

# “PARABLE OF THE SOWER”

## INTRODUCTION.

Jesus often taught in parables. Matt. 13:34-35. A parable is the use of words from human events to teach a lesson of a spiritual nature. In Matthew 13, Jesus taught the parable of the sower, mustard seed, leaven, hidden treasure, pearl of great price and the dragnet. The parable of the sower is sometimes called the parable of soils, but In Matt. 13:18, Jesus called it “the parable of the sower,” which is the title of our lesson at this time. It is recorded in Matt. 13, Mark 4 and Luke 8. Now let’s examine the parable.

## DISCUSSION

### I. 1<sup>st</sup>, there is the SOWER OF SEED.

- A. Jesus begins the parable by talking about the sower, who is the one who takes the seed for his field and scatters it all around. Luke 8:5
1. The ancient method of sowing was to take seed from a small bag the sower is carrying, and scatter it over his field.
  2. He did it with a purpose—he “went out” and “sowed” his seed—to reap a harvest.
    - a. He believed in the power of the seed, else he would not have sown it.
    - b. He knew that the seed was of no value unless it was planted in the soil.
- B. Sowers today are those who take the seed of the kingdom, and go “out” into the world to spread the gospel of the kingdom. Matt. 28:19-20; Mark 16:15-16; cf Acts 2; 5:41-42; 8:4
1. The sower sows where there are hearts that are receptive or not receptive.
  2. On Pentecost day, 3000 obeyed, but many refused to obey the message.
  3. We must teach and preach everywhere, with hopes of finding good and honest hearts who will obey, and become part of the narrow way to eternal life.
    - a. We must believe and have confidence in the power of the seed.
    - b. We must realize that keeping the seed on the shelf at home is of no value, but must be sown in the field.
  4. The sower must have patience while waiting for the seed to bear fruit, just as seed in the vegetable realm takes time to root, grow, and bear fruit. Luke 8:15

### II. 2<sup>nd</sup>, there are the SOILS FOR THE SEED.

- A. Some seed falls by the “wayside,” where they are trodden down by those who walk on them, or they are devoured by birds of the air. Luke 8:5
1. This soil represents those who hear, but the word is taken away by the devil and his messengers and they do not believe. Cf Rom. 10:17
  2. The devil does everything possible to keep people from hearing the truth, as he **hardens** their hearts against the truth. Heb.3:13
- B. Other seed falls upon a “rock” or shallow ground above rocks. Luke 8:6; Matt. 13:6
1. This represents those who appear to joyfully receive the word, but having no depth of conviction, believe for awhile and soon “fall away” and return to their former way of life. Luke 8:13
  2. This passage shows that some who do “believe” for a while CAN indeed “fall away” and be lost. v. 13; cf Heb. 3:12; Gal. 5:4
  3. Their lack of moisture suggests that some who do “believe” are not grounded enough to remain faithful.

- C. A third type of soil is the “thorny ground”, where the seed comes up rapidly, but is choked with many thorns which also grow there. Luke 8:7
1. This represents those who hear, but have not fully committed themselves to put the kingdom above the things of this life, and they become fruitless. Luke 8:14
  2. They are choked with 3 kinds of things that serve as thorns to their faith.
    - a. Some are too concerned about the “cares” of this life that seem more important than their faith. Matt. 6:33
    - b. Others are overcome with their quest for riches and become fruitless. 1 Tim. 6:9-10
    - c. Then some have not given up their enjoyment of pleasures.
      - 1) They may be some pleasures that are not sinful within themselves, but take up all their time and interest, leaving no time for the enjoyment of worship and spiritual living. 2 Tim. 3:1, 4
      - 2) Or, there may be pleasures that are absolutely sinful in themselves, and they cannot surrender them for spiritual happiness. Heb. 11:25; 2 Pet. 2:14-15
- D. Then, a fourth type of soil is the “good ground”, which represents those with good and honest hearts, which hear the word, keep it, and bear fruit with patience. Luke 8:8,15; Psa. 123:5-6
1. The Philippian jailor obeyed the gospel the first time he heard it, then rejoiced.
  2. The Bereans received the word because their hearts were right. Acts. 17:11
    - a. Surely the Bereans were anxious to learn and obey the truth.
    - b. They would not have let previous ideas and teaching keep them from obeying the truth when they found it.

### **III. 3<sup>Rd</sup>, there is the SEED FOR THE SOWER.**

- A. In the vegetable and animal kingdoms, life depends upon the kind of seeds sown.
1. A universal principle is that seed **always** produces after its kind. Gen. 1:11-12
    - a. The seed from a peach tree will produce peaches and only peaches.
    - b. The sperm or seed of a monkey will produce monkeys and only monkeys.
    - c. The seed of man produces human beings and only human beings.
  2. These seeds produce nothing unless they are planted in their proper places for germination and development.
    - a. Vegetable and fruit seed and animal seed have their particular place of germination.
    - b. The seed for the sower in God’s spiritual kingdom is the **heart** of human beings.
  3. If the seed is not tampered with or altered by man, it will always produce fruit, for if man cross-breeds certain plants, it will not BE the original fruit
- B. Now, the “seed of the kingdom” of God (in this parable) is the **pure word of God**. Prov. 30:5-6; Psa. 12:6; 19:8; 119:140
1. When the word is replaced with the creeds and doctrines of men, it does NOT reproduce the kingdom of God.

- a. The writings of Mary Baker Eddy contribute nothing for God's kingdom.
  - b. The book of Mormon would replace the Bible if allowed to do so, but only produces Mormons.
  - c. The Moslem book called the "Koran" only alludes **to** the word of God, but it is not divinely inspired, or from God Himself
2. The true kingdom of God depends on the pure incorruptible seed that God intended for the kingdom. 1 Pet. 1:23-25
- a. The Catholic Catechism produces Catholics.
  - b. The Standard Manual for Baptist Churches produces Baptists.
  - c. The Methodist Disciplines produces Methodists.
  - d. The new testament "word of God" produces Christians, and nothing different. Luke 8:11

#### **IV. 4<sup>th</sup>, there is the SUPPLANTER in the parable: SATAN.**

- A. He is called the "devil" in Luke 8:12, for he takes away the seed by causing hearers to reject the word. (Read Luke 8:11-12 together)
- B. He is the "supplanter" as he wants to plant error in the place of truth in hearts, as old Jacob was called a "supplanter" in his dealings with Esau. Cf Matt. 23:39
- 1. Satan presents things that somehow appeal to the natural desires of the flesh, by offering them as a means of sinful activities, such as fornication and drunkenness.
  - 2. These allurements are from Satan and the world--not from God. 1 John 2:15-17
  - 3. Satan would supplant the doctrine of Christ with doctrines of men, to make worship and service to God "vain." Matt. 15:9

#### **CONCLUSION**

##### **I. WHAT DO WE LEARN FROM THIS PARABLE?**

- A. First, we learn that the gospel, the word of God, is the **only** power to save the lost. Luke 8:11; Rom. 1:16
- B. Second, we learn that those are saved are the **sowers** of the seed, to share the truth of salvation to the lost, for they have no one else to help them.
- C. Third, we learn that one who does not obey does **not bear fruit** to eternal life.
- D. Fourth, we learn that those who do have good and honest hearts will be **compelled to obey** the truth once they hear it.

##### **II. WHAT KIND OF HEART DO YOU HAVE FOR RECEIVING THE SEED OF THE KINGDOM?**

Don Tarbet