

WORD OF GOD - 2

Sunday Morning: May 2, 2004

Text: Luke 8:4-11 "And when much people were gathered together, and were come to him out of every city, **he spake by a parable**: 5. 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. 6. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7. And some fell among thorns; and the thorns sprang up with it, and choked it. 8. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, **He that hath ears to hear, let him hear**. 9. And his disciples asked him, saying, What might this parable be? 10. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11. Now the parable is this: **The seed is the word of God.**"

I want to direct our thoughts to the Word of God, the significance of the Word of God. And in Luke chapter eight we have a definition of the Word of God and let me just say this by way of introduction, the Bible is known as the scriptures. And the scriptures is known as the milk of the word. It's the milk, it's the food that God has provided for babes that come to know Him as Savior. Also it contains the knowledge of the way of salvation both for Jew and Gentile alike. We believe on the Lord Jesus Christ to be saved. But there's also in this Book, butter. And the butter comes from the milk and butter comes from churning and of course today we don't churn milk for butter; we churn cream, but there's no cream here; it's all milk. And so therefore when you're churning the milk for butter it takes a long time to get butter. But it's significant if you want to know how to discern between good and evil, you've got to be able to eat butter and not only that, you need to eat honey. 'Immanuel is His name.' He was virgin born, we find that in Isaiah chapter seven verse fifteen and the Lord Jesus Christ ate butter and honey and by doing that He knew to refuse the evil and choose the good. And you know, we need to do that too. And so therefore when we're talking about the Word of God, we're not talking about milk, we're talking about a part of the scriptures that have been hidden. In fact when I drink a glass of milk, I'm not looking at the butter floating around in the milk! I mean, I drink a glass of milk or have a spoonful of milk with my cereal, I'm not even aware of the butter fat that's in there. The only time I'm aware of the butterfat is when Jean says, "yours is two percent and mine's skim!" And so we're aware of the butter fat in situations like that but otherwise no! So people take the scriptures and it's milk and milk is for babes – teaching babes how to behave. It teaches babes not to live in sin but the butterfat helps us to discern between good and evil and know the value of choosing the good and the consequences of choosing the evil. You choose the evil as a child of God – there are consequences to pay. You choose the good as a child of God and you're going to hear a 'well done thou good and faithful servant.' Did Jesus hear that from the heavenly Father? He said, "This is my beloved Son in whom I am" what? "Well pleased!" You know why He was well pleased with the Son? Because the Son was eating what? Butter and honey! So what I'm going to be talking about this morning is butter and honey, which is the Word of God. Now, I'm going to read Luke chapter eight and I want to begin reading with verse four.

By the way it's "the sower." There's a definite article 'the' with the word 'sower.' So the parable is not for everyone, the parable is for those who have ears. And He's saying, if you've got ears to hear, you listen. Don't just hear it, you listen. There's a difference between hearing and listening. You can hear the teaching of the word but when you listen to the Word of God taught

or the scriptures taught, you respond in obedience to it. That's the difference between hearing and listening. It's significant when Jesus taught in a parable, He was not trying to give answers, He was stimulating questions. Parables don't always give you the truth. It just stimulates questions and after Jesus taught a parable what were the disciples doing? "Lord what did you mean by that?" And we often think of parables as a way of explaining something more clearly, well, lets' continue on here in verse ten.

WHAT IS THE SEED

Luke 8:11 "Now **the parable** is this: The **seed** is the **word of God**."

