

# **THE WORD OF GOD IS FOREVER**

## Jesus Christ is the Word of God

### John 1:1-3

"In the beginning was **the Word**, and **the Word was with God**, and **the Word was God**.<sup>2</sup> He was in the beginning with God.<sup>3</sup> All things were made through Him, and without Him nothing was made that was made.

### John 1:14

"And **the Word became flesh** and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

### Revelation 19:11-16

"Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.<sup>12</sup> His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself.<sup>13</sup> He was clothed with a robe dipped in blood, and **His name is called The Word of God**.<sup>14</sup> And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.<sup>15</sup> Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.<sup>16</sup> And He has on His robe and on His thigh a name written:

KING OF KINGS AND LORD OF LORDS.

### Hebrews 4:12-13

"For **the word of God** is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.<sup>13</sup> And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

## Jesus, the Word of God, On The Word of God

*"Heaven and earth will pass away, but My words will by no means pass away."*

(Matthew 24:35; Mark 13:31; Luke 21:33)

### John 5:24

"Most assuredly, I say to you, **he who hears My word and believes in Him who sent Me has everlasting life**, and shall not come into judgment, but has passed from death into life.

### John 5:37-47

"And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form.<sup>38</sup> But **you do not have His word abiding in you, because whom He sent, Him you do not believe**.<sup>39</sup> You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.<sup>40</sup> But you are not **willing** [2309] to **come to Me** that you may have life.<sup>41</sup> "I do not receive honor from men.<sup>42</sup> But I know you, that you do not have the love of God in you.<sup>43</sup> I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.<sup>44</sup> How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?<sup>45</sup> Do not think that I shall accuse you to the Father; there is one who accuses you-Moses, in whom you trust.<sup>46</sup> For if you believed Moses, you

would believe Me; for he wrote about Me. <sup>47</sup> But if you do not believe his writings, how will you believe My words?"

**Willing (2309)** θελω, — *thel'-o*; or ethelo, *eth-el'-o*; in certain tenses theleo, *thel-eh'-o*; and etheleo, *eth-el-eh'-o*, which are otherwise obsolete; apparently strengthened from the alternate form of **(138)** (αιρεομαι - haireomai); to *determine* (as an active *option* from subjective impulse; whereas **(1014)** (βουλομαι - boulomai) properly denotes rather a passive *acquiescence* in objective considerations), i.e., *choose* or *prefer* (literal or figurative); by implication to *wish*, i.e. *be inclined to* (sometimes adverbially *gladly*); impersonally for the future tense, to *be about to*; by Hebrew to *delight in*: — (Translated in King James version as) – desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling [ly]).

For an in-depth understanding of what Jesus means by “[Come to Me](#)” please refer to the Bible study by the same name.

### **John 6:63**

“It is the Spirit who gives life; the flesh profits nothing. **The words that I speak to you are spirit, and they are life.**”

### **John 8:31-47**

“Then Jesus said to those Jews who believed Him, **“If you abide in My word, you are My disciples indeed.**” <sup>32</sup> And **you shall know the truth, and the truth shall make you free.**” <sup>33</sup> They answered Him, “We are Abraham’s descendants, and have never been in bondage to anyone. How can You say, You will be made free?”

<sup>34</sup> Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin. <sup>35</sup> And a slave does not abide in the house forever, but a son abides forever. <sup>36</sup> Therefore if the Son makes you free, you shall be free indeed.

<sup>37</sup> “I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you. <sup>38</sup> I speak what I have seen with My Father, and you do what you have seen with your father.”

<sup>39</sup> They answered and said to Him, “Abraham is our father.”

Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham.

<sup>40</sup> But now you seek to kill Me, a Man who has told you the truth **which I heard from God.** Abraham did not do this. <sup>41</sup> You do the deeds of your father.”

Then they said to Him, “We were not born of fornication; we have one Father-God.”

<sup>42</sup> Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. <sup>43</sup> Why do you not understand My speech? Because you are not able to listen to My word. <sup>44</sup> You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. <sup>45</sup> But because I tell the truth, you do not believe Me. <sup>46</sup> Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? <sup>47</sup> **He who is of God hears God’s words;** therefore you do not hear, because you are not of God.”

