

WHY SOME GET THE MESSAGE

Mark 4:1–34

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As we begin Mark 4, we see Jesus at a cresting point in His personal popularity. We have seen, as we've gone through Mark, continual glimpses of the impact of Jesus upon the masses. When He is at Capernaum, in chapter 1, they gather in the street. The great throng is healed and helped by Jesus. In Mark 2, they're jam-packed in a house. So much so that when a person who needs help for healing wants to get in, the only way in is through the roof. It's a packed out house. The fire marshal wasn't even there! In addition, in Mark 3, we see Jesus being surrounded by the crushing crowds. The throng is so great that they literally pushed Him off the land and He needed to find His place in a boat to teach His disciples. Here again in Mark 4 is perhaps the greatest crowd He had ever had—Jesus is teaching naturally, teaching from the edge of a boat, sitting by the water, where the natural amplification of the water and the lay of the land made possible. He's speaking to vast throngs without the aid of a public address system or any such technique. Maybe it is that—as Jesus looks over the vast throng—off to the side, the corner of His eye catches a man who is out in his fields sowing. And that picture becomes the fitting symbol or story Jesus now undertakes to assess the response of the multitudes in Galilee and Judea to His entire ministry. It is, according to one Gospel, the elemental parable. The parable that, unless understood, no parables can be understood. The Parable of the Soils it is really called rather than the Parable of the Sower and the Seed. The Parable of the Soils whose principles we once may grasp, then we may look at the scattered seed and the mustard seed, which later emerge in this chapter.

WHY SOME GET THE MESSAGE

Mark 4:1–34

Jesus, in His ministry, is not a person who is naive by any stretch of the imagination. A crowd, although it is great, does not deceive Him into assuming that everyone within the spectrum of His voice is going to be responding with the kind of intensity with which He is ministering. He knows that there is a problem. He knows that there is a reason why some do not get His message, the reason which is as true in this room this morning as it was true when it was first spoken by the Lake of Galilee in Jesus' ministry.

When I was a child, I was a missionary's kid in China-Tibet. We lived in northwest China and we didn't get a lot of fresh fruit. Somehow, though, somebody evidently got through some oranges to us. I don't know whether they came in a missionary barrel, or how exactly they arrived, but oranges showed up one day. I thought to myself, "Wouldn't it be great to have oranges all the time?" So from one of the oranges, I took a couple of seeds. I asked my mother for a potted plant, packed it with dirt, put the seeds several inches underneath. I knew there was no place I could leave this outside. In that particular region of the country, there is snow on the ground nine months out of the year. In the summer it doesn't get above sixty, maybe seventy at the most. Oranges need a warmer climate than that to survive. They can't take the freeze. The only logical place I could think of to put the plant was somewhere in the kitchen, near the pot-bellied, hand-fed coal stove. So there I placed it, thinking it was going to prosper there from the warmth. I remember watching that thing, day after day, with fascination. The slightest different reflection of the composition of the soil might be an indication to me that some green thing under there is trying to pop out. I think even one time I imagined a green shoot appearing. It might have been a wayward blade of grass, I don't know. But mother had a terrible habit in the evening of letting the fire die down. I was sure that was why my orange tree never grew, because she kept that place too cold at night. It would have been a great idea to have an orange tree growing in

WHY SOME GET THE MESSAGE

Mark 4:1–34

your kitchen. To have fresh orange juice every morning...I may not have been smart, but I was original.

The thing didn't grow. Why didn't it grow? Was the problem in the seed? No, the seed was a powerful seed. Planted under the right conditions, it would have produced a plant. Was the problem the sower? Maybe to a certain extent, but the sower's intentions were good. If he had had the right place to put it, the sower would have succeeded.

The problem was in the soil, the climate, the environment. It is this theme that Jesus is addressing here in Mark 4. Why do some people not get the message? Jesus' answer to that question is three-fold.

I. Some do not get the message because they are the path which is beaten.

I wanted to walk in here today with a visual aid, a great big box of ground. And I wanted to just walk back and forth over it a few times to show you that something becomes beaten down when it is walked over continually. Walked over and walked over. Many people are paths in life simply because they are avenues by which some people get through them to other people. They are used. They are influence peddlers. They are busy in the marketplace of the world. They are busy and used to people walking over them, ideas walking over them and the swirl and jangle of life coming past their door. And the pounding process begins to set in so that the path becomes hard and beaten.

