

## Parables of Jesus

Week Two

*The Four Soils*

Luke 8:9-15

Pastor Steve Treichler

June 6<sup>th</sup>, 2021 (8:30 and 10:30am), FB Live (10am)

*For His Glory and our joy!*

TEXT:

### **Luke 8:4-14**

<sup>4</sup>While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable: <sup>5</sup>"A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds ate it up. <sup>6</sup>Some fell on rocky ground, and when it came up, the plants withered because they had no moisture. <sup>7</sup>Other seed fell among thorns, which grew up with it and choked the plants. <sup>8</sup>Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown."

When he said this, he called out, "Whoever has ears to hear, let them hear."

<sup>9</sup>His disciples asked him what this parable meant. <sup>10</sup>He said, "The knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, so that,

" 'though seeing, they may not see;  
though hearing, they may not understand.' [Isaiah 6:9]

<sup>11</sup>"This is the meaning of the parable: The seed is the word of God. <sup>12</sup>Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. <sup>13</sup>Those on the rocky ground are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away. <sup>14</sup>The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. <sup>15</sup>But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop."

Message Notes:

**Introduction** – “We got GRUBS!!”

**Today’s Message:**

**The Parables of Jesus: Uncovering Good News**

*The Four Soils*

Luke 18:9-14

**Context is key:**

**Luke 8:1-3, 15-21**

**The Parable**

Luke 8:1-8a

*Reminder of what Parables do:*

*COMPARISON*

*INFORM/AFFECT*

*DISARM*

*ELEMENT OF SURPRISE*

**The Call** – Luke 8:8b

**The Question** – Luke 8:9

*Mark 4:10*

**The Quote** - Luke 8:10

*Isaiah 6:9-10*

**The Parable Explained**

Luke 18:11-15

**Seed = Word of God** – Luke 8:11b

**Soil #1 – Hardened Path = No Response** – Luke 8:12

**Soil #2 – Rocky Ground Path = Initial Response – Luke 8:13**

**Soil #3 – Thorny Ground = Choked Out – Luke 8:14**

**Soil #4 – Good Soil = Fruitful – Luke 8:15**

**Gospel Application** – How does this parable transform us as we look at:

1. How the Gospel impacts the World?
2. Are we comfortable leaving all the results to God?
3. Taking a look inside to see which soil we have been, and who we are now?
4. Knowing that God is not like a “needy boyfriend” but is delirious of worshippers who chose to worship him through glad submission?

Scripture Passages used (New International Version)

**CONTEXT:**

**Luke 8:1-3, 15-21**

<sup>1</sup>After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, <sup>2</sup>and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; <sup>3</sup>Joanna the wife of Chuza, the manager of Herod’s household; Susanna; and many others. These women were helping to support them out of their own means...

<sup>16</sup>“No one lights a lamp and hides it in a clay jar or puts it under a bed. Instead, they put it on a stand, so that those who come in can see the light. <sup>17</sup>For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open.

<sup>18</sup>Therefore consider carefully how you listen. Whoever has will be given more; whoever does not have, even what they think they have will be taken from them.”

<sup>19</sup>Now Jesus’ mother and brothers came to see him, but they were not able to get near him because of the crowd. <sup>20</sup>Someone told him, “Your mother and brothers are standing outside, wanting to see you.” <sup>21</sup>He replied, “My mother and brothers are those who hear God’s word and put it into practice.”

**Mark 4:10**

<sup>10</sup>When he was alone, the Twelve and the others around him asked him about the parables...

**Isaiah 6:8-10**

<sup>8</sup>Then I heard the voice of the Lord saying, “Whom shall I send? And who will go for us?” And I said, “Here am I. Send me!”

<sup>9</sup>He said, “Go and tell this people: “ ‘Be ever hearing, but never understanding; be ever seeing, but never perceiving.’ <sup>10</sup>Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed.”

