

Lesson 110 - Seed Sowing

1. What is compared to the tiniest of seeds? **Luke 17:6**

EGW: (no comment)

2. What else is compared to seed sowing? **Luke 13:18-19**

EGW: Our Lord taught the same truth by the grain of mustard seed. He presents the truth in parables, using varied illustrations and different figures which will meet different minds. Each parable carries its own peculiar lesson. "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." In this parable Christ would teach us that we are individually to be sowers of the seed. No one is to be idle or indifferent. Each has his or her work to do according to his entrusted capabilities; and these capabilities are to grow. {HM, July 1, 1897 par. 16}

3. Of all of the seeds that are used in planting, what is the mustard seed considered? **Mark 4:31**

EGW: (no comment)

4. Yet, what does the mustard seed become in comparison to other plants? **Mark 4:32**

EGW: "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." Far and near the mustard lifted itself above the grass and grain, waving its branches lightly in the air. Birds flitted from twig to twig and sang amid its leafy foliage. Yet the seed from which sprang this giant plant, was the least of all seeds. At first it had sent up a tender shoot; but it was of strong vitality, and grew and flourished till it was of large proportions, and the birds lodged under its shadow. {2SP

245.3}

5. In another parable, where is the seed sown? **Luke 8:5-8 [4 locations]**

EGW: (no comment)

6. What does the seed represent in the parable? **Luke 8:11**

EGW: How to exercise faith should be made very plain. To every promise of God there are conditions. If we are willing to do His will, all His strength is ours. Whatever gift He promises, is in the promise itself. "The seed is the word of God." Luke 8:11. As surely as the oak is in the acorn, so surely is the gift of God in His promise. If we receive the promise, we have the gift. {Ed 253.3}

7. In the timing of things, when does the devil steal the Word of God out of the heart? **Luke 8:12 [Hint: It is before something referred to in the verse.]**

EGW: Circumstances will arise to divert the mind. Visitors, relatives, or worldly friends, or some temporal matter, will engage the attention; and then "cometh the devil, and taketh the word out of their hearts, lest they should believe and be saved." These friends will make demands upon your time and strength, and thus God is robbed of the service due him. Yet you flatter yourselves that you cannot do otherwise; for how can you displease your friends? God will not bring a curse upon you for thus robbing him, but your own course of action brings its sure result. But however alluring Satan's temptations, however natural and unavoidable they may seem to the mind that is not clear and sharp in spiritual discernment, you must not be lulled to carnal security. However dear your friends may be, if they lead you away from God they are emissaries of Satan, who works through the children of disobedience, speaks through human organs. {ST, May 8, 1884 par. 5}

8. What draws away those that initially believed? **Luke 8:13**

EGW: Some are stony-ground hearers. They readily receive anything new and exciting. The word of truth they receive with joy. And with ardor and zeal they talk earnestly in reference to their faith and hope, and may even administer reproof to those of long experience for some apparent

deficiency or for their lack of enthusiasm. But when they are tested and proved by the heat of trial and temptation, when the pruning-knife of God is applied, that they may bring forth fruit unto perfection, their zeal dies, their voice is silent. No longer do they boast in the strength and power of truth. This class are controlled by feelings. They have not depth and stability of character. Principle does not reach down deep, underlying the springs of action. They have in word exalted the truth, but are not doers of that word. The seed of truth has not rooted down below the surface. The heart has not been renewed by the transforming influence of the Spirit of God. And when the truth calls for working men and women, when sacrifices have to be made for the truth's sake, they are somewhere else; and when trials and persecution come; they fall away because they have no deepness of earth. The truth, plain, pointed, and close, is brought to bear upon the heart, and reveals the deformity of character. Some will not bear this test, but frequently close their eyes to their imperfections, although their consciences tell them that the words spoken by the messengers of God, which bears so closely upon their Christian characters, are truth; yet they will not listen to the voice. They are offended because of the word, and yield the truth rather than to submit to be sanctified through the truth. They flatter themselves that they may get to Heaven an easier way. {PH159 140.2}

