

13:1 *The same day*- This is programmatic to our understanding of chapter 13. The preceding chapter 12 has recorded how the Lord now changes His position regarding the Jews. Instead of the positive tone of the Sermon on the Mount and the hopeful appeal to Israel, from now on in Matthew there is much talk of condemnation to come, of Israel's rejection of the Gospel, and of how they were an adulterous generation for whom judgment was reserved. From now on, the Lord started using parables- hence the shock of the disciples and their question 'Why parables?' immediately after He had finished the sower parable (:10). And He spoke in parables exactly so that from now on, the masses would *not* understand. The mission of John had been largely unsuccessful, despite the good initial response. The Jewish religious leaders and the hopes for an immediate Kingdom in this world had lead Israel to reject the message, and their last state would be now worse than the first. The parable of the sower speaks of seed which initially grew (Israel's response to John's message) and then went wrong.

*Out of the house*- He has just spoken of how the house of Israel is being re-inhabited by seven evil spirits. The suggestion could be that He was now dissociating Himself from the house of Israel and was going to the sea of Gentiles.

13:2 The Gospel records give more information about the day on which Christ told the sower parable than concerning almost any other in his ministry, with the exception of the crucifixion (compare Mt.12:22-13:23; Lk.11:27; Mk.4:10). Various types of people heard his words; the immediate context in Mt.13:2 is that "great multitudes were gathered together unto him". The parable of the differing types of ground which were for the most part unresponsive to the seed therefore refer to the various reception given to Christ's sowing when he first "went forth to sow" in his ministry.

*Gathered together*- This is the Greek *sunago* from whence 'synagogue'. The idea is that there in the open air, on the sea shore, and *not* in a building, was the synagogue- with the Lord as rabbi, sitting in a fishing boat to teach whilst the audience *stood* instead of sitting (as they did in a Jewish synagogue, James 2:2,3). The whole scene is a radical inversion of orthodox Jewish values and culture. The true synagogue was now in the open air, and beyond the imagination, frames and culture of orthodox religion.

*And sat*- In Mark we read that Jesus "entered in to a ship, and sat in the sea" (Mk. 4:1). All else was irrelevant- even the boat He was in. The focus is so zoomed in on the person of Jesus. And Paul in his more 'academic' approach sees Jesus as the very core of the whole cosmos, the reason for everything in the whole of existence. Of course He didn't literally sit in the sea. But this is how it would have appeared to a spectator sitting on the grassy hillside, hearing Jesus' voice clearly from a great distance because of the natural amphitheatre provided by the topography. In this case, the Spirit adopts this perspective in order to invite us to take our place on that same hillside, as it were, beholding the Lord Jesus in the middle distance, looking as if He were sitting in the sea. Perhaps the record is implying that listeners were so transfixed by the words and person of Jesus that they stopped seeing the boat and only saw Jesus, giving the picture of a magnetic man with gripping words sitting in the sea teaching a spellbound audience. There's

another example of this kind of thing in Jud. 4:5: “The mountains melted [‘flowed’, AV mg.]” – to a distant onlooker, the water flowing down the mountains gave the impression that they themselves were melting; not, of course, that they actually were.

13:3 *In parables*- The Lord in chapter 12 seems to have concluded that the contemporary generation was wicked and bound for condemnation; they had rejected John’s message after having initially responded to it, and had rejected Him. This is now the first time that we read in Matthew of the use of “parables”, and it seems to be in direct context with what He has said to Israelite society at the end of chapter 12. He is now speaking to them in this form so that they will be confirmed in their disbelief. The Kingdom principles which He had so clearly expressed in the Sermon on the Mount now become “mysteries” of the Kingdom (:11); instead of the Kingdom which could then have been established had Israel accepted Jesus as Messiah, the Kingdom principles would work quietly from within until such time as the Kingdom were to be politically established at a far future date. No longer do we read of the Kingdom coming ‘near’ and being ‘heralded’. And the themes of most of His subsequent parables in Matthew include Israel’s rejection of the Gospel. He spoke *things* to them, but in parables. This of itself suggests that He used parables so that people would *not* understand, as is made explicit in :11,12. His parables were not, therefore, simple stories with an obvious meaning. They may appear that way to us who have some understanding of their interpretation, but that was clearly not how they were understood by most of the initial audience. Even if they thought they understood them, it’s made clear in :11 and :12 that they didn’t. The change in style is due to His conclusion that that generation were condemned and had refused John’s ministry and therefore Christ’s message. From now onwards He would not be giving them any more- He was cloaking the message in parables, and explaining them only to the minority who had properly responded.

The chiasmic structure of Matthew 13 has been observed by several expositors, and it makes the sowing of the weeds by “the enemy” the central point of the entire presentation; the point is, that Israel initial response to the Gospel preached by John had been destroyed by a conscious program to stop the message being accepted, operated by the Jewish enemy / satan:

Sower and the Soils (vv. 1-9)

Question by Disciples/Answer by Jesus (Understanding) (vv. 10-17)

Interpretation of the Sower and the Soils (vv. 18—23)

Tares (vv. 24—30)

Mustard Seed (vv. 31—32)

Leavening Process (v. 33)

Fulfillment of Prophecy (vv. 34—35)

Interpretation of the Tares (vv. 36—43)

Hidden Treasure (v. 44)

Pearl Merchant (vv. 45—46)

Dragnet (vv. 47—48)

Interpretation of the Dragnet (vv. 49—50)

Question by Jesus/Answer by the Disciples (Understanding) (v. 51)

Householder (v. 52)

*A sower-* The Lord's teaching in 12:43 that the Jews had not responded to John the Baptist lays the basis for the parable of the sower, which was told the same day (13:1)- the seed initially experienced some growth, but then the 'evil one', the Jewish system, stunted that growth. Who is the sower? The preacher, or the Lord Jesus? Some Greek texts read "a sower" (followed by the AV), others "the sower" (cp. the Diaglott). Perhaps the Lord said both: 'A sower, the sower, went out...'. Surely the sower is the Lord Jesus, but in *our* work of witness we are *His* witnesses. For we represent Him to the world. This is why "the Spirit (the Lord the Spirit, Jesus) and the bride (the ecclesia) say, Come"; ours is a united witness with Him.

*Went forth-* The same Greek word has just been used in :1 to describe how Jesus had 'gone forth' out of the house to preach by the lakeshore. Although multitudes were there listening, the Lord knew that only a few would be good ground for the word. The word is several times used of the Lord 'going forth' to teach, and four times He uses it about His 'going forth' to hire workers for His harvest (Mt. 20:1,3,5,6). The 'sowing' of the word was therefore not merely a placing of ideas and theology in the minds of men, but in practice it was (and is) a call to go out and work, to harvest others for the Kingdom. The Lord 'came forth' in order to preach (Mk. 1:38 s.w. "... that I may preach there... for *therefore came I forth*"). Note that He didn't 'come forth' from Heaven as a pre-existent person; rather Matthew begins his Gospel by using the word about how the Lord 'came forth' from Bethlehem, His birthplace (Mt. 2:6). John's Gospel records the Lord as saying that He 'came forth' from God (Jn. 16:28 etc.), but this was in a spiritual sense; this is John's spiritual equivalent of Matthew's statement that He came forth from Bethlehem.

*To sow-* The condemned man in the parable of Mt. 25:24-26 complained that the Lord expected to reap where He had not sown. But the parable of the sower makes it clear that the Lord sows, even fanatically, everywhere. We perhaps would've reminded the man of the Lord's parable and His unceasing work of sowing, and reasoned 'That's not true!'. But this isn't the Lord's style. He takes people where they are and uses their own words and reasonings as if they are true- and shows by an altogether higher level of reasoning that they are not true. This explains His approach to the issue of demons. Matthew doesn't record that the Lord made a big issue about the seed- Luke's account records this: "A sower went out to sow his seed; and as he sowed..." (Lk. 8:5). This appears to state the obvious- a sower sows seed. But "his seed" can also mean 'the seed of Him'. There is an obvious connection with the great Messianic promises to the Jewish fathers about their "seed". The seed is God's word, but it is also effectively 'Jesus'. For He personally is the essence of the Gospel message. This parable of the types of ground is explaining to the disciples why the majority of Israel were failing to accept Him, and thus had rejected the ministry and message of John.

