Watering the Seed

John 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Mt 13:8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 23 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. 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. Is. 6:9-10; Ps 119:70; Isa 63:17; Jer 5:21 Mark 4:8 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. 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 8:8 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. 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.

**1Cor. 3:6** I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

1. There is to be a spiritual unity between ministers.
   1. The work of the one who plants cannot be done without the work of the one who waters. Both are absolutely essential. They are not rivals, working against each other. They are planters and waterers, planting and watering lives for God.
   2. God calls and uses them as He wills and He places them where He wants.

If the church and its believers exalt or pit one minister against another, they are going against God's purpose for His gospel and the church.

1Cor. 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

Ge 26:12 ¶ Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

De 8:7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; 8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; 9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

Ps 126:5 They that sow in tears shall reap in joy. 6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Isaiah 35:5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: 4 And they shall spring up as among the grass, as willows by the water courses.

Eze 17:5 He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. Eze 31:4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

Re 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Isa 55:1 ¶ Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. 10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. 12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. 13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

De 32:2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

2Sa 23:4 And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

Ps 72:6 He shall come down like rain upon the mown grass: as showers that water the earth.

Isa 5:4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

Hosea 6:3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

Mic 4:7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. 10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies. 5:3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. 7 ¶ And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

1. Properly Water the Soil that holds the seed

In order to understand how to water your plants, you need to know the type of soil that you have planted them in, the type of exposure to the sun that your plants receive, and the type of weather that your area is experiencing. This latter point involves an understanding of the seasonal changes that your region undergoes and how that will impact your plants. Knowing when to water plants can be as easy as checking the soil to determine its state of moisture retention.   
  
**Soil and Your Plants**

Soils vary greatly in their ability to retain water.

Therefore, it is important to understand how different types of soil retain water.

Sandy soil does not retain water well and so it needs the addition of organic matter in order to help it to retain water better.

Clay absorbs water much faster, reducing runoff as well as the erosion of your gardening area.  
  
The best strategy to employ is to check your soil in the beginning.

Simply water a small area slowly and deeply. After a few minutes, take a hand spade to dig approximately six inches below the surface. If the ground is wet, then it received a sufficient supply of water. If it is dry, find out where the water did reach. Estimate the time needed to reach the desired depth of six inches and run your test again.

John 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink

Joh 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Ro 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Ge 15:6 And he believed in the LORD; and he counted it to him for righteousness.

Ro 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Ga 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Ga 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

James 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Ac 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

**Apollos at Corinth Acts 18:18-28**

Apostle Paul left Corinth, Ephesus, then Jerusalem to attend an approaching feast, his stay at Ephesus was necessarily brief. He reasoned with the Jews in the synagogue, and so favorable was the impression made upon them that they entreated him to continue his labors among them. His plan to visit Jerusalem prevented him from tarrying then, but he promised to return to them, "if God will." Aquila and Priscilla had accompanied him to Ephesus, and he left them there to carry on the work that he had begun.

It was at this time that "a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus." He had heard the preaching of John the Baptist, had received the baptism of repentance, and was a living witness that the work of the prophet had not been in vain. The Scripture record of Apollos is that he "was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John."

While in Ephesus, Apollos "began to speak boldly in the synagogue." Among his hearers were Aquila and Priscilla, who, perceiving that he had not yet received the full light of the gospel, "took him unto them, and expounded unto him the way of God more perfectly." Through their teaching he obtained a clearer understanding of the Scriptures and became one of the ablest advocates of the Christian faith.

Apollos was desirous of going on into Achaia, and the brethren at Ephesus "wrote, exhorting the disciples to receive him" as a teacher in full harmony with the church of Christ. He went to Corinth, where, in public labor and from house to house, "he mightily convinced the Jews . . . showing by the Scriptures that Jesus was Christ." Paul had planted the seed of truth; Apollos now watered it. The success that attended Apollos in preaching the gospel led some of the believers to exalt his labors above those of Paul. This comparison of man with man brought into the church a party spirit that threatened to hinder greatly the progress of the gospel.

During the year and a half that Paul had spent in Corinth, he had purposely presented the gospel in its simplicity. 1Cor. 2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:5 That your faith should not stand in the wisdom of men, but in the power of God.

Paul had necessarily adapted his manner to teaching to the condition of the church. 1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

Many of the Corinthian believers had been slow to learn the lessons that he was endeavoring to teach them. Their advancement in spiritual knowledge had not been proportionate to their privileges and opportunities. When they should have been far advanced in Christian experience, and able to comprehend and to practice the deeper truths of the word, they were standing where the disciples stood when Christ said to them, "I have yet many things to say unto you, but ye cannot bear them now." John 16:12. Jealousy, evil surmising, and accusation had closed the hearts of many of the Corinthian believers against the full working of the Holy Spirit, which "searcheth all things, yea, the deep things of God." 1 Corinthians 2:10. However wise they might be in worldly knowledge, they were but babes in the knowledge of Christ. The same condition was found in Mat.13:15; Eph. 4:14; Heb.5:11; 2Pe 3:16

It had been Paul's work to instruct the Corinthian converts in the principles, the very beginning, of the Christian faith. He had been obliged to instruct them as those who were ignorant of the operations of divine power upon the heart. At that time they were unable to comprehend the mysteries of salvation; 1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Paul endeavored to sow the seed, which others must water. Those who followed him must carry forward the work from the point where he had left it, giving spiritual light and knowledge in due season, as the church was able to bear it.

