

The Parable of The Sower

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[0 : 00] Well, if you'd open up your Bibles to Matthew chapter 13, as you're turning there, I think it's very important for you to know that last Sunday in our sermon, I launched a new men's cologne.

I'm not sure if you remember that. It's called Weekend Warrior. It's a cologne made by men and for men.

It's one-third chainsaw exhaust extract, one-third wood chip extract, and one-third male sweat.

Call it musk. Well, after the service last week, I went downstairs to the fellowship hall and I was sitting next to two sisters in Christ and they had their own fragrance they wanted to launch.

And it was not a perfume. It's a disinfectant called Be Gone Weekend Warrior. A disinfectant made by women for men.

[1 : 11] Last week, I sought to prime the pump of your heart to receive the parables of the kingdom of heaven from Matthew chapter 13. There are eight parables in Matthew 13 and they're all structured in a very special way.

It's like an arrow. And so the first four parables, it's like the 45 degree angle down in the front of an arrow and the last four parables are a 45 degree angle up in an arrow and they're all pointing to the same thing in 34 through 43 and that's Jesus.

All the parables are about Jesus and specifically how we are to respond to Him. And so this morning, we're going to be looking at the first parable, the parable of the sower or the parable of the soils.

And what we're going to do is we're going to look at the three sections that Matthew lays out for us. There's the parable of the soils itself in verses 3 through 9.

And then there's the explanation for why Jesus speaks in parables in verses 10 through 17. And then in verses 18 through 23, Jesus comes all the way back and explains for us what the parable of the sower means.

[2 : 29] And just to let you know, that's a bit unusual. When you have Jesus explaining one of His own parables, it's like gold. It's awesome. And He has something to say to all of us today.

I just want to remind you of a couple of other things. A parable is a teaching tool in which Jesus will paint a very vivid picture of an everyday experience.

And this morning, it's going to be farming, sowing. And He's painting that picture in order to make a spiritual point. To reveal the truth of the kingdom of heaven.

And it calls for a response. And so, the response begins now. Here's what I'd like you to start thinking about. As we make our way through the parable of the soils, would you start asking yourself this question?

Which soil best characterizes my heart? That's where I want you to start in right now. Be asking that question as we walk through this passage.

[3 : 40] And so, let's look now at the parable of the soils. In verses 3 through 9, Jesus actually speaks the parable.

Read with me. Let's start in verse 1. That same day, Jesus went out of the house and sat beside the sea. And great crowds gathered about Him so that He got into a boat and sat down.

And the whole crowd stood on the beach. And He told them many things in parable, saying, A sower went out to sow. And as He sowed, some seeds fell along the path.

And the birds came and devoured them. Other seeds fell on rocky ground where they did not have much soil. And immediately they sprang up, since they had no depth of soil. But when the sun rose, they were scorched.

And since they had no root, they withered away. Other seeds fell among thorns. And the thorns grew up and choked them. Other seeds fell on good soil and produced grain.

[4 : 37] Some a hundred fold. Some sixty. Some thirty. He who has ears, let him hear. So here's the background. Jesus shows up on this beach on the Sea of Galilee.

And He takes a seat, which was the normal way rabbis would teach in that day. But what happens is a huge throng of people come. And He's out of space. So He takes a step back.

He gets into this thirty-foot Galilean kind of fishing boat. And the crowds kind of throng in. And they're all standing on the beach.

So what you have here is a natural amphitheater. And so Jesus starts to speak to them in parables. And in verses three and four, He starts with this sower.

Now, if you don't know what a sower is, a sower is basically a farmer. And everybody on the beach on that moment would know what Jesus is talking about. Because either they were a sower themselves, they were a farmer.

[5 : 36] Or they sowed kind of part-time, they were a farmer part-time. Or they knew someone who was a farmer. And so here's Jesus the carpenter in a fishing boat talking about kind of farming.

And everybody got it. He is pointing, painting a picture of an everyday experience to make a spiritual point. To bring some things out about the kingdom of heaven.

And so, what is this sower doing? In verse four, we see that this sower is sowing his seed. And back in the day, what would happen is a farmer, a sower, would have a basket with all the same seed in the basket.

