



Parable of the Sower

Jesus taught in parables. He used a language that the average layman could understand. He said for one to understand all other parables, they need to understand this parable first. In other words, the understanding of the other parables rests on this understanding this parable of the sower (Mark 4:13 And he said unto them, Know ye not this parable? and how then will ye know all parables?).

He used the parable of the sower to illustrate how the kingdom of God works.

The Whatever we see in the natural is governed by the same principle of SEED, TIME, and HARVEST that can be drawn from this parable among many.

A. **Matthew 13:3-9, 18-23**¹³ And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

18 Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold some sixty, some thirty.

a) Way side

- i) The fowls of the air came and devoured them up

b) Stony ground

- i) Where it had not much earth
- ii) Sprang up, because it had no depth of earth
- iii) When the sun was up
- iv) It was scorched; and because it had no root, it withered away.

c) Thorns

- i) Thorns sprung up
- ii) Choked them

d) Good ground

- i) Did yield fruit that sprang up and increased
- ii) Brought forth, some thirty, and some sixty, and some a hundred.

Interpretation: The seed is the word of God.

a) Way side

Matthew is the only writer of this parable to write this extra detail:
He called the seed, not just the Word, but the Word of the Kingdom
He puts a huge emphasis on understanding not

- i) Heareth the word of the kingdom
 - We need to hear the word, yet not just any Word but the Word of the Kingdom.

- Not everyone that has ears does hear. We have two sets of ears. Physical and spiritual ears (inner ears). We can't hear spiritually using physical ears.

ii) Understandeth it not

- Understanding is the first step of getting the Word rooted and deepened in our hearts.
- Understanding is key to retaining truth and keeping them. Whatever we do not understand, we do not keep.
- The reason for Satan stealing the Word is that the hearer did not understand. Understanding keeps away Satan from stealing the Word and a lack of it gives him full access.

iii) Cometh the wicked one, and catcheth away that which was sown in his heart.

- The wicked one comes immediately.
- Satan is a thief. He doesn't come to do anything good. He is there to steal, kill, and destroy (John 10:10).
 - Satan is after the Word.

b) Stony ground

i) Heareth the word

ii) With joy receiveth it;

The Word ought to be received with joy, but there is more to it than just that. We should not stop here.

iii) Yet hath he not root in himself.

- Our root ought to be in us, not in others.
 - We need to have a personal commitment to the Word of God.
- We need to put in the work to develop our own root system.
- The same way a plant cannot sustain growth without a strong and deep root system, no one can sustain growth without a strong and deep root system

iv) Endureth for a while.

- If we have no root system, we can only endure for a while.

v) When tribulation or persecution ariseth because of the word, by and by he is offended.

- Mark 4 Mentions the same thing. Afflictions, tribulations, and persecutions come to steal the word.
- Notice that persecution and affliction come to steal the Word. We saw earlier that Satan is the thief. So, this reveals that affliction and persecution are a tool of the enemy—Satan, designed to steal the Word.
- Offense is detrimental to the Word sown in our hearts. Persecution and affliction cause offense and the Word is stolen.
- If we have a good and deep root system; we can resist these things that come to steal the Word.

c) Thorns

i) Heareth the word

ii) Care of this world

- “The word “care” used here comes from a Greek word that means “distractions” (Strong’s concordance). Things that we occupy our lives with can be distractions that can hinder the word from taking root in our lives.
 - Some things are not necessarily evil or bad, but they are distractions.
- There are detrimental to God’s Word being planted and rooted in our hearts.
- 1 Peter 5:6-7 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you.

iii) The deceitfulness of riches.

- Riches can be deceitful. The rich young ruler was deceived by his riches (Mark 10:1-30).
- This is not saying riches aren't good. God made Abraham, Isaac, Jacob, David, and Solomon very rich. These all came as they were focused, serving, and seeking the Lord. Seeking riches hinders them. Many people have money, but they are broke. Having money is not synonymous with being rich. Many so-called rich people are poor!
- A pursuit for riches will choke the life out of the Word planted in our hearts.
- We need to be seeking the Lord, not things or riches.
- Matthew 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

iv) Mark and Luke mention three things while Matthew only mentions two (care of this world, and the deceitfulness of riches):

- Mark mentions the cares of this world, and the deceitfulness of riches, and the lusts of other things.
- Luke mentions cares and riches and pleasures of this life

v) Choke the word, and he becometh unfruitful.