### **John 10:31-36**

“Then the Jews took up stones again to stone Him. <sup>32</sup> Jesus answered them, “Many good works I have shown you from My Father. For which of those works do you stone Me?”

<sup>33</sup> The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.”

<sup>34</sup> Jesus answered them, "Is it not written in your law, I said, "You are gods"? <sup>35</sup> If He called them gods, **to whom the word of God came** (and the Scripture cannot be broken), <sup>36</sup> do you say of Him whom the Father sanctified and sent into the world, You are blaspheming, because I said, I am the Son of God?"

### John 12:44-50

"Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me. <sup>45</sup> And he who sees Me sees Him who sent Me. <sup>46</sup> I have come as a light into the world, that whoever believes in Me should not abide in darkness. <sup>47</sup> And **if anyone hears My words and does not believe**, I do not judge him; for I did not come to judge the world but to save the world. <sup>48</sup> **He who rejects Me, and does not receive My words, has that which judges him- the word that I have spoken will judge him in the last day.** <sup>49</sup> For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. <sup>50</sup> And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak."

### John 14:8-24

"Philip said to Him, "Lord, show us the Father, and it is sufficient for us."

<sup>9</sup> Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, Show us the Father? <sup>10</sup> Do you not believe that I am in the Father, and the Father in Me? **The words that I speak to you I do not speak on My own authority;** but the Father who dwells in Me does the works. <sup>11</sup> Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

<sup>12</sup> "Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. <sup>13</sup> And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. <sup>14</sup> If you ask anything in My name, I will do it.

<sup>15</sup> **"If you love Me, keep My commandments.** <sup>16</sup> And I will pray the Father, and He will give you another Helper, that He may abide with you forever- <sup>17</sup> the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. <sup>18</sup> I will not leave you orphans; I will come to you.

<sup>19</sup> "A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. <sup>20</sup> At that day you will know that I am in My Father, and you in Me, and I in you. <sup>21</sup> **He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father,** and I will love him and manifest Myself to him."

<sup>22</sup> Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?"

<sup>23</sup> Jesus answered and said to him, **"If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. <sup>24</sup> He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me.**

### John 15:1-27

"I am the true vine, and My Father is the vinedresser. <sup>2</sup> Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. <sup>3</sup> **You are already clean because of the word which I have spoken to you.** <sup>4</sup> Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

<sup>5</sup> "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. <sup>6</sup> If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. <sup>7</sup> **If you abide in**

**Me, and My words abide in you, you will ask what you desire, and it shall be done for you.** <sup>8</sup>  
By this My Father is glorified, that you bear much fruit; so you will be My disciples.

<sup>9</sup> "As the Father loved Me, I also have loved you; abide in My love. <sup>10</sup> If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

<sup>11</sup> "These things I have spoken to you, that My joy may remain in you, and that your joy may be full.

<sup>12</sup> This is My commandment, that you love one another as I have loved you. <sup>13</sup> Greater love has no one than this, than to lay down one's life for his friends. <sup>14</sup> You are My friends **if you do whatever I command you.** <sup>15</sup> No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. <sup>16</sup> You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. <sup>17</sup> These things I command you, that you love one another.

<sup>18</sup> "If the world hates you, you know that it hated Me before it hated you. <sup>19</sup> If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. <sup>20</sup> **Remember the word that I said to you,** A servant is not greater than his master. If they persecuted Me, they will also persecute you. **If they kept My word,** they will keep yours also. <sup>21</sup> But all these things they will do to you for My name's sake, because they do not know Him who sent Me. <sup>22</sup> If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. <sup>23</sup> He who hates Me hates My Father also. <sup>24</sup> If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. <sup>25</sup> But this happened that **the word might be fulfilled** which is written in their law, They hated Me without a cause.

<sup>26</sup> "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. <sup>27</sup> And you also will bear witness, because you have been with Me from the beginning.