This defines what the seed is. The seed is the Word of God. And the Word of God in this context here has to do with the mysteries of the Kingdom of God. The seed has to do with mysteries, things that are hidden. The seed and the mysteries of the Kingdom of God is the butter fat hidden in the milk. But it takes churning to get, which we will work through this morning. So we see that the seed is the Word of God. Let me say this, the parable of the Sower and the other parables here that are given in Mathew thirteen and Luke and Mark as well, is not the plan of salvation. The parables are not presenting how to be saved. God is not in the business of hiding that truth. Why would God who gave His Son to die on the cross want to hide the truth of 'believe on the Lord Jesus Christ and thou wilt be saved'? It doesn't make sense. So the parables are not presenting the plan of salvation. The parables are for saved people and in particular saved people that can hear and that can see. And because there are plenty of God's children that are not hearing and not seeing, and if you fit in that category, you're one of those who don't have time to read your Bible or to even study your Bible. And so if you can't read your Bible and you're not interested in studying your Bible, then you're dull of hearing, which we will talk about. Israel was dull of hearing. They're just like me at home, "huh? What did you say?" My hearing is going down and I don't know if there's anything to do about it! So the seed in the parables is the seed, is the Word of God.

SUBJECT OF PARABLES

Matthew 13:24 "Another **parable** put he forth unto them, saying, The **kingdom of heaven** is likened unto . . ."

Parables deal with the Kingdom of the Heavens, that is the rule of the Heavens over the earth. Remember that the Jews were expecting an earthly kingdom with an earthly inheritance because God gave to Abraham, Isaac and Jacob and particularly to Jacob's twelve sons, the twelve tribes of Israel, pieces of geography in the land of Canaan and beyond to the East of the Jordan river. And the nation of Israel, when Jesus came, was expecting an earthly kingdom. But Jesus came presenting a heavenly kingdom. The earthly kingdom was guaranteed because it was promised to Abraham and to his seed. But the truths pertaining to the Kingdom of the Heavens was a secret. Abraham probably had some vision of it, maybe Isaac and Jacob too but that is in type and in picture in the Old Testament. It's not clear. The Kingdom of the Heavens is a mystery that had been hidden from generations and generations. Now in Luke chapter three verse two, it says

THE WORD OF GOD CAME TO JOHN

Luke 3:2 "Annas and Caiaphas being the high priests, the **word of God came** unto **John** the son of Zacharias in the wilderness."

This is John the Baptist and John the Baptist was preaching what? The Word of God! John the Baptist came preaching the mysteries of the Kingdom of God. In Mathew chapter three verses one and two, it says

JOHN PREACHED THE SEED

Matthew 3:1-2 "In those days came **John the Baptist, preaching** in the wilderness of Judaea, 2. And saying, **Repent ye: for the kingdom of heaven is at hand.**"

Repentance has to do with saved people who have ears to hear, that want to be a part of that Kingdom, who do want to rule and reign with Christ as the King of kings and Lord of lords. And John was saying, if you don't change your way of living, you're not going to have that blessing. You're saved; your inheritance will be here on the earth, but not in the heavens. You're saved but your inheritance is not in the land flowing with milk and honey, it's in the land that's called the wilderness where half the tribe of Manasseh and the tribe of Rueben and Gad and Ammon and Moab and Ishmael and others of those in the family were outside or to the East of the Jordan river. But the land flowing with milk and honey was the better inheritance. Notice it's the land flowing with milk and honey. The honey was there, they just needed to learn to churn the milk to get the butter; that's the problem, they wouldn't do it! It takes too much time. To churn milk, takes too much time to get butter. My grandmother could churn a pickle juice jug in just a few hours – with cream in it – but it takes a long time to churn milk. So John was preaching, 'Repent for the Kingdom of the Heaven is at hand.' He was preaching what? He was preaching the seed. He was preaching the Word of God.

THINGS KEPT SECRET

Matthew 13:34-35 "All these things spake Jesus unto the multitude in **parables**; and **without a parable** spake he not unto them: 35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in **parables**; I will utter **things** which have been **kept secret** from the foundation of the world."