It isn't as though the sower were careless in his sowing. We must not understand the beaten path to be some wide asphalt-covered highway that is flowing through a farm field like a freeway. We must understand the beaten path to be a narrow, perhaps small, piece of ground over which a person passed in order to walk from one part of the farm to the other. Because the path was so narrow, and because there was good ground on either side of the path, it became necessary for

WHY SOME GET THE MESSAGE

Mark 4:1–34

the sower to sow it all lest some of the good ground be missed. So it was not the sower's carelessness. It was not the sower's fault that the seed fell on the beaten path. But the path is there. And Jesus is saying that when the seed impacts on the path, nothing happens. It lies there. Jesus says this from the perspective that He is getting this kind of response from major aspects of His listening audience in His ministry. The Pharisees, for example, the Scribes and the Sadducees, are already set in their ways of doing things. They're not ready to hear anything new. Long ago they found what truth was, where it was and how it should be applied. They're interested in nothing more. So the seed that is falling on them is not growing into anything at all. Of course His hometown is much this way, as we see in Mark 6. They see His wisdom and they see His works but long ago they'd made up their mind about Jesus. He was the illegitimate son of Mary and Joseph. They had pegged him as to where He belonged. And even though He had presented fresh and new evidence as to His identity, the townspeople were not willing to open their beaten-path mentality to the new things which He was showing them.

That's kind of typical of a person who we might say grows up Gospel-hardened or people who grow up in the church in the environment of Christians and begin to feel and see that there are a great many hypocrites, a great many phonies and a great many weeds that are growing in the midst of the wheat. They arrive at an assumption of the church and Christianity based upon the information that they have received, unwilling to open the case and understand what the relationship, power and impact of Jesus' message is ever again.

All of us who are believers in Jesus Christ cannot help but note that, in the course of our everyday world, we unfortunately come in contact with individuals who are paths. I think of people I've talked to in the last few months.

WHY SOME GET THE MESSAGE

Mark 4:1–34

A lady who is very smart, worth some goods financially, very hard and atheistic in her religious beliefs. Witnessing to her is like talking to a brick wall. Everything which is said to her is thrown back. Every suggestion is met with criticism. Every insight is dismissed as a myth. A beaten path, almost impossible to get into. Beaten because the attitudes and beliefs in life have become rigid to the Gospel.

I think of another man in this town who had a daughter born to their family who became mentally retarded. He has the picture of God as a cruel God who has imposed this situation upon him. He'll hear nothing of the good news, nothing of the Gospel, nothing of healing, nothing of the resurrection because he has set his mind to what constitutes reality. Talking to him is like sowing seed on a beaten path.

I think of another person in our community who is making it financially, who's making it in his profession, who's well on his way to becoming a millionaire. And who is drinking from the cup of materialism and, as rapidly, from the cup of sensuality. And, at the same time, trying to keep an open attitude on what might constitute reality or truth, so that he is open—supposedly—to talk about religious faith. He is open to the idea that everyone has their concept of truth. But when truth is everywhere, it is nowhere. And he who says there is truth in every faith winds up not having any truth in his faith. Because everyone else has faith, he has no faith of his own, nothing on which to stand. Sharing, talking, is like sowing seeds on the beaten path.

Another young man in our community who grew up in the church, who prepared for the ministry but who in the last ten years has been a beaten path because, at one point, he turned around and said, "I don't accept it. I don't believe it. I can't see it. God doesn't talk to me audibly. God has not projected Himself into my room." He's a beaten path. Witness, sharing with him, is like diametrical opposites trying to meet.

WHY SOME GET THE MESSAGE

Mark 4:1–34

Jesus is concerned with this element of His audience. It is not as though the person had to be a path. The point of the soils parable is not that people are predetermined to be a certain kind of way. It's that people choose what they want to be. So by telling the parable, a person who is a path may be arrested and may be made to ask questions, "What am I? Am I good soil for the teaching of the Son of God?"

The word which Jesus speaks—which cries and gushes from His heart in Mark 4—is, "He who has an ear to hear, let him hear." An obvious statement, one that appears hardly necessary, but five times in Jesus' ministry, He uses that phrase, "He who has ears to hear, let him hear." The danger of listening, and listening so often, the danger of sitting in church here, and sitting so often, is the danger that, over a period of time, one might be inoculated, immune to the word which is being spoken. "He who has ears to hear, let him hear." The Lord picks up the same theme in the Book of Revelation, where eight times He speaks it to the church, "He who has ears to hear, let him hear."