Verse 20 stood out because of an altercation I had with someone concerning the Word. Often individuals just don't want to hear what the Word of God says and they don't have a problem telling you this. Unfortunately for me, since it was a friend, I took it personally. It really troubled me. I started to feel like I should stop sharing the Word of God with others. I suppose a case of feeling sorry for myself. But, as often happens, when I read the above passage a day or two later, a reference caught my attention and it took me to this.

#### **John 13:16**

"Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.

From there the next reference took me to

#### **Ezekiel 3:4-11**

"Then He said to me: "Son of man, go to the house of Israel and **speak with My words to them.** <sup>5</sup> For you are not sent to a people of unfamiliar speech and of hard language, but to the house of Israel, <sup>6</sup> not to many people of unfamiliar speech and of hard language, whose words you cannot understand. Surely, had I sent you to them, they would have listened to you. <sup>7</sup> But the house of Israel will not listen to you, because they will not listen to Me; for all the house of Israel are impudent and hard-hearted. <sup>8</sup> Behold, I have made your face strong against their faces, and your forehead strong against their foreheads. <sup>9</sup> Like adamant stone, harder than flint, I have made your forehead; do not be afraid of them, nor be dismayed at their looks, though they are a rebellious house."

<sup>10</sup> Moreover He said to me: "Son of man, **receive into your heart all My words that I speak to you, and hear with your ears.** <sup>11</sup> And go, get to the captives, to the children of your people, and speak to them and tell them, Thus says the Lord God, **whether they hear, or whether they refuse.**"

There was something more I needed to be reminded of. Jesus said,

**Luke 10:16**

"He who hears you hears Me, he who **rejects** you **rejects** Me, and he who **rejects** Me **rejects** Him who sent Me."

This settled the matter for me. Thank you Lord!

**John 17:6-17**

"I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and **they have kept Your word.** <sup>7</sup> Now they have known that all things which You have given Me are from You. <sup>8</sup> **For I have given to them the words which You have given Me;** and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me.

<sup>9</sup> "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. <sup>10</sup> And all Mine are Yours, and Yours are Mine, and I am glorified in them.

<sup>11</sup> Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. <sup>12</sup> While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. <sup>13</sup> But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. <sup>14</sup> **I have given them Your word;** and the world has hated them because they are not of the world, just as I am not of the world. <sup>15</sup> I do not pray that You should take them out of the world, but that You should keep them from the evil one. <sup>16</sup> They are not of the world, just as I am not of the world. <sup>17</sup> **Sanctify them by Your truth. Your word is truth.**

**Sanctify** (37) ἁγιαζω, — *hag-ee-ad'-zo*; from (40) (ἅγιος - hagios); to *make holy*, i.e. (ceremony) *purify* or *consecrate*; (mentally) to *venerate*: — (Translated in King James version as) — hallow, be holy, sanctify.

(40) ἅγιος, — *hag'-ee-os*; from hagos (an *awful* thing) [compare (53) (ἄγνος - hagnos), (chag)]; *sacred* (physical *pure*, moral *blameless* or *religious*, ceremony *consecrated*): — (Translated in King James version as) — (most) holy (one, thing), saint.

(53) ἄγνος, — *hag-nos'*; from the same as (40) (ἅγιος - hagios); properly *clean*, i.e. (figurative) *innocent, modest, perfect*: — (Translated in King James version as) — chaste, clean, pure.

Verse 17 provides a key to the importance of studying the Word and learning from God – the Word purifies us and makes us Holy. Jesus confirms this.

**John 15:1-4**

"I am the true vine, and My Father is the vinedresser. <sup>2</sup> Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. <sup>3</sup>

You are already **clean** because of the word which I have spoken to you. <sup>4</sup> Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

Note – The word translated “clean” in verse 3 is from another Greek word.

**Clean** (2513) καθαρος, — *kath-ar-os*’; of uncert. affin.; *clean* (literal or figurative): — King James Version translations of this word are – clean, clear, pure.

#### **Matthew 4:4**

“But He answered and said, “It is written, **Man shall not live** by bread alone, but **by every word that proceeds from the mouth of God.**”

#### **Matthew 10:12-15**

“Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. <sup>12</sup> And when you go into a household, greet it. <sup>13</sup> If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. <sup>14</sup> And **whoever will not receive you nor hear your words**, when you depart from that house or city, shake off the dust from your feet. <sup>15</sup> Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

#### **Matthew 12:32 (Luke 12:10)**

“Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.

