

25-0330p Transcript

25-0330p - *You Never Know Where It Will Grow*, Mike Mathis

Bible Reader: Mike Mathis

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You Never Know Where It Will Grow

Transcript (0:04 - 38:12)

Scripture Reading

Bible Reader: Mike Mathis

Luke 8:10,

(0:04) Good evening. So this evening's scripture reading, God's Word, comes to us in Luke chapter 8, (0:15) verse 10, which reads as follows, and he said, to you it has been given to know the mysteries (0:24) of the kingdom of God, but to the rest it is given in parables that seeing they may not see (0:33) and hearing they may not understand. Amen. (0:39)

Transcript

Preacher: Mike Mathis

(0:44) Greetings, everyone. The title of my lesson (0:48) is quite curious. You never know where it will go.

Actually, it should have been Luke 8 and verse 11, (0:59) but the lesson that I'm going to give is from Bulletin Digest. That is an online (1:18) deal where anyone that is publishing a newsletter for the church can get ideas (1:35) to put in their newsletter, and also they have (1:45) sermon outlines that gives one the idea of to use it or to go after it, and at the time that (2:04) this lesson, whoever put this article together, spring was just around the corner as it is put, (2:21) but now spring is here, and with springtime being here, it might be a good time to encourage (2:38) a congregation to engage in seed planting. Here is a sermon that discusses the different ways (2:50) that seeds are planted.

Now, in Luke 8, beginning with verse 4, (3:08) begin to read here, and when a great multitude had gathered, (3:15) they had come to him from every city, he spoke a parable. (3:21) A sower went out to sow his seed, and as he sowed, sun fell by the wayside, and it was trampled down, (3:32) and the birds of the air devoured it. Sun fell on rock, and as soon as it sprang up, (3:42) it withered away because it lacked moisture.

(3:50) Sun fell among thorns, and the thorns sprang up with it and choked it, but others fell on good ground, (4:02) sprang up and yielded a crop a hundredfold. When he had said these things, he cried, (4:12) He who has an ear to hear, let him hear. Then his disciples asked him, saying, (4:24) What does this parable mean? And he said, To you it has been given to know the mysteries (4:33) of the kingdom of God, but to the rest it is given in parables that seeing they may not see, (4:44) and hearing they may not understand.

So his disciples were asking him about the parable because (4:56) they didn't understand what he was inferring when he (5:04) was teaching this. And so he said, Now the parable is this, the seed is the word of God. (5:25) I want you to hold that thought just a minute, because in this, the introduction in this lesson, (5:37) the author said or wrote, A man planted some cherry tomato plants in his backyard.

(5:47) Instead of removing the entire plant at the end of the season, he allowed the fruit to fall (5:56) on the ground. The next year he got a surprising result. Due to raking, tilling, mowing, and wind, (6:11) tomato seedlings popped up all over the yard.

He was always pleasantly surprised (6:22) to see how vibrant and robust these tomato seeds were, coming back year after year. (6:34) The word of God can be surprising too, and you never know where it is going to grow. (6:48) Reminds me when I was in a Job Corps, I had the idea of setting up a Bible study with (7:00) other students, and we trained to prepare on paper, you know, an idea of what (7:15) the Bible study would be about.

I don't know if there were a few that did (7:32) go for long, there was a few Bible studies, but I don't know how well it took. (7:45) I didn't see any visible results, but as this article says, you never know (7:59) where it will grow. Some of them may later have responded to the invitation to obey the gospel (8:10) from these, from the lessons that I've tried to do.

I don't know, but the Bible tells us (8:24) that the word of God is incorruptible seed by which man can be born again, according to (8:36) 1 Peter 1.23. And 1 Peter 1.23 says, (8:49) having been born again, not of corruptible seed, but incorruptible through the word of God, (9:00) which lives and abides forever. So when the seed is received in James 1.21, it tells us, (9:20) and that implanted word is able to save our souls. Now, I believe it's in the (9:35) authorised King James Version that it says the engrafted word, but it would still mean (9:43) the implanted word.

In verse 21 of James 1, Therefore, lay aside all filthiness and overflow (9:55) of wickedness, and receive of meekness the implanted word, which is able to save your souls. (10:05) It is able to save souls when it is planted. In 1 Corinthians 3 verses 6-8, Paul is now talking to (10:42) the Corinthians, beginning with verse 5, it says, Who then is Paul? And who is Apollos? (10:56) But minister through whom you believe, as the Lord gave to each one.

I planted, (11:06) and Apollos watered, but God gave the increase. So then neither he who plants is anything, (11:19) nor he who waters, but God who gives the increase. Now he who plants and he who waters are one, (11:31) and each one will receive his own reward according to his own labour.

So when we sow a seed, (11:45) we never know when someone else will come along and water. We never know that by chance (11:59) someone might see a plant that has grown from a seed, that it needs water and do the watering. (12:13) And in the case of the Word, yes, those that teach, those that preach, (12:21) their job is to preach the Word and to teach it.

And who knows what's happening. Someone else will (12:34) come along and do some watering. And when water is available, that God will be responsible for (12:48) the increase.

