

"Sow the Seed. Sleep Well." Mark 4:21-34

"Small Beginnings" Travel back to 1886.

- A pharmacist walks into a drug store in Atlanta with a syrup he mixed with carbonated water — something he was convinced would heal diseases and cure addictions. That day he sold his first glass for five cents. Over the next year, about nine glasses a day. Total sales for the year: \$50. His costs: \$70. He lost \$20 that first year.

Fast forward.

- Today alone, two billion glasses of this drink will be enjoyed — in over 200 countries, with annual sales around \$35 billion, more than the revenue of roughly 75% of the world's countries.

What was that five-cent drink? It was Coca Cola.

- This seemingly insignificant, inconsequential, unimportant little drink for five cents a glass -- one day led to products that have affected multitudes of lives all around the world.
- Did you know that 94% of the world's population recognizes this logo, this red and white logo?
- That's seven-plus billion people in the world who recognize this logo.

This is the picture I want to put in your minds, from the start of our time together today.

- Think of something that seemed really small and inconsequential that grew in just a little over a century to be something almost universal and impactful.
- Now think of Jesus, in Mark 4, talking about something that many in the world think is small — but that has the power to impact your life for ten billion years and beyond, and people in every nation for all eternity.

Now, before we dive in, we need to see how Mark 4 is put together.

- This chapter is a series of parables. The first is the Parable of the Soils — we studied that last week.
- And the parables that follow are not new, disconnected lessons. They amplify the first.

You may remember the four types of hearts:

- The hard heart — hears the Word, but there's no conviction, no repentance, no salvation.
- The shallow heart — hears, seems to receive it with joy, but when testing comes, they fall away.
- The heart full of thorns — looks good on the outside, but the cares of life, the deceitfulness of riches, and the pleasures of life choke out the Word.
- The honest heart — hears and keeps the Word, and produces fruit that remains.

Here's the sobering thing: the second and third *look like* believers.

- They profess Christ, but they do not possess Christ.
- ***1 John 2:19*** - They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us."

So the parables that follow are not random sayings.

- They explain how the Kingdom of God is coming and how it is advancing. You may remember **Mark 1:14–15**: "Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.'"
- And you may remember **Revelation 7:9–10**: "After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, 'Salvation belongs to our God who sits on the throne, and to the Lamb!'"

There will come a day when the Kingdom of God will be fully expressed.

The Kingdom of God, by definition, is God's redemptive rule and reign through Christ.

That's the theme of everything that follows:

- how God's kingdom comes and grows with the appearance of Jesus of Nazareth — the Jewish Messiah who came to give His life as a ransom for many (Mark 10:45). Jesus, like any good teacher, used these parables at different times and in different places. Mark puts them together here to reinforce the main parable of the soils (Mark 4:1–20). And the need for a proper response of faith in God's revealed Word is repeatedly driven home (vv. 23–25, 34).

Now watch what Jesus does next.

- He begins with a common-sense illustration about a lamp: **"Is a lamp brought in to be put under a basket, or under a bed, and not on a stand?" (Mark 4:21).** The question answers itself — no one lights a lamp to hide it.
- But there is more to it than meets the eye. A literal translation of the key phrase is, "Comes the lamp..." Note two things: it is *the* Lamp, and *the* Lamp comes. This is a reference to Jesus Himself.
- The Lamp is Jesus — ***the "Light of the World" (John 8:12), the One who is "the light of men" (John 1:4), the One who is "the true light" (John 1:9).*** This is no ordinary lamp!

And here's the connection Jesus is quietly making:

- the seed that grows in good soil becomes the lamp that gives light to others. The sower isn't just sowing seed — he's planting light. When the Word takes root in a good heart, that transformed life becomes a lamp on a stand. You don't receive the Word just for yourself. The seed you take in is the light you give out.
- The four soils answer the question of *where* the seed lands. The lamp answers the question of *what the good soil is for*: to receive the Word so you can let it shine.

Which raises the question Jesus is about to press on every heart in this room:

How then do we respond to this Lamp?

Mark 4:21-23 - Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand? ²² For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light. ²³ If anyone has ears to hear, let him hear."