It was through parables that He taught and it was only through parables that he taught so that it would not be totally revealed. In other words, what He did was He stimulated questions. Jesus was one who stimulated, His ministry was a stimulating of questions and those who had ears to hear responded with questions. Now, in Mathew thirteen and verse ten it says

KEEP IT A MYSTERY

Matthew 13:10-11 "And the disciples came, and said unto him, **Why** speakest thou unto them in **parables**? 11. He answered and said unto them, Because **it is given** unto you to **know the mysteries** of the kingdom of heaven, but **to them it is not given.**"

Why do you present the seed, the Word of God, in parables? So there are those who God is ministering the Word of God to and there are those who He is not ministering the Word of God to. When we think about what Jesus told His disciples, 'Many are called, but few are chosen,' this has nothing to do with salvation, this has to do with the calling – many have ears to hear but only a few have been chosen, okay? So He wanted to keep the Word of God, the seed, the mysteries of the Kingdom of the Heavens, a secret still. And the reason for that is this, if you learn a lot and you know a lot, you know what is going to be expected of you? You're going to be expected of a lot. The President of the United States knows a whole lot more than you and I know and He is more accountable and you can see that already. I mean people are trying to nail him in every sense of the word. But in Luke chapter twelve verse forty-eight, you see the responsibility that comes with knowledge.

RESPONSIBILITY

Luke 12:48 ". . . For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

So, if you will not respond to the mysteries of the Kingdom of the Heavens, if you will not respond to the Word of God, or to the seed in obedience. If you will not repent or change your way of living, even though you know the truth, you're going to suffer a greater responsibility and judgment.

BETTER NOT TO KNOW

2 Peter 2:21 "For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them."

'The holy commandment' delivered unto them was to believe in the present tense and to be obedient and it would be better for you not to know this truth than to know it and to turn away from it. It's better not to know. Now, in Mathew chapter ten, we see that this message also excluded two groups of people, additional groups of people

EXCLUSION OF MOST

Matthew 10:5 "These twelve Jesus sent forth, and commanded them, saying, **Go not** into the way of the **Gentiles**, and into *any* city of the **Samaritans** enter ye not."

The message, the seed, the Word of God, the word of the Kingdom, was not to be given to whom? Gentiles or Samaritans! Now, I want to remind you of the fact that Gentiles have always been able to be saved. You just look at Ruth and you look at Rahab the harlot who was in Jericho. Rahab was saved; she was a Gentile. Gentiles have always been able to be saved; and the same thing with Samaritans. Samaritans are descendents of Joseph and his gentile bride that he picked up in Egypt. But they were excluded. He says in verse six of Mathew ten

GO RATHER

Matthew 10:6 "But **go rather** to the lost sheep of the house of **Israel**."

Go to the sheep of Israel that have perished and as you go preach what?

PREACH THE SEED

Matthew 10:7 "And as ye go, **preach**, saying, The **kingdom of heaven** is at hand."

The message of the Kingdom of the Heavens is not a message of how to get saved, it's a message of how to rule and reign with Christ in His coming Kingdom. That's what the seed is all about. That is what the Word of God is all about. You want to know how to rule and reign with Christ in His coming Kingdom? You study the Word of God. And to study the Word of God, you're going to have to churn the milk or you're going to have to be around somebody that's churning it. And there's nothing wrong with that. Paul churned it, all the apostles churned that milk and so there's nothing wrong with that.

EARS THAT CAN HEAR

Matthew 13:9 "Who hath **ears** to **hear**, let him **hear**."

It's the ears that can hear let him hear. That's the exhortation. And in Mathew thirteen sixteen

EYES THAT CAN SEE

Matthew 13:16 "But blessed *are* your eyes, for they see: and your **ears**, for they **hear**."

God has given some of His kids eyes to see and ears to hear and in particular those who can stay in the way, those who will repent, those who will accept the truth and not turn away from it in the latter end. Now, in Romans chapter eleven verse eight we see that Israel was slow of hearing.

ISRAEL SLOW OF HEARING

Romans 11:8 "(According as it is written, God hath given them the **spirit of slumber**, eyes that they should **not see**, and ears that they should **not hear**;) unto this day."

