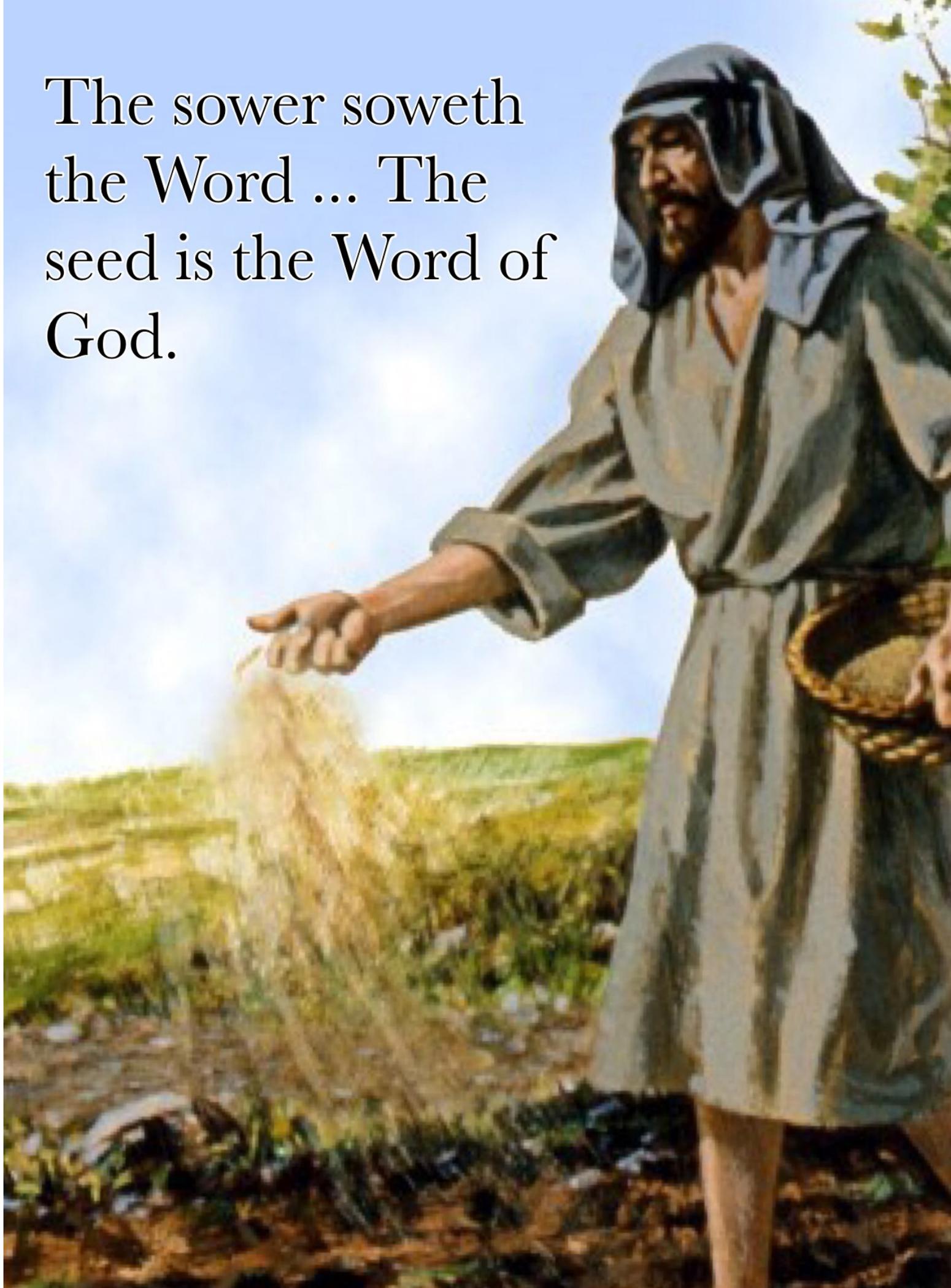


The sower soweth
the Word ... The
seed is the Word of
God.