13:4 *The way side-* The Greek *hodos* means simply 'the way'. It is the very word used about John the Baptist seeking to prepare the way for the Lord Jesus (Mt. 3:3). If Israel had responded as

envisaged in the Isaiah 40 passage which speaks of this, then the way or road would have been prepared and the glory of Yahweh would have travelled over it to establish God's visible Kingdom in Jerusalem. On one hand, the fact the sower sowed even on the 'way' is an element of unreality in the parable which simply points to the extreme enthusiasm of this sower, casting the seed onto all types of human personality, including those who appear hopeless cases. The seed of God's word would have made the rough way smooth for the King of glory to ride over to Zion. But instead the seed was despised and even condemned, trampled underfoot - an idiom meaning it was despised and even condemned. And then the birds came and took it away altogether. The way was not prepared by response to the seed because of the Jewish leadership stopping others responding. We note the usage of the same word to describe how some despised individuals sitting in 'the way' were in fact persuaded to respond to the Kingdom invitation (Mt. 22:9,10); Bartimaeus was likewise sitting in the way [s.w.] and responded, following Jesus "in the way" (Mk.10:46,52). The 'way [side]' could have responded to the seed- but it didn't. Because men came and trampled it under foot, and the birds came and took it away. It wasn't as if there was no chance at all that it could have responded.

*The birds came-* Lk. 8:5 adds that first of all, the seed was "trodden down" before the birds came. The impression is given of something, someone or a group of people hindering the growth of the seed- and that is a theme explaining the failure of the seed to grow in the other cases of 'bad ground'. The Lord has in mind the damage done to the growth of the word in the hearts of first century Israel by a group of people- and those people were the Jewish religious leaders. On a wider level, it's true that in practice it is the attitudes and pressures from others, conscious and unconscious, which stops people today from responding to God's word beyond an initial interest. Birds were symbolically understood in Judaism as the Gentiles- and the Lord is applying the symbol to the very religious leaders of Judaism, whom He saw as Gentiles in that they were consciously trying to stop people responding to the seed of God's word of Christ. And yet His later parable in the same chapter speaks of the birds coming and dwelling in the branches of His Kingdom (Mt. 13:32). I see in this His hope, even His fantasy, that His worst opponents would come into His Kingdom. And some did- for some Pharisees did later repent and were baptized, even Saul. And this is a great example to us, of wishing the very best, the Kingdom, for even the worst.

The picture of fowls coming down to take away the seed is firmly rooted in a host of Old Testament passages which speak of fowls descending on apostate Israel (Is.18:6; Jer.7:33; 15:3; 16:4; 19:7; 34:20). These birds taking away the seed are interpreted as "the wicked one" (the Biblical devil) 'catching away' the word. There must be a thought connection here with Jesus' comment that from him who would not understand the sower parable "shall be *taken away* even that he hath" (Mt.13:12). Those who would not make the mental effort to grapple with Christ's parable had what understanding they did have snatched away by the Jewish devil. "The wicked one" responsible for this easily connects with "the devil" of the parable of the tares which follows; this parable has frequently been interpreted with reference to Jewish false teachers of

the first century. "The wicked one... catcheth away" the seed/word, as the Jewish wolf "catcheth" the sheep (Mt.13:19; Jn.10:12). This association of the first century Jewish system with the wolf/wild beast/ devil/ wicked one is probably continued by some of the beasts of Revelation having a similar Jewish application in the first century.

Lk.8:5 literally translated speaks of "birds of Heaven". The fowls taking away the unfruitful seed is the first of a number of connections with the true vine parable of Jn.15, where the ideas of Divine husbandry and fruitfulness due to the word recur. In Jn.15:2 the fruitless branch is taken away by God; in the sower parable, the birds remove the fruitless plant. The conclusion is that God sends 'birds' of various kinds to remove the spiritual deadwood from His ecclesia. It is in this sense that false teaching (e.g. the Judaist "fowls" of the first century) is allowed by God. parable of the sower connects the Devil with the fowls which take away the Word from potential converts, stopping their spiritual growth. This would aptly fit the Judaizers who were leading the young ecclesias away from the word, and the Jews who "shut up the Kingdom of Heaven against men... neither suffer ye them that are entering (young converts) to go in" (Mt. 23:13). The Devil takes away the word of the Kingdom, "lest they should believe and be saved" (Lk. 8:12).

*Devoured it-* The same word is used of how the Pharisees "devour[ed] widows houses" (Mt. 23:14) and of how the Judaist fifth column within the fledgling church 'devoured' some (Gal. 5:15). The sober fact is that we can be barriers to the response of others to the word of Jesus, the word which is *the* seed- Jesus. One lesson we can take from the parable is that spiritual growth involves resisting other influences in order to respond to the Lord Jesus personally through His word.

13:5 *Stony places-* The Greek *petrodes* is a form of *petra*. The Lord had taught that the wise man who heard and did His sayings developed his spiritual house upon a *petra*, a rock (Mt. 7:24). And of course Peter was the *petra* upon which the church would be built (Mt. 16:18). So again we see that it was not impossible for the seed on the rock to prosper. The problem was that some who began their growth upon rocks stopped growing because of persecution and tribulation (:21)- which in the first instance was from the Jews.

*Immediately-* There is nothing wrong with this, indeed this is as response to the word should be. When you perceive an opportunity to do the Lord's service, *respond immediately*. See it as another opportunity for "redeeming the time". This is a major Biblical theme. Israel were not to delay in offering their firstfruits to God (Ex. 22:29), lest their intentions weren't translated into practice. The disciples *immediately* left the ship, simply put their nets down and followed (Mt. 4:20,22); Matthew left his opened books and queue of clients in the tax office and walked out never to return (Lk. 5:17,18 implies). There is a marked theme in the NT of men and women hearing the Gospel and *immediately* responding by accepting baptism. In this spirit Cornelius immediately sent for Peter (Acts 10:33), and the Philippian jailer was immediately baptized, even though there were many other things to think about that night (Acts 16:33). Joseph was twice told in dreams to "arise" and take the child Jesus to another country. Both times he

“arose” in the morning and just did it, leaving all he had, responding immediately (Mt. 2:13,14,20,21). Paul and Luke immediately went to preach in Macedonia after seeing the inviting vision (Acts 16:10); Paul "straightway" preached Christ after receiving his vision of preaching commission (Acts 9:20). Indeed, the records of the Lord's ministry are shot through (in Mark especially) with words like "immediately", "straightway", "forthwith", "as soon as...". He was a man of immediate response, Yahweh's servant *par excellence*. He dismissed the man who would fain follow Him after he had buried his father, i.e. who wanted to wait some years until his father's death and then set out in earnest on the Christian life. The Lord's point was that we must immediately respond to the call to live and preach Him, with none of the delay and hesitancy to total commitment which masquerades as careful planning. Note how the Lord told another parable in which He characterized those not worthy of Him as those who thought they had valid reason to delay their response to the call (Lk. 14:16-20). They didn't turn Him down, they just thought He would understand if they delayed. But He is a demanding Lord, in some ways. What He seeks is an immediacy of response. If we have this in the daily calls to service in this life, we will likewise respond immediately to the knowledge that 'He's back' (Lk. 12:36, cp. the wise virgins going immediately, whilst the others delayed). And whether we respond immediately or not will be the litmus test as to whether our life's spirituality was worth anything or not. All this is not to say that we should rush off in hot-headed enthusiasm, crushing the work and systematic efforts of other brethren and committees under foot. But when we see the need, when we catch the vision of service, let's not hesitate in our response, dilly dallying until we are left with simply a host of good intentions swimming around in our brain cells. Instead, let's appreciate that one aspect of the seed in good soil was that there was an *immediacy of response* to the word, a joyful and speedy 'springing up' in response (Mk. 4:5).

