

10.12.25

Luke

Chapter 8 - A Groundbreaking Attraction

Broadcast Reactions (vs.4-15)

Luke 8:4-15: When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable: “The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot and the birds of the air ate it up. Other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture. Other seed fell among the thorns; and the thorns grew up with it and choked it out. Other seed fell into the good soil, and grew up, and produced a crop a hundred times as great.” As He said these things, He would call out, “He who has ears to hear, let him hear.” His disciples began questioning Him as to what this parable meant. And He said, “To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY

MAY NOT UNDERSTAND. Now the parable is this: the seed is the word of God. Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved. Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away. The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity. But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance.

I don't know how far we're going to get. This is about broadcasting. It's about sowing seeds. The passage actually begins that way, "The sower went out to sow." That's what he did. Scripture ultimately defines the parable. In verse 11, He says, "Look, the seed is the Word

of God.” So, many times, this particular parable has been used, and it really is, as Jesus will say, a foundational parable to all the other parables, that it gives the fundamental point of receptivity. Are you receiving the Word of God? Are you listening to the Word of God? God has been broadcasting. It's not just when men went out and proclaimed it as disciples of Christ. As Scripture tells us, it's a great commission in Matthew 28:19, “Go into all the world and make disciples.” All the world. God wants the message to be proclaimed. He has wanted the message to be proclaimed from the very beginning, from Adam to Noah. I was thinking about the covenant that He made with Noah in particular in Genesis 9:12, He says, “This covenant is for you and for all successive generations.” It's clear that His desire was to reconcile all of mankind to Himself.

And by the time we get to Abraham all the way through Christ, we read in Genesis 12:3, “In you,” that is to Abraham, “all the nations, all the families of the earth will be blessed.”

It's interesting that Paul actually quotes that text in Galatians. And the way it reads in Galatians 3:8 is, "In this, God was preaching the gospel beforehand to Abraham." Did you think about that? God was actually proclaiming the gospel, "In you, I want to bless everybody." And it is the good news that God desires to proclaim to all. God was preaching the gospel. He has been all along, whether it be in creation, as we've oftentimes mentioned in Psalm 19:1, where the heavens are actually declaring the good news of God, how wonderful and how great He is.

Romans 1 begins to talk about that God has actually internally given us this sense of intrinsic understanding of what is right and wrong. And what it'll go on to say in Romans 2 is this sense of conscience. That's good news, by the way, because it is righteousness, and righteousness brings forth peace. In other words, when you do the right thing, your life is in peace. The wicked are like the tossing sea. They can't be quiet. Why? Because they're doing wicked stuff. And the things that evil does is it destroys, it hurts, it brings pain, it brings sorrow. And so, God has been proclaiming this Word not only in the heavens, but

as Paul will go on to say in Romans 1, in all of creation. You can see the invisible attributes of God and His divine nature in these things. God has been proclaiming all along, and the seed, if you will, has been being broadcast. God is proclaiming His message.

Now, when we come to this passage, I think it's possible for people to just see it in a narrow scope in the sense of, well, the Word of God that's being spread is the Gospel itself, and men can either reject it or they can accept it. And I would say that it's inclusive of that. It is talking about the Gospel, but it's talking about something far broader, and that is God's Word; the things that He says. And clearly in the Gospel, we hear the good news of the saving of Christ in our lives, and by believing in Him, we have everlasting life. But when you receive Him, you receive God's Word. "The Word became flesh and dwelt among us, and we beheld the glory of God, the glorious of the only begotten..., full of grace and truth." (John 1:14) It's impossible to receive Jesus and not receive righteousness, though man has tried to do that. He has tried to somehow divorce Jesus from the righteousness of

God. But you are receiving all the Word of God when you receive Jesus Christ. And so, as we come to this passage, my hope is maybe to help you see how people react and respond to that Word of God as God begins to proclaim it.

Now, I just want to say a note about the proclaiming and the broadcasting thing, because the text itself doesn't go into a whole lot of specifics.

It says in verse 5,

(Luke 8:5) “The sower went out to sow his seed...”

It actually doesn't talk about the way that he went about doing it. But what we know about the sower and the way that he sows, as my mother would oftentimes say, he doesn't shoot seeds like bullets. He plants them. And so, you have to be careful of the way that you present these things. And James actually talks about that.