And he would walk out on his plot. And he would take the seed. And he would scatter it in a very controlled manner. And so he would scatter the seed all along his plot.

And you can imagine that seed, though falling on good soil, would fall on all other kinds of soils as well. And that's where Jesus wants to draw our focus.

[6 : 40] He wants us to show us four different kinds of soils. And so let's look at verse number four. We read, and as he sowed, some seeds fell along the path.

Now, the path would be a compacted soil. Paths would be all around these farmer plots, even through them. And so this is where people walked. You had to get to the quick and save of the day. You took a path. You walked. And so it would be the equivalent of if you're driving out 50 and you're driving by one of those big cornfields. You know those side paths that the farmers drive their heavy equipment on?

You can't grow anything on those because it's compacted. It's hard soil. It's the soil of the path. And what Jesus brings out is not only is it hard, it doesn't produce anything.

The seed falls on it, and you see what happens? Birds of the air come and devour it. It doesn't yield anything. It doesn't produce anything. That's the first soil condition.

[7 : 47] It's the compacted soil. Now look at verse 5. This is the second soil. Other seeds fell on rocky ground. Now, when you hear rocky ground, I'm not in your brain, so I can't see what your brain is thinking right now.

But I'm guessing you're thinking, okay, there's a lot of big rocks on the ground. Or there's this soil mixed with these little kind of small rocks. That's not what Jesus is talking about.

That's not what Jesus is talking about. In Galilee right now, there is this limestone bedrock that oftentimes lies within about an inch or a half inch underneath the soil.

So there's this very thin veneer of soil over this limestone bedrock. So it's a concealed bedrock soil, if that makes any sense.

And so what you can imagine as a result of that is it's very shallow soil. And so if you read for the rest on verse 5, other seeds fell on rocky ground where they did not have much soil.

[8 : 47] And immediately they sprang up since they had no depth of soil. But when the sun rose, they were scorched. And since they had no root, they withered away. And so here the seed is received in very thin soil.

And the result is a quick growth only to be withered and scorched by the rising sun. So let me ask you, what's the yield?

There's no yield. It doesn't produce anything. Let's go on to the next soil. Soil condition number 3. We see that in verse 7. Other seeds fell among thorns, and the thorns grew up and choked them. So this is the soil of competing growths. And so apparently, the sower sows the seed. It falls into some good soil.

It's received. It even starts to grow. But alongside of it is growing some thorns. Now, I don't know about you, but we had a house where we had a raspberry patch.

[9 : 55] You know those crazy thorns? There's no way you can plant anything. You need napalm to get rid of raspberry bushes. There's no growing anything.

And so what Jesus is pointing to here is this, oh yeah, the seed fell on pretty good soil, but as it started growing up, it got choked out by other things growing in the same soil.

What's the yield? There's no yield. It doesn't produce anything. It has a little growth, but it gets choked out.

Now look at verse 8. The fourth soil. The quote unquote good soil. The choice soil.

Other seeds fell on good soil and produced grain. Some 100 fold, some 60, some 30. So this choice soil is the soil that the seed grows in.

[10 : 55] And it grows and produces a yield. So this soil must not have been compacted. Somehow it was loosened up.

Somehow this soil wasn't a shallow soil. That there wasn't any bedrock underneath. There was depth to the soil.

There was room for rooting. And this soil must have been cleared. Because there's no thorns to be found. This is prepared soil.

This is soil that had been readied. This is soil that was waiting for the seed. This is the soil that produces. Produces a yield.

The first three soils, the compacted soil, right? The just under the surface soil, that bedrock soil, and then that weedy soil, they didn't produce anything.

[11 : 59] But the good soil, it produces a yield. 100 fold, which was an amazing yield. 60 fold, which is a pretty good yield. 30 years, it was like, yeah, that's okay.

But the point is, it all yields. So, we have four different soils, but we have two different yields.

One produces grain in much abundance. The other three don't produce anything. Look at verse 9.

After speaking this parable to the crowds, Jesus says something very interesting. He says, He who has ears, let him hear.

Is he doing a mic check? Hey, can you guys hear me out there? He's not doing a mic check. He's saying something much different. He's saying, if you can understand what I'm saying about the kingdom right now, take it to heart.