*Sprung up*- The idea is that they germinated. The seed of the Gospel began to grow- the multitudes had begun to respond to John's message. The same word is used in the next verse to describe how the sun then 'sprung up'. After response to the word begins, there will be trouble and testing. Just as Israel's Red Sea baptism was immediately followed by tribulation and testing. The sun arising and withering the seed is a symbol of tribulation arising in the life of the believer (Mk. 4:6). But the sun arising is also a clear symbol of the day of the Lord's return. Thus whenever we encounter tribulation, our response to it is in some sense a preview of our response to the Lord's coming in judgment. Trials and reproofs from God are Him “entering with thee into judgment”, here and now (Job 22:4).

*No deepness*- John perhaps explains the 'depth' in his account of the woman at the well. The salvation in Christ was brought from the 'deep' [s.w.] well (Jn. 4:11). These people had only a surface level interest and did not really grasp the deep reality of Christ and His work.

13:6 *Was up*- See on 13:5 *sprung up*.

*Scorched*- Literally, burnt. John the Baptist had presented a powerful logic- either baptism by fire by the Jesus whom he preached, or being burnt up with [figurative] fire at the last day (Mt.

3:10-12). The Lord clearly has that in mind here- those who had refused John's message about Him were even now burnt up, for judgment in its essence begins now, according to our response to the word of Christ.

*Withered-* The same word used by the Lord about how Israel were the fig tree who had once had promise of fruit (in their initial response to John) but was now withered (Mt. 21:19,20). Those who initially accept Christ but do not abide in Him are likewise "withered" (Jn. 15:6). John's emphasis upon 'abiding' in Christ likely has reference to the need to accept John's message about Christ and abide in it, rather than wandering off and back to Judaism. Both James and Peter seem to allude to this point of the parable in their teaching that the word of God stands forever, whereas flesh withers away (James 1:11; 1 Pet. 1:24). As we will note on 13:22, the seed is to become the person. Those who do not wither are those who have the seed within them, the power of eternal life which endures. "Because they had no root, they withered away" (Mt. 13:6) is alluded to in Jn. 15:6 concerning the branches of the vine withering as a result of God's word not abiding in them. The connection between the plants of the sower parable and the branches of the vine is further evidence that the sower parable mainly concerns the response to the word of those *within* the ecclesia.

13:7 *Among thorns-* This of itself didn't mean that growth was impossible. The Lord's next parable makes that clear- the good seed brings forth fruit, clearly alluding to the 'good ground' of the sower parable, *despite* being surrounded by "tares", weeds, within which category are thorns (13:26). The point of the later parable would therefore be to make the point that fruit can be brought forth *despite* a spiritual environment in which we have to grow and fruit next to thorns. "Thorns" were defined by the Lord as *people-* those who do not bring forth good fruit, even though they may claim to be true believers (Mt. 7:16). Heb. 6:8 likewise speaks of 'thorns' as people ("He that bears thorns... is rejected"). The later interpretation in :22 is that the thorns are the deceitfulness of riches and the cares of "this world"- and yet these abstract things operate upon the believer through persons, through people devoted to them. For we all 'are' the principles which we live by; and our example and influence upon others is more significant than we realize. Those people in the first instance were Jewish people in first century Palestinian society who strangled the growth of the seed in the hearts of people by their attitudes and the pressure of their example. We note that "this world" in the first instance referred to the *aion* around Jesus- which was the Jewish world. Especially in John's Gospel the phrase carries that meaning in most occurrences.

*Thorns-* They intertwined with the roots of the crop beneath the ground, and later kept light from reaching the plants. Again the suggestion is that there was a specific group of people [the Jewish religious leadership] who were damaging the growth of seed which had begun to grow [in response to the preaching of John]. And yet the interpretation is that the thorns represent the worry of the world, and wealth (:22). We can understand these things in the context of the Jews loving wealth and the whole system of Judaism, the Jewish 'world', making them worry about

appearances to the point that the real seed of the word grows no more. The same can be seen in legalistic forms of Christianity today, where appearance to others becomes all important and thereby real spirituality goes out of the window.

*Sprung up-* The next parable explains that both good and bad seed 'spring up' (:26); the point is that the good seed continues to bear fruit despite this.

*Choked-* Again, language more relevant to persons. The same word is found in the Lord's description of the man who initially accepted forgiveness from God and then went and 'choked' or 'took by the throat' his brother (Mt. 18:28). That man who was initially forgiven and then finally condemned speaks in the primary context of those who responded to John's message of forgiveness, but ended up condemned because of their aggression towards their brother- the Christians. Again, those who choked the response of others to the word are the members of Jewish society. The parable of the sower can be interpreted as fulfilling every time we hear the word sown in us. Thus some seed is "choked with cares" (Lk. 8:14)- exactly the same words used about Martha being "cumbered" with her domestic duties so that she didn't hear the Lord's word at that time (Lk. 10:40). We bring various attitudes of mind- stony, receptive, cumbered etc.- to the word each time we hear it. And it is our attitude to it which determines our response to it.

13:8 *Good ground-* The next parable is clearly related to this parable of the sower. There, the same word is used for the "good seed", the "children of the Kingdom" (13:24,38). The ground refers to the hearts of people; but in the parable of the good seed, the seed itself is paralleled with the person. The word had become flesh in them, as it was in the Lord Himself (Jn. 1:14). John the Baptist had preached about the need to be a "good" plant bearing good fruit, or else face condemnation (Mt. 3:10, and repeated by the Lord in Mt. 7:17-19). The appeal was for the audience to be as John intended, to follow where his teaching led. They had initially accepted that teaching but had failed to follow where it led. And this was to be their condemnation.

Mk.4:8 adds the significant detail that it was the *fruit* that the plant yielded which "sprung up and increased". The picture is of a plant bringing forth seeds which themselves germinate into separate plants and bear fruit. This can be interpreted in at least two ways:

- 1) True spiritual development in our lives is a cumulative upward spiral; successfully developing spiritual fruit leads to developing yet more.
- 2) The new plants which come out of our fruit refer to our converts, both from the world and those within the ecclesia whom we help to yield spiritual fruit. There is another link here with the parable of the vine bearing fruit: "I have chosen you, and ordained you, that ye should *go* and bring forth fruit, and that your fruit should remain" (Jn.15:8,16). This connects with Christ's command to them to *go* into the world preaching the Gospel and thereby making converts. In this sense our spiritual fruiting is partly through our bringing others to glorify God through the



development of a God-like character. It is in this context of using the word for preaching and personal spiritual development that we receive the glorious encouragement "that whatsoever ye shall ask of the Father in my name, he (will) give it you" (Jn.15:7,16). Every believer who truly strives to bring forth fruit to God's glory, both in preaching to others and in personal character development, will find this promise constantly true.

God works like this because He is prepared to accept that different people will make something different of His Truth. The parable of the sower shows this in that the "good ground" brings forth 30, 60 or 100 fold. Some believers respond three times as actively to the Gospel as others; yet they will all be accepted at the end. I see a connection between this parable and Christ's words to the rich, righteous young man: "'If thou wilt be *perfect*..." sell what you've got; and then you'll receive *100 fold* in this life, and eternal life in the Kingdom' (Mt. 19:12,21). Presumably, that man at that time was (say) in the 30 or 60 fold category. Christ wanted him in the 100 fold category. But if that man didn't sell all that he had, it doesn't necessarily mean that Christ would have rejected him ultimately. In this context, He says: " Many that are first (in this life) will be last (least- in the Kingdom); and the last shall be first" (Mt. 19:30). Those who don't sell all that they have will be in the Kingdom, but least in it. The poor of his world, rich in faith, will be great in the Kingdom (James 2:5). We need to ask ourselves whether we really accept the parable of the sower; whether we are strong enough to let another brother be weak, to accept that even if he's in the 30 fold category, he's still acceptable to his Lord, just living on a different level. Indeed, it isn't for us to go very deeply at all into how exactly Christ sees others; because we can't know. The point to note is that God wants us to rise up the levels of commitment. Paul was persuaded that the Romans were "full of goodness, filled with all knowledge", but he prayed they would be filled yet further (Rom. 15:13,14).