And if I could just have you reflect upon this in just a brief moment. James 3 will talk about the wisdom from above, and clearly, that's the words of God that come.

He describes it in verse 17,

(James 3:17) “But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

(James 3:18) And the seed whose fruit is righteousness...”

So, you can't rule out righteousness with the seed, right? When we're talking about the Word of God, what are we talking about? Yeah, we're talking about the righteousness of God. And as we were talking about this morning, righteousness, I would say most basically defined, is you being right with God; that God sees you favorably. And God will tell you what you need to do for Him to see you favorably. It's the words of righteousness.

But it says,

“And the seed whose fruit is righteousness is sown in peace...”

That's a very interesting phrase.

It goes on to say,

“... by those who make peace.”

I think oftentimes we don't understand the concept of sowing seed. And really, what you have is this interesting

picture of one sowing in this, I would say, non-contentious way. It's not a noisy thing, it's not a tumultuous thing, it's not a combative act. It's just, he goes out and without any great fanfare, he just broadcasts, right? He just tosses it out there. And you have this wonderful picture of somebody that's unobtrusive, steadfast in what he's doing. I've oftentimes thought about the fact that you don't see the guy after he broadcasts the seed, standing over the seed, start arguing with the seed, "Why aren't you growing now? What's the deal here?" You know? I mean, I could just see people actually arguing with dirt and the seed that's in it. Some people actually get around, and they start pushing us all around, "Well, why doesn't something grow?" And of course, we know by so doing, you'll actually bring more harm than what is good.

The passage says that it's sown in peace. Now, the focus of that is that your desire is the well-being of that person. I've seen people actually go out and proclaim God's Word, and I have a feeling that their whole goal is to win an argument. But the goal should be the well-being of that

person, and then that is what brings the peace in the life. Some people go out, “I've been telling people what they ought to do. I've been quoting them Scripture all day long, and they just get mad at me.” Well, how are you doing it? You see? And that's an interesting point.

But if you look with me in James 1, James 1:21 will talk about the receptivity. In a way, it's kind of a summary of what we're going to be looking at today.

But it says this,

(James 1:21) “Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.”

Able to save your lives in so many ways. And we understand that the word “humility” here is this mild disposition that willingly accepts the correction and the things that God is doing in their life. When you take it in the context of James, what we're dealing with is, at the very beginning of James, “Consider it all joy when you encounter various temptations or trials or testings,” (James 1:2) and you realize that those trials and testings are the very thing that God is using to bring you to

Himself. We don't like trials and testings, and we don't like difficult times, but James will say, "This is a good and perfect gift. This comes from above." You say, "This is a hardship, and I don't see it coming from above." And God goes, "You need to receive it in such a way that you have a mild disposition towards the things that I'm doing in your life to realize that I'm working in your life to draw you closer to Me." That's why James will say, "Draw near to God, and He will draw near to you." But it is with humility. God is opposed to the proud, but He gives grace to the humble. (James 4:6) It's funny, it's in James, too. Therefore, humble yourself under the mighty hand of God. So, what we're talking about is this willingness to accept the things that are happening in your life, realizing that the insults, as well as the afflictions that come into your life, God is using, and He's implanting that word that is calling you to Himself.

So, it's an interesting passage that begins to set the stage for this as we come to Luke 8. And if you look with me in verse 4, we see the great multitudes that were coming together. Of course, the word that's used is "*ochlos*,"

which seems to convey this mob group of people. I mean, just from all over the place, not necessarily an organized or a controlled group of people, but you have this mob of people, and you have some from every kind of walk. I mean, you just see the masses coming to Jesus, and where did they come from? And they come from all kinds of different backgrounds. We've already seen that God was working in the life of a Roman soldier, a woman who was in grief. I mean, you have the Pharisees. You have the different ones that are coming up to Christ throughout all of this. So, the great multitude begin to come together.

As Scripture will say in verse 4,

(Luke 8:4) “... those from the various cities...”

And once again, the emphasis is that they're from all backgrounds, all walks of life, that are journeying to Him, and He begins to speak to them in a parable. Now, a parable is fundamentally, by very definition, is kind of a similitude in the sense that you're laying something beside something else, and you're comparing it, and then by virtue of comparing it, you're fundamentally saying, “It's like this.” It's kind of like a metaphor in that sense.

