

Hidden Hills Sovereign Grace Baptist Church

Sunday Sermon

Date: August 15, 2021

Text: Matthew 13:1-23

Scripture Reading: Matthew 12:1-23

Subject: Parable of the Sower & Why Jesus spoke in parables

In the preceding message from Matthew 12:38-50, we considered:

1. That the LORD answered the scribes and Pharisees who sought a sign from him by saying "there shall no sign be given to it, but the sign of the prophet Jonas.
2. Our Lord continued to say "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.
3. We discussed the meaning of the "heart of the earth" and showed that Jesus descended into the place of departed spirits called "Abraham's bosom" – or paradise, preached to those held there and led captivity as he ascended on high.
4. We considered the Lord's words about the actions of the unclean spirit who left a man and sought rest elsewhere; no finding rest he returned to the body finding it clean, swept and garnished. So he took seven other spirits more wicked than himself and they possessed the man whose end was worse than the beginning. Jesus said, "Even so shall it be also unto this wicked generation."
5. Jesus mother, brothers and sisters wanted to speak to him. He responded by saying, "And who is my mother? Who are my brethren? Then pointing to his disciples said, "Behold my mother and my brethren." Jesus said "whosoever shall do the will of my Father which is in heaven the same is my brother, and sister, and mother."

Let us now proceed to the first verse of the 13th chapter of Matthew. This is a rather long, detailed chapter with the first 52 verses speaking about the mysteries of the kingdom of heaven.

Matthew 13:1 (KJV) *The same day went Jesus out of the house, and sat by the sea side.*

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The same day Jesus went out of the house, -- Where he had been preaching, and working miracles: where this house was, is not certain; it seems to have been in one of the cities of Galilee, since it was by the sea coast.

And sat by the sea side. – Doubtless, this speaks of the Sea of Galilee sometimes called The Sea of Tiberias.

Matthew 13:2 (KJV) *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.*

The picture is clear to me. Such a multitude were gathered unto him that he went into a ship which was on the Sea of Tiberias and sat while the whole multitude stood on the sea shore.

Matthew 13:3 (KJV) *And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;*

And he spake many things unto them (the multitude) **in parables, --** What is a parable? A parable is a comparison; a similitude; any saying or narration in which something is expressed in terms of something else; an allegory. A figurative sentence or discourse. So, we are told that Jesus spoke in this manner to the multitude gathered and standing on the sea shore.

Saying, Behold, a sower went forth to sow; -- Here is the beginning of one of those parables.

Matthew 13:4-8 (KJV) *And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.*

Both Mark and Luke wrote about the parable of the sower.

Mark 4:1-20 (KJV) *And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine, 3 Hearken; Behold, there went out a sower to sow: 4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 But when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 9 And he said unto them, He that hath ears to hear, let him hear. 10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and*

hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. **13** **And he said unto them, Know ye not this parable? and how then will ye know all parables?** **14** The sower soweth the word. **15** And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. **16** And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; **17** And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. **18** And these are they which are sown among thorns; such as hear the word, **19** And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. **20** And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Luke 8:4-15 (KJV) 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. **12** Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. **13** They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. **14** And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. **15** But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.*

Matthew 13:9 (KJV) *Who hath ears to hear, let him hear.*

This exact expression is found exactly eight times in the New Testament. Here: Mt 11:15; Mt 13:9,43; Mr 4:9,23; Mr 7:16; Lu 8:8; Lu 14:35. It is interesting that this points to those who have been given ears to hear – that is, the ability to understand. This speaks of the New Birth. The Number eight is the bible number for the new birth. There can be no doubt that all persons without exception do not have ears to hear. The ability to hear the words of the LORD is given by the Holy Spirit and is called the birth from above.

Matthew 13:10 (KJV) *And the disciples came, and said unto him, Why speakest thou unto them in parables?*

And the disciples came, and said unto him, -- Mark tells us the twelve came to ask him. What did they ask?

Why speakest thou unto them in parables? – That is, why do you speak to the multitude in this way?

Matthew 13:11 (KJV) *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.*

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, -- The LORD had given his children understanding, firstly to know themselves seen as sinners by the King, the Lord Jesus Christ; and gave them to know that Jesus had died to remove their sins from them as far as the east is from the west. They also were given to know that his kingdom is not now of this world.