Mark 4:24-25 - ²⁴ Then He said to them, "Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. ²⁵ For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him."

Eagerly Receive God's Word – Mark 4:21-25

The Lamp: The Word Is the Revealed Mystery (vv. 21-23)

- Jesus has just pulled the disciples aside and done something remarkable: He has explained the parable of the sower privately (Mark 4:10-20). And notice the word He uses - "To you it is given to know the mystery of the kingdom of God" (Mark 4:11). The Greek word is *mysterion* - mystery. The meaning of the seed and the soil wasn't public knowledge; it was hidden truth, now revealed to the Twelve.
- Then He asks a question that answers itself: "Is a lamp brought in to be put under a basket, or under a bed, and not on a stand?" (v. 21). No one lights a lamp to hide it. And why does the truth matter? "Nothing is hidden except to be made manifest; nor is anything secret except to come to light" (v. 22).
- That's the whole story of the gospel in one line: ***hidden truth, now revealed***. Paul says the exact same thing with the exact same word. The mystery "hidden for ages" was "revealed to the apostles and prophets" so it could be proclaimed "to the Gentiles" - "the unsearchable riches of Christ" (Eph. 3:3-6, 8). Paul calls the gospel "the mystery, now revealed" (Rom. 16:25).

So the arc is: hidden, revealed, proclaimed.

- Jesus reveals the mystery of the kingdom to the Twelve (Mark 4:11).
- The apostles then unfold it publicly –
- Paul's letters are the "made manifest" of what was "hidden."
- ***Colossians 1:26-27*** - the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. ²⁷ To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.
- In Ephesians Paul said I have been called to preach the "...unsearchable riches of Christ. These things were hidden but are now the manifold wisdom of God is made known by the church...according to the eternal purpose which He accomplished in Christ Jesus!

The mystery never stays hidden; that's the whole point of v. 22.

It comes to light.

- And this is not secret knowledge. The mystery of the gospel isn't obscure, mysterious
- ***It's the good news of Christ, openly revealed and meant to be shouted from the housetops.***

- That's exactly why the lamp saying follows: the mystery is revealed to be shown, not hoarded. "If anyone has ears to hear, let him hear" (v. 23).

The Word doesn't just inform - it reveals. It exposes.

Jesus said to Nicodemus in John 3:19-20 - And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

Mark 4:23 - ²³ If anyone has ears to hear, let him hear."

- ***Are you listening? Are you really listening***

You can't hide from it, and you can't hide it.

So what do we do with the light?

Mark 4:24-25 - ²⁴ Then He said to them, "Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. ²⁵ For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him."

Hearing is an investment that compounds.

- Bring a thimble, get a thimble; bring a bushel, get a bushel - plus more.
- And the sobering truth is that Christians leak. We can't live on yesterday's quiet time or last week's sermon. The more we hear, the more we receive; the less we hear, the more we lose.
- *There is no neutral ground* - we're either going forward in the things of God or going backward. You know the drift: you wake up late, skip your quiet time, and coast on the fumes of yesterday's gas. Before you know it, weeks have passed and you're spiritually dry - not because you chose a desert, but because you stopped watering.

Mark 4:25 is a Sobering Truth: A warning, if you will...

Mark 4:24-25 - ²⁴ Then He said to them, "Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. ²⁵ For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him."

This is a spiritual law with two edges - and both cut toward the same call.

1. First, it searches the professing hearer.

- Luke's parallel says "even what he thinks that he has will be taken away" (Luke 8:18). The Greek word means "supposes, imagines." This is the person with apparent understanding, apparent joy, apparent religion - but no genuine root. He's the wayside, rocky, or thorny-soil hearer of the parable. He heard the same words as the good soil but never truly received them savingly. What's taken from him is his apparent privilege - exposed at judgment as never genuine: "They went out from us, but they were not of us" (1 John 2:19).