And your hope is that they understand a purpose, but it's also a story that will either generate curiosity or a person will hear the story and they just discard it and just walk on and not get it. In other words, there is kind of a safety latch in a parable, in that while hearing, if in fact they don't want to hear, they don't have to; while seeing, if they don't want to see, they won't see.

This is why if you look in the chapter here, if you pick up in verse 9, it's the disciples that begin to question Him about the parable.

And then you look in verse 10,

(Luke 8:10) “And He said, “To you it has been granted...”

Why? Because they're disciples. What are disciples? Learners. What does that mean? They were wanting to learn, and the very fact that they ask a question conveys that they are wanting to know. And so, Jesus turns and He says, “It's been granted for you to know the mysteries, because you ask and you had a desire to know.”

Look at the passage here,

“... but to the rest it is in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.”

Now, what the passage is telling us is fundamentally what 2 Peter 2 tells us at the end of that particular chapter. And that is, for some it would actually be better for you not to know the truth. Because there is a culpability in knowing the truth and then rejecting it. So, it really is the grace of God, if we can put it this way, to hide the message in mysteries. Mysteries to those that would long, will begin to ask. Those that aren't longing won't ask. And therefore, they won't be judged by the fundamental doctrine of the truth. And it really is the grace of God when you consider. Romans 11:8 says God actually gave them, talking about His own people, the Jews, a spirit of stupor so that they couldn't understand.

Isaiah makes reference to this, if you look with me in Isaiah 29, just to kind of give you a picture of the grace of God, I would say, in putting something over their eyes so even though they're looking at it, they go, “I'm not getting

it. I'm not getting it." You go, "Well, God wouldn't do that." Oh, no, that was God.

It says in Isaiah 29, if you look with me,

(Isaiah 29:9) "Be delayed and wait,

Blind yourselves and be blind;

They become drunk, but not with wine,

They stagger, but not with strong drink.

(Isaiah 29:10) For the LORD..."

So, I guess that He would be the one that did it.

"For the LORD has poured over you a spirit of deep sleep..."

I remember as a kid, I got my tonsils taken out and they had me breathing. They say, "Count to 10 backwards." And so, I'm going, "10, 9, 8." And I don't think I remember past seven. I mean, it just knocked me out. And then when I was coming to, my brother had come in to visit me. And I sort of remember him coming, but I don't. And so, my parents said, "Your brother came and visited you." And they told me, "You started crying." I said, "Why was I crying?" They said, "Because you were upset that you

missed him. But you were talking to him.” So, I think that's an interesting picture of, “I'm here, but I'm not, and I hear what you're saying, but I don't.”

And this is what the passage says,

“For the LORD has poured over you a spirit of deep sleep,
He has shut your eyes, the prophets;
And He has covered your heads, the seers.

(Isaiah 29:11) The entire vision will be to you like the words of a sealed book, which when they give it to the one who is literate, saying, “Please read this,” he will say, “I cannot, for it is sealed.”

Why is that?

Because verse 13 reads,

(Isaiah 29:13) “Then the Lord said,
“Because this people draw near with their words
And honor Me with their lip service,
But they remove their hearts far from Me,
And their reverence for Me consists of tradition learned by rote.”

In other words, “They want to be superficial. I'll give them stories and keep them in that superficial state until I call them.” And it really is the grace of God.

I think of that wonderful text in Hebrews where it says, “Today, if you hear the Spirit's voice,” and how wonderful it is that the Spirit opens our eyes on a given moment.

Think about all the times that you heard the message, and you go, “I don't even remember them saying that.” You know, you might have even visited a church, and they go, “We told you that when you were there.” And you go, “I don't remember that happening.” And yet the day came where you heard, and God opened up your ears, and you saw the things that had already been proclaimed to you.

So, a parable is such that it gives that sense of safety for those that are not ready to listen, and that's why He proclaims this in verse 10,

(Luke 8:10) “... so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.”

So, that's what the parable is about.