We derive the word "acoustic" from the word "to hear" in Greek. We put a lot of money into building buildings for public use which are used as concert places or churches or whatever. We put a lot of money into designing acoustics because we want people to hear. Jesus is saying in this parable, "Get the acoustic equipment to hear what I am saying. Don't be the beaten path." Jesus indicates that, for those on the beaten path, His words for a while are going to simply confirm their hardness. And He quotes Isaiah, "Seeing they will not see, hearing they will not perceive." It should be understood that this is not a predeterminate kind of a passage where Jesus is saying, "Let those who are going to hell go to hell and let those who are going to heaven go to heaven." He came into the world to save sinners, and He's concerned with the man with the shut mind. But He is saying something about the nature of preaching and teaching which Isaiah the

WHY SOME GET THE MESSAGE

Mark 4:1–34

prophet had mentioned. Namely, that if the message of God is not received, it will only confirm the hardness of the soil which is already elected to be hard. So Jesus is saying, “For now you cannot understand My parables. For now you are hardened soil.” Some may think that Jesus is keeping His truth from the masses, but He will later say in verse 21 that a lamp is not meant to be put under a bushel but on a lamp stand. He’s really saying through that, “Eventually, the meaning of what I am talking about will be apparent to all. I have not come to teach in the darkness, to put My words in a place where they cannot shine forth. But for now, for the moment, to the blind, to the beaten path, they are understandable.”

Have you ever had an experience in your life where a spiritual truth has come upon you and you have not received it...you repudiated it, you let it go its way? Only to later come face-to-face with that same truth in a different context and find that your soil had been busted up and now you are ready for it? And you wish to God that only earlier you had been receptive.

Jesus is saying, “The seed falling on the path initially doesn’t make any effect. That path is hard.” The future of the seed—the Word of God, the message of Jesus—which is falling on the beaten path is nebulous. You can sow all the seeds you want on that beaten path, but nothing is ever going to happen to that seed because it is on the hardness of that soil. You can put a seed on every micro inch of that soil, but still nothing is going to happen.

I think we live in an age where it is easy to blame people for our spiritual condition. It’s easy to say, “I’m not a Christian” or “I’m not spiritual.” “If you had come from the family I came from” or “If you had come from the church I came from” or “If you had come from the group of Christians I came from” or “If you had had the circumstances I’ve had” or “If you had the grief and the troubles that I’ve had, then you’d be this way too.” But Jesus dismisses all the blame and He says, “It’s within you. You are the soil, you determine your response. You can let the seed sit

WHY SOME GET THE MESSAGE

Mark 4:1–34

there. And if the seed sits there, and nothing is happening with My Word, then look within. It is the hardness within that is causing it.”

The future of the seed on the beaten path: The path only becomes further hardened. One year, he comes along and he sows the seed. The birds—which is the element of Satan, working to take the Word away—come and eat it. Another year comes by. The sower sows again. Meanwhile, the path is being more and more walked on, more and more walked on, year after year, until finally it is hard and jammed and life ends and one has never been broken up, never been fallow for the Gospel.

We must understand the beaten path, not only to refer to an individual—maybe yourself—who has not received Jesus Christ as your personal Savior; but also the beaten path can be experienced in our lives as Christians at various points where we become jammed and busy with schedules and routine and work and telephone calls and people. The moments of quiet and the moments of joy, of liberation and meditation and prayer and study are crowded out, crowded out in order that we might go on with the routine. Then we become hard and arthritis sets in in our spiritual condition, our spiritual lives calcify and we become brittle.

I was talking with a friend this last week. We were commenting on how to tell when a revival movement has lost its steam. We concluded that one could tell when a revival movement has lost its steam when those in it no longer have the ability to laugh and have fun and joy in their life.

That’s just one indicator. I know there are many. But the ability to sit back and pause and not be so stressed and tense, to take a moment of the day to shut everything out and to say, “The Lord God omnipotent reigns!” To take a moment of the day to take a seed of the Word of God and interact with it and think upon it and all of a sudden to have the cathedral of eternity expand and

WHY SOME GET THE MESSAGE

Mark 4:1–34

explode in your mind, to realize you're not just a creature of time but you're a child of God for eternity. To break up the hardened ground, to be a path in which the Son of Man can work.

Don't be a path on which people busily travel, but an open place on which the Word of God can grow.

II. Sometimes, people don't get the message because there is rocky soil.

Again, it is not the fault of the sower. We must not think him so naive an individual as to put the seed on gravel. Rather, the rocky soil is that layer of ground of rocks just underneath the topsoil; the sower cannot tell from the top what is there, but in good faith, hoping that the soil is good, the seed is placed. And its response is immediate. It grows with great joy.

