

# Bryan Station Baptist Church

INDEPENDENT

MISSIONARY

## THE PIONEER BAPTIST

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*"Preaching The Same Truth We Preached Before Kentucky Was A State"*

### SPIRITUAL HUSBANDRY: PARABLE OF THE SOWER

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Matthew 13:1-9; 18-23: "The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 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 an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear....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 dureth 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 an hundredfold, some sixty, some thirty."

The work of the ministry is often compared to farming--one soweth and another reapeth. The Corinthian saints were called God's husbandry or field. Paul planted and Apollos watered. The parable of the sower is both history and prophecy. It tells Christ's experience and foretells His servants'. The prominent thing in the parable is not the sower, but the soil. In farming soil is a

very important thing, and farms are graded in value largely according to the fertility of the soil. To be sure the seed must be good, but good seed scattered on the highway will produce no harvest. In this parable, there was a good Sower, even the Lord Jesus Christ, and there was good seed, the word of God, the Gospel of CHRIST. The only thing that prevented a bountiful harvest was the condition of the soil.

In the parable, the field had four different kinds of soil--there was a roadway at the end or in the middle of it that was hard; a part of the field was a thin layer of dirt over rock; another part was covered with thorns that had been cut down but had not been stubbed up; and a fourth part was good soil, ideal for a good crop. The sower sowed the entire field, but with different results. The seed sown on the highway was soon eaten by the birds; the seed on the stony ground sprang up quickly but there was no root and it soon withered; the seed on the thorny ground sprang up but was soon choked out by the thorns that came up with the seed; the good soil gave

a harvest in various proportions--some thirty, some sixty, and some a hundred fold.

The soil stands for the human heart and the field is the world. In spiritual farming, the seed of the gospel must be scattered everywhere. The condition of the soil has nothing to do with the spiritual farmer--he is not to select certain spots and confine his sowing to those spots. The sower must sow wherever he is, regardless of the soil. In the parable, there was a sad proportion between the harvest and the amount of seed sown. It is the same in spiritual farming. Much preaching seems to be wasted, but in reality it is not, for the minister has a divine partner who says that His word shall not return unto Him void. God takes care of the harvest.

From the parable we gather that there are four distinct dispositions of the human heart--the Gospel comes in contact with four different classes of people.

I. The heart represented by the beaten path. The word preached to such people has no noticeable effect at all. The word is snatched away by SATAN. The gospel is preached but it is not understood. The man does not know what it is all about. Where the word is preached there is no impression. The man may enjoy a moral lecture or an entertaining program. He may admire the ability of the preacher and be captivated by his eloquence, but if the word is preached, there is no result. This is the natural heart of stone.

II. Another heart is represented by stony ground. Many a hillside in Galilee would show a thin surface of soil over rock, like skin stretched tightly over a

bone. No roots could get through the rock nor find nourishment in it. Seed on such ground would soon spring up but would quickly perish for lack of roots. Quick-sprouting herbs are soon dying herbs. Brushwood catches fire easily, and burns itself out quickly. Coal takes longer to kindle, and is harder to put out.

The persons meant are those of excitable temperament, whose feelings lie on the surface, and can be reached without first passing through the understanding or the conscience. Many additions to our churches come from this kind of people. Every wave of enthusiasm sweeps them in to the ranks of professors. They receive the word with joy immediately but in a little while their good feeling is gone--vanished into thin air. It was the sunny side of religion that attracted them. They knew nothing of its difficulties and depths. They had a feeling that they lost; they were not gripped and held by the truth. When the sun of tribulation or persecution begins to beat down upon them, their profession withers. At first they thought their profession would make them popular, but they soon find out that the word is not popular, and that they themselves had no love

for what they had received so joyfully. People like this become the worst persecutors. The nature that is over-emotional on its surface is utterly hard at its core. The most heartless people are those whose feelings are always ready to gush. This is another variety of the natural and graceless heart.