2. Second, it stirs the drifting believer.

- There's a real, temporal loss for the child of God who neglects the Word: joy, fruitfulness, usefulness, reward. With our "little" we end up with "less" - not lost salvation, but lost vitality.
- And here's the anchor that keeps this from becoming salvation-by-keeping: no true believer is ever lost –
- **John 10:28** - "I give them eternal life, and they will never perish"
- What a neglectful believer loses is fruitfulness, never sonship.
- The warning is loving precisely because it comes from a Father who disciplines His own (Heb. 12:6).

The Posture: This is How We Receive (James 1:21-22)

James 1:21-22 - Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls. ²² But be doers of the word, and not hearers only, deceiving yourselves.

- Separate from the world - "lay aside all filthiness." The soil must be cleared before the seed can root.
- Saturate with the Word - "receive with meekness the implanted word." Humble reception - and notice "implanted": it's the same seed-and-soil picture Jesus has been painting all chapter.
- Then the punchline that ties back to the lamp: "Be doers of the word, and not hearers only, deceiving yourselves" (James 1:22).
- The light you receive is meant to be shown.

Hebrews 12:1 – Lay aside weight and sin...

The Picture: The Blessed Man (Psalm 1)

Psalm 1:1-3 - Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful; ² But his delight is in the law of the LORD, And in His law he meditates day and night. ³ He shall be like a tree Planted by the rivers of water, That brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper.

- The man who eagerly receives the Word becomes the tree that bears the seed - which becomes the light for others.
- Gospel note: The Word we receive "is able to save your souls" (James 1:21) - because Jesus, the Word made flesh (John 1:14), died for our sins and rose again (1 Cor. 15:3-4).
- The mystery revealed is the gospel itself: "Christ in you, the hope of glory" (Col. 1:27). Receive it with meekness, and it saves. Keep receiving, and it sanctifies (John 17:17).

Mark 4:23 – Are you listening? Really listening

- How's Your God Time? Is it Consistent
- How is Your Gather Time? Are you a faithful hearer and doer?
- How's Your Group Time? Do you have people in your life encouraging and equipping you with the truth of God's Word?

Notice Mark 4:26 – The Parable of the Growing Seed

Mark 4:26-29 – ²⁶ And He said, "The kingdom of God is as if a man should scatter seed on the ground, ²⁷ and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. ²⁸ For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. ²⁹ But when the grain ripens, immediately he puts in the sickle, because the harvest has come."

Confidently Trust God's Work: God Gives the Growth (vv. 26–29)

The farmer cannot make the seed produce.

- All he can do is sow. He scatters the seed, goes to bed, sleeps, rises — and the seed sprouts and grows, *he knows not how*.
- The growth isn't **his** work. It isn't his **technique**, his **effort**, or his **understanding**.
- It's the soil's — and ultimately God's.

The same is true of the advance of the kingdom of God. **The only part we play is planting the seed.**

- The Apostle Paul said it best in **1 Corinthians 3:6**, "I planted, Apollos watered, but God gave the growth"
- We sow; Jesus saves! It's not in our power to change hearts.
- We can't save anyone by our eloquence, our strategies, or our anxiety. We can only sow faithfully — and trust.

The Parable of the Mustard Seed: Small Beginnings, Vast Triumph (vv. 30–32)

Mark 4:30-32 - ³⁰ Then He said, "To what shall we liken the kingdom of God? Or with what parable shall we picture it? ³¹ *It is* like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth; ³² but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade."

The Kingdom Grows — Slowly, Surely, and Successfully

- The smallest seed becomes the largest plant—a tree where the birds can find shelter.
- What begins small and almost unnoticed eventually becomes something far greater than anyone could have imagined. Jesus started with a handful of Galilean fishermen—and look what the kingdom has become.
- And notice something important: the tree isn't the farmer's achievement. The farmer plants the seed, but the seed has life within it. The soil receives it. God is the One who gives the growth.
- That's what it means to live confidently: the kingdom of God will not fail. It is coming. It is advancing. And it is growing—even when we can't see it.

The Process Has Begun—and It Will Be Completed

- Blade → Ear → Full Grain → Harvest
- Jesus reminds us that the kingdom doesn't usually grow in spectacular or dramatic ways. It grows slowly, steadily, and certainly.
- The process may be difficult to see, but that doesn't mean nothing is happening.