What is Jesus talking about in this aspect of the parable? I feel that He's talking about a religious faith that is marked by enthusiasm and emotion but does not have a corresponding commitment of will and duty and trust. Emerged with joy is the theme. A joy which occurs because something has happened to me and the truth is in me. And then, when the going gets tough and, Jesus says, the pressure and the tribulation come, then it diminishes the joy and subjectively I don't feel like I first did when I received the word. And because I don't feel right, the seed withers away by the scorching of the sun.

There is a different kind of joy that is more lasting, a better kind of joy to start with. It's the joy of the resurrection morning. In Matthew 28, the women go to the sepulcher and see it empty, and an angel appears to them and says, "He's risen;" and they leave the tomb with fear and great joy. The joy came about not so much because of what had happened to them, but what had happened to Him. And because something had happened to Jesus, something could happen to them. But whether or not they would ever feel like that all the time, that one fact was true: Jesus Christ has

WHY SOME GET THE MESSAGE

Mark 4:1–34

risen and abiding objective joy—not alone rooted in my experience but outside of my experience—is true whether I feel it or not.

How many people without ever understanding this parable, without ever hearing it, come to an initial profession of faith in Christ; and there is a floodtide of joy as your sins are cleansed and they're gone and you're a new creature in Christ and there's a joy and there's a song that you've never had before?

Then Jesus says it must happen. It's axiomatic, a law. There will be pressure and tribulation and persecution. You should not let this catch you by surprise. There may be someone here today who has been really fighting in this area and saying, "Where is the joy which I had when I came to Christ?" The joy is still there. He has risen from the dead. That joy abides as deep and as eternal. And you stay there in that soil and you take that rocky ground which you are hitting and thrusting against and you let the Word of God go to work and break you up into particles of ground which the seed can grow in.

John 6:66 notes those who fit into that classification in the parable in Jesus' ministry, "After this, many of His disciples drew back and no longer went with Him." The great falling away. How is it we can see some persons who have a crisis and who emerge from the crisis as stronger Christians? And other people who have the same crisis (of course no crisis is exactly the same, but the same in the sense of likeness) who face into that crisis and come out shipwrecked in their faith?

Some students go to college, sit under a prof who is atheistic and materialistic and they sit through all the propaganda against the Gospel. They hear it, they listen to it and they work to a new level in the depth of their faith. The seed bursts through on a different dimension. They have a faith which is not that of their parents or their church, but a faith of their own. They're stronger.

WHY SOME GET THE MESSAGE

Mark 4:1–34

But another student goes, hears the same propaganda and the seed which has become a blade withers and dies away. It happens in tragedy. It happens, it happens, it happens.

Beware of the soil, the interaction with the seed.

III. There is another reason why not all get the message. That is because of the thorns that are there.

Again, it's not because the sower is careless and is stupidly sowing seed into a rose thorn bush.

Nobody would be that dumb. But within the soil there is the latency of the seeds, which produce the thorn as well. On the surface, when the seed is sown all looks well, but as they grow, the thorns also grow and choke that which is sown.

Jesus says the choking things are the cares of this world: the legitimate concerns and the illegitimate concerns, the anxieties, the worries, the delight in riches and the desire for other things. These choke out the word.

Jesus is speaking about relationships and why they fail. We must not be so heavenly minded we're no earthly good. The reasons why relationships with God fail also constitute the reasons why relationships between people fail.

Relationships between people fail, for example in marriage, because there is rocky ground and there is thorny ground. Relationships collapse because of those two reasons. In a burst of joy and wedded bliss, two people get married thinking it's going to be like this forever. Only to find pressures and the soil of their commitment to one another is being tested in the pressure. If they'll hang together and let the seed of their relationship come together, then a new level of growth, a new dimension is found. But there can be a walking away and the thorns, the other interests, the other concerns, no longer the "I am my beloved's and he is mine." But another way, another interest, another dominating concern. Relationships fail.

WHY SOME GET THE MESSAGE

Mark 4:1–34

This disciple, the one who is among the thorns, is perhaps the disciple who keeps his commitment to Christ the longest. He's not the path which immediately refused and he's not the rocky ground which for a while had faith, but he's been at it for some time. Enough to grow stronger than any other seed had. Therefore he gives the appearance of living for a long enough period of time but gradually, because of the entanglement in the roots and in the blade, there is a death process. Again, one sees this. And while church attendance is not necessarily a barometer of spirituality, many times overfaithfulness and commitment to the Body of Christ, a willingness and a want to be with one another is such a true indicator. As a pastor, I have the opportunity to see people float in and out. I'll catch people who are a part of our fellowship who will maybe begin to miss and gradually sink further and further back. What has happened in their relationship with other Christians?...The cares of the world, the delight in riches, the desire for other things.