Now the writer then gives some tips on how does the seed get planted. (13:05) Well here in Luke 8, going back, he's telling about the sower that sows the seed. (13:16) He's sowing, and the seed just falls anywhere.

And it can fall anywhere, even on (13:35) a ground that's not tilled or it's hard. Well the seed isn't going to grow because the birds (13:49) come along and take it away. And with the explaining of that, he's talking about the (13:59) Word of God being the seed.

Those by the wayside are ones who hear. Then the devil comes and takes (14:09) away the Word out of their hearts, lest they should believe and be saved. And those that are on the (14:21) right are those who, when they hear, receive the Word with joy.

And these have no root, (14:32) who believe for a while and in time of temptation fall away. Now the ones that fell among thorns (14:42) are those, when they have heard, go out and are choked with cares, riches, and pleasures of life, (14:52) and bring no fruit to maturity. But the ones that fell on the good ground are those who, (15:03) having heard the Word with a noble and good heart, keep it and bear fruit with patience.

(15:15) So the Word of God is song, is broadcast. And he says, he asks the question, (15:28) but who will serve? We have been given the responsibility by God to plant the seed (15:37) he has given to us. As in Matthew 28, 19, looking at that, he is talking to his disciples and he's (15:53) telling them that all authority has been given to me in heaven and on earth, in verse 18 of (16:02) Matthew 28.

In verse 19, God, therefore, and make disciples of all nations, baptizing them in the (16:13) name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I (16:22) have commanded you. And, Lord, I am with you always, even to the end of the world. (16:31) And then in Romans 10, 14, as he is talking, he's talking about the gospel (16:45) that is then preached in Romans 10, verse 14.

(16:58) And how then shall they call on him in whom they have not believed? (17:06) And how shall they believe in him of whom they have not heard? (17:11) And how shall they hear without a preacher? And so the word that is preached (17:22) through the gospel according to Peter and 1 Peter, verse 25, it is to be preached, it is to be (17:36) proclaimed, and God uses man to proclaim the gospel so that when everyone that hears it, (17:50) they may be saved by obeying the gospel, for the gospel is God's power unto salvation. (18:02) 2 Timothy 2 and verse 2, Timothy is then told by Paul to take care and to watch and to (18:23) stay with the word and that. And then in chapter 2 of 2 Timothy and verse 2, (18:38) and the things that you have heard from me among many witnesses, commit these to faithful men (18:49) who will be able to teach others also.

How does the seed get planted? (19:01) It has been given to us and it is our responsibility. (19:10) But then how do we do it? And then he gives particular, he gives some ways. (19:21) Number one, it can be planted by direct teaching.

In other words, this teaching is most often led (19:32) to evangelists, elders, and certain teachers of the church. But it should not be restricted to (19:41) these. The Bible shows us instances of Christians teaching non-Christians (19:50) like Aquila and Priscilla in Acts 18.

Remember in Acts 18, we have Apollos, (20:03) and when we are introduced to him in verse 24, now a certain Jew named Apollos, (20:17) born at Alexandria, an eloquent man and mighty in the scriptures, came to Ephesus. (20:26) This man had been instructed in the way of the Lord, and being fervent in spirit, (20:34) he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. (20:47) So he began to speak boldly in the synagogue.

When Aquila and Priscilla heard him, (20:56) they took him aside and explained to him the way of God more accurately. These two were not actually (21:13) teachers, but they were there. They heard Apollos, and as it was said, he was certainly (21:22) eloquent, an eloquent man.

He was mighty in the scriptures. He had been instructed in the way of (21:33) the Lord, and he was fervent in spirit. He spoke and taught accurately the things of the Lord.

(21:44) But he knew only the baptism of John, and there Aquila and Priscilla took him aside (21:55) and explained to him the way of God more accurately. (22:03) That was mentioned by Paul in 1 Corinthians 3. (22:12) This is that Apollos, and because they taught him more accurately, later it says in verse 27 and 28, (22:26) and when he desired to cross to Achaia, the brethren were exhorting the disciples to receive (22:36) him. And when he arrived, he greatly helped those who had believed through grace, for he vigorously (22:49) refuted the Jews publicly, showing from the scriptures that Jesus is the Christ.

(22:58) So that teaching was effective with Apollos. The way they went about it, and also Apollos was (23:13) receptive of what they taught, and just as he was expanding the things of the Lord more accurately, (23:30) and being fervent in spirit, well, here he is. He's vigorously refuting the Jews, that is, debating them, (23:44) which some people don't believe, but what he was debating them was concerning Jesus, (23:54) and showing from the scriptures that Jesus is the Christ.

(24:01) And if we want to have something to debate about, then it should be that Jesus is the Christ. (24:15) It can be planted by indirect teaching. This way includes bringing others to a teacher, (24:26) like Andrew did for his brother Simon Peter in John 1, 40 and 42, that Andrew brought Peter to Jesus.

(24:44) And he, in verse 40, it says, that one of the two who heard John speak and followed him was Andrew, (25:07) Simon Peter's brother. He first found his own brother, Simon, and said to him, (25:14) we have found the Messiah, which is translated to Christ, or the Anointed One, (25:25) and he brought him to Jesus. Now, when Jesus looked at him, he said, (25:34) you are Simon, the son of Jonah.