Quotes (used or referred to):

The New Testament parables of Jesus are unique, without parallel. First, a parable compares two unlike things and, as a literary device, acts in three ways: comparative, similar, or parallel. Second, whether short or long, its intent is both to *inform*, by describing some form of reality, and *affect*, by providing a picture. Third, its genius is in its ability to disarm the listener and persuade, catching one by surprise. Its vivid story or compelling intrigue makes it hard to ignore. Fourth, in part its impact is because it “comes suddenly, usually before people are able to defend themselves against its message” (Robert Stein, “The Genre of the Parables,” in Longenecker, 47–48).

~ Brian C. Stiller, *Preaching Parables to Postmoderns* (Minneapolis, MN: Fortress Press, 2005), 9–10.

What do we mean by that? I want you to think about the image Jesus has chosen for the Word of God, for the gospel. Even though, by the way, he could because these are used in the Old Testament. He doesn’t choose an image of the word of God as a hammer. He doesn’t choose the image of the word of God as a fire. He doesn’t choose the image of the word of God as a sword.

He chooses a seed, and a seed is weak, a little thing. You don’t drop a seed into the ground, saying, “Bombs away!” because you drop a seed and you can’t even find the seed after you dropped it. Three out of the four soils reject the power of the word. The first one doesn’t let it in at all. The second one is excited about Jesus but really just wants miracles, really just wants good times, really wants just needs to be met. The third group, of course, is very, very concerned about what the world thinks and about the issues of the world and gets choked.

In every single case, the people respond to the word with what Gordon Allport, who used to be a very prominent Harvard psychologist, called *extrinsic faith* not *intrinsic faith*. *Extrinsic faith* is serving God for what you get, serving God for what he can do for you, serving God to get things, but *intrinsic faith* is serving God to get God, serving God for his own sake.

The first three are people who, for various reasons, are not interested in Jesus for who he is but only what they can get out of him. The first group gets nothing out of him. The second group gets something out of him. The third group gets a lot out of him but, at the same time, wants to make sure they’re getting worldly approval and worldly status and that sort of thing. There’s only one group that is actually breaking through all that.

In fact, verses 11 and 12 have bothered many people. It seems like Jesus is saying, “I’m telling people parables so they don’t get it.” This is a quote, by the way, out of Isaiah 6, and back in the fall we talked about it. Let me just briefly say the best way to read this is Jesus is surrounded by people, thronged by people, who want miracles, but they don’t want him. They’re not interested in his message.

What he's saying here is, "When I tell parables, it's like a filter. The people who are really interested in me, the people who really want to figure it out, the people who feel the power of the word, the people who want to work it in ..." See verse 10. "... come and say, 'Tell us what this means.' The rest of them don't. Nobody even comes and asks. Only some people come and ask."

He says, "Those are the ones I'm trying ... I'm filtering you out. I tell parables, and the others who don't care about me say, 'Let's get back to the miracle part of the service.' Some people say, 'What does this mean?' " Here's the point. Very few do. The seed is so weak. It's not a hammer. It's not a fire. A hammer crushes its opposition. Fire blasts the opposition. The sword slashes through the resistance. The seed seems so weak...In other words, the parable of the soils is not just a parable of how people respond to the Word but how people respond to Jesus, and Jesus did not come as a hammer. Jesus did not come as a fire. Jesus did not come as a sword. He came, not to judge, but to be judged, not to be strong, but to be weak and to die, because seeds only release their power if they fall into the ground and die.

~ Timothy J. Keller , THE SEED OF THE KINGDOM preached on March 12, 2006 in the sermon series, King's Cross: The Gospel of Mark, Part 1: The Coming of the King—Mark 4:1–20

The minister goes to his Master in secret, and asks him to teach him his gospel, and thus he fills his basket with the good seed of the kingdom. He then goes forth in his Master's name and scatters precious truth. If he knew where the best soil was to be found, perhaps he might limit himself to that which had been prepared by the plough of conviction; but not knowing men's hearts, it is his business to preach the gospel to every creature — to throw a handful on the hardened heart, and another on the mind which is overgrown with the cares and pleasures of the world. He has to leave the seed in the care of the Lord who gave it to him, for he is not responsible for the harvest, he is only accountable for the care and industry with which he does his work. If no single ear should ever make glad the reaper, the sower will be rewarded by His Master if he had planted the right seed with careful hand. If it were not for this fact with what despairing agony should we utter the cry of Esaias, "Who hath believed our report? And to whom is the arm of the Lord revealed?" Our duty is not measured by the character of our hearers, but by the command of our God. We are bound to preach the gospel, whether men will hear, or whether they will forbear. It is ours to sow beside all waters. Let men's hearts be what they may the minister must preach the gospel to them; he must sow the seed on the rock as well as in the furrow, on the highway as well as in the ploughed field.