- Matthew doesn't mention lust of other things as Mark and Luke do.
- Care of this world and deceitfulness of riches strangle completely and drown the Word. They suffocate and strangle the Word, hence no fruitfulness.
- Unfruitfulness has reasons. We can just be sweeping this under the Word.

d) Good ground

i) Heareth the word

- All grounds or hearts heard the same Word, yet they all had different results. The variable was not the seed—Word of God but the ground/soil—hearts of men.

ii) Understandeth it;

- The Word has to be understood, not just heard for it
- to take root in our hearts. Understanding the Word keeps away Satan from stealing the Word and a lack of it gives him full access.
- The number one way to help the Word take root is through explaining the truths of God’s Word and making them practical and applicable to day to day life.
- Matthew is the only writer of this parable that mentions “understandeth it” What we don’t understand will not bear fruit.
- “The four Gospels refer to Jesus teaching forty-three times and preaching nineteen times, and four verses refer to Him preaching and teaching in the same verse. This would indicate that Jesus spent twice as much time teaching as He did preaching. Teaching is the basic building block of making disciples. Jesus was making disciples, not just converts.”—Note 3 on Matthew 5:2 in Andrew Wommack’s Living Commentary

iii) Did yield fruit that sprang up and increased

- Notice that this ground did not only yield fruit, the fruit it yielded did increase. The fruit remained.
- John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. (Emphasis mine)

iv) Brought forth some a hundredfold, some sixty, some thirty.

- This good ground brought forth different sizes or quantities of fruit.

- Not all people bring forth 100-fold. Some bring forth 30, some 60, and some 100.
- One out of four grounds did bear fruit. This would be about 25 out of 100 people.
 - Of these 25 people, a third brings forth 30-fold, another third 60-fold, and finally the last third 100-fold.

B. Mark 4:3-8, 13-20³Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred.

13-20 And he said unto them, Know ye not this parable? and how then will ye know all parables? The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.

a) Way side

The fowls of the air came and devoured it up.

b) Stony ground

- i) Where it had not much earth
- ii) Immediately it sprang up, because it had no depth of earth
- iii) When the sun was up

iv) It was scorched; and because it had no root, it withered away.

c) Thorns

iii) Thorns grew up,

iv) Choked it

v) Yielded no fruit.

- Mark is the only one of the three writers to say that it yielded no fruit. Others said that it was choked. Point is because it was choked, it yielded no fruit.

d) Good ground

i) Did yield fruit that sprang up

ii) Increased.

- Mark is the only writer to mention that there was increase in the springing up and yielding of fruit.

iii) Brought forth, some thirty, and some sixty, and some a hundred.

Interpretation: The seed is the word of God.

a) Way side

i) They have heard

ii) Satan cometh immediately, and taketh away the word that was sown in their hearts.

- Satan come immediately.
 - Matthew 13:19 mentions that the reason for Satan stealing the Word is that the hearer did not understand. Whatever we do not understand, we do not keep.
- Then comes the devil and takes away the Word out of their hearts.
 - Satan is a thief. He doesn't come to do anything good. He is there to steal, kill, and destroy (John 10:10).

- Mark makes a unique point that no other writer (Matthew or Luke) makes. He says that Satan comes immediately to take away the Word.

b) Rock

- i) When they have heard the word
- ii) Immediately receive it with gladness;
 - These were receptive to the Word. They received it with Joy and gladness.
- iii) And have no root in themselves.
 - Our root ought to be in us, not in others.
 - We need to put in the work to develop our own root system.
 - We need to have a personal commitment with the Word of God.
 - The same way a plant cannot sustain growth without a strong and deep root system, no one can sustain growth without a strong and deep root system.
- iv) So, endure but for a time
 - If we have a good, strong and deep root system, we can endure the afflictions and persecution that may arise for the sake of the Word.
 - Our endurance was just for a moment.
- v) Afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.
 - Notice that persecution and affliction come to steal the Word. We saw earlier that Satan is the thief. So, this reveals that affliction and persecution are a tool of the enemy—Satan, designed to steal the Word.
 - Offense is detrimental to the Word sown in our hearts. Persecution and affliction cause offense and the Word is stolen.

- If we have a good and deep root system; we can resist these things that come to steal the Word.

c) Thorns

This is the largest part of the body of Christ.

i) Heard the Word

- This is a common thing with all the hearts or soils. They all heard.

ii) Cares of this world

- Cares are worries. There are detrimental to God's Word planted in our hearts.
- 1 Peter 5:6-7 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you.

iii) Deceitfulness of Riches

- Riches can be deceitful. This is not saying riches aren't good. God made Abraham, Isaac, Jacob, David and Solomon very rich. These all came as they were focused, serving and seeking the Lord. Seeking riches hinders them. Many people have money, but they are broke. Having money is not synonymous to being rich. Many so-called rich people are poor!
- A pursuit for riches will choke the life out of the Word planted in our hearts.
- We need to be seeking the Lord, not things or riches.
- Matthew 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

iv) Lusts of other things entering in

- All sin falls in the category of three lusts.