9. What do the thorns represent in regards to the Word being choked? **Luke 8:14**

EGW: Still another class is represented in the parable. Men and women who listen to the word are convinced of the truth, and accept it without seeing the sinfulness of their hearts. The love of the world holds a large place in their affections. In their deal, they love to get the best of the bargain. They prevaricate, and by deception and fraud gain means which ever will prove as a thorn to them; for it will over-balance their good purposes and intentions. The good seed sown in their hearts is choked. They frequently are so anxious and full of care, fearing they shall not gain means, or shall lose what they have gained, they make their temporal matters primary. They do not nourish the good seed. They do not attend meetings where their hearts can be strengthened by religious privileges. They fear they shall meet with some loss in temporal things; and the deceitfulness of riches leads them to flatter themselves that it is duty to toil and gain all they can, that they may help the cause of God; and yet the more they increase in their earthly riches the less is their heart inclined to part with their treasure, until their hearts are fully turned from the truth they loved. The good seed is choked because overgrown with unnecessary worldly cares and needless anxiety--with love for earthly pleasures and worldly honors which riches give. {PH159 142.1}

10. What do the good ground people do with the Word of God? **Luke 8:15 [2 answers]**

EGW: The "honest and good heart" of which the parable speaks, is not a heart without sin; for the gospel is to be preached to the lost. Christ said, "I came not to call the righteous, but sinners to

repentance." Mark 2:17. He has an honest heart who yields to the conviction of the Holy Spirit. He confesses his guilt, and feels his need of the mercy and love of God. He has a sincere desire to know the truth, that he may obey it. The good heart is a believing heart, one that has faith in the word of God. Without faith it is impossible to receive the word. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. {COL 58.2}

11. After the seed has been sown on good ground, what are the three stages of growth? **Mark 4:26-29**

EGW: Following the thread of his discourse, the Divine Teacher uses another parable, saying, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." The seed here spoken of is the word of God sown in the heart and made fruitful by divine grace. If the truth takes root in the heart, it will sooner or later spring into life and bear fruit. The life and character will show the nature and quantity of the seed sown. But the work of cultivating is the work of a life-time. The principles of truth once planted in the soul, are to be carried out in the daily duties of life. The growth of Christian character is gradual-- like the advancement of the natural plant through its various stages of development. But nevertheless the progress is continual. As in nature, so it is in grace, the plant must either grow or die. {2SP 243.3}

Day by day the sanctifying influence of the Spirit of God almost imperceptibly leads those who love the ways of truth toward the perfection of righteousness, till finally the soul is ripe for the harvest, the life-work is ended, God gathers in his grain. There is no period in the Christian life when there is no more to learn, no higher attainments to reach. Sanctification is the work of a life-time. First the blade, then the ear, then the full corn in the ear, then the ripening and the harvest; for when the fruit is perfect, it is ready for the sickle. {2SP 244.1}

12. When the sickle is put to the fully grown plant, what does it represent? **Mark 4:29, Revelation 14:14-15**

EGW: The husbandman who "putteth in the sickle, because the harvest is come," can be no other than Christ. It is He who at the last great day will reap the harvest of the earth. But the sower of the seed represents those who labor in Christ's stead. The seed is said to "spring and grow up, he knoweth not how," and this is not true of the Son of God. Christ does not sleep over His charge, but watches it day and night. He is not ignorant of how the seed grows. {COL 62.3}

The parable of the seed reveals that God is at work in nature. The seed has in itself a germinating

principle, a principle that God Himself has implanted; yet if left to itself the seed would have no power to spring up. Man has his part to act in promoting the growth of the grain. He must prepare and enrich the soil and cast in the seed. He must till the fields. But there is a point beyond which he can accomplish nothing. No strength or wisdom of man can bring forth from the seed the living plant. Let man put forth his efforts to the utmost limit, he must still depend upon One who has connected the sowing and the reaping by wonderful links of His own omnipotent power. {COL 63.1}

13. In a different parable with different representations, where is the good seed sown? **Matthew 13:24**

EGW: (no comment)