Now, if you go back to verse 5, He then goes into the parable itself, the story itself, that is to be revealed and to actually come alongside for the purpose of understanding something better. And in this case, it's understanding the whole concept of receptivity to the Word. How receptive are you to the Word of God? John 1 talks about the fact that the Light came into the world. But as you go on in Chapter 3, men love darkness rather than light. So, they shunned the light. But it says in John 1:12, "But as many as received, to them He gave the power to become children of God, even to those who believe in His name, to those who receive." So, we're talking about the receptivity. We're talking about the broadcasting. We're talking about the sower went out to sow. He scatters a seed. And you know, God is asking us to be faithful in proclaiming the message. He's not asking us to be the ones that cause that person to grow. Remember 1 Corinthians 3, the growth is from God. So, we are allowed to be a part of this wonderful work in which we begin to scatter the seed, but we know that the results are in the hands of God. And so many times, I think we get so fixated on one particular person, and I'm not saying you

shouldn't care for people, but we kind of stand over that one seed and wait for it to grow while we have a whole crop that God has for us. And God says, "Broadcast, just keep sharing the gospel wherever you go. As you're going, make disciples." That's basically what it says.

So, as we come to the passage, it begins to give us this wonderful parable, and it says this in verse 5,

(Luke 8:5) "The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot..."

Actually that same word is used, do you remember in Matthew 7, where it talks about you don't want to cast your pearl before swine, for they'll trample? So, it has this interesting picture of dishonor and being repulsed by something or not caring for something.

"... it was trampled under foot and the birds of the air ate it up."

Of course, we know the prince of the power of the air is really being conveyed within the text, which is anti the Savior, anti-Christ.

So, it goes on and says,

(Luke 8:6) “Other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture.”

It's interesting that Luke puts that in there, “had no moisture.” I don't know if you've ever done this, but you take a rock and you pour water on it, it doesn't stay. It's strange, isn't it?

(Luke 8:7) “Other seed fell among the thorns; and the thorns grew up with it and choked it out.”

(Luke 8:8) Other seed fell into the good soil, and grew up, and produced a crop a hundred times as great.” As He said these things, He would call out, “He who has ears to hear, let him hear.”

Really, fundamentally, this whole chapter is going to be about listening, and how you listen. How receptive are you to the Word of God? People can say, “Well, I've heard that message 1,000 times.” It doesn't matter how many times you've heard it. The question is, how did you receive it? And so, the receptivity is going to be at the forefront of this message. Now, there are basically three

different responses that are bad and one that is good. One produces fruit. So, that's going to be fundamentally the point. We'll probably end up talking about that one next week. But these three that begin, are really showing those that are not receptive to the Word of God for different reasons, and it really shows itself in different ways. I think sometimes people think, "Hey, the Word of God landed on me, therefore I'm a receiver." And God goes, "No, not necessarily." So, as we go to this, what we're seeing is really three different types of rejection. I would say this, the first really is about being "Repulsed." It's about pushing away from something. And you have this, it was sown by the side of the road, the text says, which kind of gives this sense of trampling the ways of the world, how the world actually makes a path, the road's broad, Scripture begins to tell us. But it's a sense of going their own way, literally not remotely interested. And if I could put it in the sense of relationship, it's like having someone come up to you and say, "I have a date for you tonight." You look at the person, you go, "I'm not remotely interested." That would be the first one.

Because there is a sense of just trampling on it in the sense that it means nothing.

So, the explanation, as you go on, it says in verse 11, (Luke 8:11) “Now the parable is this: the seed is the word of God.

(Luke 8:12) Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved.”

“Takes away the word from their heart,” which seems to convey that they had no desire. It's right there on the surface. So, they have repelled literally the seed itself. And because they repelled, it doesn't stay; it is taken away. Scripture will say, “To him it's been given, and if he receives it and he does a lot with it, then more will be given to him.” But obviously, this is one in which it was taken away. And really, what you have is that they're not attracted. If you've ever proclaimed the Word of God to somebody, and you can just see, not remotely interested, not attracted to it in the least; it's just something that they don't want to have anything to do with. I don't know

if it's because of the fact that they're so narcissistic, they can only think about themselves, or I don't know if it's just that they're just horrible people; that they're just steeped in selfishness and egocentric. I don't know what the deal is. But they just literally don't want to have anything to do with it. And in many respects, they begin to make fun of, i.e., trampling upon these things. So, you have this sense of clear disrespect and dishonoring. I would call that “repulsed by”.

The second one, if you look in verse 13,

(Luke 8:13) “Those on the rocky soil are those who, when they hear, receive the word with joy...”

I don't know, perhaps they're thinking, “Hey, I'm going to get something good out of this.” And so, there's some sense of value in that.

“... and these have no firm root; they believe for a while, and in time of temptation fall away.”