[13 : 06] Receive it. And so what Jesus is doing here, He's calling for a response. And He seems to be very subtly making a distinction.

Apparently, in Jesus' minds, there are people who have ears but can't hear. And there are people who have a different set of ears that can hear.

And we're left asking the question, well, what accounts for the difference? Why can some people hear but not hear and produce nothing where there's other people who hear, receive, and they produce a yield?

What accounts for the difference? Well, that's where Jesus goes next. So we've looked at the parables themselves, 3 through 9. Now we're going to look at the next passage, part of this passage, 10 through 17.

Read it with me. Then the disciples came and said to Him, Why do you speak to them in parables? And He answered them, To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given.

[14 : 22] For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away from him. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

Indeed, in their case, the prophecy of Isaiah is fulfilled that says, You will indeed hear, but never understand, and you will indeed see, but never perceive. For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, in turn, and I would heal them.

But blessed are your eyes, disciples, for they see, and your ears, for they hear. For truly, I say to you, many prophets and righteous people long to see what you see, and did not see it, and to hear what you hear, and did not hear it.

There is a lot of seeing and hearing going on here. Here's what Jesus is doing. Jesus just shares this parable. His disciples quickly realized, hey man, He's changing His M.O. here.

He's preaching in parables now. What's up with that? And so you've got to imagine, here's the crowd on the beach, here's this 30-foot kind of Galilean fishing boat, and apparently, the disciples

are on the boat with Him, and they take kind of an aside.

[15:46] They're like, Jesus, why are You speaking to them in parables? And in this kind of little huddle on the boat, Jesus explains why. And He explains why, and He's explaining to us too.

He's helping us to understand why some respond one way and others respond another way. So, in verse 10, the disciples say, why do you speak to them to the crowds in parables?

And look where Jesus begins in verse 11. Jesus starts by saying, because there's a difference between you two.

You guys have something that they don't. Look at verse 11. To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given.

To you it's been given, but to them it's not been given. Jesus starts by saying, there's a difference between the two of you. I'm speaking to them in parables because there's a difference between the two of you. Do you notice what makes the difference?

[16:55] In verse 11, I just want you to kind of focus in on those two words, to know. To you it has been given to know the secrets of the kingdom of heaven.

You've been given an understanding. You've been given an insight. You've been given something that you couldn't figure out yourself, nor could they on their own.

You've been given something. Jesus is saying that they've been given a secret.

What have they been given? The secrets of the kingdom of heaven. Now when you see the word secret being used by Jesus here, and later Paul will talk about secrets. What it is, is not some kind of unknown mystery.

Rather, it is truth that is hidden from sinful minds that is revealed by God's grace to those who He prepares. And so Jesus is saying, to you it has been given a God-given knowledge of the secrets of the kingdom of heaven.

[18:16] I love planning surprises for my wife. I just love it. I love doing things in secret. Whether it's buying a gift or planning a little trip for the two of us, I just love doing it.

But here's the deal. about two weeks in, I can't keep the secret. I get so excited. I get so, I want her to share in this knowledge that I am keeping hidden from her.

And so I usually spill the beans like this. I know something you don't know. And after 21 and a half years of marriage, Jenny knows that means in about three days he's going to spill the beans.

And at that time, I make known to her, I reveal the truth of this hidden secret to her.

Jesus is talking about when God gives to know the secrets, it's revelation. God is giving eyes to see.

[19:29] God is giving ears to hear. He's giving understanding. Not of unknowable mysteries, but of the truth of the kingdom of heaven.

Like what? What kind of secrets are we talking about? Well, the kingdom of heaven is not for the rich, but for the poor.

The poor in spirit. The kingdom of heaven is not for the healthy, but for those who know that they are sin-sick. The kingdom of heaven is not about your resume of good deeds that you can lay out before God and say, look how wonderful I am.

The kingdom of heaven is about your heart for God. It's about worship. The kingdom of heaven is not just limited to Jews. The kingdom of heaven is open to Jews and Gentiles.

That's a secret that's being made known. The kingdom of heaven is not some political kingdom that uses political muscle and military might to force an agenda.

[20:38] The kingdom of heaven conquers sinful, rebellious hearts through grace of a suffering servant.