This happens today – there are many Jews that cannot perceive the mysteries of the Kingdom of the Heavens. I'm talking about saved Jews. Very few saved Jews have responded to this message. That's unfortunate but that's the way it is and so not only Israel today, saved Jews today are dull of hearing but also in the days of Paul and the apostles and in the days of the Lord. In Acts chapter twenty-eight it says

DULL OF HEARING

Acts 28:25-28 ". . . Paul had spoken one word, Well spake the Holy Ghost by **Esaias** the prophet unto our fathers, 26. Saying, Go unto **this people [Israel]**, and say, **Hearing** ye shall hear, and shall **not understand**; and **seeing** ye shall see, and **not perceive**: 27. For the **heart** of this people is waxed gross, and their **ears are dull of hearing**, and their eyes have they closed; lest they should **see** with *their* eyes, and **hear** with *their* ears, and **understand** with *their* heart, and should be converted, and I should heal them. 28. Be it known therefore unto you, that the **salvation** (so great salvation of Hebrews 2:3) of God is **sent** unto the **Gentiles**, and *that* they will **hear** it."

This word 'converted' here doesn't mean 'saved'; it means 'to repent.' To convert is to turn around. That's what conversion is. Now, we use the word 'convert' associated with salvation but we're doing so outside the context of the scriptures. Heal has to do with 'restoring' them. When you're healed, your body is restored. That's what healing is all about and He wants to restore the nation of Israel and one day He will restore the nation of Israel. They will be restored from the tail of the nations to what? The head of the nations! Israel's a cup of trembling in the hand of the Gentiles today but the Lord's going to take that cup out of the Gentiles hands and He'll have it. Then the Gentiles will be doing the trembling, not Israel, okay? Now, this salvation is not what we consider the common salvation, because this is not talking about getting saved. It had to do with ruling and reigning with Christ in his coming Kingdom. So this salvation, I am persuaded is the 'So great salvation' referred to in Hebrews chapter two and verse three, which, let me just turn over there and read that to you so it will be in your hearing. "How shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him." When did Jesus begin to first preach? When He came on the scene. He preached the seed, He preached the Word of God, He preached the Kingdom of the Heavens, that's what He spoke about and that's the so great salvation that the Gentiles will receive and they will hear and of course they will produce the fruits thereof. Now, in Hebrews chapter five, verses twelve through fourteen, it talks about the milk.

MILK

Hebrews 5:12-14 "For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the **first principles of the oracles of God**; and are become such as have need of **milk**, and not of strong [solid] meat [food]. 13. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. 14. But **strong** [solid] **meat** [food] belongeth to them that are of full age, *even* those who **by reason of use** (churning of milk) have their senses exercised to **discern** both **good** and **evil**."

So the writer of the Book of Hebrews is rebuking the Jews and all of us who are in need of milk, in other words, you don't even have the fundamentals down! And you need milk, you need some understanding about what God expects out of you as one of His children. One of the things He expects out of us is obedience. And so they are not ready for solid food. "For every one that useth milk *is* unskilful in the word of righteousness." How to live a life that is pleasing to God, that's what the word of righteousness deals with - is how do we please God. Well, we please God by faith. And how do we get faith? "Faith cometh by hearing and hearing the Word

of God” - the preaching and the teaching of the mysteries of the Kingdom of God, the Kingdom of the Heavens, that’s how faith is generated. Because what is the significance of faith? It gives us hope. Faith gives us hope of things that we can’t see. Faith also helps us to have evidence in our life that we believe that there’s a hope of glory coming. Let’s continue, because he’s a babe “But strong [solid] meat [food] belongeth to them that are of full age, *even* those who by reason of use (churning of milk) have their senses exercised to discern both good and evil.” The churning of milk will provide butter. That’ll help you to discern between good and evil. And the word ‘exercise’ here means strenuous; sweating exercise; because of the root of that word and we won’t go into that. I got in trouble last time I was talking about that so I won’t talk about that today! So anyway, it means it’s strenuous exercise and you don’t wear your fur coat when you’re doing this exercise. You shed the fur coat, that’s what it amounts to! Now, I talked about Immanuel food. In Isaiah seven, fifteen

IMMANUEL’S FOOD

Isaiah 7:15 "**Butter** and **honey** shall **he** (Immanuel) **eat**, that he may know to **refuse** the **evil**, and **choose** the **good**."