John 18:36 (KJV) *Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*

This was given them of the Lord by revelation of the truth of God's word. Moreover, the Lord gave them faith so that they believed in the name of the only begotten son of God.

But to them it is not given. – Let us remember that our God was and is under no obligation to reveal anything to any person. When he does so, it is all by his mercy and grace. To those who are not of God's elect, nothing of the kingdom of heaven is revealed to them.

Matthew 13:12 (KJV) *For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.*

For whosoever hath, to him shall be given, -- What an interesting, wonderful statement! For whosoever hath...hath what? Whoever has the true grace of God implanted in him has a saving knowledge of Christ, and a spiritual acquaintance with the doctrines of the Gospel of the kingdom. He (or she) shall have more grace given him; he shall grow in the knowledge of Christ, and the Spirit of truth shall lead him into all truth.

And he shall have more abundance: -- The person who receives enlightenment from the LORD and exercises faith in Christ going on to obey him and follow him; and grow in the grace and knowledge of the LORD; he shall have more grace, a more full, and clear, and distinct knowledge of Jesus Christ, and the things which concern his kingdom.

But whosoever hath not, from him shall be taken away even that he hath. –

But whosoever hath not: the truth of grace, nor a spiritual knowledge of Christ, nor any experience of the doctrines of the gospel of the kingdom.

from him shall be taken away, even that he hath, -- or "that which he seemed to have", as Luke expresses it; for everything besides true grace is a vain show, and has nothing enduring in it. Since natural man is, at his very best state, vanity – nothing of him or in him shall endure. In the very day this man dies, his thoughts perish; his hopes are dashed; his expectations which he held dear in this life are all disappeared. In short, he is stripped of all – everything. Life, health, feelings, earthly knowledge, houses, lands, earthly possessions, hope, and of all he held dear to him on this present earth.

Psalm 146:3-4 (KJV) *Put not your trust in princes, nor in the son of man, in whom there is no help. 4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.*

Job 14:10 (KJV) *But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?*

Genesis 3:19 (KJV) *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it*

wast thou taken: for dust thou art, and unto dust shalt thou return.

Matthew 13:13 (KJV) *Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.*

Therefore speak I to them in parables: -- Because it was the will and pleasure of his Father to give the knowledge of divine mysteries to some, and not to others; and because even the outward good things of this present life they had, being wrongly used or abused by them, would be taken away from them – and they would be left to utterly perish in their own corruption forever.

Because they seeing see not; -- They think they see; they claim they see. These saw Christ with their bodily eyes, but not with an eye of faith; they saw the miracles he did, but did not discern, at least did not acknowledge the evidence of them all of which proved him to be the true Messiah, the anointed of God.

And hearing they hear not, neither do they understand. - they heard externally, but not internally; they heard the sound of Christ's voice, but did not understand his words, even when he spake in the plainest and most intelligible manner; nor were they concerned to know the meaning of his words. Wherefore he spoke to them in this abstruse and parabolical way, that they might be what they really were, seers and not seers, hearers and not hearers, at least not understanding ones. He spake this way so that what he said might remain sealed and hidden to them.

Matthew 13:14-15 (KJV) *And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they*

should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

And in them is fulfilled the prophecy of Esias – O, brothers and sisters, the prophet Isaiah wrote as he was moved of the Holy Ghost. What he wrote is for our learning and our admonition – ours, upon whom the ends of this age is come. The scripture cannot be broken, therefore, it is here fulfilled. This comes from the Old Testament Prophet, Isaiah.

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Which saith, By hearing he shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. – These words come from the book of Isaiah, chapters 6, verses 9 and 10.