- The kingdom is already present, and it is growing.
- What God begins, God will bring to completion.
- God didn't choose to establish His kingdom like a tidal wave that crashes in and disappears.
- He didn't come like a bolt of lightning—sudden, spectacular, and quickly gone.

He planted His kingdom in the coming of a Galilean peasant—a homeless man from Nazareth—who gathered around Him a bunch of ordinary nobodies.

- And yet, from that tiny beginning, God began something that would change the world.
- The ways of God are mysterious, but the ways of God always succeed.
- So we don't have to panic when growth seems slow.
- We don't have to become discouraged when we can't see immediate results.
- We don't have to measure God's work by how spectacular it looks today.
- The seed has been planted. The kingdom is growing. The harvest is coming.
- The process has begun—and the process is destined to be completed.

This is Freedom:

- We are not responsible for what the seed produces, we are responsible for sowing the seed
- It is God that gives the increase!
- **The seed you sow doesn't have to be kept alive by your anxiety.**
- The farmer sows — and then he sleeps. Why? Because the growth isn't yours to produce.
- The worrying, the straining, the desperate effort to manufacture results — that's not on you. That's God's work.

This is exactly what John MacArthur titled his sermon on this text: "**Sow the Seed. Sleep Well.**" Your job is the sowing. The growing is God's.

The Picture: The Tree Where the Nations Nest

Remember the tree from Psalm 1 — "like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither" (Ps. 1:3)? The mustard seed grows into that tree. The man who receives the Word becomes the tree; the kingdom becomes the forest where the birds of the air — the nations — come to nest.

Gospel note: The seed we sow is the gospel — the good news that Jesus, the Jewish Messiah, "came to give His life as a ransom for many" (Mark 10:45). We cannot make anyone believe it. But we can sow it faithfully and trust that God will give the growth — because He always has, and He always will.

Call to Action — Keep Sowing, Keep Sharing

Conclusion — The World the Kingdom Made

Around 1 BC, a Roman citizen named Hilarion was working in Alexandria, Egypt, far from his pregnant wife, Alis.

He wrote her a letter — Papyrus Oxyrhynchus 744 — and it survives to this day. Listen to how a loving husband wrote home:

"Know that I am still in Alexandria... I ask and beg you to take good care of the little child... If you deliver a child before I return, if it is a boy, keep it; if it is a girl, throw it out."

Read that again. He's affectionate. He's caring.

- He's a good husband by the standards of his day. And in the same breath, he casually instructs his wife to expose their newborn daughter to die — because in the Greco-Roman world, that was normal.
- That letter is the reason we can say the world would not be better off without Christianity.

Three reasons:

1. Human dignity.

- Rome said, "Some lives don't matter."
- The Gospel said, "**Every life bears the image of God.**" (Gen. 1:27)
- Infanticide was common. The Gospel made even a baby girl **worth keeping**.

2. Equality and freedom.

- Women were property. Slaves were tools that could speak.
- The Gospel declared, "**You are all one in Christ Jesus.**" (Gal. 3:28)
- That truth planted the seeds that would eventually challenge slavery and transform society.

3. Mercy and hope.

- The Gospel didn't just change what people believed—it changed what people did.
- Hospitals. Orphanages. Care for the poor. Education. Human rights.
- **The Gospel brought mercy to the suffering and hope to the hopeless.**

And when a world tries to live without God, history shows us where it leads: **despair and death.**

The Gospel doesn't just change individuals. The Gospel changes families.

The Gospel changes communities. The Gospel changes the world.

The kingdom of God — God's redemptive rule and reign through Christ —

- didn't just change the world. It made the world we call civilized. And it all began with a seed. Small beginnings. The mustard seed. One man in Galilee, a handful of fishermen, a five-cent cup of grace — and look what God has grown.

That's why we keep sowing.

Call to Action — Keep Sowing, Keep Sharing

And here's the promise Scripture gives us:

2 Corinthians 9:6 - But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.

- You cannot reap what you do not sow. In business, you don't make any sales you never ask for. In the kingdom, you don't see fruit from gospel seeds you never scatter.