You shall be called Cephas, which is translated as stone. (25:49) Now, this may have surprised Peter, because this is the first time (25:59) he had been meeting Jesus, and yet Jesus knew who he was. He didn't have to ask him, (26:09) what's your name? Who's your father? He knew exactly who he was, who he was the son of.

(26:21) And also said, that you shall be called Cephas, which is translated as son. (26:29) Some ways of doing this includes encouraging someone to visit services, encouraging someone (26:40) to request a correspondence course, or giving them tracts, encouraging someone to request (26:50) a private Bible study. It can be planted through benevolence.

Let's remember Nicodemus and John (27:05) 3. He came to talk to Jesus because of what he saw Jesus do for the people. (27:18) Now, we can't do miracles, but we can help others with things they

need. (27:25) As in Galatians 6 and verse 10, the Galatians were told that they were to be helpful to people.

(27:47) Now, in Galatians 6 and verse 10, it says, Therefore, as we have opportunity, (28:08) let us do good to all, especially to those who are of the household of faith. (28:20) Food and clothing for people in need can be a door opener. And if it does not open a door (28:29) all the way, perhaps someone else comes along and waters the ladder.

Remember, the word is (28:41) to be sown. Someone else can come along and help. And water, if you please.

It can be planted, (29:01) by example. 1 Peter 3.1 says, Wives can possibly win the souls of their husbands to Christ (29:12) by their good conduct, even without saying a word. This shows the power of the example, (29:24) of obedience to Christ.

Paul was ready and willing to be such an example. (29:36) In 2 Thessalonians 3, verses 7 through 9, yes, Paul was one that was ready and willing to (29:54) go out and to be an example. 2 Thessalonians 3, verses 7 through 9. (30:09) For you yourselves know how you ought to follow us, for we were not disorderly among you, (30:18) nor did we eat anyone's bread free of charge.

Bob worked with labor and toil night and day, (30:28) that we might not be a burden to any of you. Not because we do not have authority, (30:40) but to make ourselves an example of how you should follow us. So he labored.

He was a temp (30:52) maker, as Aquila and Priscilla were. And he, there were times that he labored with them, (31:03) making tents. And Jesus says that our love for one another can show people we are His, (31:14) John 13, 35, that they would see that we have genuine love for one another.

(31:25) Also, our example of unity can be powerful. That is the reason that Jesus, in John 17, (31:37) prayed that His disciples, those that followed Him, would be one, as He was one with His Father, (31:56) that He prayed for unity. And verse 21, that they may be one (32:10) as You, Father, are in Me, and I in You, that they also may be one in Us, (32:19) that the world may believe that You sent Me.

All this division in the religious world, people (32:37) come to disbelieve in God because of some of the things that, or most of the things that people in (32:47) the divided religious world says. They can't believe that God is the way that a lot of them (33:01) portray God. Now we, in the lesson this morning, it was really a powerful lesson, (33:11) that we learned that God is gracious, and He is one that gives us what we don't deserve.

(33:26) Because in our lives we do sin, and what we sin, sin brings death. (33:33) And so Jesus came and died just to save us from eternal punishment, from eternal death. (33:50) And He came and He brought to us a way out of our sins, because by ourselves, (34:04) when we sin, we have no way to get out of it.

But here's God, giving up His only Son (34:17) to die for us, that we have a way. That's love. That is grace and mercy extended to us.

(34:31) The world does not believe one can be a Christian only outside of a man-made

denomination. (34:45) We must show them the possibilities. We can show them by the Word that we can be unified, (34:56) that God is a merciful God.

God is one that is wanting to be gracious and merciful to us. (35:09) But yes, we can make Him angry. We can blame judgment on ourselves if we continue to sin, but (35:19) we can be merciful as Jesus died and made a way for us.

(35:26) That's what the gospel is, that Jesus came and He died according to the Scriptures, (35:36) that He was buried according to the Scriptures, and that He arose according to the Scripture. (35:47) That's the gospel, and that is the gospel that has the power to save us, anyone who believes. (35:59) That's according to Romans 1, verse 16.

So in conclusion, the things that God wants us to do (36:12) may seem like a whole lot of work, but the seed can be planted. Many seeds can be planted, (36:25) he said, if we take time to recognize opportunities. Yes, and most of all, the Word of God can be sown.

(36:39) You know, we just don't know. We never know where it will grow. (36:50) So we must present the truth.

We must do our job. We have one can plant, another can water, (37:04) and God gives the increase. So this is a lesson that we can all learn from, (37:18) and take to heart.

We don't have to be a public speaker if someone objects and says, (37:30) I'm not a preacher, I'm not a teacher. But you can talk to your friend, (37:37) you can talk to someone in your family, you can. Yes, we can do that.

We can sow that seed, (37:52) who knows what it will develop into. If we sow it, God will give the increase. (38:02) So if you are subject in any way to the gospel invitation, (38:08) we urge you to do so as we stand and as we sing.