I have shown in the commentary above that growth was in fact possible on each type of ground, and the New Testament contains examples of where this happened. I suggest that in fact there are only three types of ground- the way side, the rocky and the thorny. These three types of ground would then match the three types of good ground- which gave 30,60 and 100 fold increase. Putting the gospel records together, the Lord's description of the good ground contains elements of the initially good response from the three bad types of ground. The good ground represents a good state of mind- for the ground is clearly to be understood as the heart of those receiving the word. This category therefore refers to those on the three other types of ground who *did* respond to the end, who overcame the pressures upon them not to respond further. This also removes the moral problem which is otherwise presented- in that it would appear that the seed of the word is spread, but the good ground people can do nothing else but respond, and the bad ground people can do nothing but not ultimately respond because of who they are by nature and where they are situated in life. The good ground category had to 'keep the word' (Lk. 8:15)- they didn't let men tread it underfoot nor birds take it away. Given their position in life, even by the wayside, they still responded by keeping the word. There was an element of choice and human effort required- rather than some categories being inevitably unable to keep the word because of their location in

life and surrounding influences upon them. In this we see huge encouragement in our cluttered lives today, subject as they are to negative spiritual influences which at times seem too strong to resist. And we are further encouraged in our own sowing of the seed- nobody is incapable of response, from the deepest room in a strict Moslem family to sharing a one room apartment in Europe surrounded by materialistic, unGodly people.

Jeremias claims that a yield of tenfold was considered good in first century Palestine (1). Even if that is somewhat conservative, the point is that the seed on good ground yielded amazingly. This element of unreality speaks of how each person in the 'good ground' category will experience growth and blessing out of proportion to their tiny spiritual beginnings. The parable of the mustard seed makes the same point. Amazing harvests is the language of the Messianic Kingdom, both Biblically and in Judaism. The beginning of the Kingdom experience is in our response to God's word in this life. The one hundred fold response is huge- but then so is the loss. It's as if the Lord is trying to encourage the disciples after the conclusions drawn about the general failure of the ministry of John- and therefore the Lord's also. His point is that despite all the failure, *some* will respond, and their response and blessing will be so huge that this more than counterbalances all the failure of others. If we can bring one person towards eternity, this is so wonderful that all the rejection of our message is worthwhile.

Note how the three types of wasted seed and poor ground are matched by three types of response on the good ground. This feature of triads (features occurring in threes) may not necessarily have any meaning, but it may simply be part of a structure designed to aid memorization- which was the initial usage of the Gospel records.

In Palestine, sowing precedes ploughing. The sower sows on the path which the villagers have beaten over the stubble, since he intends to plough up the path with the rest of the field. He sows amongst thorns because they too will be ploughed in. And it has been suggested that the rocky ground was land with underlying limestone which barely shows above the surface. Even if some preaching work appears not to bear fruit, this shouldn't discourage us from the essentially outgoing spirit we should have in spreading the word far and wide. Many of the parables have an element of unreality about them, designed to focus our attention on a vital aspect of teaching. The sower parable has 75% of the seed sowed on bad ground, due to the almost fanatic way the sower throws the seed so far and wide, evidently without too much attention to whether it lands on responsive soil or not. His emphasis was clearly on broadcasting the seed far and wide. We should desire to see the spread of God's ways, His Truth, His will, the knowledge of the real Christ, to as many as possible.

The word / seed which fell into good ground produced fruit. This connects with Jn. 15:5,7, which says that the branches of the vine bring forth fruit through the word abiding in them. Likewise the good ground keeps the word and continually brings forth fruit (Lk. 8:15). It is common for us to learn something from the word, apply it for a few days, and then forget it. Yet surely the implication is that if our hearts are truly open to the word, it will have permanent effects upon us,

if the word abides in us. For this reason it is necessary to pray at least daily for our minds to be good ground for the word, and to retain what we already comprehend. Those on the good ground who hear and understand in Mt. 13:23 are described as those who hear and keep the word (Lk. 8:16). True understanding of the word's teaching is therefore related to an ongoing practical application of it. We may read a human book and understand it at the moment of reading; understanding God's word is quite a different concept. Truly understanding it means keeping it in our heart and therefore in our lives. The seed fell on good ground, "sprang up, and bare fruit"; indeed, it kept on bearing fruit (Lk. 8:8,15). The plant being sown was therefore a repeating crop. True response to the word will lead to wave after wave of spiritual progression. Again, we see that the sower parable is describing an ongoing response to the word- it keeps on being sown by the believer keeping the word, and fruit is continuously brought forth.

13:9 *Who has ears to hear, let him hear*- Seeing that the next verses show the Lord considered Israel generally to no longer have ears to hear (see on :1 also), this would seem an appeal to the disciples to perceive what He is saying, even though the majority of Israel cannot. Therefore He asks them later to "*Hear the parable*" (:18)- for He knows they do have ears to hear. But even they had to make a conscious effort to hear- those with ears are asked to hear. Understanding, in the sense Jesus uses the idea, doesn't come naturally but requires effort.

Luke adds: "As he said these things, he cried: He that has ears to hear, let him hear" (Lk. 8:8). The Lord so wanted their response. "As he said these things, he *cried*, He that hath ears to hear, let him hear" (Lk. 8:8 RV; Jn. 7:37). The very muscles of the Lord's face, His body language, would have reflected an earnest, *burning* care and compassion. The Son of Man came to seek and save the lost; He put His whole personality into the task. And we beseech men "in the face of Christ" (2 Cor. 2:10 RV). We are to be *His* face to this world and to our brethren. With raised eyebrows, lines showing in our forehead, one eye half closed... our body language should reflect the depth of our concern for others. Having spoken of how our attitudes to God's word will elicit from Him varying responses, the Lord *cried*, loudly, "he that hath ears to hear, *let him hear*" (Lk. 8:8). There is then the sickening anti-climax of the next verse, where the disciples ask Him whatever His parable meant. One senses a moment of silence in which the Lord composed Himself and camouflaged the pain of His disappointment; and then His essential hopefulness returns in Lk. 8:10: "Unto you it is given (potentially, anyway) to know (understand) the mysteries (parables) of the Kingdom of God". There is a fine point of translation in Lk. 8:8 which needs to be appreciated: "*As* he said these things, he cried, He that hath ears to hear, let him hear" (ASV and Greek). It seems that the Lord was 'throwing out' this challenge several times, as He spoke the parable. As the sower sows seed, so the Lord was challenging His hearers to decide what type of ground they were, as they heard the parable.

13:10 *Why... in parables?*- This question is understandable if this was the first parable the Lord spoke; see on :1. They were taken aback by His changed method of teaching, probably noticing that the eagerly listening multitudes had not properly understood it, overhearing all kinds of wild guesses at what the Lord was maybe driving at.

13:11 The things which God has prepared for those who love Him, things which the natural eye has not seen but which are revealed unto us by the Spirit, relate to our redemption in Christ, rather than the wonders of the future political Kingdom (because Mt. 13:11; 16:17 = 1 Cor. 2:9,10). The context of 1 Cor. 2 and the allusions to Isaiah there demand the same interpretation.