This is the 5G Life

- God, Gather, Group Time – Eagerly Receive God’s Word
- Give & Go Time – Completely Trust God’s Word
 - **Would you join our mission** – We exist to Equip people to relentlessly pursue God’s Design so that...
 - We bring Hope and Renewal to Every Person and Every Place!

So here are two seeds to plant in the coming weeks — two great evangelistic opportunities:

- Celebration 250 Alabama, a one-night evangelistic service coming right here to our area, and the
- Men's Ministry Beast Feast — fellowship, food, and the gospel. Both nights are about one thing: sharing the Gospel.

Here's your challenge — simple enough to remember: Invite a FRAN.

- A Friend, a Relative, an Associate, a Neighbor. Think of one name. Just one.
- And remember the beautiful freedom of this passage: you don't have to save them.
- That's God's work. Your job is to sow. Ask. Extend the invitation. Bring your FRAN to Celebration 250. Bring your FRAN to the Beast Feast.
- Then do what the farmer does — trust God's work, and sleep well.

John MacArthur titled his sermon on this very text with four words that ought to be your marching orders: "Sow the Seed. Sleep Well."

The kingdom is coming. The kingdom is advancing. And you get to be part of the sowing.

Resources:

David Platt Sermon Link - [Mark 4:21–34](#), David Platt explores the nature of the Kingdom of God and how Jesus uses simple parables to reveal eternal spiritual truths.

In this sermon on [Mark 4:1-32, John MacArthur explores](#) Jesus's teaching on the kingdom of God and the nature of evangelism through parables.

In [Unimaginable: What Our World Would Be Like Without Christianity](#), Jeremiah Johnston counters the idea that the world would be better off without religion. He structures his argument by examining the brutal ancient world before Jesus, contrasting it with the destructive outcomes of secular/totalitarian regimes, and highlighting the societal transformations sparked by Christian values.

The key areas and reasons Johnston argues society would suffer without Christianity include:

The Core Impact Areas

1. **Loss of Inherent Human Dignity:** Ancient Greco-Roman society viewed human life as cheap—infanticide, abandonments, and gladiatorial slaughter were standard practice. Christianity introduced the revolutionary concept that every person possesses sacred worth because they are made in the image of God.
2. **Subjugation of Women:** Women had few legal rights, were often treated as property, and were forced into arranged marriages as children in the ancient world. Jesus and the early Church elevated the status and dignity of women.
3. **Widespread Devaluation of Children:** Children—especially girls—were often exposed to the elements or abandoned at birth in antiquity. Christian teachings strictly condemned infanticide and established widespread practices of adoption and care for orphans.

Example - The Historical Document

- **The Author:** A Roman citizen named **Hilarion**, writing to his pregnant wife, Alis, around 1 BC (*Papyrus Oxyrhynchus* 744).
- **The Message:** Writing from Alexandria, Egypt, while away working, Hilarion offers affection before giving casual instructions regarding their expected baby:

*"Know that I am still in Alexandria. [...] I ask and beg you to take good care of the little child, and as soon as we receive payment, I will send it up to you. If you deliver a child before I return, **if it is a boy, keep it; if it is a girl, throw it out.**"*

4. **Disappearance of Organized Healthcare:** Early Christians pioneered hospitals, hospices, and organized care for the sick and plague-ridden, risking their own lives to care for the dying regardless of social status.