The king who inaugurated the kingdom is not a Caesar on a white war horse who enters in leading legions of ripped, ready-to-battle warriors.

sinners. No, Jesus. It's Palm Sunday today. Jesus came into Jerusalem on a donkey. And He came in knowing that He was not to be served, but to serve and to give His life as a ransom for many.

The king of the kingdom of heaven, Jesus, was born in a backwater town. He came in weakness, not in human strength. The secret of the kingdom is that it's upside down to the kingdom of the world.

And God gives eyes to see it. In fact, Jesus is saying it's only by God's grace that you can see the upside-down kingdom of Jesus.

[21 : 56] That's why Jesus emphasizes that word given in verses 11 and 12. To you it has been given to know the secrets of the kingdom. It's not from themselves. It was given from someone else to them.

And for these unbelieving crowds, to them it had not been given. When you hear the word given, you need to be thinking grace. Undeserved. Unearned.

Even. Unable. God's grace does something that we can't do. We see it in Ephesians 2.

We are dead in our sins, but God in His mercy, He made us alive together with Christ. By grace, you have been saved. Made alive. And here, we see God's grace is enabling grace, giving a knowledge of the secrets of the kingdom of heaven.

So what Jesus is saying here is the only way a sinner can know the secrets of the kingdom of heaven is if God by His grace gives them this knowledge. He's preparing the soil.

[23 : 03] He's getting it ready to receive the word. So what a parable does is a parable simultaneously hides the kingdom from the heart of hearts and reveals it to those whose hearts by God's grace have been prepared to receive it.

It's the good soil. So what we're saying here is that the kingdom is revealed by God's grace and that helps you understand and know what Jesus is talking about in verse 12 because in verse 12 you're like, what are you saying?

For the one who has, more of what will be given? And he will have an abundance, but from the one who has not, even what he has will be taken. What is he talking about?

He who has been given to know the secrets of the kingdom of heaven will be given more. And those who have not been given the knowledge of the secret of the kingdom of heaven by God's grace, what they have will be taken away.

It's a kind of judgment. So Jesus begins his explanation by pointing out the difference between the disciples and the unresponsive crowds.

[24 : 24] The difference, Jesus says, hey, God has opened your eyes up by his grace so that you can receive what I'm talking about in parables, but to them it's not been given. And the parables are the vertical blinds that are getting it done.

In verse 13, we see that he says, this is why I speak in parables to them because seeing they do not see, hearing they do not hear, nor do they understand.

It hasn't been given to them. He speaks in parables to hide the kingdom from those with hardened hearts. But in verses 14-15, we see more.

He quotes Isaiah 6, 9-10. The unresponsiveness of the Jewish crowds at that time fulfilled Isaiah 6, 9, and 10.

You will indeed hear but never understand and you will indeed see but never perceive. For this people's heart has grown dull and with their ears they can barely hear and their eyes they have closed lest they should see with their eyes and hear with their ears and understand with their hearts and turn and I would heal them.

[25 : 37] This is Jesus speaking to his disciples on that boat with the crowds mingling around. He's saying they haven't been given eyes to see. And it's a fulfillment of Isaiah 6, 9, and 10.

And I just want you to remind you someone greater than Isaiah is here. If Isaiah is preaching hardened Israel's hearts the preaching of the parables by the Prince of Peace would not just hide the kingdom but it would further hand hardened hearts over.

It's a kind of judgment. The parables hide the kingdom and hand over the hardened hearts. But not all Jews in Jesus' day were spiritually blind and deaf.

Look at verse 16. He turns from the crowds and he turns to his disciples and he says but blessed are your eyes for they see and your ears for they hear.

He comes back hey God's grace has lit you up. You've been given a knowledge not your own from outside of you. It's God's kindness to you.

[26 : 50] You're blessed by that. And so for the hardened hearts a parable serves to hide the truth and to further harden their hearts. But for those who have hearts that God's grace has prepared a parable reveals the truth of the kingdom to them.

And they're blessed by it. And you know what further? They bear fruit. Just one more couple of things.

Verse 17 For truly I say to you many prophets and righteous people long to see what you see and do not see it and to hear what you hear and did not hear it. You know what Jesus is saying there?

