan to call a simple man from Ur of the Chaldeans, whose name was Abram, to then bring about the redemption of all of his elect people. One little man, one little man that he called, that lied about his wife multiple times, who chose to

not wait on the promises of God according to his instruction, who was a fallible man that God used throughout centuries, his family throughout centuries, to bring about the redemption that we're studying in Mark. Can you tell I'm excited about this? I hope so. And the whole reason for hiding all of this is not because God is tricky, as he's been accused of. I've heard some atheists say, well, why would God hide all this? Why didn't he just come out and say it? He did come out and say it. Once the lamp is on the lampstand, he wanted you to look at only one place for the revelation of who he is. He wanted you to see everything that he had done throughout human history through the lens of one person and one person only, and that is Christ alone. So that everything that we are as humans comes back to Christ and Christ alone. He hid it so that it could be revealed when he chose to reveal it. And if you go all the way back to Mark, I know we've done it to a lot of places, all the way back to Mark chapter 4 and verse 22, This sentence might make more sense now that we've looked at all the revelations of Christ in the Old Testament. Verse 22, for nothing is hidden except to be revealed, nor has anything been secret but that it would come to light. The whole purpose of it was so that it could be revealed, and it was revealed in Christ and Christ alone. And then verse 23, Christ says, If anyone has ears to hear, let him hear. The revelation, the veiled revelation is there, and we have to understand it through Christ, through Christ and Christ alone. So, our application for point one, don't worry, point two is not as beefy, okay? But the application for point one is that Christ has come to be revealed. And we can rest in absolute confidence when we look back at 350 prophecies that were put into 37 different books by multiple different men over centuries and centuries of human history that have all of these prophecies, just the prophecies, that are fulfilled 100% in Christ. That doesn't include understanding and interpreting His revelation of Himself in Christophanies. That doesn't include the revelation of Himself in types and anti-types, and it doesn't include the shadows and the substance. That's just the prophecies, 350 of them. So we have absolute confidence in our Savior, because He is the one that came and took our place. It was planned from the beginning of time to come and take our place, knowing that each of us that he died for and atoned for would sin egregiously against him. Think about that. The prophecy that was laid down in Genesis 3.15 was already planned by God to redeem sinful people that he knew would fall, that he knew would rebel, and then still revealed himself to them in ways that would one day become more clear as the lamp was raised on the lampstand, as he sacrificed himself on that cross for us, and so that

we would know with absolute confidence that he is the sower that worked the good soil, so that when we heard the word, when we saw the revelation, when we understand through the lens of him, we might be saved. All of that for us. Please understand, I'm saying all of that, ultimately it's for His glory, but of His love for us, He redeemed us unto Himself through all of that work. Incomprehensible work. And we play no part in it. But yet, we can rest in what He has done because of the confidence we have in seeing His revelation through the Old Testament, Him revealing himself as the lamp in the New Testament being raised up so that we can see the path to God. So that we can understand the light that pierces the darkness. Point number two. So we've seen now the revelation of the lamp and the lampstand and all that it means and holds. Point number two, the measure. Verses 24 and 25. The measure. Mark chapter 4 verses 24 and 25 reads, And he was saying to them, Beware what you listen to. By your standard of measure it will be measured to you, and more will be given to you. For whoever has to him more shall be given, and whoever does not have even what he has shall be taken away from him. So the time of revelation is here. The sower is sowing the seed. So just think in context of this chapter. The lamp is here. It didn't come to be hidden. It will be revealed. It will be put on the lamp stand. The sower is here. He's working the soil. He's spreading the word. We know that everything comes through hearing of the word, per the last parable that we looked at last week. And then he begins his sentence in verse 24. Beware what you listen to. Now, At first glance, that looks like, oh, okay, well, I probably shouldn't be listening to music that I shouldn't listen to and things like, that's not what it's saying. In the original language, the translation would actually be consider carefully what you're hearing. The ESV says it a different way as well. It says pay attention to what you hear. So if you have an ESV, you likely have pay attention to what you hear. But what Christ is trying to get you to do is consider carefully what you're hearing. Because if the truth of Christ comes through his word, the word must be spoken. Therefore, salvation comes through hearing, which we hear and know that through the writings of Paul. Salvation comes through hearing and hearing alone. And so, those who are hearing him need to consider carefully what they're hearing. Because the standard, by your standard of measure, it will be measured to you. Now, to understand what this phrase means, We need to understand the context of the local culture. In the day of Jesus, during this time, in order to buy goods in a market, a seller would have measures. So they would have a scale that