5. **Erosion of Global Charity and Philanthropy:** Systemic, ongoing aid to the poor, widows, and vulnerable groups was largely nonexistent before Christian teachings made self-sacrificial generosity a core moral duty.
 6. **Undermining Modern Human Rights & Equality:** Concepts like universal human rights and equality under the law rely heavily on Judeo-Christian theology rather than pagan ancient traditions or strictly secular philosophy.
 7. **Undermining Education and Universal Literacy:** The push to found universities, preserve ancient texts, and educate children across all socioeconomic levels was heavily driven by the Church to ensure literacy and access to scriptures.
 8. **Loss of the Moral Foundation for Abolishing Slavery:** Although slavery was universal in ancient times, the theological premise that all people are equal in Christ provided the core foundation for Christian abolitionists to end slave trades worldwide.
 9. **Rise of Moral Relativism:** Without a transcendent divine authority, morality degrades into power struggles, subjective preferences, or state-sanctioned authoritarian control.
 10. **Dehumanization by Totalitarian Regimes:** Securitized and anti-religious states in the 20th century (such as state-atheist communist and fascist dictatorships) frequently resulted in massive human rights abuses and mass casualties once God was removed.
 11. **A World Ruled by "Survival of the Strongest":** Pagan and purely secular evolutionary frameworks often default to the rule of the powerful over the weak, whereas Christianity compels the strong to serve and protect the weak.
 12. **Loss of Ultimate Hope and Purpose:** A world completely void of the Gospel strips away ultimate existential hope, forgiveness, and purpose, replacing it with despair and nihilism.
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Warren Wiersbe's Commentary on Mark:

The apostles were like that lamp: They were called to shed God's light and reveal His truth. But they could not "give out" without first "taking in"; hence the admonition of Mark 4:24–25. The more we hear the Word of God, the better we are able to share it with others. The moment we think that we know it all, what we think we know will be taken from us. We must take heed what we hear (Mark 4:24) as well as take heed how we hear (Luke 8:18). Our spiritual hearing determines how much we have to give to others. There is no sense trying to "cover things up" because God will one day reveal all things.

Wiersbe, Warren W.. The BE Series Bundle: The Gospels: Be Loyal, Be Diligent, Be Compassionate, Be Courageous, Be Alive, and Be Transformed (The BE Series Commentary) (p. 353). (Function). Kindle Edition.

Key Takeaways

- **Human Limitations in Evangelism:** Based on the Parable of the Growing Seed (Mark 4:26–29), spiritual growth and salvation are entirely God’s supernatural work. Human strategies, techniques, or eloquence cannot produce spiritual life—believers are simply called to plant the seed (the word of God) and trust God for the growth,.
- **The Four Soil Conditions:** Interpreting the Parable of the Sower (Mark 4:3–20), MacArthur details four heart conditions:
 - *Hard soil / Road:* Unresponsive, callous hearts where Satan easily snatches away the message.
 - *Rocky ground:* Shallow, emotional responses that fade quickly under persecution or hardship,.
 - *Thorny ground:* Hearts distracted and choked out by worldly cares, riches, and desires.
 - *Good soil:* Hearts prepared by God that accept the word and bear abundant fruit.
- **Four Required Attitudes for Believers:**
 - **Humbly:** Recognizing that only God can transform hearts and cause growth.
 - **Obediently:** Faithfully proclaiming the truth rather than hiding or compromising the message,.
 - **Diligently:** Knowing that heavenly usefulness and rewards are proportional to one's commitment and effort in sharing the gospel,.
 - **Confidently:** Trusting in the ultimate triumph of God's kingdom, as illustrated by the Parable of the Mustard Seed, where small beginnings expand into a vast result,.

I heard a preacher some years ago explain the church to a lady on a plane.

- When asked, "What do you do? He paused – Saying you are a preacher could cause consternation he replied, "I work for a Global Enterprise."
- "We've got outlets in nearly every country of the world."
- He goes on to say, "We have hospitals, homeless shelters. We have orphanages. We do justice work. We do reconciliation work. We do educational work. We do marriage work."
- "Basically, we look after people from birth to death, and we deal in the area of behavioral alteration.
- The Lady asked, "What's it called?" He said, "It's called the church. Have you heard of it?"

If we are a follower of Jesus Christ, you and I are part of a global enterprise that is working 24 / 7.

- Because we voluntarily choose to cooperate locally, regionally, nationally, and internationally, the sun never sets on our ministry.
- There are missionaries representing you right here in Alabama to Angola to Albania
- Because of your giving, there are missionaries sharing the gospel in Turkey, Tokyo, Tel Aviv, and right here in Thorsby!

May want to use William Carry's example before we close

Conclusion:

What would the world be like if Christianity did not exist.