~ Charles Haddon Spurgeon, *The Parable of the Sower*. Preached on April 15, 1860 from Luke 8:4-8 found in New Park Street Pulpit Volume 6.















# PARABLES

Uncovering Good News

## **Luke 8:4-15**

<sup>4</sup>While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable: <sup>5</sup>“ A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds ate it up. <sup>6</sup>Some fell on rocky ground, and when it came up, the plants withered because they had no moisture. <sup>7</sup>Other seed fell among thorns, which grew up with it and choked the plants. <sup>8</sup>Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown.”

## **Luke 8:4-15**

When he said this, he called out,  
“Whoever has ears to hear, let them hear.”

## **Luke 8:4-15**

<sup>9</sup>His disciples asked him what this parable meant. <sup>10</sup>He said,  
“The knowledge of the secrets of the kingdom of God has been  
given to you, but to others I speak in parables, so that,  
“ ‘though seeing, they may not see;  
though hearing, they may not understand.’ [Isaiah 6:9]



## **Luke 8:4-15**

<sup>11</sup>“This is the meaning of the parable: The seed is the word of God. <sup>12</sup>Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. <sup>13</sup>Those on the rocky ground are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away.

## **Luke 8:4-15**

<sup>14</sup>The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. <sup>15</sup>But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop."

# Today's Message:

## *"The Four Soils"*

### Luke 8:4-15

#### The Parable of the Sower



some seeds  
fell on the  
path and were  
eaten by birds



some seeds  
fell on rocks  
but dried up  
because they  
had no root



some seeds  
fell among the  
thorns  
and were  
choked out



still others fell  
on good soil and  
they produced  
100 x more

# The Context

## Luke 8:1-3, 16-18, 19-21

<sup>1</sup>After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, <sup>2</sup>and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; <sup>3</sup>Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means...

# The Context

**Luke 8:1-3, 16-18, 19-21**

<sup>16</sup>“No one lights a lamp and hides it in a clay jar or puts it under a bed. Instead, they put it on a stand, so that those who come in can see the light. <sup>17</sup>For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open. <sup>18</sup>Therefore consider carefully how you listen. Whoever has will be given more; whoever does not have, even what they think they have will be taken from them.”



# The Context

**Luke 8:1-3, 16-18, 19-21**

<sup>19</sup>Now Jesus' mother and brothers came to see him, but they were not able to get near him because of the crowd. <sup>20</sup>Someone told him, "Your mother and brothers are standing outside, wanting to see you." <sup>21</sup>He replied, "My mother and brothers are those who hear God's word and put it into practice."

# The Parable

**Luke 8:4-8a**

<sup>4</sup>While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable: <sup>5</sup>“ A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds ate it up. <sup>6</sup>Some fell on rocky ground, and when it came up, the plants withered because they had no moisture. <sup>7</sup>Other seed fell among thorns, which grew up with it and choked the plants. <sup>8</sup>Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown.”

New Testament parables of Jesus are unique, without parallel. First, a parable compares two unlike things and, as a literary device, acts in three ways: comparative, similar, or parallel. Second, whether short or long, its intent is both to inform, by describing some form of reality, and affect, by providing a picture. Third, its genius is in its ability to disarm the listener and persuade, catching one by surprise. Its vivid story compelling intrigue makes it hard to ignore. Fourth, in part its impact is because it “comes suddenly, usually before people are able to defend themselves against its message” (Robert Stein, “The Genre of the Parables,” in Longenecker, 47–48).