was simply an arm that came up to baskets or whatever size they needed to measure that would come down. And the baskets would be perfectly even. So if there was nothing on either one, they'd be level. And a buyer would come up and say, I need X number of dollars worth, not leave the head in their eye, but just bear with me, X number of dollars worth, okay, of a particular good. And so the seller would then get a measure that would come close to that. dollar amount. So let's say they had 10 different measures, \$1, \$2, \$3, right? There were no half measurements, generally speaking. And so then they would take this measure and they'd put it on one side, which would weigh down the weight, and they would put an equal flower, let's say, on the other side until it leveled back off, and they would take the measure. So the measure standard was given by the seller. Now what Jesus is saying here, the measure by which By your standard of measure, it will be measured to you. His meaning for this phrase, your reaction to the Word will be measured to you. Your reaction to the Word will be measured to you and more will be given to you. So how you respond, you will be measured by how you respond to the Word. So if you think back to last week's parable, right? There were three different soils that did not respond correctly to the Word, and one that did. What was the difference? Something different. Christ. Okay? Christ was the difference in the soils, the three and the one. So Christ still determines how we then respond, how our measurement is, how we measure the standard of our reaction to the Word, but it still is based on our reaction. Okay, he prepares the soil, the soil hears the word, and then grows up, produces fruit, 60, 30, 60, and 100 fold. You guys remember that from last week? He's just using a different analogy that fits the context of the culture of that day. According to the measure by which you respond, that will be measured to you, and then more so. So in other words, when I'm putting the flour on the measure to bring the arms back to level, I will give you more flour than what you even responded in. I will give you more for what your response is than what you expected. So let's apply that to salvation. So if he's talking about salvation and has been through all these parables, if you are saved, do you get more than just simply forgiveness from sins? Yes, you get Christ's righteousness. Do you get more than just Christ's righteousness? Yes, you're adopted into the family of God. You are a brother of his. Do you get more than becoming into the family of God? Yes, you are sanctified and made more like Christ throughout your life. Does grace ever cease? No. Not only do you get grace while you're living here, you get the gracious opportunity upon Christ's second coming to live an eternity with him in absolute perfection. Do you think that's a little

bit more than what we expected when we first heard the gospel? Truly. And I hope and I challenge every one of you to dig into the scriptures and see it is more than just simply forgiveness of sins. There is so much more to salvation than that. Not because we deserve it, not because we earn it, but because He works the soil so that when the Word becomes lodged into that good soil, and it puts down solid roots, and it grows up, it produces 30, 60, and 100-fold. Beyond our wildest imaginations, things that we point to and go, that can only be God. That's what 100-fold harvest means. To get 100 seeds from one seed is a divine miracle. There's no other way around it. So to understand the extent that we are blessed by grace, we have to understand where we come from and what he means by measuring against our measure, and then some. Now, whenever we look at the verbs in that verse 24, lest you think I'm taking this too far, the verbs in verse 24 for what will happen, it will be given to you, By your standard measured, it will be measured to you, and more will be given to you. Those are all in the divine passive tense of the Greek. In other words, it is something that only God does. The receiver has nothing to do with it. So in that verb, it's a divine passive. It cannot mean anything other than something God does, and the receiver does nothing. So the receiver of the action, right? Verb is an action word, someone doing something. The doer does everything. The receiver does nothing. It's a divine passive. It can only be God. And that word given there in verse 24, more will be given to you, is the same verb, same tense, same everything, as verse 11, when Jesus was talking to disciples and said, thou has been given the mystery of the kingdom of God. He is referencing salvation. I just want to make sure I show you in the language to know for sure he is referencing salvation. in our last verse together this morning. For whoever has come to him, excuse me, forever has, to him more shall be given. And whoever does not have, even what he has shall be taken from him. Those who have heard the message and it has taken root will continue to receive more. Those who heard the message, what little bit they heard, right, the seeds that fell in places that are rocky where the crow comes and takes, they've received a little bit, haven't they? But what little they have will be taken from them, for it did not take root. So what little they have will be taken away. Anybody ever struggled with that sentence in the scriptures before? That was a tough one for me for a lot of years. What does that mean? He's just going to take away from the poor people, but he helps poor people in every other passage. But when you look at it in light of the text, of the parables that surround it, the chapter around it, the book of Mark and how he writes, and then scripture as a whole becomes clear. This is about common grace