#### **Matthew 12:36-37**

“But I say to you that for **every idle word** men may speak, they will give account of it in the day of judgment. <sup>37</sup> For **by your words you will be justified**, and **by your words you will be condemned.**”

**Idle** (692) αργος, — *ar-gos*’; from (1) (α) (as a negative particle) and (2041) (εργον - ergon); *inactive*, i.e. *unemployed*; (by implication) *lazy, useless*: — (Translated in King James version as) – barren, idle, slow.

(1) α, — *al'-fah*; of Hebrew origin; the first letter of the alphabet; figurative only (from its use as a numeral) the *first*: — (Translated in King James version as) – Alpha. Often used (usually **an**, before a vowel) also in composition (as a contraction from (427)) in the sense of *privation*; so in many words beginning with this letter; occasionally in the sense of *union* (as a contraction of (260)).

(2041) εργον, — *er'-gon*; from a primary (but obsolete) ergo (to *work*); *toil* (as an effort or occupation); by implication an *act*: — (Translated in King James version as) – deed, doing, labour, work.

**Justified** (1344) δικαιωω, — *dik-ah-yo'-o*; from (1342) (δικαιος - dikaios); to *render* (i.e. *show* or *regard* as) *just* or *innocent*: — (Translated in King James version as) – free, justify (-ier), be righteous.

(1342) δικαιος, — *dik'-ah-yos*; from (1349) (δικη - dike); *equitable* (in character or act); by implication *innocent, holy* (absolute or relative): — (Translated in King James version as) – just, meet, right (-eous).

(1349) δικη, — *dee'-kay*; probably from (1166) (δεικνυω - deiknuo); *right* (as self-*evident*), i.e. *justice* (the principle, a decision, or its execution): — (Translated in King James version as) – judgment, punish, vengeance.

**Condemned (2613)** καταδικάζω, — *kat-ad-ik-ad'-zo*; from **(2596)** (κατα - kata) and a derivative of **(1349)** (δικη - dike); to *adjudge against*, i.e. *pronounce guilty*: — (Translated in King James version as) – condemn.

**(2596)** κατα, — *kat-ah'*; a primary particle; (preposition) *down* (in place or time), in varied relations (according to the case [general, dative or accusative] with which it is joined): — (Translated in King James version as) – about, according as (to), after, against, (when they were) x alone, among, and, x apart, (even, like) as (concerning, pertaining to, touching), x aside, at, before, beyond, by, to the charge of, [charita-] bly, concerning, + covered, [dai-] ly, down, every, (+ far more) exceeding, x more excellent, for, from...to, godly, in (-asmuch, divers, every, -to, respect of),...by, after the manner of, + by any means, beyond (out of measure, x mightily, more, x natural, of (up-) on (x part), out (of every), over against, (+ your) x own, + particularly, so, through (-oughout, -oughout every), thus, (un-) to (-gether, -ward), x uttermost, where (-by), with. In composition it retains many of these applications, and frequently denotes *opposition*, *distribution* or *intensity*.

**(1349)** δικη, — *dee'-kay*; probably from **(1166)** (δεικνυω - deiknuo); *right* (as self-*evident*), i.e. *justice* (the principle, a decision, or its execution): — (Translated in King James version as) – judgment, punish, vengeance.

## The Parable of the Sower

**Matthew 13:1-23** "On the same day Jesus went out of the house and sat by the sea. <sup>2</sup> And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore.

<sup>3</sup> Then He spoke many things to them in parables, saying: "Behold, a sower went out to sow. <sup>4</sup> And as he sowed, some seed fell by the wayside; and the birds came and devoured them.

<sup>5</sup> Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. <sup>6</sup> But when the sun was up they were scorched, and because they had no root they withered away. <sup>7</sup> And some fell among thorns, and the thorns sprang up and choked them. <sup>8</sup> But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty. <sup>9</sup> He who has ears to hear, let him hear!"