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Fortress Resources for Preaching

### Preaching Parables to Postmoderns



Brian C. Stiller

COMPARISON

INFORM/AFFECT

DISARM

ELEMENT OF SURPRISE

# The Call

**Luke 8:8b**

When he said this, he called out,  
“Whoever has ears to hear, let them hear.”



# The Question

## Luke 8:9

<sup>9</sup>His disciples asked him what this parable meant. <sup>10</sup>He said,  
“The knowledge of the secrets of the kingdom of God has been  
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# The Question

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# The Question

**Mark 4:10**

<sup>10</sup>When he was alone,  
the Twelve and the others around him  
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# The Quote

## Luke 8:10

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# The Quote

## Isaiah 6:8-10

<sup>8</sup>Then I heard the voice of the Lord saying, “Whom shall I send?  
And who will go for us?”

And I said, “Here am I. Send me!”

<sup>9</sup>He said, “Go and tell this people: “ ‘Be ever hearing, but never understanding; be ever seeing, but never perceiving.’ <sup>10</sup>Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed.”



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Here's the point. Very few do. The seed is so weak. It's not a hammer. It's not a fire. A hammer crushes its opposition. Fire blasts the opposition. The sword slashes through the resistance. The seed seems so weak...In other words, the parable of the soils is not just a parable of how people respond to the Word but how people respond to Jesus, and Jesus did not come as a hammer. Jesus did not come as a fire. Jesus did not come as a sword. He came, not to judge, but to be judged, not to be strong, but to be weak and to die, because seeds only release their power if they fall into the ground and die.

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# The Parable Explained:

## Luke 8:11-15

<sup>11</sup>“This is the meaning of the parable: The seed is the word of God. <sup>12</sup>Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. <sup>13</sup>Those on the rocky ground are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away.

# The Parable Explained:

## *Seed = Word of God*

### **Luke 8:11b**

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# The Parable Explained:

*Soil #1 – Hardened Path = No response*

## Luke 8:12

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# The Parable Explained:

*Soil #2 – Rocky Ground = Initial response*

**Luke 8:4-14**

<sup>11</sup>“This is the meaning of the parable: The seed is the word of God. <sup>12</sup>Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. <sup>13</sup>Those on the rocky ground are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away.

# The Parable Explained:

## *Soil #3 – Thorny Ground = Choked out*

**Luke 8:4-14**

<sup>14</sup>The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. <sup>15</sup>But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop."

# The Parable Explained:

## *Soil #4 – Good Soil = Fruitful*

**Luke 8:4-14**

<sup>14</sup>The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. <sup>15</sup>But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop."



“Three out of the four soils reject the power of the word. The first one doesn't let it in at all. The second one is excited about Jesus but really just wants miracles, really just wants good times, really wants just needs to be met.

“The third group, of course, is very, very concerned about what the world thinks and about the issues of the world and gets choked. In every single case, the people respond to the word with what Gordon Allport, who used to be a very prominent Harvard psychologist, called *extrinsic faith* not *intrinsic faith*. *Extrinsic faith* is serving God for what you get, serving God for what he can do for you, serving God to get things, but *intrinsic faith* is serving God to get God, serving God for his own sake.

“The first three are people who, for various reasons, are not interested in Jesus for who he is but only what they can get out of him. The first group gets nothing out of him. The second group gets something out of him. The third group gets a lot out of him but, at the same time, wants to make sure they’re getting worldly approval and worldly status and that sort of thing. There’s only one group that is actually breaking through all that.

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# Gospel Application

COMPARISON

INFORM/AFFECT

DISARM

ELEMENT OF SURPRISE

# COMPARISON



# INFORM/AFFECT

A photograph of a misty forest. Tall, thin trees with bare branches stand in a foggy atmosphere. The ground is covered with a thick layer of fallen, dry, yellowish-brown leaves. A horizontal band of semi-transparent grey text is overlaid across the middle of the image.

**WORK HARD AND LEAVE  
THE RESULTS TO GOD**

# DISARM





# ELEMENT OF SURPRISE