and salvific grace. That's what it boils down to. When you've been given grace unto salvation, you continue to receive more grace, do you not? We've already went through how that builds up. Common grace is the grace that God will allow anyone who's a sinner to even take their first breath. Common grace is because atheists who deny God still receive a modicum of grace in the fact that they get to live another day. Common grace is that those of us who are converted get to live as rampant sinners and dirty wretches up until the fact that we're saved, when in all rights he has the perfect right, perfect justice to condemn us to hell before we ever make it that far. So we have this idea of common grace, a little bit of grace. So when you think through salvation and you apply that idea of grace, those who have been given grace, to those who have salvific grace, to those who are saved, more will be given. But in the end, in the judgment day, whoever does not have Even what he has shall be taken away. So those who do not have salvific grace, those who are not saved by the grace of God through Christ, what little bit of common grace they have, what little bit of grace God allowed them to live, let's say 60 or 70 years on this earth, will be taken from them in judgment. And they will no longer live with God's grace. And I want to make this picture for you as I prepare to wrap up. Having that grace removed, hell is not a place where God is not. Please understand. There's a lot of people that say, well, you're gonna go to hell and God's just not gonna be there. That is not what Scripture teaches. Scripture teaches that hell is a place where God is, and you have zero amount of grace of any kind. Hell is a place that you will spend all of eternity in the complete wrath of a holy God. It is not about God not being there. It's about God being there with zero grace for all eternity. And yet we, as believers, through Christ and Christ alone, by his grace alone, have been saved from that doom. It's been said that understanding the kingdom of God is not a human ability, but a capacity created by Jesus Christ within the heart of the believer. And that's what Christ is doing, is elaborating and explaining to us here through parables what grace is, who he is, revealing to us that he is the lampstand that provides the path to God. So our application for the second point is that we need to understand It is only through Christ. Salvific grace gives us so much more than simply forgiveness of sins, but he measures and rolls onto us more than we could ever imagine. When our cups are pressed down, shaken, stirred, and still overflowing with grace, it should drive us to our knees in praise. And you just say, God, I don't deserve to have my sins forgiven, let alone have the family that you've blessed me with, have the spouse that you've blessed me with, have the ability to provide for them, have a body that you've given me to join with, that you brought

brothers and sisters who love me in Christ and I love them in Christ. Look at the blessings in your life and know that he has given us more than our original measure. and that He will continue to do so and sustain us by His grace till He comes again. Because one day there will be a culmination, a crescendo, if you will, of grace where we are scooped up by our Savior as He rescues His bride. And we will come around a table that puts this one to shame. and will be the family that gets to sit down with Christ, eating with Him, drinking with Him, praising Him for all eternity, all because of what He has given us through His work. So in conclusion, the lamp in our text, to recap, the lamp in our text has been lit And in context of Mark chapter 4, this lamp is on the way to the lampstand. It's marching every week as we go through it, week by week, towards the time that he'll be lifted up in front of the world, naked, beaten, bleeding, broken on a cross for those whom he would redeem. But he will be the lamp that takes us and shows us the light to find God. So he's heading towards this passion, and he has, or we have, excuse me, the confidence of resting in his work based on everything we've seen this morning. And there's so much more in the Old Testament. I challenge you, if you haven't looked into it, look into it more, because there's nothing that gives your... a foundation of faith, more rebar, if you will, concrete reference there, more rebar in that foundation to make it tighter and stronger in that faith than seeing Christ in the Old Testament revealed over and over and over again, page after page, when you look through the lens of who he is. Let's pray. Dear Heavenly Father, thank you so much for the opportunity to see you revealed in Scripture, to see who you are, to see the work that you've done, the revelation that you've given. We thank you, Lord, for you are the lamp that is on the lampstand that shines light on the path to you, that brings us to the mercy seat of your throne, where the angels are crying, holy, holy, holy, and yet you take that lump of coal and you purge our sins away. We thank you, Lord, for who you are. We thank you, Christ, for your grace that is poured out on us, and I pray that we will look forward to this week as resting in what you've done, seeing the grace that you've given us, and carrying that through with us into our lives. We love you and praise you in your holy name. Amen.