<sup>10</sup> And the disciples came and said to Him, "**Why do You speak to them in parables?**"

<sup>11</sup> He answered and said to them, "Because it has been given to you to know the *mysteries* of the kingdom of heaven, but to them it has not been given. <sup>12</sup> For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. <sup>13</sup> Therefore **I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.** <sup>14</sup> And in them the prophecy of Isaiah is fulfilled, which says:

Hearing you will hear and shall not understand,  
And seeing you will see and not perceive;

<sup>15</sup> For the hearts of this people have grown dull.

Their ears are hard of hearing,

And their eyes they have closed,

Lest they should see with their eyes and hear with their ears,

Lest they should understand with their hearts and turn,

So that I should heal them.

<sup>16</sup> But blessed are your eyes for they see, and your ears for they hear; <sup>17</sup> for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.

<sup>18</sup> "Therefore hear the parable of the sower: <sup>19</sup> When **anyone hears the word of the kingdom, and does not understand it**, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside. <sup>20</sup> But he who received the seed on stony places, this is **he who hears the word and immediately receives it with joy**; <sup>21</sup> yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. <sup>22</sup> Now he who received seed among the thorns is **he who hears the word, and the cares of this world and the deceitfulness of riches choke the word**, and he becomes unfruitful. <sup>23</sup> But he who received seed on the good ground is **he who hears the word and understands it, who indeed bears fruit** and produces: some a hundredfold, some sixty, some thirty."

**Mysteries (3466)** μυστηριον, — *moos-tay'-ree-on*; from a derivative of muo (to *shut* the mouth); a *secret* or "mystery" (through the idea of *silence* imposed by *initiation* into religious rites): — (Translated in King James version as) – mystery.

**Understand (4920)** συνιημι, — *soon-ee'-ay-mee*; from (4862) (συν - sun) and hiemi (to *send*); to *put together*, i.e. (mentally) to *comprehend*; by implication to *act piously*: — (Translated in King James version as) – consider, understand, be wise.

Verses 2, 10 and 11 - There are two groups addressed - the multitudes and the disciples. It's important to pay attention to what Jesus says. The mysteries of the kingdom of heaven have been given to the disciples, not to the multitudes.

In the Book of Mark this same parable is given; but in Mark's version it is written that Jesus said, "to those who are **outside**, all things come in parables" (**Mark 4:11**) The King James Version uses the word "without" instead of "outside".

**Outside (K.J.V. - without) (1854)** εξω, — *ex'-o*; adverb from (1537) (εκ - ek); *out (-side, of doors)*, literal or figurative: — (Translated in King James version as) – away, forth, (with-) out (of, -ward), strange.

I pray we all will desire for our eyes and ears to be opened and hearts able to put it all together. In Jesus Name.

A revelation came to me regarding this passage that I had not seen before. There are five groups of people Christ Jesus addresses – not four as I previously supposed.

Of course there are the obvious four groups that are a part of the parable and though different things occur to each group, at least all four groups heard the message.

The fifth group is the group addressed in verses 12 – 15. If they hear at all, they barely hear and most do not or will not (will not to) hear. Remember Ezekiel 3:11 and those who choose to refuse.

Again, verse 13 says,

"Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

Here is the Parable of the Sower as told by Mark and Luke

**Mark 4:11-20** The Parable of the Sower

"And He said to them, "To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, <sup>12</sup> so that

Seeing they may see and not perceive,  
And hearing they may hear and not understand;  
Lest they should turn,  
And their sins be forgiven them."

<sup>13</sup> And He said to them, "Do you not understand this parable? How then will you understand all the parables? <sup>14</sup> **The sower sows the word.** <sup>15</sup> And these are the ones by the wayside where the word is sown. When they hear, **Satan** comes immediately and **takes away the word** that was sown in their hearts. <sup>16</sup> These likewise are the ones sown on stony ground who, when **they hear the word**, immediately receive it with gladness; <sup>17</sup> and they have no root in themselves, and so endure only for a time. Afterward, when **tribulation or persecution arises for the word's sake**, immediately they stumble. <sup>18</sup> Now these are the ones sown among thorns; they are **the ones who hear the word,** <sup>19</sup> **and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.** <sup>20</sup> But these are the ones sown on good ground, those **who hear the word, accept it, and bear fruit:** some thirtyfold, some sixty, and some a hundred."