*Not given-* Here we see the element of predestination- understanding is “given”. Paul in Romans speaks of such predestination as the supreme evidence of our salvation by grace. One example of the Lord Jesus' emphasis on our salvation being through grace rather than our works is found in the way the parables teach that our acceptance is to some degree dependent on our predestination. Thus the parable of the types of ground suggests that we are good or bad ground at the time the seed is first sown; the fish are good or bad at the time they first enter the net; the wise virgins take the oil with them from the start of their vigil. I would suggest that this is not just part of the story. It was evidently within the Lord's ability to construct stories which featured the idea of bad seed or fish etc. changing to good, and vice versa. But He didn't; indeed, His emphasis seems to have been on the idea of predestination. This isn't to decry the effort for spirituality which we must make; but His stress of the predestination factor is surely to remind us of the degree to which our calling and salvation is by pure grace.

The Lord's grace to His men is reflected in Mark's record of how the twelve were confused by the Lord's parables. He responds that He speaks in parables so that “them that are without” would not understand; but His followers would, He implies, “know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables”. And yet it's immediately apparent that the disciples were equally confused by the parables. We sense the Lord's frustration with this: “Know ye not this parable? How then will ye know all parables?”- i.e. ‘If you don't understand this parable, it means you won't understand any of them, which makes you equal with the crowd of those outside of Me, whom I'm seeking to leave confused’. And we note how straight away Mark notes, perhaps in sadness and yet marvel at the Lord's grace: “But without a parable spake he not unto them [the disciples]: and when they were alone, he expounded all things to his disciples” (Mk. 4:10-13,34). Mark, or Peter writing through Mark, could look back in wonder. They the supposed disciples, learners, of the Lord Jesus had been as dumb as the crowd; but by grace alone the Lord had privately explained the parables to them. And our understanding of true Bible teaching is likewise a gift of grace, when we are every bit as obtuse as the people in darkness who surround us. The phrase “them that are without” (Mk. 4:11) seems to have stuck with Paul; he uses it five times. Perhaps he saw that a characteristic of the believers, those separated from the world of darkness, was that they understood the parables; and this would explain Paul's frequent allusion to them, stressing as he does the need to appreciate their power. But those “without” in His other teaching clearly refer to those rejected at the judgment, who will stand “without” begging for admission to the Kingdom (Lk. 13:25; Rev. 20:15). But those ‘without’ in Mk. 4:11 are those who chose not to understand the Lord's teaching, for whom it's all parables, fascinating perhaps, but confusing, unclear, and not something they are really bothered to understand. This connection of thought doesn't mean that

intellectual clarity of understanding alone decides who will be, indeed who is, within or without of the Kingdom. But it is all the same true that the Kingdom life both now and in the future requires us to understand so that we might believe and live and be as the Lord requires.

13:12 *Whosoever has (of spiritual knowledge and blessing) to him shall be given-* The faithful do not get the blessing solely by their own effort, but through the gift of God. The context requires we understand this as 'having' the ability to hear the Lord's words and practically 'understand' them (:9). Mt. 13:12 speaks of what a man has, whereas Lk. 8:18 AV mg. more precisely speaks of what a man *thinks* he has. Matthew's record adopts a more human perspective.

*Taken away what he has-* The language is difficult, but makes good sense if we understand 'what a man has' as referring to what that generation had due to responding to John's preaching; but because they had not followed where it led, they were left with nothing. The ideas are similar to the parable the Lord had just given of the demon being thrown out of the house of Israel by John the Baptist, but then returning. The language is arrestingly and purposefully strange. How can a man who has nothing have what he has taken away from him? All is clearer once we accept the initial context as being the Lord's commentary upon Israel's initial response to John the Baptist, and subsequent rejection of his ministry insofar as they rejected Jesus as Messiah. What they had once had- an initial response to the word sown- was now being taken away from them. This likewise explains the language of the next verse- that it was by the process of seeing and hearing that they became blind and deaf. It was their initial seeing and hearing of John's message which had made them now totally blind and deaf- because they had not responded to it.

*More abundance-* This Greek word is used about the 'abundance' which characterizes the life of the believer. But the 'abundance' is not of material things, but of understanding of and thereby relationship with the Lord.

13:13 *Seeing see not-* See on 13:12 *even what he has*. It was their initial seeing and hearing of John the Baptist which became the basis of their subsequent total blindness and deafness to Jesus. If the word sown isn't responded to further, or only partially so, then there remains only a hardening. We must respond, and immediately- and be led wherever the word leads us.

13:14 *By hearing-* Jesus spoke the parable of the sower so that the Jews "by hearing... shall hear, and... not understand" (Mt.13:14), which is quoting from Is. 6:9,10 concerning Israel hearing the preaching of Jesus during his ministry. This would explain the present tenses in Mk.4:14-20: "These *are* they by the way side... these *are* they... which *are* sown...".

*Is fulfilled-* That prophecy evidently had fulfilment at Isaiah's time; the point is thereby established that prophecy can have multiple fulfilments.

13:15 *Lest at any time-* Here we have explained why some people don't get it, will not understand. It's not that they are mentally inadequate. The Lord's reason is because they realize,

albeit subconsciously, that if they do, then the process will lead to repentance, to change, and thereby to spiritual healing. And people don't want to change, to allow God's claim over every part of their lives. And so they choose not to understand. So often we marvel that despite God's Truth being so simple, so few understand it. That is now no mystery- for the Lord's explanation here is that it's because they don't actually want to change. It's why so many prefer a life of apparently searching for Truth, rather than accepting the most obvious Truth, which is Christ. It's why despite all the miracles and teaching and personality of the Lord Jesus, so few wanted to accept Him as Messiah. This would've been of great relevance to the disciples and first century preachers who first heard this, for whom Israel's rejection of Jesus would've been so hard to understand.

*Understand-* True conversion involves understanding and perceiving, and not merely hearing doctrinal truth (Mt. 13:15). True understanding is a seeking for God, a doing good; hence those who sin have no true knowledge as they ought to have, whatever their theoretical understanding (Ps. 14:2-4). But we can nominally believe the Gospel, 'understand' it in an intellectual sense, and bring forth no fruit to perfection (Mt. 13:15 cp. 23)- not perceiving the power of the Gospel. Understanding and perceiving the meaning of the parables would result in conversion, repentance and forgiveness (Mk. 4:12). Moses persevered because he *understood*. "Give me understanding, and I shall keep thy law" (Ps. 119:35) is one of many links in David's thought between understanding and obedience.

13:15,16 The Lord spoke of conversion as really seeing, really hearing, really understanding, and commented that the disciples had reached this point (Mt. 13:15,16). But he also told them that they needed to be converted and become as children, knowing they knew nothing as they ought to know (Mt. 18:3). There are levels of conversion. "When thou art converted, strengthen thy brethren" (Lk. 22:32), the Lord told Peter. Yet Peter was converted already! The Lord had spoken of conversion as really seeing, really hearing, really understanding, and commented that the disciples (including Peter) had reached this point (Mt. 13:15,16). But he also told them that they needed to be converted and become as children, knowing they knew nothing as they ought to know (Mt. 18:3). Quite simply, there are different levels of conversion. Baptism isn't conversion: it's a beginning, not an end.

13:16 The disciples were so slow to perceive. And yet the Lord could (perhaps gently and smilingly) tell them: "Blessed are your eyes, for they see" (Mt. 13:16). Yet He later reprimanded them for being so slow of heart to perceive... Surely He was speaking of the potential which He recognized in them; a potential which He rejoiced to see. Of course we are blind and spiritually obtuse. And yet the New Testament speaks of us as if our blindness has been lifted. In the same way as our Lord sees us as if we are perfect, without blemish, as if we are already in the Kingdom, so he sees us as if we are without blindness. This is how he treated the disciples. He spoke of them as "seeing", i.e. understanding (Mt. 13:16; Lk. 10:23). But frequently he despaired at their lack of spiritual perception, i.e. their blindness. Yahweh describes His servant Israel, both natural and spiritual, as a blind servant: "Who is blind but my servant?... who is blind as he that

is perfect, and blind as the Lord's servant?" (Is. 42:19). There is a real paradox here: a blind servant, or slave. What master would keep a blind servant? Only a master who truly loved him, and kept him on as his servant by pure grace. Yet this useless blind servant was God's servant and messenger- even though the blind were not acceptable as servants or sacrifices of God under the Law (Lev. 21:18,22)! God uses His spiritually blind servant people to proclaim His message to the world. The disciples, still blind to the call of the Gentiles, were sent out to preach to the whole world! As the Lord was the light of those that sat in darkness (Mt. 4:16), so Paul writes as if all the believers are likewise (Rom. 2:19). Paul points out the humility which we should therefore have in our preaching: there are none that truly understand, that really see; we are all blind. And yet we are "a guide of the blind, a light to them that sit in darkness" (Rom. 2:19). Therefore we ought to help the blind with an appropriate sense of our own blindness.