THE PARABLE OF THE SOWER

This parable is an example of four different soils. They represent two different people groups: the lost and the saved. Only in the good soil person is the word (God's Word) kept, and it brings forth fruit. In this parable, those of true faith are the people who receive the word with understanding, having an honest and good heart, having heard the word, keeping it, and bringing *forth fruit with patience*. They are the only ones of the four soils which are saved and are *children of the kingdom*.

Jesus explains this in the parable of the wheat and the tares in Matt 13:38 — *The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.* People become children of the kingdom by responding to the gospel of the kingdom.

Jesus is teaching His disciples about the doctrine of salvation. He said that understanding the parable of the sower is the key to understanding all of the kingdom parables. By looking at each of the gospel accounts of this parable in parallel, one can see all the details that they each bring into focus.

The Hard-Soil People

Matthew 13:18-19 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh *the wicked one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Mark 4:13-15: "And he [Jesus] said unto them, Know [understand] ye not this parable? and how then will ye

know [understand] all parables? 14 *The sower soweth the word*. 15 And these are they by the way side, where the word is sown; but when they have heard, *Satan* cometh immediately, and taketh away the word that was sown in their hearts."

Luke 8:11-12: "Now the parable is this: *The seed is the word of God*. 12 Those by the way side are they that hear; then cometh the *devil*, and taketh away the word out of their hearts, lest they should believe and be saved."

Note: I have italicized certain portions of these verses to add clarity. The hard-soil people are **unresponsive** to the gospel.

The Stony-Soil People

Matthew 13:20-21: "But he that received the seed into stony places, the same is he that heareth the word, and anon [immediately] with joy receiveth it. 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended."

Mark 4:16-17: "And these are they *likewise* which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended [caused to stumble]."

Luke 8:13: "They on the rock are they, which, when they hear, receive the **word** with joy; and these have no root, which *for a while believe*, and in time of *temptation* [testing] fall away."

The stony soil people are **impulsive people** who respond with their emotions, not with a true *understanding* of what it means to follow Christ.

The Thorny-Soil People

Matthew 13:22: "He also that received seed among the thorns is he that heareth the **word**; and the care of this world, and the deceitfulness of riches, choke the **word**, and he becometh unfruitful."

Mark 4:18-19: "And these are they which are sown among thorns; such as hear the **word**, 19 And the cares of this world, and the deceitfulness of riches, *and the lusts of other things entering in*, choke the **word**, and it becometh unfruitful."

Luke 8:14: "And that which fell among the thorns are they, which when they have heard, go forth, and are choked with cares and riches and *pleasures of this life*, and *bring no fruit to perfection* [maturity]."

The thorny soil people are **uncommitted people** who lack faith in the Word in times of trouble. The lusts of other things easily overcome them. Although they may have blossomed, they *bring no fruit to perfection* or maturity. They are fruitless.

The Good-Soil People

Matthew 13:23: "But he that receiveth seed into the good ground is he that heareth the **word**, and *understandeth* it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

Mark 4:20: "And these are they which are sown on good ground; such as hear the **word**, and *receive* it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred."

Luke 8:15: "But that on the good ground are they, which in an *honest and good heart*, having heard the **word**, *keep it, and bring forth fruit with patience.*"

The good-soil people are the people who are truly born-again. By contrast, they have **received** the word with **understanding** and have an **honest and good heart**, and they **keep it** and, with patience (**maturity**) produces fruit. A few verses after Luke 8:15, Jesus stresses again that those who keep His Word are the ones who are truly His brethren.

Luke 8:19-21

19 Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it [keep it]. How do they keep it? They hide it in their hearts].

In 1 John 3, we are warned not to let anyone deceive us who claims to be a Christian or a child of God, which means to be born-again (born from above, or by God) by a spiritual birth.