III. A third kind of disposition is likened to the thorny ground. Thorns stand for the cares of this world and the deceitfulness of riches. The word is choked and smothered out by worldly things. Business and pleasure absorb his thoughts and affections. He may keep up a nominal profession and attend church but business and pleasure have his attention.

IV. The good soil stands for the heart that has been made good by grace. He understands the word. It reaches his conscience. His heart has been broken up with the plow of conviction. Sin is an awful reality of him. He abhors it but cannot rid himself of it. The gospel that tells him how to be saved is welcomed and understood.

ILLUSTRATION: A man deeply taught of GOD sat beside another man whom he sought to instruct in the things of God. The Bible lay

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The books and messages of Brother C. D. Cole are being used world-wide; and, we are thankful for the privilege of publishing his works. But, in the day of high cost, we want to be as conservative as possible.

Pastor Al Gormley

open upon the knees of both. But it seems all is in vain. The man could not even understand the truth regarding salvation. The teacher explained and simplified and illustrated, but with no effect. Often did he wish that he had direct access to the man's soul, that he might open his understanding to the Scriptures. He felt that nothing save this could be of any avail. But he could only dwell on the truth, endeavor to open it up more fully, and press it home to his conscience. Thus, day after day, sat the teacher in his helplessness and the pupil in his dullness. Leaving the man in darkness, the man of God had to go his way. He could only commend him in prayer to God who alone could renew his soul and cause him to see the truth. One day his pupil came to him, exclaiming, "Now I understand it all." "Who taught you?" "No one." "How did you come to see it?" "Oh! In a moment I saw it; and it is just as you have been telling me all the time, but I never saw it till now. God has opened my eyes."

John 6:45: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Luke 24:45: "Then opened he their understanding, that they might understand the scriptures."

I John 4:6: "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

Because Christ's sacrifice on the cross was final and all-inclusive, we no longer need to offer blood sacrifices for sin as the Old Testament saints did. Christ's sacrifice at Calvary, however, did not put an end to all sacrifices. As good stewards of what God has given us materially, we should offer the physical sacrifices of time and money. These are vital to the furtherance of God's work in our world today. God's Word speaks of another type of sacrifice also--the spiritual sacrifice. What are the spiritual sacrifices mentioned in God's Word and how do we offer them?

1. The sacrifice of thanksgiving (Psalm 107:22, 116:17). God desires gratefulness for all he has done for us.

2. The sacrifice of

praise (Jeremiah 33:11; Hebrews 13:15). He is worthy of honor.

3. The sacrifice of righteousness, an upright heart (Psalm 4:5, 51:19).

4. The sacrifice of joy, no matter the circumstances (Psalm 27:6).

5. The sacrifice of a broken spirit, a willingness to do God's will (Psalm 51:17).

6. The sacrifice of doing good works, showing Christ's love to others (Hebrews 13:16).

7. The sacrifice of communication, telling others of Christ (Hebrews 13:16).

Offer up these seven spiritual sacrifices today. You will never outgive the Lord.

## Take the Time

Let us take time for the good-by kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take more time to speak sweet, "foolish" words to those we love. By and by, when they can no longer hear us, our "foolishness" will seem more wise than our best wisdom.

Let us take time to read the Bible. Its treasures will last when we have ceased to care for the war of political parties and fall of stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies, which we often omit because

they are small, will some day look larger to us than the wealth which we covet or the fame for which we struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, busy mother, can never be a home to the daughter whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all when one touch of his hand in the darkness will mean more than all that is written in the daybook and ledger or in the records of our little social world.

Since we must all take time to die, why should we not take time to live—to live in the large sense of a life begun here for eternity?

—Pittsburg Advocate

—Copied from The Independent Baptist Missionary Messenger

# FAITH

sees the invisible,  
believes the incredible,  
and receives the impossible.

HUMBLE YOURSELVES BEFORE THE LORD,  
AND HE WILL LIFT YOU UP.