That's just an external indicator. Obviously there are deeper spiritual things which are causing that kind of moving away. It's real. It's happened. It's happening. Jesus says it's an inexorable law of the kingdom. Paul wept with strong tears, "Demas has forsaken me, having loved this present world" (2 Timothy 4:10).

Jesus is saying why some don't get the message. There are really three ways to die spiritually.

A. There is instant spiritual death where birth never takes place at all: the path.

B. There is also adversity which comes against the seed which is sown, against the believer and adversity can take away faith.

C. If adversity isn't successful then there's one other element of the enemy's arsenal: seduction.

If he's not successful in adversity, he will attempt to seduce you. If he cannot persecute you, he will tempt you with luxuriant things as with Eve in the garden.

WHY SOME GET THE MESSAGE

Mark 4:1–34

So some don't get the message. This parable—as you see in the height of Jesus' popularity—at face value is also an exceedingly pessimistic statement from the Son of Man about the lot of the human condition. He is not overwhelmed with the size of the crowd. What He's interested in is the size of the commitment of the individual in the crowd. And He's pessimistic as He looks out on the vast number of people who are listening but not hearing.

IV. But there are some who get the message: the good soil.

The good soil are all those, the disciples for example, who are opening their lives to the word of Jesus, who are getting to know Him and who are acting upon what they are hearing and learning. This good soil produces immense production...thirtyfold, sixtyfold, hundredfold. As I pondered on this recently and shared in our church counsel just a week and half ago, I said that if we as a church body grow a hundredfold, if the Lord should give us a generation in twenty-five years before He returns—He may or He may not—the parable of the talents teaches us to plan and prepare as though He might. If the Lord would give us in twenty-five years a growth of a hundredfold in this church, it would mean that there would be fifty thousand people that would be won to Christ directly or indirectly through our ministry in the next twenty-five years. That would hopefully not be in one arena. I certainly wouldn't want that kind of big situation but this is growth. And instead of surprising us and shocking us and saying, “You must be crazy! Nothing ever grows like that!” Jesus said it's axiomatic. The kingdom is that powerful. And it grew. Did the disciples, coming from a band of a hundred and twenty people, grow to fifty thousand, a hundred thousand, two hundred thousand within their lifetime? They did. Why? The seed which He planted is a powerful seed, the seed of the Gospel.

One reaches some conclusions about this good soil when you recognize that, without the soil, the seed really can't do much. It can't do anything without soil. It's incredible to consider that the

WHY SOME GET THE MESSAGE

Mark 4:1–34

ministry of Jesus, as stated here in the parable, is totally dependent upon someone for a response. That ministry absolutely gets nowhere. It's just seed which is being wasted unless there is a response. It kind of makes you feel how important you are to Jesus Christ. All the good things He has to give must hang suspended and worthless and as of no account unless they find a lodging place in you.

Here's also something very wonderful about this parable in the sense that, in the last analysis in this parable, it is the soil which transforms the seed. We often think of the seed transforming the soil. We think we invite Jesus Christ into our life and He changes us and He transforms us. That is true. Jesus does that. But there is another perspective, which is being shown in this parable.

The soil transforms the seed. Jesus' word is the seed. He comes into the soil and what happens? Because He has dared to extend Himself like this with the disciples while in the process of being sown in the disciples, His word is transformed and that which had been said only locally in Galilee the disciples—as they grow with the seed, as the seed becomes the plant—become the influence throughout the world. They take the words of Galilee through their lives and make a great megaphone which is heard throughout the world. They transform the seed.

And Jesus, when He sows, knows everything is dependent upon the reception He gets. I think I understand now why the Psalm I read this morning is in the Scripture. It's really the Psalm of the Messiah who goes forth sowing. "He who goes forth sowing in tears reaps with shouts of joy" (Psalm 126:5). He who goes forth weeping, bearing the seed for sowing, shall come home with shouts of joy.