Isaiah 6:9-10 (KJV) *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*

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

But blessed are your eyes, for they see: -- This is to be understood both of physical and spiritual sight. It was their happiness to see Christ in the flesh, and converse with him in person, be eyewitnesses of his majesty, and see with their own eyes the miracles performed by him, the proofs and evidences of

those doctrines they were to publish to all the world. It was still their greater happiness, that they saw Jesus' glory, as the glory of the only begotten of the Father, full of grace and truth. Many saw him in the flesh, as they did, with their bodily eyes, but saw no beauty, nor comeliness in him, nothing agreeable and desirable in him. But these disciples of our Lord saw his personal and transcendent glories, as the Son of God, his fulness as mediator, his suitability as a Saviour and Redeemer, and all the indicators of the Messiah in him. So they believed in Him, and were sure that he was the Christ, the Son of the living God. To these disciples it was given to know and understand the mysteries of grace, respecting the person, offices, obedience, sufferings, death, resurrection, ascension of Christ and the promise that he would come again for them so they would be where He is. Time would fail us to tell of the millions, who having not seen Jesus, but believing on him rejoice with joy unspeakable and full of glory, receiving the end of their faith, the salvation of their souls.

And your ears, for they hear. -- This also must be understood of physical and spiritual hearing, another reason of their present happiness. They heard the words of truth from the lips of that great prophet Moses said should rise up among them. Jesus Christ of Nazareth was that prophet who was like unto Moses whom they should hear and did hear, with their own ears. Moreover, they heard with their own ears a voice from heaven, declaring Jesus to be the beloved Son of God, in whom he was well pleased. They heard the Gospel preached by him and were affected with it, and give their agreement and submission to it. They understood it spiritually and experimentally, and it brought forth fruit in them. These disciples were that sort of hearers which is signified by the good ground in the parable of the sower which Christ had just delivered.

Matthew 13:17 (KJV) *For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

For verily I say unto you, -- I think Jesus added these words to further cause rejoicing in those who were not hearing him.

That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. -

- Luke says "prophets and kings." All these wanted to see the times of the Messiah. They looked to it as a time when the hopes of the world would be fulfilled, and the just would be happy. Jesus had said: "Abraham rejoiced to see my day; and he saw it, and was glad." So Isaiah, Jeremiah, Daniel, Ezekiel, Hosea and all the prophets looked forward to the coming of the Messiah as the consummation of their desires, and the fulfilment of the prophecies. The object always dearest to the hearts of all righteous men was and is, to witness the coming and furtherance of the kingdom of Christ.

Matthew 13:18 (KJV) *Hear ye therefore the parable of the sower.*

That is, the interpretation of the parable; for they had heard the parable before, and had desired an explanation of it; which, though not mentioned by Matthew, is, by the other evangelists, Mark and Luke, and since it was given to them to know the mysteries of the kingdom of heaven, therefore Christ calls upon them to pay attention unto, and hear, so as to understand the spiritual meaning of this parable. Mark relates, that he moreover said to his disciples at this time, "know ye not this parable?" Do ye not understand the meaning of it, so easy to be taken in? It appears Jesus was reproving them for their dullness of hearing, notwithstanding the

grace given them, and the advantages they enjoyed: "how then will ye know all parables?" all that he had already said, or was about to deliver at this time, or should hereafter. Other parables were of more difficult interpretation, and not so easy to be understood as this parable of the sower.

Matthew 13:19 (KJV) *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.*

There are four types of people who are represented by the ground in this parable of the sower. This is the first, the way-side hearer.

When anyone heareth the word of the kingdom, -- Hence it appears, that by the "seed" in the parable is meant the Gospel of the kingdom: because it exalts and declares the king Messiah, of his person, office, and grace; and of his kingdom, and the administration of it by him, under the present dispensation; of the kingdom of grace saints enjoy now, and of the kingdom of heaven they shall enter into hereafter, through the grace and righteousness of Christ. Now such a hearer of this word is here described, who hears it inadvertently, and only externally; hears the sound of it with his ears,

and understandeth it not -- with his heart. He is one that is careless and inattentive, negligent and forgetful; has some slight notions of things as he hears, but these pass away as suddenly as they come; his affections are not at all touched, nor his judgment informed by them, but remains as thoughtless, and as unconcerned as ever; his heart is not opened to pay attention to, and receive the word, but continues hard and obstinate. He (or she) is like the common and beaten road, that is trodden down by everyone, and is not receptive of the seed that falls upon it.