1John 3:7-10

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin (continues in sin, lawless) is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed [the Word of God] remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil [the two people groups in Gen 3:15]: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

In the parable of the sower, the Word had no permanence in the first three soils. Jesus said in Matthew 7:13-14 that only a *few there be that find it*: salvation. The sower parable identifies few as one in four, which would mean a loss of 75%. These endured for a while, then the seed, God's Word, died because their hearts loved darkness more than light (John 3:19). The lesson that Jesus wanted His disciples to learn was that as He preached the gospel of the kingdom, many people would receive it, but only those who kept His Word were saved and children of His future kingdom of righteousness. In John 3:1-7, Jesus also taught that to enter and see the kingdom of God, one needed to have a second birth. This second, spiritual birth would make it possible for a lost sinner to become a child of God's kingdom. This eternal kingdom of righteousness begins in Revelation 21. Amen Hallelujah!

So, to summarize these vital lessons of Christ, one could ask four critical questions: 1)Whatever happened to the preaching of the gospel of the kingdom? 2)What kingdom was Jesus preaching about? 3)When a child of God dies, where will that person spend eternity? 4)Will these precious truths vanish during the last days of the church?

The gospel of the kingdom is still in the Book. Preachers today do not connect the gospel to Christ's kingdom of righteousness. It begins in Revelation 21. Therefore, there is no gospel-of-the-kingdom preaching, and people do not know the reality of their hope in Christ. The reality of that hope is reached when this present earth is destroyed. Then all the wicked are cast into the lake of fire. The children of the kingdom are given a new earth where they will dwell with Christ forever. Wow! When have you heard that message preached lately or ever at all?

Here's the connection to the kingdom of righteousness that begins in Revelation 21:

Ps 45:6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Heb 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. The scepter or symbol for Christ's kingdom is righteousness. Sin and death will cease only after all the wicked are separated and cast into the lake of fire at the end of Revelation 20.

All the kingdom children will find their mansion (dwelling places) in the newly created earth where there will be no more sea. This fact alone tells us that over 75% of the present earth's surface that is now covered with water will be land. The curse of sin is gone, and the thoughts of paradise restored linger in our

thoughts. If you have a good imagination, you can fill in all the rest yourself. Then begin to experience in your soul the peace of a sinless life and the beauty of paradise restored on a new earth.

Ps 37:29 The righteous shall inherit the land [Heb *erets* earth], and dwell therein for ever.

Matt 5:5 Blessed are the meek [the saved]: for they shall inherit the earth.

Isa 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

2Pet 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The New Earth and the New Jerusalem

The Holy City will not be the eternal dwelling place for the church. Why not? Because the new Jerusalem is prepared for the Lord God Almighty and the Lamb. The beauty, glory, and splendor of the Holy City is to magnify the Creator, not the church. All the kingdom children will have access to the city and go in and out freely to give glory and worship to the Lord God Almighty and the Lamb. Jerusalem is God's chosen and eternal dwelling place.

Ps 132:13 For the LORD hath chosen Zion [Jerusalem]; he hath desired it for his habitation. 14 This [the New Jerusalem] is my rest for ever: here will I dwell; for I have desired it.

Rev 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Prepared as a bride is a figure of speech called a simile. A simile resembles and uses the word bride to describe the beauty of the new Jerusalem.

Rev 21:9-10 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will **shew** thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and **shewed** me that great city, the holy Jerusalem, descending out of heaven from God.

That great city is what John saw coming down out of heaven, not the church and all the New Testament Saints. The new Jerusalem was prepared as or like a beautiful bride for Christ and was prophesied many times to be God's eternal city where all the kingdom's children would come to worship Him forever.

Only Two People Groups In Scripture

In Matthew, the parable of the sower is followed by the parable of the tares and the wheat. Matthew 13:37, *He [Jesus] answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.*

The parable of the wheat and the tares explains the two people groups. What people group? The one given in Genesis 3:15: the seed of the serpent and the seed of the woman. *And I will put enmity between thee*[the serpent's seed, who are the children of the devil] *and the woman*,[the woman's seed, who are the children of God and His kingdom] *and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

May all your hearts be challenged to take God at His Word. And may we learn to rightly divide It by knowing and observing the rules He gave to protect its authority. What rules? The context, harmony, language, and grammar rules.

As children of His kingdom, might we all occupy until He comes. May we begin to pray every day — Father, thy kingdom come!

By Dave Weeks

February 2021 Edition

© 2017



www.bwce.org