**Luke 8:10-18** The Parable of the Sower

"And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that

Seeing they may not see, And hearing they may not understand.

<sup>11</sup> "Now the parable is this: **The seed is the word of God.** <sup>12</sup> Those by the wayside are the ones who hear; then **the devil comes and takes away the word out of their hearts, lest they should believe and be saved.** <sup>13</sup> But the ones on the rock are those who, when they hear, **receive the word with joy; and these have no root**, who believe for a while and in time of temptation fall away. <sup>14</sup> Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. <sup>15</sup> But the ones that fell on **the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.**

<sup>16</sup> "No one, when he has lit a lamp, covers it with a vessel or puts it under a bed, but sets it on a lampstand, that those who enter may see the light. <sup>17</sup> For nothing is secret that will not be revealed, nor anything hidden that will not be known and come to light. <sup>18</sup> Therefore **take heed how you hear.** For whoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken from him."

Oh Lord God, I pray we see, especially Christ Jesus, hear and understand with our hearts and delight in all You reveal to us. In Jesus name I ask. Amen.

### **Matthew 18:15-16**

"Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. <sup>16</sup> But if he will not hear, take with you one or two more, that **by the mouth of two or three witnesses every word may be established.**

### **Mark 7:5-13**

"Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"

<sup>6</sup> He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written:

This people honors Me with their lips,  
But their heart is far from Me.

<sup>7</sup> And in vain they worship Me,  
Teaching as doctrines the commandments of men.

<sup>8</sup> For laying aside the commandment of God, you hold the tradition of men- the washing of pitchers and cups, and many other such things you do."

<sup>9</sup> He said to them, "**All too well you reject the commandment of God, that you may keep your tradition.** <sup>10</sup> For Moses said, Honor your father and your mother; and, He who curses father or mother, let him be put to death. <sup>11</sup> But you say, If a man says to his father or mother, "Whatever profit you might have received from me is Corban"- (that is, a gift to God), <sup>12</sup> then you no longer let him do anything for his father or his mother, <sup>13</sup> **making the word of God of no effect through your tradition which you have handed down.** And many such things you do."

### **Mark 8:36-38**

"For what will it profit a man if he gains the whole world, and loses his own soul? <sup>37</sup> Or what will a man give in exchange for his soul? <sup>38</sup> For **whoever is ashamed of Me and My words** in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels."

### **Luke 4:4**

"But Jesus answered him, saying, "It is written, **Man shall not live by bread alone, but by every word of God.**"

### **Luke 8:19-21**

"Then His mother and brothers came to Him, and could not approach Him because of the crowd. <sup>20</sup> And it was told Him by some, who said, "Your mother and Your brothers are standing outside, desiring to see You."

<sup>21</sup> But He answered and said to them, "**My mother and My brothers are these who hear the word of God and do it.**"

### **Luke 9:23-26**

"Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. <sup>24</sup> For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. <sup>25</sup> For what profit is it to a man if he gains the whole world, and is himself destroyed or lost? <sup>26</sup> **For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father's, and of the holy angels.**

### **Luke 11:27-28**

And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!"

<sup>28</sup> But He said, "More than that, **blessed are those who hear the word of God and keep it!**"

### **Luke 24:44-45**

"Then He said to them, "**These are the words which I spoke to you while I was still with you**, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." <sup>45</sup> And **He opened their understanding, that they might comprehend the Scriptures.**

### **Revelation 3:7-13**

"And to the angel of the church in Philadelphia write,

These things says He who is holy, He who is true, "He who has the key of David, He who opens and no one shuts, and shuts and no one opens": <sup>8</sup> "I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, **have kept My word, and have not denied My name.** <sup>9</sup> Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you. <sup>10</sup> Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. <sup>11</sup> Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. <sup>12</sup> He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.

<sup>13</sup> "He who has an ear, let him hear what the Spirit says to the churches."

The Words of Christ are sure. They are the substance of our faith and the evidence of things not seen.  
The Words of Christ, which are the Words of God, are our security.