14. What does the field represent? **Matthew 13:38**

EGW: "Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also." {COL 70.1}

"The field," Christ said, "is the world." But we must understand this as signifying the church of Christ in the world. The parable is a description of that which pertains to the kingdom of God, His work of salvation of men; and this work is accomplished through the church. True, the Holy Spirit has gone out into all the world; everywhere it is moving upon the hearts of men; but it is in the church that we are to grow and ripen for the garner of God. {COL 70.2}

15. What is the meaning of the good seed this time? **Matthew 13:38**

EGW: "He that sowed the good seed is the Son of man.... The good seed are the children of the kingdom; but the tares are the children of the wicked one." The good seed represents those who are born of the word of God, the truth. The tares represent a class who are the fruit or embodiment of error, of false principles. "The enemy that sowed them is the devil." Neither God nor His angels ever sowed a seed that would produce a tare. The tares are always sown by Satan, the enemy of God and man. {COL 70.3}

16. With planting so much seed, what is the goal? **Ecclesiastes 11:6**

EGW: As children of God, none of us are excused from taking a part in the great work of Christ for the salvation of our fellow men. It will be a difficult work to overcome prejudice, and to convince the unbelieving that our efforts to help them are disinterested. But this should not hinder our labor. There is no precept in the word of God that tells us to do good only to those who appreciate and respond to our efforts, and to benefit only those who will thank us for it. God has sent us to work in his vineyard. It is our duty to do all we can. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that." We have too little faith. We limit the Holy One of Israel. We should be grateful that he condescends to use any of us as his instruments. For every earnest prayer put up in faith, an answer will be returned. It may not come just as we have expected; but it will come at the very time when we most need it. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." {RH, March 23, 1897 par. 8}

17. As the seed prospers, who gets to possess all things? **Zechariah 8:12**

EGW: Rich were the rewards, both temporal and spiritual, promised those who should put into practice these principles of righteousness. "The seed shall be prosperous," the Lord declared; "the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so I will save you, and ye shall be a blessing." Zechariah 8:12, 13. {PK 704.2}

18. What type of seed must we make sure is used? **1 Peter 1:23**

EGW: When truth becomes an abiding principle in the life, the soul is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." This new birth is the result of receiving Christ as the word of God. Then by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to cooperate with God.... Christ was the revealer of truth to the world. By Him the incorruptible seed--the Word of God--was sown in the hearts of men. {FLB 19.3}

19. What two uses ought to be used with the seed? **2 Corinthians 9:10**

EGW: Thus God will encourage his faithful stewards who are ready to put all their energies and God-given endowments to the very best use. As all learn the lesson of faithfully rendering to God what is his due, he, through his providences, will enable some to bring princely offerings, as Sister Wessels and her children have done, laying upon the altar of God their offerings in Christian liberality. He will enable others to present smaller offerings; and the small offerings and the large are acceptable to him, if given with an eye single to his glory. "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." {RH, November 1, 1898 par. 12}

20. In the tiniest amount of faith as compared to the mustard seed, what ability would we be able to have? **Matthew 17:20, Matthew 21:21** [Keep in mind that it is not physical mountains since God does not want us going around modifying the surface of the earth as we please.]

EGW: Jesus had conferred upon his disciples the power to work miracles of healing; but their failure in this case, before so many witnesses, had deeply mortified them. When they were alone with Jesus they asked him why it was that they were unable to cast out the devil. Jesus answered that it was because of their unbelief, and the carelessness with which they regarded the sacred work that had been committed to them. They had not fitted themselves for their holy office by fasting and prayer. It was impossible for them to vanquish Satan except as they received power from God; they should go to him in humiliation and self-sacrifice and plead for strength to conquer the enemy of souls. Nothing but entire dependence upon God, and perfect consecration to the work, would insure their success. Jesus encouraged his disappointed followers in these words: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." {3Red 125.1}

21. What is cast into the sea? **Micah 7:19**

EGW: God only can forgive sins. In Micah the question is asked, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old" (Micah 7:18-20). {21MR 270.2}