Now you might want to underline the word “temptation” within the passage, because the word that is used, “*peirasmos*,” is really a trial. It's a picture of a trial, and

the purpose of the trial is to actually prove one's integrity, or to prove one's virtue. So, you know how you're tested by trials to see if you really are into something, or you really believe in something? If I were to put this in the definition of a relationship, basically what we're dealing with is somebody that's "Resistant" to commitments. They're resistance to commitments, because the beginning of the explanation was, it just can't seem to hold the water. Well, it doesn't want to hold the water. Rock doesn't want to hold the water. So, what does that mean? It doesn't want to grow. What does that mean? It doesn't want to have roots. What does that mean? Well, what it means is, it doesn't want the relationship to go any further than the surface. Here's this wonderful relationship that you can have with this person, "Okay, I just want to tell you ahead of time, I'm willing to have a relationship. It can be a lot of fun, but I don't want it going beyond to a commitment. I don't want this to grow into anything." You know, people are afraid that maybe a relationship might grow into something deeper, something more valuable than just the immediate pleasure. People hear the Word of God and they go, "I

like the fact that there's a benefit in this. But I just want to let you know, I don't want to go any deeper.” I mean, they're very satisfied with coming into church. They're very satisfied with maybe even saying an “amen” every now and then. But they have no desire to have a deep relationship with God. There is no firm root in them. And the way that you know this is that there will come a time of testing in their lives, and when the testing comes, they're going to give it up because they never wanted it. I mean, “I never said in sickness and in health, for better or for worse. I never said that” is basically what they're saying. And Jesus will say to His disciples, “Take up your cross and follow Me. This is not going to be easy. But I'm asking you to make a commitment.” And there are so many that hear the word of righteousness. You know, there are wonderful words of doing the right thing throughout Scripture. And as we oftentimes proclaim them to people, they're happy as long as the words are going along with the way that they live. But when they begin to hear the words of righteousness and it seems to go against their grain or the things that they're pursuing, now, “I never wanted to go any deeper than that because

it's going to cause me to give up things.” So, the word was received with joy, but now they no longer believe.

Then verse 14,

(Luke 8:14) “The seed which fell among the thorns, these are the ones who have heard, and as they go on their way...”

That's actually going to give you kind of a clue here in the text, “go on their way”. They begin to do the things that they want.

“... they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity.”

The passage is really dealing with those that I would call the “Restricted ones.” In other words, they have restrictions based on what they embrace. If I could just give you a picture, if you had a treasure chest and you were holding on to a treasure chest, it'd get pretty heavy. And someone says to you, “Would you give me a hug?” And you didn't want to let go of the treasure chest, it'd be kind of hard for you to hug that person. And the point is, that the desire for other things has come in and you're

holding too tight, and it restricts you from receiving the Word. It keeps you from doing that because you love these other things so much. So, the passage makes reference to the fact that they're choked out with the worries, with the riches. Mark 4:19 will say, a desire for other things. And that desire for other things just won't let me embrace the things that are most valuable because I love the riches. You can't help but think about the rich man, rich young ruler, "Sell everything you have." And he couldn't let it go because the desire for other things was so strong in his life. Scripture is telling us that literally restricts us from receiving these things. It keeps us. It holds us back. Remember Demas, as you go into 2 Timothy, and "Demas, having loved this world, has deserted me." Why did he desert? Because he loved the world.

So, the first initial part of this whole parable is wanting to explain to us the receptivity, or the lack thereof, in our lives and how we begin to either repulse the things or we resist because we don't want to make a commitment or finally we're literally restricted because of the things that

we love and the things that we're involved in and we're held back.

As we come to the end and it begins to talk about the seed that is good, no gospel puts it as clear to me as the Gospel of Luke because he actually defines the nature of the person that is receiving. And if you look with me, he begins to describe this.

(Luke 8:15) “But the seed in the good soil, these are the ones who have heard the word in an honest and good heart...”

“Honest” would be that you're not repelling the things that are being said to you that don't match your way of living. You're actually wanting God to move in your life, and so, whatever He says must be true.

