

Matthew 13:1-18. Christ Relates the Parable of the Sower, and Explains Why He Spoke in Parables.

by Favell Lee Mortimer

Jesus explained the parable of the sower to reveal the mysteries of the kingdom of heaven to those who desire to know God, but to conceal them from those who do not.

Scripture: Psalm 27:8, Matthew 13:12, Matthew 13:18, John 8:12, John 12:40, Romans 3:11, 1 Corinthians 2:10, Hebrews 3:15

Topics: "Parable Of Sower", "Spiritual Blindness"

Description

Favell Lee Mortimer preaches about the parable of the Sower, emphasizing the importance of Jesus' explanation to fix the meaning and avoid differing opinions. Jesus reveals heavenly knowledge as a gift from God, highlighting the ignorance and lack of desire in humanity to seek and know God. Those who have the desire to know God are taught by Him, as seen in the story of a Hottentot girl earnestly praying to know God and being fulfilled by God's promise through a faithful missionary. The Pharisees' rejection of Jesus' warnings led to their spiritual blindness, serving as a warning to all who hear the gospel but do not respond to Christ's call, risking hardening their hearts and closing themselves off from the light of truth.

Transcript

We have much reason to rejoice that our blessed Savior explained the parable of the Sower; for had he not done so, many different opinions respecting its meaning would have been held, but now the signification is fixed and certain. We will, however, defer the consideration of it until we read our Lord's explanation.

After Jesus had finished his public discourse, he conversed privately with his disciples. In this conversation he declared some truths which have been much objected to by the world. His disciples inquired why he spoke in parables. In his reply, their Master unfolded some of the secrets of his Father's government. Can anything be so interesting as the ways of God towards man! In this passage some light is shed upon them.

Jesus said to his disciples, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." We learn from this declaration that heavenly knowledge is the gift of God. All men by

nature are without the knowledge of their Maker, as it is written, "There is none that understands; there is none that seeks after God." When Adam sinned, he lost the knowledge of his God, and all his children are born in this state of ignorance. They are not only ignorant of God--they have no desire to know him. There are many things of which we may be ignorant, yet which we should much like to learn. If a man well skilled in some useful art were to offer to teach gratuitously all who wished to learn, many would flock around him and become his scholars--for we naturally desire to learn useful arts. But though God offers to teach all who are willing to be instructed, very few come to him and say, "Teach me to do your will." Nor would any come and make this prayer, unless God first, by his Holy Spirit, put the desire into the heart. When this desire is felt, then the prayer is made, and the longing soul is taught. This is what Jesus meant when he said, "Whoever has, to him shall be given, and he shall have more abundance." There is an interesting account contained in a tract called "Jejana," of a little Hottentot girl who earnestly desired to know God. A black man, who knew but little himself, directed her to make this prayer, "Lord, help me; Lord, teach me." This prayer she often uttered when she knelt alone in some thicket. Such was her simplicity, that she added, "For David says you will." The pious black man's name was David. And did God fulfill his promise to this poor child? Assuredly he did. She became known to a faithful missionary, who took her into his service, and fully instructed her in the gospel of Christ.

Such is God's goodness towards those who desire to know him. The Pharisees, far from having this desire, were determined to reject the warnings of the Savior; therefore God gave them up to the blindness and deafness that they loved. Every warning they rejected closed their eyes in deeper night.

How dreadful was their condition! But all are in danger of falling into it, who are not obeying the gospel call. Those who hear the Bible read from day to day--who listen to the preacher's earnest entreaties from Sabbath to Sabbath--and who yet make no effort to go to Christ, are becoming more hardened and more difficult to be converted. How blessed might our eyes be, for round us the true light shines! Yet how doubly cursed will these eyes be, if we wilfully close them against that light.

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