



GRACE
SO AMAZING

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TO SHARE WITH OTHERS

Luke 13:22-27, Mark 4:1-20

When Jesus taught His disciples to be faithful witnesses, what area did He stress? Some spiritual leaders today stress the importance of the sower, how a preacher or pastor should focus on being “relevant” or relating to modern culture. Some would stress the relevance of the technique in how the atmosphere affects the message. Did Jesus stress those things?

This morning, we will consider the longest chapter in the New Testament that reveals what Jesus taught about “soul winning” in His plan for sharing this amazing grace with others.

I. THE OPPORTUNITY TO LEARN

- ❖ Imagine spending a day with the Lord Jesus and His disciples. They had the great privilege of learning truth from Him and also asking Him questions.
- ❖ The disciples were not clear about distinguishing the time – was Jesus the suffering Messiah or the reigning Messiah?
- ❖ Consider this Q & A:

Luke 13:22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, **Lord, are there few that be saved?** And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

- ❖ After two years of traveling with the Lord Jesus, the disciples were not seeing the results they were anticipating.
- ❖ When one of the disciples expressed concern, Jesus explained that being His disciple was not a popular experience.

❖ Jesus indicated that many who anticipated being with Him would be rejected:

Luke 13:27 But he shall say, I tell you, **I know you not whence ye are; depart from me, all ye workers of iniquity.**

❖ Every day with Jesus was an opportunity to learn. Every time we witness to others for Him is also another opportunity for us to learn.

II. THE OBSTACLES TO LEARNING

Mark 4:26 And he said, **So is the kingdom of God, as if a man should cast seed into the ground;**

27 And **should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.**

- ❖ The believer is to be obedient to cast the seed, ALL THE TIME – EVERYWHERE.
- ❖ The believer is simply human, works hard, and then rests, day after day – “And should sleep, and rise night and day...”

- ❖ The obedient believer casts the seed but is limited in knowledge of a clear explanation of the spiritual growth process – “...and the seed should spring and grow up, he knoweth not how.”
- ❖ Nicodemus was “a master of Israel and knowest not these things.” (Jn. 3:10)
- ❖ The sower was dependent upon the ability of the seed to become fruitful, and lack of knowledge was an obstacle to learning and having understanding.

- ❖ The sower's success was not dependent upon the sower's clothing, attitude, style, etc.

Isa. 55:11 So shall **my word** be that goeth forth out of my mouth: it shall not return unto me void, but **it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.**

III. THE OPPOSITION TO LIVING

- ❖ Seeds fallen on “the way side.”

Mark 4:4 And it came to pass, **as he sowed, some fell by the way side**, and the fowls of the air came and devoured it up.

Mark 4:15 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.**

- ❖ The “fowls of the air” represent Satanic warfare’s destructive attack to prevent a person from trusting Christ.

2 Cor. 4:3 But if our gospel be hid, it is hid to them that are lost:

4 In whom **the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.**

❖ Seeds fallen on stony ground.

Mark 4:5 And **some fell on stony ground**, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

Mark 4:16 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.**

- ❖ The stony ground has no depth and is a shallow appearance of genuineness, but in reality, it shrivels when opposition arises, and cannot handle standing for the truth of the Word of God.

❖ Seed fallen on thorny ground:

Mark 4:7 And **some fell among thorns**, and the thorns grew up, and choked it, and it yielded no fruit.

Mark 4:18 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.**

Original Word: ἄκανθα **Transliteration:** akantha

Definition: a prickly plant, thorn; **Usage:** a thorn-bush, prickly plant; a thorn.

<https://biblehub.com/greek/173.htm>

❖ The thorny ground is deceptive as there appears to be receptivity, but it also produces thorny plants that are indicative of “...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.”

❖ The crowning achievement of the thorny ground is seen at Calvary:

Mt. 27:29 And when they had platted a **crown of thorns**, **they put it upon his head**, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

❖ Thorny ground is a mockery of spiritual commitment.

IV. THE OCCURRENCE OF LOVE

Mark 4:8 And **other fell on good ground, and did yield fruit that sprang up and increased**; and brought forth, some thirty, and some sixty, and some an hundred.

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.**

- ❖ The emphasis is upon the seed's effect upon germination within the good ground. The miracle of life transforms a spiritually dead sinner into an amazing example of God's grace.
- ❖ The “good ground” represents the receptivity of the hearer.

Prov. 20:9 Who can say, **I have made my heart clean, I am pure from my sin?**

2 Cor. 7:10 For **godly sorrow worketh repentance to salvation not to be repented of:** but the sorrow of the world worketh death.

2 Cor. 5:17 Therefore **if any man *be* in Christ, *he is* a new creature:** old things are passed away; **behold, all things are become new.**

1 Jn. 3:1 **Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:** therefore the world knoweth us not, because it knew him not.

Summary

- ❖ The rocky soil exhibits shallow emotion.
- ❖ The wayside soil represents religious deception driven by self-love and self-interest.
- ❖ The thorny soil describes a double-minded person (Jas. 1:8) torn between carnal distractions and spiritual attractions. Love for worldly things dwarfs love for Christ.
- ❖ The Gospel can be snatched by Satan, killed by self-love, and/or smothered by the world.

- ❖ The soils and responses have nothing to do with the sower, but manifest the unfruitfulness of unbelief, a life without Christ.
- ❖ The “good soil” represents the character of those receiving the Word of God. The varying fruitfulness represents individual abilities of productivity – 30, 60, 100.
- ❖ Believers are to be faithful in sowing the seed of God’s word. (1 Pet. 1:23)

Jn. 15:5 I am the vine, ye *are* the branches: **He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.**

Conclusion

Heb. 6:7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But **that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.**

9 But, **beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.**

10 For God *is* not unrighteous to forget your **work and labour of love**, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.