1 John 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

- Lust of the eyes
 - Lust of the flesh
 - Pride of life
- Some folks have filled their lives with lust of other things such as power, fame, and sex. These are all pleasures of this life. Pleasures are thorns—not just to the Word, but also to us.
 - They will stifle the life out of the Word of God Planted in our hearts.
 - Cares of this world, deceitfulness of riches, and lusts of other things are like weeds in the garden that compete for the nutrients in the ground that would have helped the crop to grow well and bring forth fruit.
 - If we want to see fruitfulness unto completion or maturity, we need to deny all these things of the world that would hinder us.
 - Notice the words “entering in”
 - These things (the cares of this world, and the deceitfulness of riches, and the lusts of other things) have to be let into our hearts for them to choke the word to a point of no fruitfulness.
 - Mark is the only writer that give this detail. He uses the word “lusts of other things” and other things that do choke the Word and cause unfruitfulness.

v) Become unfruitful

- All these three things (the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in) choke (strangle completely) the Word and it brings forth no fruit.
- God’s will is for us to be fruitful. We need the Word of God sown in our hearts and kept for us to bear and bring forth fruit.
 - John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that

your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

d) Good ground

One out of 4 bear fruit. This would be about 25 out of 100 people.

i) Hear the word

ii) Receive it

- The Word has to be received. We can't benefit from what we reject.
- We receive by faith.
 - James 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
- Mark is the only writer of this parable that uses the words "receiveth it"

iii) Bring forth fruit, some thirtyfold, some sixty, and some a hundred.

- Not all people bring forth 100-fold. Some bring forth 30, some 60 and some 100.
- One out of four grounds did bear fruit. This would be about 25 out of 100 people.
 - Of these 25 people, a third brings forth 30-fold, another third 60-fold and finally the last third 100-fold.

C. Luke 8:5-8, 11-15 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

11-15 Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience

a) Way side

i) Trodden down

- Luke is the only writer of this parable that mentions that the seeds by the wayside were trodden down.

ii) Fowls of the air devoured it

b) Rock

i) As soon as it sprung up

ii) Withered away

iii) lacked moisture.

- Luke is the only writer to mention that the seeds that fell upon a rock lacked moisture.

- The reason the seeds lacked moisture was because they had no depth of the earth and hence no root.

iv) He also did not mention a detail that Matthew and Mark mentioned. “they had no deepness or depth of earth: And when the sun was up, they were scorched; and because they had no root, they withered away”

c) Thorns

i) The thorns sprang up with it and choked it.

d) Good ground

i) sprang up and bore fruit a hundredfold.

- Luke did not mention the good ground bearing different levels of fruit. He simply said hundredfold while Mark and Matthew said thirtyfold, sixty fold and hundredfold.

Interpretation: The seed is the word of God.

a) Way side.

i) They hear

- Not everyone that has ears hears. We have two sets of ears. Physical and spiritual ears (inner ears). We can't hear spiritually using physical ears.

ii) Then comes the devil and takes away the Word out of their hearts.

- He doesn't come to do anything good. He is there to steal, kill, and destroy (John 10:10).

iii) Lest they should believe and be saved.

- Satan does not want us to receive truth and believe it because it will set us free and bring about salvation—Healing, deliverance, prosperity, and forgiveness of sins.

Luke makes an additional statement that no one else makes (Matthew or Mark). Satan comes to steal the word lest they should believe and be saved.

b) Rocks

i) When they hear

ii) Receive the word with joy

- It's a good thing to receive the Word with joy, but it does not end there. Those who do not receive the Word with joy may never see its fruit in their lives.

- Matthew and Mark mention that the stony heart received the Word immediately with gladness or joy, but not Luke who only mentions that they received the Word with joy. He did not mention immediately.

iii) These have no root

- This is a major issue for many believers. A lack of a root system is a huge problem. We need to take time deepening our roots.
- One of the main or first ways of developing a root system is understanding the Word sown in our hearts. If we do not understand it, it will not take root in our hearts.
 - Psalm 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.
 - Psalm 92:13 Those that be planted in the house of the LORD shall flourish in the courts of our God.
 - We need a good and strong root system to flourish.
 - Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
 - Col 2:7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.
- Matthew and Mark mentioned that the stony ground had no root in himself or themselves while Luke simply says had no root.
 - Luke is not wrong. This is not an inconsistency. It is rather Matthew and Mark added detail to what Luke wrote.
- The same way a plant cannot sustain growth without a strong and deep root system, no one can sustain growth without a strong and deep root system.

iv) For a while believe

- Some believe for a while, especially when all is well. If we want to get the best results, we need to believe, not just for a while.