He's saying you know what there's prophets back in the Old Testament and righteous people too that were just waiting for this time. They were waiting to hear what I'm telling you all these people. They longed for it.

But they never heard it. You got to hear it. Blessed are you. I just want you to see one more thing. We see in verse 11 it's God who initiates by His grace.

[28 : 01] He gives insight into the kingdom of heaven. And then in verse 12 I believe no excuse me 13 no excuse me 14 He says these people on the beach they fulfill Isaiah 6 9 and 10.

And then in verse 17 He says hey many prophets and righteous people long to see what you see. Are you getting the sense of what Jesus is saying here? God is sovereign and in control of all things.

He's reigning over everything. He even gives people insight into the secrets of the kingdom of heaven. It's by His grace. He's sovereign over all.

So why is Jesus speaking in parables? Parables? Well parables are the vertical blinds that hide and harden the unbelieving and reveal and bless those whose hearts God has prepared.

And those whose God has prepared their hearts they bear fruit. So here's what this means for us. Let's say we're out on the street in your neighborhood and you're sharing the gospel with people.

[29 : 11] You've got people you love. You're seeking to see them become Christians. You're sharing the kingdom with them. You're telling about King Jesus and they don't give a rip. Well we rest in knowing that God is in control.

We don't need to jump and start asking the question is there something wrong with the message? We're just going to rest and know okay God now's not the time. We're going to trust you.

But what happens if as we're out there preaching the gospel people start to respond? They say yes I want to become a follower of Jesus. Well we rejoice.

We rejoice in that God by His grace would open up their eyes. So this morning in this baptism we rejoice that Kelly and Dan and Megan and me and if you're a believer you that God would open your eyes up by His grace.

He didn't wait for you to invite Him. He initiated that in you by His grace. Here's what this means for us. In our evangelism this produces resolve.

[30 : 27] The effect is okay we're going to move forward we're going to share the gospel with people people are going to respond in different ways we're trusting God to light people up to give them insight into the kingdom of heaven.

we'll trust Him for that but it gives us confidence moving forward. We can trust our God. This section in 10-17 gives us a little key to understanding what Jesus means when He says if you have heard hear.

Because now look at the first word in verse 18 He says to His disciples hear then the parables of the sower. He's saying to His disciples okay guys understand the parable.

God has given you to know the secrets. Let me explain it to you. And so He starts off with that word hear in verse 18 He's saying understand this.

And then in verse 19 He says when anyone hears the word of the kingdom and does not understand it see what He's doing? Back in the parable Jesus talked about a sower sowing seed.

[31 : 48] And what Jesus is doing here is He's making the connection between a sower sowing seed and Him sowing the seed of the kingdom of heaven. the word of the kingdom.

It's like seed that we scatter. When Jesus spoke in parables of the kingdom He was sowing seed of the kingdom.

He was evangelizing. And what we see here in the remaining of this explanation is we see how the word of the kingdom is received and then responded to.

So let's look at these four heart conditions. And notice it's all about the heart. Look at the end of verse 19. Middle of it.

The evil one comes and snatches away what has been sown in his heart. And then if you look at 14 or actually 15 for this people's heart has grown dull. And if you look further down and understand where their heart turned, then I would heal them.

[32 : 56] Jesus is very concerned about the heart. He wants your heart. Your heart, according to the Jewish mind, would be the seat of your thinking, of your feeling, and of your will.

What controls your heart controls your life. It's from your heart that you worship. It's from your heart that you live for things. And so Jesus is making the connection for us that when he talks about the

soils, he's talking about the condition of people's hearts.

So let's look at these conditions. Condition number one, verse 19, we read this, when anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart.

This is what was sown along the path. What Jesus is saying is that this first heart condition is the calloused heart. I'm guessing if you talk to a person about this about Jesus that you're speaking the gospel to them and it just kind of bounces off, they're like, well, I don't know what you're talking about.

They haven't been given eyes to see it yet, hearts to receive it. there's no yield in this person's life. And furthermore, we read what happens.

[34 : 22] The devil comes and snatches it away. We're in a battle. But God is reigning over it all.