13:17 *Prophets and righteous men*- These men, the Lord said, wanted to understand but didn't. But He has just explained that lack of understanding is rooted in a subconscious refusal to understand. He is using 'seeing' here in the sense of understanding, rather than physically seeing. I therefore wonder whether He is speaking with irony- of the Jewish false prophets and supposedly 'righteous ones'. They claimed to desire understanding, but they never attained to it.

13:18 *Hear therefore*- The Lord has defined 'hearing' earlier in the context as something which requires conscious effort. He is therefore issuing a command here, rather than speaking a meaningless preface to the interpretation.

13:19- see on 13:38.

*The word of the Kingdom*- "The word", the "word of the Kingdom", "the Gospel", "the word of God" are all parallel expressions throughout the Gospels. The records of the parable of the sower speak of both "the word of God" (Lk. 8:11-15) and "the word of the Kingdom" (Mt. 13:19). The word / Gospel of God refers to the message which is *about* God, just as the "word of the Kingdom" means the word which *is about* the Kingdom, rather than suggesting that the word is one and the same as the Kingdom. "The seed is the word of God" (Lk.8:11), i.e. the word of the Gospel of the Kingdom (Mt.13:19). The parable gives the impression that the ground was in a certain condition when the seed was first sown; there seems no hint at the possibility of changing the ground, although we will see later that there is a sense in which this is possible. The stony ground, for example, is in that state as soon as the seed lands upon it. It seems that Jesus is showing us how God looks down upon the preaching of the Gospel to various people, seeing that He speaks about things which are future as if they are already (Rom. 4:17). He knows the type of ground which each of us will ultimately be. Therefore, as far as God is concerned, we are good ground, or whatever, at the time of our first encounter with the Gospel, even if we are initially stony or thistle-filled. The seed is the word (Lk. 8:11); and "the word" doesn't necessarily mean the whole Bible (although the whole Bible is of course inspired). The phrase specifically means the word of the power of the Gospel, by which we were ushered into spiritual being. And *this* is what brings forth fruit, through our 'patient' and continued response to it. We were born again,

"not of corruptible seed, but of incorruptible, by the word of God... and this is the word which by the Gospel is preached unto you" (1 Pet. 1:23,25). Time and again the New Testament uses "the word of God" or "the word of the Lord (Jesus)" as shorthand for the preaching of the basic Gospel. *This* is the seed, this is the source of new life, this is what can lead to new character and behaviour in us. James speaks of being "doers of the word" (1:22,25), using the same word as in the parable of the sower, there translated 'to bring forth fruit'. Note that "the word of God" in the NT often refers specifically to the Gospel. James foresaw the possibility of hearing the word of the Gospel but not doing it, not bringing forth what those basic doctrines imply. He foresees how we can admire it as a vain man seeing his reflection in a mirror. We are not to be "forgetful hearers" of the word of the basics, the "implanted word" (1:21 RV- another reference to the sower parable). We aren't to learn the Gospel and then forget those doctrines. We are to be doers of them.

*Understands it not-* The Lord has just made clear that not understanding Him is a conscious, wilful intellectual act; and people shut their eyes so that they will not understand, lest it demand too much from them personally (:15). The wayside category are not, therefore, merely predestined not to understand. It's not that they were just in the wrong place, exposed to the wrong teachings and religious culture, and therefore they did not understand. For anyone who hears the word or seed of Christ, refusal to understand it is a conscious choice. It may not appear like that, but the Lord has said in :15 that it is. By 'understanding', the Lord means the understanding which brings forth fruit. He is here redefining 'understanding the word', making it refer to something fruitful in practice. He spoke against a religious culture in which spirituality was seen in terms of being a microscopic student of the Old Testament and word by word, verse by verse, coming to the right theological interpretation. Many of us were raised in a similar environment. And the Lord here is redefining 'understanding the word' away from the sense of 'correct exposition' towards 'responding faithfully in practice, bringing forth fruit'. The bad ground, therefore, involved an element of choice to be like that. We showed on :4 that there were 'wayside' persons who *did* respond; our location in terms of culture, environment, psychology etc. is *not* an inevitable barrier to responding to the word which we hear. This proves that sin, in its various manifestations as a 'devil', can be resisted through an understanding of the word. *When* there was no understanding of the word, *then* the devil came. Likewise 1 Jn. 5:18-20 teaches that those who are born again by a true understanding of the word are not even touched by the "wicked one". Mere knowledge of the word will not necessarily stop the spiritual temptations; the word must be hid in the heart to stop sin (Ps.119:11); not just left on the surface of the soil. Those on the good ground both hear *and* understand it (Mt.13:23), corresponding in the first instance to those who heard the parables and understood them. There is no doubt that a degree of intellectual effort is required to understand the word, not least the parables. The Jews generally did not "hear with their ears"- they did not respond or recognize the basic message of the word, let alone go on to understand it.



In his justification of confusing the Jews through the sower parable, Jesus twice lamented that they did not *understand* (Mt. 13:13,14). He was basically saying that the Jews were the bad ground in the parable; the fowls snatched away the seed because they did not *understand* (Mt. 13:19). By contrast, those on the good ground *did* understand (Mt. 13:23). Those who heard the word "and anon with joy receiveth it" only to later fall away (Mt. 13:20,21) approximate to the Jews who initially rejoiced at the word of Christ preached by John and later Jesus himself (Jn. 5:35). "The care of this world" (Mt. 13:22) must primarily refer to the Jewish world.

*The wicked one*- Note that the parable was spoken the same day as the discourses of chapter 12- see 13:1. The entire context of the parable and the preceding chapter is that it was the Jewish world system which hindered people from further responding to the seed / word about Jesus which they had first heard from John the Baptist. As I showed at length in *The Real Devil*, the Jewish system is frequently described as the 'satan' or adversary of the early church. By 'the wicked one', the Lord's audience would've understood 'satan'; and the Lord is redefining their view of 'satan' as being not so much the Gentiles or some cosmic being, as their own religious elders and system.

*Snatch away*- The same word had recently been used by the Lord in Mt. 11:12 about how the violent take away the Kingdom. I suggested in the commentary there that this is possible to understand as referring to the Jewish leaders stopping people entering the Kingdom of Jesus. In this case, "the wicked one" is again identified as the Jews. The word is also used about the wolf 'catching away' the sheep (Jn. 10:12)- and in the same passage in John 10, it is the wolf who kills Jesus in His mortal combat with him in order to save the rest of the sheep. Clearly the wolf there refers to the Jewish leaders who ravaged the flock, indeed John 10 is full of reference to Ezekiel 34, which speaks of Israel's priesthood as responsible for the scattering of the sheep. Mt. 13:19 describes the evil one taking away the word out of our heart. However can we resist that evil one? Paul had his eye on this question in 2 Thess. 3:1,3, where he speaks of the word being *with them*, and also of the Lord keeping them from the evil one. Paul knew that the Lord (Jesus) will help us in keeping the word in our hearts, if we allow him to; he saw that the power of God is greater than our low nature.