- Matthew and Mark use the Word endured while Luke says they believed for a while.
 - Enduring is believing. Enduring is characteristic of faith. Faith that has endured over a period of time is Patience.

v) in time of temptation fall away.

- Everything you believe will be tested. Temptation will come. If you faint during temptation, it is most probable that you had no root system.
- Matthew and Mark use the words “tribulation, affliction, and persecution, while Luke uses the word “temptation”.
 - Tribulation, affliction, and persecution are temptations. We know well that Satan is the tempter (Matthew 4). These (Tribulation, affliction, and persecution) come from Satan, not God.
- Matthew and Mark also give an extra detail that these temptations—Tribulation, affliction, and persecution arise for and because of the Word. Luke doesn’t mention this.
- Matthew and Mark use the word “offended while Luke uses the words “fall away”
 - To get offended or to walk in offense is to fall away. We fall away when we walk in offense.
- Matthew and Mark mention that Tribulation, affliction, and persecution which are temptations come to steal the Word and cause offense.
 - The word is the antidote to getting offended. If we are offended, we have a Word deficiency.

c) Thorns

This is the largest part of the body of Christ.

i) Heard

This is a common thing with all the hearts or soils. They all heard.

ii) Choked with cares

- Matthew and Mark called this care(s) of this world, not just cares as Luke did. They gave us extra commentary or detail to Luke's account.
 - This seems to indicate that not all cares are cares of this world.
- Cares are worries. There are detrimental to God's Word planted in our hearts.
- 1 Peter 5:6-7 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you.

iii) Riches

- Riches can be deceitful (Matthew and Mark).
- Matthew and Mark called this deceitfulness of riches, not just riches as Luke did. They gave us extra commentary or detail to Luke's account.
 - This is not saying riches aren't good. This seems to focus on the delusion or deceitfulness of riches. God made Abraham, Isaac, Jacob, David and Solomon very rich. These all came as they were focused, serving and seeking the Lord. Seeking riches hinders them. Many people have money, but they are broke. Having money is not synonymous with being rich.
 - Many so-called rich people are poor!
- A pursuit for riches will choke the life out of the Word planted in our hearts.
- We need to be seeking the Lord, not things or riches.
- Matthew 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

iv) Pleasures of this life

- Some folks have filled their lives with pleasures of this life. Pleasures are thorns. They will stifle the life out of the Word of God Planted in our hearts.
- Cares, desire for riches and pleasures of this life are like weeds in the garden that compete for the nutrients in the ground that would have helped the crop to grow well and bring forth fruit.
- If we want to see fruitfulness unto completion or maturity, we need to deny all these things of the world that would
- Luke is the only writer to use the words “Pleasures of this life”. Matthew doesn’t say a think while Mark uses the words” lusts of other things”

v) Bring no fruit to perfection.

- They brought forth fruit, but the fruit was not unto perfection. It was incomplete or immature. This was half-baked fruit.
- This was fruit wasn’t ripe.

d) Good ground

i) Honest and good heart

- Good ground doesn’t just occur. You do not wake up and suddenly find well cultivated and perfect ground. You will have to do the work.
- Many want good ground, but they aren’t willing to do the Work.
- Luke mentions that this heart/ground that brought was a good and honest ground/heart. No other writer says so.

ii) Having heard the word

iii) Keep it

- This is referring to protecting it. The Word has to be protected from the fowls of the air. You need to set up scarecrows to run off wild animals and fowls of the air to have a harvest.
 - Psalm 119:11 Thy word have I hid in mine heart, that I might not sin against thee.
- There is a lot of work involved in bringing forth fruit than many people realize. There is no shortcut to true fruitfulness.
- Luke mentions that this heart/ground that brought kept the Word. No other writer says so.

iv) Bring forth fruit with patience.

- It takes patience to bring forth fruit. You can't be digging up the seed every day to see if it is bringing forth. You need to trust that it is and leave it alone. Patience is a major factor in bringing forth fruit.
- You need the ground (heart) and the seed (Word) to have fruit. The ground unlocks the potential of the seed, but the seed has to be in the ground.
- One key thing we have to do is get the Word in our hearts and our hearts will bring forth fruit. The Word and the ground take care of that. We should not be worried about bringing forth fruit if we have planted the Word, watered it, and protected it.
- Luke mentions that this heart/ground that brought with patience. No other writer says so.

v) Luke does not mention the three levels (thirtyfold, sixtyfold, and hundredfold) of fruitfulness that Matthew and Mark mention. He mentioned the hundredfold before the interpretation of this parable.