The Lord Jesus Christ fed on butter and honey. And we are to look unto Jesus for our example and we need to feed on that too. Proverbs thirty and verse thirty-three says very plainly

BUTTER

Proverbs 30:33 "Surely the **churning of milk** bringeth forth **butter**, . . ."

So you want to know how to produce butter? You churn the milk and it takes a long time. Now, what is the significance of honey? Well, in First Samuel we have a little nugget of insight of what the significance of honey is. And it says

HONEY

1 Samuel 14:29 "Then said Jonathan, . . . **see**, . . . how mine **eyes** have been **enlightened**, **because** I tasted a little **of this honey**."

Honey has to do with the enlightening of the eyes. God provided the honey; we have to provide the churning. If we eat the butter, we need some honey to understand what the butter means, okay?

EYES ENLIGHTENED

Ephesians 1:17-18 "That the God of our Lord Jesus Christ, the Father of glory, **may give** unto you the spirit of **wisdom** and **revelation** in the **knowledge** [ἐπιγνωσις, (butter knowledge)] of him: **18**. The **eyes** of your understanding [heart] being **enlightened**; that ye **may know** what is **the hope** of his **calling**, and what the riches of the glory of his inheritance in the saints,"

This is knowledge upon knowledge. The preposition ‘epi’ means ‘upon’ and the word ‘gnwsiv’ means ‘knowledge’ - knowledge upon knowledge. This is butter knowledge. This is butterfat that is stuck together. That’s the kind of knowledge we’re talking about and that’s how you make butter. Butterfat is fixed. Now, if we receive the spirit of wisdom and revelation in the butter of Him, the eyes of our understanding or the eyes of our heart being enlightened – that’s the honey part of it. Being enlightened that we may know what is the hope of His calling. What is His calling? His calling is unto those that have ears to hear. His calling is unto His Kingdom and glory. His calling is to rule and reign with Him in His coming Kingdom. And you have to qualify to do that. If you can’t be faithful over a little, He sure is not going to give you ten cities to rule over. You know, that’s as simple as that. You can’t take care of a talent, you can’t take care of a pound, you’re not going to have one city to rule over – in fact, you’re going to be ruled

over! So, we need to know about our heavenly inheritance. Isaiah twenty-eight, nine tells us about milk to butter.

FROM MILK TO BUTTER

Isaiah 28:9 "Whom shall he **teach knowledge?** and whom shall he make to **understand doctrine?** *them that are weaned from the milk, and drawn from the breasts.*"

You've got to get away from the milk. And the way you get away from the milk is you learn to churn it and turn it into butter. And how do you do that? Verse ten of Isaiah twenty-eight tells us just exactly how to do it.

TEACH CHURNING

Isaiah 28:10 "For **precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.**"

You've got a precept here; you've got to put another one on top of it. And then you've got to put another one on top of that and you've got to put another one on top of that. And after that you've got to find a line and put it on top of that precept and then you find another line and put it on top of that line, and before long you have precepts and lines stacked on top of each other and then you've got some solid food. But it's here a little, there a little. The butterfat in milk is little. Here a little, there a little – put things together. Now, when we think about the seed, the butterfat and feeding upon it, we think about a new beginning. When you understand the significance of the Word of God, which has to do with the mysteries of the Kingdom of the Heavens, you have a new beginning. What is that new beginning? It's a hope of glory. I want to read in First Peter one twenty-three where it says

NEW BEGINNING BY THE SEED

1 Peter 1:23 "Being **born again** [ἀναγεννω, begotten again, only here and 1 Peter 1:3], not of corruptible **seed** [the word of the kingdom], but of **incorruptible**, by **the word of God**, which liveth and abideth for ever."

