

Oneself as a Seed Sixteenth Week in Ordinary Time Friday, July 27, 2018 8:15 AM
Jer 3:14-17; **Mt 13:18-23** (You have to actually let the word ruminate within your awareness. This is meditation.)

Today Jesus' interpretation of the **parable of the sower**, which can stand on its own without this interpretation, but this interpretation becomes a **typology**. Now typologies can be very helpful; there are all kinds of them. If you study psychology or even if you go into many businesses, they give you a *Myers Briggs* test to see what type you are. And there are others, the *Enneagram* and several others.

This is a typology. It's saying that **the different seeds are actually people**. So originally, if you read the parable as it originally stands, you might get the idea that the seed is the word of God, but here no. Here the seed is the listener, and **there are different kinds of listeners**, as there are different kinds of people. The point is to **think about oneself as a seed**. A seed has a certain look, a certain feel, but it's not really very significant. It doesn't really reveal what's inside of the seed. Another way of putting this is people may all look almost the same, but inwardly they are not. Inwardly they are very different, and what they become is very different from what they look like now, just like an acorn doesn't look anything like an oak tree. **So what people look like now is nothing like what they are going to become**. That's the first point.

The second point is that bearing fruit has to begin—has to begin—with understanding. **The one who hears the word and understands it is the one who bears fruit** and yields a hundred or sixty or thirtyfold. So it has to begin with understanding. We have to grapple with the word itself, the message. And **if we are going to grapple with it, then we can become that kind of seed that bears fruit**. But if we don't even start there, then we start off like a **seed on a footpath** with no hope that there will ever be any fruit, any harvest. Then along the way, in between, there are these other things that can get in the way. So even if we start out understanding, we still have

to avoid certain things. **We have to recognize dangers.** One of the dangers is being **rootless**. So as we receive the word we have to really let it grow and **we have to let it send down shoots deep in our being. We can't just let it bounce off our minds and think it is merely a matter of understanding in an intellectual sense.**

A lot of people think that they understand the Bible because they read it and they get something out of it. Well, yes, that's fine; it's a place to start, but you can't stop there. You have to let it be rooted in your being. That means **you have to actually let the word ruminate within your awareness. This is meditation.** There is no rooting of the word of God in a being without meditation, without some rumination. So as we let it ruminate then we have to be aware that **there are factors out in the world that can actually choke off the life that the word gives us.** Worldly anxiety—it only mentions two things: **worldly anxiety, which is a self-concern that is not rooted in God,** that takes one's own concerns and worries and issues and turns them into oneself and expects oneself to be able to solve everything. **God's plan is to let God work us through our various issues, problems, and needs.** But if we don't let God work us through these needs and problems, then the word will never bear fruit. Our anxiety will actually choke its life. And **the lure of riches.** So it's nice to have things. It's good to have resources. But the lure of riches is really a major danger—a major danger to the ability of people to respond to God and to bear fruit in this kingdom. And those who are wise will listen.