When we encounter someone with a heart that's callous to the gospel, you don't need to take it personally. What you need to understand is that, okay, God hasn't moved in this person's heart yet. And here's where you go with that. You pray. You say, oh, Lord, would you, by your grace as you did with me, would you open this person's heart to the gospel?

Would you give them eyes? Would you give them ears? Would you give them understanding so that they can see and hear and respond and you would heal them? We go to our God. heart condition number two, we see in verses 20 and 21, as for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, yet he does not root in it, he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away.

So, remember the soil of the shallow bedrock right underneath the limestone bedrock, Jesus is saying that pointed to a particular kind of person. That when you preach the gospel to them, they receive it and they're like, oh yeah, I'm going to respond, woohoo, I'm going to be a follower of Jesus.

[35 : 58] And they start following Jesus, and then they start catching heat for being a follower of Jesus. The very word that they think that they believed, they start catching heat for.

Remember the sun that rose, scorched? It's the heat of persecution and tribulation for the word. You see what happens in the text?

They fall away. It's the word that we get, we get the word scandal from that word. It can be very confusing. Look what happens.

I want you to see the word immediately in verse 20. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, yet has no root in himself, but endures for a while, and when the tribulation or persecution arises on account of the word, immediately he falls away.

Immediately he receives it, he catches some heat, and immediately he falls away. Do you know what that means? God hadn't opened up their eyes.

[37 : 05] They didn't have true knowledge. They weren't really saved. They had an experience, but that's about it. And when they experienced the heat of persecution, that clarified things real quick.

If someone professes to be a Christian with joy, and at the first time they suffer on account of the kingdom, they pack it up and say, I'm done with Jesus, it shows that they were never truly a believer.

That they never were truly converted. It was a false profession. There's a bunch of guys who are studying the book of Hebrews on Saturday mornings here, and guys, if you're listening, I just wanted to let you know something.

You're coming up on Hebrews 6. It's either this coming Saturday or the next Saturday. And the parables of the soils will help you to understand it.

When someone claims to have become a Christian, do you know what? Time in suffering will prove whether their faith is genuine.

[38 : 22] Let's look at the third condition, heart condition. Oh, by the way, was there any yield? No fruit. It shot up, it withered away, no fruit.

Heart condition number three. We read in verse 22. As for what was sown among the thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful.

So, in the parable, those thorns that grew out of the soil alongside of the word, you know what it's pointing to, Jesus is saying?

There are some people who are going to receive the word, and there's going to be what appears to be some growth, but out of the same heart is growing competing loves.

And those competing loves for things that are not Christ or His kingdom, they will choke out the word. And what are the competing loves? Jesus tells us. He says, but the cares of the world.

[39 : 38] What are the cares of the world? The cares of the world are the things that the world cares about. What the world values above all things. And there are a lot of warnings in our Bibles about this.

1 John 2, 15. Don't love the world. It talks about the desires of the flesh, the desires of the eyes, the pride of life.

It's not from the Father, it's from the world. If there's someone who professes to be a Christian, and they're loving things of the world more than Jesus, it is going to choke the word in them to no yield. And he goes on to talk about the deceitfulness of riches as another weed that will choke out the good seed.

There's a lot your Bible has to say about the deceitfulness of riches. Jesus in Luke 12 tells us to take care, be on guard. Why? Because a man's life does not consist in the abundance of his possessions.

[40 : 48] Christians. It's a lie. 1 Timothy 6, 9 through 10. Strong, strong warnings about love for money.

It's a trap. Matthew 19, 22. There's this guy that came to Jesus and said, what must I do to inherit eternal life?

And he was a wealthy guy. And Jesus says, go sell everything you have, give to the poor, and come follow me, you'll treasure in heaven. And this guy walked away sad because he loved the treasure of earth more.

And of course, there's Matthew 26. Judas betrayed Jesus for four months of pain. The deceitfulness of riches.

Jesus. What Jesus says here is that these competing loves choke out the word and it proves unfruitful.

[41 : 53] There's no yield. No yield. When people profess to be Christians, but their loves for the world and for riches go unchanged.

It chokes out the word and it shows that they're unfruitful and that the penny never dropped. This too is a kind of a false profession.