You look at the woman at the well, and you have to imagine, as we've oftentimes gone back there, here you have this woman that has been steeped in sin, but the one redeeming quality is she does not resist what Jesus is telling her, which is truth. “You had five husbands and the one you're living with is not your husband.” And a normal person would go, “I'm insulted.” Or somebody else might

say, "You're judging me." But in that response, you can feel the resistance in that. But not her. She goes, "Wow." And then she goes in town, she goes, "This guy knows everything about me. You've got to meet Him." And we're going, "So, you're really good with that." See, once again, that goes to 1 John, "You say you have no sin, you're lying, but you confess your sin..." Or the psalmist, "I kept quiet about my sin; my body wasted away. I confessed my sin, I was honest about my sin, and I was healed." (Psalm 32) God is looking for that transparency. He's looking for that willingness that will grab onto Him. And really, all the way through what He's been doing in the Gospel of Luke is He's been bringing us to this point of receptivity. We have a woman that had lost her only son, and her husband has died. So, she was a widow, and she now has lost her only son. Well, there's some tilling of soil there, some softening of the soil. This is not hard. The same thing is true with a centurion who has this one he loves so that he's willing to turn over all control. He says, "You're in charge." Can you imagine a centurion walking up to Jesus going, "You're in charge." And yet he does. Why? Because he's been turned over in his spirit and his soul, of

the things that he's been wrestling with and the hurts and the pains of a possible losing this one, "I'll do anything." And God says, "You're ready to receive, aren't you?" And when you think about it, those are the ears that are hearing. Those are the ones that are responding to those things.

If you look with me in Hebrews 12, it talks about the discipline of life and how the Lord brings those hardships in. And in a certain way, I would say it's those temptations or testings or the trials that prove the integrity or the virtue or the fidelity of who we are. What is God doing? Well, He's tilling up things. But it says in Hebrews 12, don't faint for this discipline. You need to endure; you need to accept it. And James would say, you need to accept it with humility, or more specifically, you need to willingly accept this correction that God is bringing to your life. And much of Scripture is going to be correcting you. I mean, fasten your seatbelt because the gospel fundamentally starts off, "You are a sinner." All have sinned and fall short of the glory of God. But the gift of God is eternal life through Jesus Christ the Lord. And

there's no condemnation given to you. But you have to come to terms with the fact that you need a Savior.

Hebrews 12 talks about the fact, verse 11, that wonderful understatement,

(Hebrews 12:11) “All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.”

When you get your life right with God and those sins are confessed, then you're right with Him. And it's being right with Him that brings peace in your life; doing things His way, receiving the Word of God. If you just narrow this parable down to the plan of salvation, then you do it a disservice. Because once you receive Jesus Christ, it's all of God's Word that your heart is receiving. You're receiving the Word of God. And so, in doing whatever He says, you'll do, because you've confessed Him as Lord of your life. If, in fact, you find yourself, as this particular parable will begin to describe, repulsed or resisting any kind of commitment, or if, in fact, you find yourself restricted by the values that you have, the question that

must arise is, did you receive the Word? Because unless you receive the word implanted with humility, are you saved? And this is the question that James will bring up. He says, “Can this faith save you if there has not been a change, if there's not this receptivity, if you're not continually hungry?” I mean, the psalmist will say, “In the correction, in the hardship that God has brought in my life, I was so thankful for that, I rejoiced over that.” And Hebrews will remind us that the person that is repulsed by any kind of correction is really the fool, the definition of the fool. Because he knows the right thing to do but does it not; to him it is sin. So, you have this interesting picture of what it means to receive the Word of God, and we'll talk about this more next week; we'll talk about the receiving the Word of God with an honest and good heart. What exactly does that mean and how does it look?

Closing Prayer:

Well, Father, we come before You today and we ask You to change our heart, O Lord. We are hard and we are

repulsed oftentimes by the very things that You proclaim to us. We say to You, "We don't mind hearing some things that You have to say. We just don't want to make any kind of commitment." And quite frankly, we don't want to let things go that we so desire in our lives. We can't see that You're more important than anything. But how wonderful it is to see men drop their nets and how wonderful it is to see women at one time who were powerful businesswomen now serving the Christ and His disciples. We see transformed lives and how the Word implanted in humility was received and began to save, transform the souls of men.

With your heads bowed and your eyes closed, what we're asking you to do is walk through what you've really done. You might have said, "Well, yeah, I prayed the prayer, I said the words, I must be saved, right?" And I would say, according to this parable, I don't know if I would put it that way. Because you're not only receiving the salvation of Christ in the sense of no longer going to hell, but you're receiving salvation from your sins, no longer to want to go

that way. And there has to be a receptivity to all of Him,
not just part of Him.