*In his heart*- Clearly the types of ground represent types of heart or mind. In addition to the elements of unreality in the parables, there are other features which shout out for our attention. Often details are omitted which we would expect to see merely as part of the story. For example, the parable of the ten girls says nothing at all about the bride; the bridegroom alone is focused upon, along with the bridesmaids. Where's the bride in the story? Surely the point is that in the story, the bridesmaids are treated as the bride; this is the wonder of the whole thing, that we as mere bridesmaids are in fact the bride herself. Another example would be the way in which the sower's presence is not really explained. No reference is made to the importance of rain or ploughing in making the seed grow. The preacher is unimportant; we are mere voices, as was John the Baptist. But it is the type of ground we are which is so all important; and the type of

ground refers to the type of heart we have (Mt. 13:19). The state of the human heart is what is so crucial. Yet another example is in the way that there is no explanation for exactly why the tenants of the vineyard so hate the owner and kill His Son. This teaches of the irrational hatred the Jews had towards the Father and Son. And why would the owner send His Son, when so clearly the other servants had been abused? Why not just use force against them? Here again we see reflected the inevitable grace of the Father in sending the Son to be the Saviour of the Jewish world.

*He which received seed-* A poor translation. Literally, 'This is he sown by the wayside'. The person is put for the seed. Because according to a person's attitude to the word of Christ, so he is.

13:20 *With joy receives it-* So long as he 'believes for a while' (Lk.). Belief and joy are therefore paralleled. The later references to our joy *remaining* unto the end of our spiritual path surely allude here (Jn. 15:11; 16:22; Acts 20:24; Heb. 3:6). Note how in Jn. 16:22 the joy of the disciples could be taken from them by those who took Christ from them; another hint that the persecution which choked the joy came from the Jews, who were those who took Christ from them. Joy and faith are linked many times in the New Testament; we must ask whether we really have the joy which is the proof of real faith.

13:21 *Tribulation-* The house built on sand was destroyed by a flood, an oft used type of the second coming and day of judgment. The equivalent in the sower parable is "when the sun was up... they were scattered" (Mt. 13:6). The sun is a symbol of both Christ's return and also of "tribulation or persecution" (Mt. 13:21). It seems that Jesus is teaching that our response to the word now is in effect our judgment seat; if we do not properly grow by it, in time of trial (the sun rising) we will spiritually die. Therefore when "the sun of righteousness" arises (Mal. 4:2) at the day of judgment, we will be "scorched" or 'burnt up' (Gk.). There are other examples of where a man's attitude to God's word in this life indicates his position at judgment day (e.g. Acts 13:46). In the same way as we call upon a reserve of word-developed spirituality in time of trial (the "moisture" of the parable), so we will at judgment day. When Paul spoke of how we *must* go through tribulation to enter the Kingdom (Acts 14:22), perhaps he was alluding to the parable of the sower, where the Lord taught that when, and not "if" tribulation arises (Mt. 13:21). Paul knew that it *must* come because of the way the Lord had worded the interpretation of the parable.

*Offended-* It is quite possible that our Lord's sad prophecy of the disciples being offended because of having to identify with his sufferings looked back to this parable, concerning those who impulsively respond to the word in joy, but are offended because they have no deep root (Mk.4:17 = Mk.14:27; Mt.26:31). The fact that the disciples became good ground after this encourages us that we can change the type of ground which we are on initially receiving the seed.

13:22 *Among thorns-* One of the ineffable sadnesses of Paul's life must have been to see his converts falling away. Yet he seems to have comforted himself by seeing their defection in terms

of the sower parable. Many a missionary has been brought close to that parable for the same reason. It supplies an explanation, an answer, a comfort, as 'Friends one by one depart (some we saw as pillars to our own faith, those we thought would always be there) / Lonely and sad our heart'. Thus Paul saw Demas as a seed among thorns (Mt. 13:22 = 2 Tim. 4:10); he saw Elymas as a tare (Mt. 13:38 = Acts 13:10); and he pleads with the Romans not to slip into the tare category (Mt. 13:41 Gk. = Rom. 14:13).

*Care of this world-* In our age as never before, given more possibilities and knowledge of possible futures and what could go wrong, we have as never before the temptation to be full of such care. The same word is used in Lk. 21:34 about the "cares" which will be a feature of the last days- both of AD70 and today. But in the first instance, the 'world' in view was the Jewish world.

*Riches-* There are not a few Bible passages which confirm this view of materialism, as *the* besetting temptation of every human soul, and which confirm that therefore our attitude to materialism, serving God or mammon, is the litmus test of our spirituality. The parable of the sower teaches that for those who begin well in the Truth, who don't fall away immediately or get discouraged by persecution, "the deceitfulness of riches... the cares and pleasures of this life" will be their temptation. I would have expected the Lord to either speak in more general terms about the flesh, or to reel off a list of common vices. But instead He focuses on the desire for wealth as the real problem. The love of wealth is the root of *all* evil behaviour (1 Tim. 6:10). And I would go further, and suggest that so many of the excuses we hear which relate to "I haven't got time" (for reading, preaching, meeting, writing...) are related to this desire for material improvement. The desire for advancement takes an iron grip on a man's soul. As we move through life, our thinking is concerned with prices, with possibilities, with schemings... what *ought* to be the surpassingly dominating aspect of our life, the Son of God and His Truth, takes a poor second place. The connection between the desire for riches and the devil (our nature) is powerful. The devil is a deceiver. And 'riches' is also a deceiver (Mt. 13:22). That we know for sure. The desire for material things, for the false security of bank balances, the excuse that we are allowing ourselves to be so preoccupied for the sake of our families, the idea that we are only human beings and so God will let us be dominated by these worries... all this is the deception of the flesh. God *does* remember that we are dust, and yes, of course we *must* provide for our own, some thought (but not *anxious* thought) must be given to tomorrow (Mt. 6:25,31,34). But these facts must never make us push God's Truth into *second* place. The lilies of the field are fed and dressed by God without anxiously worrying about it. Israel on their wilderness journey were miraculously provided with food *and clothing*, surely to prefigure God's basic material care of His spiritual Israel of later years. David, all his life long, never saw the seed of the righteous begging bread (Ps. 37:25).

*Choke the word-* Paul had thought deeply about the parables. He doesn't just half-quote them in an offhand way. For example, Mt. 13:22 says that riches choke a man's response to the word. 1

Tim. 6:9 warns that those who *want to be rich* are choked by their *desire* for riches. Likewise Paul saw the rich man of Mt. 19:23 as actually one who *wanted* to be rich (= 1 Tim. 6:9,10). So Paul had thought through the parable. He saw that possession of riches alone wouldn't choke a man; he saw that the Lord was using "riches" as meaning 'the desire for riches'. And because "riches" are relative and subjective, this must be right. And therefore the Spirit was able to use Paul's deductions. My point is that the Spirit *could* have used just anyone to write (e.g.) 1 Tim. 6:9. But it was no accident that God chose to use a man with a fine knowledge and appreciation of His Son to be His pen-man.

*He becomes unfruitful*- The types of ground represent the hearts of various categories of people. We expect to read that *the seed* becomes unfruitful. But the seed never does, it never of itself loses its power and life. The seed of the word, of Jesus who is *the* seed, becomes the person. The word is to be made flesh in us as it was to perfection in the Lord (Jn. 1:14). See on 13:6 *withered*. The word becoming unfruitful in Mt. 13:22 is matched by it yielding "no fruit" (Mk. 4:7) and no fruit being perfected in Lk. 8:14. The conclusion from this is that spiritual fruit which is developed but does not remain is not really fruit at all. There is the constant temptation for us to recognize just a bit of apparent 'growth' within us, and feel satisfied with it- rather than taking on board the concept of the word having a fullness of effect upon every part of our lives. Given the lesson of the thorns, there is no doubt that one must watch their friends even within the ecclesia. "Thorns and snares are in the way of the forward: he that doth keep (the Hebrew for "keep" is often used in Proverbs about keeping the word) his soul shall be far from them" (Prov. 22:5). The language of thorns must connect with the curse upon Eden; the ecclesia, the paradise of God, must always have its thorns in order to spiritually exercise Adam, the spiritual gardener. As our brother's keeper, we need to be aware that after conversion, a whole gamut of new temptations face the convert. *After* he has heard the word, he is choked with the cares, riches and pleasures (Lk. 8:14). Yet these things existed before he heard the word; the point is that they became new temptations after his response to the word. A concerted effort to understand, with Biblical guidance, the pressures upon new converts might help save a few more of the many which are being lost.