Then cometh the wicked one, -- Satan, the devil, [Mr 4:15](#) who is so called being the first creature that became wicked and the worst that is so. Satan is entirely and immutably wicked. His whole work and employment lies in wickedness; Satan was the original cause of the wickedness that is among men. Satan is continually instigating and promoting evil. This evil spirit, as soon as ever he observes one hearing the word comes immediately and, as he is hearing,

catcheth away that which is sown in his heart: -- not the grace of God, which being once implanted in the heart, can never be taken away by Satan; but the word which was sown, not in his understanding, in a spiritual sense, nor even in his affections, so as to love it, delight, and take pleasure in it; much less in his heart, so as to become the engrafted word able to save, or so as to believe in it, and in Christ revealed by it; but in his memory, and that but very slightly neither; for the heart sometimes means the memory; see [Lu 2:51](#). Besides, the word only fell "upon", not "into" his heart, as into the good ground, as the metaphor in the parable shows; and it made no impression, nor was it inwardly received, but as soon as ever dropped, was "caught" away by the enemy. The enemy did not catch it away by frightening him out of it, by persecution, as the stony ground hearer; nor by filling the mind with worldly cares, as the thorny ground hearer; but by various suggestions and temptations, darting in thoughts, presenting objects, and so diverted his mind from the word, and fixed his attention elsewhere; which is done at once, at an unawares, secretly, and without any notice of the person himself; so that the word is entirely lost to him, and he does not so much as remember the least thing he has been hearing.

this is he which receiveth the seed by the way side; -- such an hearer is comparable to this way-side ground, on whom the

word has no more effect, than seed sown upon a common beaten path.

Matthew 13:20-21 (KJV) *But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 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.*

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But he that receiveth the seed into stony places, -- Such a hearer, who is like to the stony ground on which the seed fell, is one that is not an accidental hearer of the word, as the one on the wayside, but a settled constant hearer of it; and not one that is careless and negligent, but diligent and attentive, and has some understanding of what he hears.

the same is he that heareth the word, and anon with joy receiveth it: -- he is one that not only constantly pays attention and hears it, but he receives it; he gives an assent to it, he believes in it historically, makes a profession of his faith in it, and holds it for a while, being under some convictions of the truth of it: and having some speculative notions of it, and light in his understanding and judgment in it, he has some flashes of natural affection for it, and delivers some outward expressions of pleasure and delight in it, like Herod, and the hearers of John the Baptist. But there is no heart work, and so is like to the rock in stony ground; the natural hardness of his heart continues, it remains unbroken by the word, without any true sense of sin, and repentance for it, and destitute of spiritual life, and of true faith, love, and joy. Therefore, as his profession is done in haste, immediately, with a flicker of affection, and a little head knowledge, his profession does not last long, nor does it prove honorable.

Yet hath he not root in himself, -- Nor in Christ; the word is not rooted in him, nor has he the root of the matter, or the truth of grace in him.

but dureth for a while; -- a hearer of the word, a professor of religion, showing some outward respect to the word, and to the preachers of it. And so he continues for a while -

for when tribulation or persecution ariseth, because of the word; -- Tribulation and persecution are often the case, and must be expected by those who embrace the Gospel, profess the name of Christ, and are willing to live godly in him. Tribulation may speak of some lesser and lighter troubles for the sake of Christ, and his Gospel; such as the revilings and reproaches of men, loss of character, and trade, etc. Persecution may be something more public and vehement; such as confiscation of goods, imprisonment, and danger of life, the most exquisite tortures, and death in the most cruel form and shape; things very disagreeable to flesh and blood, and which cannot be endured, and submitted to, by persons without a principle of grace, by one that has no root in himself. Luke calls this a time "of temptation", or trial, as it is either way, both by private troubles, and more public persecutions: both of these try men's principles and professions, and whether the truth of grace is in them or not; and where it is not in any person,

by and by he is offended; -- at the cross; he shrinks back from it, does not care to take it up, and follow Christ; but drops his religion, and the profession of it; he (or she) apostatizes, falls away, and comes to nothing.

Matthew 13:22 (KJV) 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.