"Being born again" – that's an unfortunate way even John three, three is translated because it says 'being born again.' Actually John three, three should be translated 'being born from above.' Here 'being born again' – this is a new beginning. Jesus was begotten again when He became our High Priest. He had been begotten before as whom? The prophet, the King! "Where is he that was born king of the Jews?" That was His first beginning here on the earth and He had a new beginning as our High Priest. Here it says being born again and this is anagennaw. It's only found in this verse and one other verse in the New Testament – and that's in First Peter one three, and we'll look at that just after we finish reading this. The new beginning is not of the corruptible seed but of the incorruptible. What is the seed? It's the Word of God. The Word of God gives you a new beginning. And of course, He defines it here – "of the incorruptible, by the Word of God, which liveth and abideth forever." Studying the Word of God, feeding upon the butter and the honey will give you a new perspective on the good things that are coming and it will give you a hope of glory, a hope of ruling and reigning with Christ and we find that in First Peter one verses three through five

TO A LIVING HOPE

1 Peter 1:3-5 "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath **begotten us again** [ἀναγεννω, begotten again, only here and 1 Peter 1:3] unto a **lively hope** by the **resurrection** of Jesus Christ from the dead, 4. To [for] an **inheritance** incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5. Who are **kept** by the **power** of God **through faith** unto salvation ready to be

revealed in the last time."

For Him to have begotten us again, He had to have begotten us before. And when He begot us before, he brought us into the family. And when He begot us again, He gave us a hope, He gave us that hope and He made that hope alive or living by what means? By the resurrection of Jesus Christ from the dead. When Jesus Christ was raised from the dead and placed at the right hand of the father, He made our hope alive. Without the resurrection of Jesus Christ from the dead, faith would be of no value. You would still serve sin. There would still be no hope of glory because you could not please Him because without faith it is impossible to please Him. The resurrection gives us hope. What does it give a hope for? An inheritance. Incorruptible, undefiled and that fadeth not away, reserved in heaven for you who are kept, or guarded, by the power of God through faith. If Jesus Christ hadn't been raised from the dead, faith couldn't keep you. We couldn't please God -without faith it is impossible to please Him. The resurrection of Jesus Christ from the dead makes our hope alive, living every day. So, we know that

FAITH COMES BY IT

Romans 10:17 "So then faith *cometh* by hearing, and hearing by the **word of God.**"

And it says in Luke chapter eleven verse twenty-eight

THEY THAT HEAR ARE BLESSED

Luke 11:28 "But he said, Yea rather, **blessed** are they that **hear** [present active] the **word of God**, and **keep** [present active] it."

You want to be blessed? You listen to the Word of God and you do what it says. Luke eight twenty-one

BRETHREN HEAR AND DO IT

Luke 8:21 "And he answered and said unto them, My mother and **my brethren** are these which **hear** [present active] the **word of God**, and **do** [present active] it."

And what do the blessed get to do? Mathew twenty-five, thirty-four

THE BLESSED INHERIT

Matthew 25:34 ". . .Come, ye **blessed** of my Father, **inherit** the **kingdom** prepared for you from the foundation of the world:"

If you want a heavenly inheritance in the coming Kingdom of our Lord, in other words, you want to be a part of His administration? He will be King of kings and Lord of lords – if you want to be a king or a lord, you need the Word of God, and you need the butter. Because it's only the butter that'll help you to discern between good and evil and help you to make a choice to please God by choosing the good and eschewing the evil with all the trouble that comes with it. And I think about Job. Job was a man who eschewed the evil and chose the good and he suffered for it. And we too will do likewise. May the Lord help us to desire to be blessed of our Father and to inherit the Kingdom and we need the Word of God, the seed, to do it.

Father, I just pray that You'd bless these thoughts to each of our hearts. Help us, Lord, to hear the word of the Kingdom, to hear the Word of God, the butterfat of the scriptures and be blessed by inheriting the Kingdom that You have prepared for us before the foundation of the world. We just thank you again for Your presence with us, and we thank You, Father, for the ministry of this word to each of our hearts and lives. In Jesus Christ's name we pray, amen.