Thorns were symbolic of false teachers in the Old Testament ecclesia (Ez. 2:6; Is. 33:12-14). It is a repeated theme that thorns are devoured by fire (Ex. 22:6; Ps. 118:12; Ecc. 7:6; Is. 10:17), looking ahead to the destruction of all false elements of the ecclesia. The thorns easily equate with the tares of the next parable, which represent false teachers (primarily the Judaist infiltrators of the first century ecclesia). It would seem from this that some members of the ecclesia are never right with God, but exist purely for the spiritual trial of others; although it cannot be over-emphasized that it is quite wrong to attempt to label individuals as this 'thorn' element. Thus Jesus pointed out that grapes (the true Israel) and thorns can be apparently similar (Mt. 7:16), but "Ye shall know them by their *fruits*". The thorns of the sower parable and those they influenced were "unfruitful". However, seeing that "the thorns sprang up *with it*" (Lk. 8:7), there was some genuine spiritual growth, matched by the appearance of this among the thorns too. Heb. 6:8

likewise speaks of the thorns as believers who grew up within the ecclesia. This indicates the dual-mindedness of those who only partially commit themselves to the word; knowledge like this should play an active part in our self-examination. Because the thorns outwardly look like true believers, having an outward appearance of spiritual growth even more zealous and strong than that of the plants which they choke, it is impossible to personally identify the "thorns"; but there can be no doubt that, according to the parable, they *must* be present among the ecclesia. The seed "fell *among* thorns" (Mt. 13:7), showing that this thorn category were already within the ecclesia when the person who was to be choked was converted. We have shown that Biblically the thorns are false teachers; yet Jesus interprets them as "the care (Gk. 'divisions'- the double mindedness of serving two masters) of this world, and the deceitfulness of riches" (Mt.13:22). The conclusion to be drawn is that the false teachers are responsible for the new convert being choked by these things. Mk. 4:19 says that these lusts enter into the convert's heart. Therefore the thorns must influence the person's thinking, so that he follows after these things until "he becometh unfruitful". The Greek for "choked" is from a root meaning 'association, companionship'. Marshall's Interlinear renders the Greek text of Lk. 8:7 in keeping with this idea: "Growing up with the thorns choked it". Thus it is through close association with the thorn element already in the ecclesia, that the new convert who enters it is corrupted. We each have to ask 'What type of ground are we as an ecclesia? Do *I* have thorn elements to me...?'

13:23 *Understands*- "Accepts" (Mk. 4:20), "holds fast" (Lk. 8:15). In our present culture of anti-intellectualism, it can be overlooked that any real acceptance of a message, let alone holding onto it, must require a degree of 'understanding'. We can hear the Bible explained and at that point *understand* intellectually. But this is something different to real understanding; for if we truly apprehend the message, we will receive it deep within us and keep that understanding ever present in our subsequent actions. The background of the parable is that it was given the same day as the Lord's lament over the lack of response to John's message and therefore His own ministry (13:1). The very fact there is good ground, and three different types of it matching the three different types of failure, is therefore an encouragement to the disciples (and all) that God's word doesn't 'return void' but does ultimately achieve an end in some lives. Indeed it has even been suggested that the parable of the sower is a kind of *midrash* or interpretation of the Isaiah 55 passage about the word going forth and not returning void. Ultimately, despite rejection, setbacks and only a minority responding- the work of the Kingdom will succeed. That is one aspect of the parable.

The parable of the sower concluded by lamenting that the Lord's general Jewish audience did *not* understand, and He spoke the parables knowing they wouldn't understand and would be confirmed in this. And He stressed that a feature of the good ground is that His message is understood. In this context, the Lord commends the disciples because they saw and heard, in the sense of understanding (Mt. 13:13,15,16,23). Yet so evidently they didn't understand. And yet the Lord was so thrilled with the fact they understood a very little that He counted them as the good ground that understood.

*Hundredfold*- Many of the Lord's parables had some oblique reference to Himself. The parable of the sower speaks of the type of ground which gave one hundred fold yield- and surely the Lord was thinking of Himself in this. And yet the whole point of the parable is that all who receive the Lord's word have the possibility of responding in this way. Or take the related parable of the mustard seed [=God's word of the Gospel] which grows up into a huge tree under which all the birds can find refuge (Mk. 4:31,32). This image is replete with allusion to Old Testament pictures of God's future Kingdom, and the growth of Messiah from a small twig into a great tree (Ez. 17:22). Here we see the power of the basic Gospel message- truly responded to, it can enable us to have a share in the very heights to which the Lord Jesus is exalted.

The parable of the sower leaves us begging the question: 'So how can we be good ground?'. Mark's record goes straight on to record that the Lord right then said that a candle is lit so as to publicly give light and not to be hidden (Mk. 4:21). He is speaking of how our conversion is in order to witness to others. But He says this in the context of being good ground. To respond to the word ourselves, our light must be spreading to all. The only way for the candle of our faith to burn is for it to be out in the open air. Hidden under the bucket of embarrassment or shyness or an inconsistent life, it will go out. We will lose our faith if we don't in some sense witness to it. Witnessing is in that sense for our benefit. When the disciples ask how ever they can accomplish the standards which the Lord set them, He replied by saying that a city set on a hill cannot be hid (Mt. 5:14). He meant that the open exhibition of the Truth by us will help us in the life of personal obedience to Him. We must give forth the light, not keep it under a bucket, because "there is nothing hid which shall not be manifested; neither was anything kept secret, but that it should come abroad" (Mk. 4:21,22). In other words, the very reason why God has hidden the things of His word from the world and some aspects of them from our brethren, is so that we can reveal them to them. The ecclesias, groups of believers, are lampstands (Rev. 2:5 cp. Ps. 18:28). We must give forth the light, not keep it under a bucket, letting laziness (under a bed) or worldly care (a bushel) distract us; because "there is nothing hid which shall not be manifested; neither was anything kept secret, but that it should come abroad" (Mk. 4:21,22).

Luke goes on to record the Lord's teaching about a candle. Burning brightly before others is therefore the way to be good ground. We are compared to a candle that is lit (cp. our baptism) *so that* it may give light to others (Lk. 8:16; 11:33); the woman (the Lord Jesus) lights a candle (He uses believers) to find his lost coin (through our efforts) (Lk. 15:8; this must be seen in the context of the other two references in Luke to lighting a candle). If we don't give light (God's word, Ps. 119:105) to others, we are a candle under a bucket, and therefore we will lose our faith, the flame will go out. So it's hard not to conclude that if we don't naturally give the light to others, we don't believe. The very nature of a lit candle is that it gives light; *all* candles do this, not just some. The Lord wants to use us as His candle, and He will arrange situations in life to enable this. Nothing is done secretly that will not then come to the light (Lk. 8:17 RV)- and therefore we should come to the light right now, living life in God's light and before His judgment (Jn. 3:20,21). This not only means we should not sin 'in secret', but more positively,

we should feel and realize His constant affirmation of us for thoughts and actions which are invisible to others or for which we do not receive any thank. The Lord taught that either the 'devil' will "take away" the word from the rejected, or He will "take away" what He has given them at the last day (Lk. 8:12,17). In this sense, the word "abiding" in us is a foretaste of the day of judgment- if we don't let it abide, and the 'devil' of the world or our own humanity takes it away from us, then effectively such people are living out the condemnation process even in this life. "My mother and my brethren are these which hear the word of God and do it" (Lk. 8:21), refers back to His recent parable of the good seed that "did" the word which they heard (8:15). But surely that group of fascinated, surface-interested onlookers didn't all come into the good seed category, who held the word to the end, all their lives? He was so positive about others' faith.