He also that receiveth seed among the thorns, --The hearer that is like the thorny ground, on which the seed fell.

is he that heareth the word; -- not a profane sinner, nor a reviler of religion, or a persecutor of the saints; but one that not only shows a love to the word, but who seems to have his heart broken under it, and by it, his conscience tender, and his life outwardly reformed; one, who besides his being a settled, diligent, understanding, and affectionate hearer of the word, and a believing receiver and professor of it, seems to have a thorough work of grace upon him, to have the fallow ground of his heart ploughed up, and to be truly contrite; the thorns being underground, and not yet to be seen, but afterwards appear.

and the care of this world; -- not the care of another world, nor a care about spiritual things in this world, nor even a proper, laudable care of the things of this present life, but an anxious and immoderate care of them; which, as thorns, is very perplexing and distressing to the persons themselves, and is what is vain and fruitless.

And the deceitfulness of riches: -- in opposition to some riches, the riches of grace and glory, which have no deceit in them; and not riches themselves, bare worldly riches but the deceitfulness of them, is here taken notice of; for riches often hoodwink, and lead persons out of the right way, out of God's way; cause them to err from the faith; the riches do not give the satisfaction they promise, and often do not continue, as is expected: and are as thorns to the owners of them, who pierce themselves through with many sorrows in acquiring and keeping them. These are frequently injurious to others, their fellow creatures. Mark adds, "and the lusts of other things"; besides riches; and Luke adds, and "pleasures of this life"; meaning divers other worldly lusts and pleasures, such as the lust of the flesh, the lust of the eyes, and the pride of life: which also,

like thorns, are distracting and afflicting, sooner or later; are vain, and unprofitable, and lead to destruction: and these are called "the pleasures of this life", in opposition to, and distinction from the pleasures of that which is to come which are real and lasting.

Now these, all, and each of them,

choke the word: -- by subtly capturing all the powers and faculties of the soul, as thorns do a field; by overtopping the seed of the word, and by hiding it from the influences of the sun of righteousness, and rain of grace; and by attracting everything in the heart to themselves; and by bearing and pressing down all thought, concern, and care for the use, fruitfulness, and increase of the word of God and the cause of Jesus Christ.

And he becometh unfruitful: -- Under such circumstances these inordinate cares will definitely choke the word and cause unfruitfulness. Also if there be any show of fruit in outward respect to the word, in an historical faith of the word, in an external profession, and outward reformation, "yet brings not fruit to perfection", as Luke says; these in process of time shrivel up, wither away, and come to nothing.

Matthew 13:23 (KJV) *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.*

But he that received seed into the good ground, -- The hearer compared to good ground into which the seed fell, is he that hears the word and understands it. He (or she) has a new and spiritual understanding given him, feels the power of it on his heart, enlightening and quickening him; has an application of it made to him by the Spirit of God, and can discern the worth and excellency of it, and distinguish it from all others; and, as Mark says, "receives

it"; as the word of God in faith, and with the love of it, and with all readiness and meekness; and, as Luke observes, "keeps it"; holds it fast against all opposition with great struggling; will not part with it at any rate, nor depart from it in the least, nor entertain any doubt about it; but abides by it, stands fast in it, and is valiant for it: and this he does in and with "an honest and good heart"; which no man naturally has; nor can any man make his heart so: this is the work of God, and is because of God's efficacious grace. This is an heart of flesh, a new and right heart, and spirit; an heart to fear God, to love him, and to trust in him; in which Christ dwells by faith; in which the Spirit of God has his temple; and in which every grace is implanted: and such an one, as he hears with a strict, and an honest intention, and in the exercise of grace; so he holds fast the word he hears, understands and receives, with all faithfulness and honesty.

which also beareth fruit and bringeth forth, some an hundred fold, some sixty, and some thirty: -- the fruit bore, and brought forth by such an hearer, is the true fruit of grace and righteousness, and is all from Christ, under the influences of the Spirit, through the word and ordinances, as means. The fruit issues in the glory of God; and though not brought forth in the same quantity in all, yet is of the same quality; and is brought forth, as Luke says, "with patience": constantly, and continually, in all seasons, in old age, and even unto death; and is at last brought "to perfection", holds fast, and remains unto the end.

Considering the four-types of hearers, represented by the ground – that is, the wayside hearers; stony ground hearers; hearers among thorns; and hearers who received seed into the good ground. It is the will of the LORD that his elect abide in him and bring forth fruit and that their fruit remain.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. (John 15:16 KJV)