Why is the sower going forth weeping? Why is he crying? You would think that sowing would be a very happy time. But the sower is going forth weeping. Why? Because that's the only investment which he has. He has only a few things which he can do with the seed. He can keep it

WHY SOME GET THE MESSAGE

Mark 4:1–34

and eat it. But if he eats all his seed, then there will be nothing left. He can't hoard it because then nothing would grow. He only has one option: He's got to take the chance that this year the soil's going to be good, this year the weather is going to be right, this year the seed is going to grow. And as he's sowing, he's parting with the seed—that which is so integral to himself that unless something happens, he's finished, done. And the chance of it all, the risk of it all, the magnitude of it all is there.

The Son of Man went forth sowing, putting everything upon the disciples. Putting everything upon us, saying, "Calvary is not finished unless there's communication. I could have died on the cross. I could have risen again, but it's not finished until you have taken the story to another person, until you've shared it, until it's been born." The seed is cast into the soil.

You transform the seed. I transform the seed so that it grows. Some thirtyfold, some sixtyfold, some a hundredfold may result. That growth, that marvelous growth, is simply another way of stating the principle, which Jesus gives in this section of teaching, "To him who has, more will be given. To him who has not, even what he has will be taken away" (Luke 19:26). If you want to be used of God start with where you're at. Start with the gifts you have now. If you want to be a person who prays without ceasing, begin by praying five minutes a day now. Begin to develop the seeds. God does not give us fruit, He gives us seeds. Start with that which is small. Develop it. Work on it. It's the law of education.

So this seed has a positive reception. And because there are some who get the message, then growth takes place. The last two parables which we'll just look at momentarily speak of this growth.

A. The parable of the scattered seed sown upon the ground. The one who sows it sleeps and rises. At the end of the harvest, he gathers that which has been grown. What's Jesus talking

WHY SOME GET THE MESSAGE

Mark 4:1–34

about? He's saying that once the seed is firmly within the good soil, there's going to be growth.

In fact, the word used to describe growth is "grows of itself." The earth produces of itself. The

word "of itself" is actually the Greek word from which we derive the word "automatic." It's

automatic. Put the seed in the good heart. Have you ever wondered, "Am I saved? Will my life

ever amount to anything? Will I ever please God? Will I ever grow?" This parable is saying

"yes." As you render yourself good soil, you can trust that something within you is growing.

Automatically, there are forces, which the Holy Spirit places within your life as you receive

them. By automatic, I don't mean lying down and taking a snooze and letting God do all the

work. But automatically, as you are faithful to being good soil, growth is inevitable. Inevitable. It

cannot be stopped. There will be seed, a growth and a harvest.

Another beautiful way to understand this parable is to understand Jesus as the sower who in His

earthly life and ministry sows the seed, ascends to heaven. The first phase of His mission is

completed, and He comes at the close of the age to reap the harvest. So there's automatic growth.

The growth is inevitable. Jesus had the vision, the optimism to see that happen.

B. He also sees the growth as not only being automatic in the scattered seed, but He sees the

growth as being an extensive growth, a powerful growth, in the parable of the mustard seed.

Proverbially, he speaks of the mustard seed being the smallest of all seeds which, when planted,

brings forth a great shrub. Different than the California mustard plants, but a tree maybe six to

twelve feet in height, depending on the particular location it might grow in. It has a powerful,

extensive, growth. He's talking about His kingdom. He's saying that, from all human

appearances, it is as if he's starting wrong. He's not in the teeming cities of Corinth and Ephesus

and Rome and Alexandria or Antioch of Pisidia or Antioch of Syria or any of the great

metropolitan areas. It's as if He has buried his life in the wrong places, with the wrong people, in

WHY SOME GET THE MESSAGE

Mark 4:1–34

the outer province of the Roman Empire—Galilee, small and obscure. But He’s saying, “Something so powerful is happening here. That which has begun very small is going to grow to be very great.”

I realize there are those who understand the parable of the Mustard Seed to refer to the mixed character of the church. The organizational church grows and grows and, as it grows, finally it becomes a place in which the birds come and roost and the birds then are connected with the birds in the parable of the soil and that’s the devil. So the parable of the mustard seed shows us the mixed nature of the church. That there are Christians and then there are birds. There may be birds in the church, but I doubt that’s the exact meaning of this parable, for the mustard seed is likened to the kingdom. The kingdom is the pure word of Jesus. And what He’s saying is, “You let that seed go to work in your life, and it may have a very small beginning.” In fact, it had a very small beginning with the disciples. It often can, in the form of seed words. He said to Levi, “Follow Me.” Two words which changed a man’s life; actually, in the Greek, one word. It changed his life. A short word. He could say to the fishermen, “I will make you to become” a seed word. And off they went. And they were changed.