Their true loves choke out love for Christ in the kingdom. They may have heard the word and even been sympathetic to it. They may even have a great worshipful experience.

But their cares for this world and the riches, it proves to be what they really love. It's not Jesus. Jesus is saying that it's a false profession. And for those of us living in the West, it's a stern warning, isn't it?

[43 : 04] It's not. We live in abundance. The last soil, heart condition number four, is the choice soil.

It points to a heart that's been given understanding from verse 11. We read this. 23. As for what was sown on good soil, this is the one who hears the word and understands it.

He's been given understanding. And it indeed bears fruit and yields. In one case, a hundredfold. In another, sixty. In another, thirty. The one who hears the word and understands it produces a yield. Their life has been changed. The other three heart conditions, no change. the one God gives this insight by His grace into the kingdom.

They see the gospel for what it is. They produce a yield. They produce fruit. And the question that you may be asking right now is, well, what kind of fruit?

[44 : 20] What does this yield look like? Well, we don't have to go any further than the passage. This heart, this choice heart, is a contrite heart.

It's turned over. Deep soil. Cleared of other loves. Receives the word. A contrite heart will receive the word and it will persevere when the heat rises.

Someone who has received the word and believes in it, they will endure tribulation and persecution. And they will endure it while blessing the name of Jesus.

A contrite heart will not only persevere in hardship, a contrite heart, a God-given heart, will not get choked out by other loves.

But their love for Christ and their love for His kingdom, it will crowd out and choke out all other claims. We'll be less and less controlled by the cares of this world.

[45 : 37] We'll be less and less deceived by riches. One's life does not consist of the abundance of his possessions. Here's what happens when someone gets radically changed by the gospel of Jesus.

When God's grace shows up and changes them. The things they once saw and valued, they become opportunities to make much of their king.

So, what was once the things I was running after cares for this world. If I've got any possessions, I'm going to use it for the glory of Jesus. Money, we use it, it's entrusted to us, we're now stewards of it for the glory of Christ, the advancement of his kingdom.

All that he has given us, we become stewards of in order to advance his kingdom for the glory of his name. We're not controlled by other loves.

our love for Christ puts these other loves in their place. A contrite heart will obey Jesus in all that he commands. We live for Jesus now.

[46 : 49] We live for his kingdom. When Jesus is raised from the dead, we're going to see this next week on Easter Sunday. When Jesus is raised from the dead, he then goes and commands all of his disciples everywhere to go make disciples of the nations.

Now, you may be a Christian in this sanctuary and you say, yes, I agree with that. Great. But what Jesus is saying is, I want more than your agreement. I want you to bear the fruit of prioritizing your life and actually making disciples of the nations.

That's what he's called us to. We live for him now. When our grace awakened hearts compel us, it compels us to obey him in all things.

It moves from more than agreement to now I prioritize. My life changes because he's changed me. When we proclaim Jesus and his kingdom, we're going to get a variety of responses.

But we need not be surprised. Jesus has prepared us. But we also know this. God in his sovereign grace continues to pour out his kindness on sinners to open their eyes, to give them ears to hear, to give them understanding so that they can receive the good news of the kingdom and produce a bumper crop of holiness, fruit in keeping with repentance.

[48 : 24] At the beginning, I asked you to be asking yourself a question. What soil best characterizes your heart?

The compacted soil? The callous heart? Is it the concealed layer of bedrock? That cursory heart that moves real quick, receives an excitement, and just falls away just as fast?

The competing weeds soil? The compromised heart? Is that where your heart is? Or the choice soil?

The contrite heart? The heart that's been changed by God's grace? Which one best characterizes you? And no matter where you are, do you know what you can do?

You can cry out to the God who gives all grace and you can cry out to him and say, oh God, give me a contrite heart, a heart that bears more and more fruit for the glory of your name.

[49 : 35] Let me pray. God in heaven, we ask that you would do a work in our midst in which you would pour out your grace. Give us eyes to see more and more what you value above all and that we would value it too.

God, we pray for those in the room who may now realize that they are not good soil, that they need you and that you're calling them to you.

God, would you today draw them to yourself? Thank you for giving us eyes to see and it's in the name of Jesus we pray. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.