When the apostle took up his work in Corinth, he realized that he must introduce most carefully the great truths he wished to teach. He knew that among his hearers would be proud believers in human principles, and advocates of false systems of worship, who were groping with blinds eyes, hoping to find in the books of natural theories that would contradict the reality of the spiritual and immortal life as revealed in the Scriptures. He also knew that critics would endeavor to contradict the Christian interpretation of the revealed word, and that skeptics would treat the gospel of Christ with scoffing and disrespect.

As he endeavored to lead souls to the foot of the cross, Paul did not venture to rebuke, directly, those who were licentious, or to show how heinous was their sin in the sight of a holy God. Rather he set before them the true object of life and tried to impress upon their minds the lessons of the divine Teacher, which, if received, would lift them from worldliness and sin to purity and righteousness. He dwelt especially upon practical godliness and the holiness to which those must attain who shall be accounted worthy of a place in God's kingdom. He longed to see the light of the gospel of Christ piercing the darkness of their minds, that they might see how offensive in the sight of God were their immoral practices. Therefore the burden of his teaching among them was Christ and Him crucified.

Paul sought to show them that their most earnest study and their greatest joy must be the wonderful truth of salvation through repentance toward God and faith in the Lord Jesus Christ.

* The philosopher turns aside from the light of salvation, because it puts his proud theories to shame; Jn.3:19,20; Eph.5:13
* The worldling refuses to receive it, because it would separate him from his earthly idols. 2Co 6:17; Col 2:21; 1Th 1:9; I Jn.5:21

Paul saw that the character of Christ must be understood before men could love Him or view the cross with the eye of faith. Here must begin that study which shall be the science and the song of the redeemed through all eternity. In the light of the cross alone can the true value of the human soul be estimated.

The refining influence of the grace of God changes the natural disposition of man. Heaven would not be desirable to the carnal-minded; their natural, unsanctified hearts would feel no attraction toward that pure and holy place.

The predispositions that control the natural heart must be subdued by the grace of Christ before fallen man is fitted to enter heaven and enjoy the pure, holy angels. When man dies to sin and is quickened to new life in Christ, divine love fills his heart; his understanding is sanctified; he drinks from an inexhaustible fountain of joy and knowledge, and the light of an eternal day shines upon his path, for with him continually is the Light of life.

Paul sought to impress upon the minds of brethren the fact that he and the ministers associated with him were but men commissioned by God to teach the truth and that they were all engaged in the same work, and that they were dependent upon God for success in their labors. The discussion that had arisen in the church regarding the relative merits of different ministers was not in the order of God, but was the result of cherishing the attributes of the natural heart instead of crucify the flesh.

1Cor. 3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

It was Paul who had first preached the gospel in Corinth, and who had organized the church there. This was the work that the Lord had assigned him. Later, by God's direction, other workers were brought in, to stand in their lot and place.

The seed sown must be watered, and this Apollos was to do.

He followed Paul in his work, to give further instruction, and to help the seed sown to develop.

He won his way to the hearts of the people, but it was God who gave the increase.

It is not human, but divine power that works transformation of character.

Those who plant and those who water do not cause the growth of the seed; they work under God, as His appointed workers, workers together with God.

To God be the Glory, to the Master Worker belongs honor and glory that comes with success. God's servants do not all possess the same gifts, but they are all His workmen. Each is to learn of the Great Teacher, and is then to communicate what he has learned. I Pt. 4:10-19

God gives to each of His messengers an individual work. There is a diversity of gifts, but all the workers are to blend in harmony, controlled by the sanctifying influence of the Holy Spirit. As they make known the gospel of salvation, many will be convicted and converted by the power of God. The human instrumentality is hid with Christ in God, and Christ appears as the chiefest among ten thousand, the One altogether lovely.

1Cor. 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

The apostle compares the church to a cultivated field, in which the husbandmen labor, caring for the vines of the Lord's planting; and also to a building, which is to grow into a holy temple for the Lord. God is the Master Worker, and He has appointed to each man his work. All are to labor under His supervision, letting Him work for and through His workmen. He gives them tact and skill, and if they heed His instruction, crowns their efforts with success. God's servants are to work together, blending in kindly, courteous order, "in honor preferring one another.

Ro 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

There is to be no unkind criticism, no pulling to pieces of another's work; and there are to be no separate parties. Every man to whom the Lord has entrusted a message has his specific work.

Each one has an individuality of his own, which he is not to sink in any other man. Yet each is to work in harmony with his brethren. In their service God's workers are to be essentially one. No one is to set himself up as a standard, speaking disrespectfully of his fellow workers or treating them as inferior. Under God each is to do his appointed work, respected, loved, and encouraged by the other laborers. Together they are to carry the work forward to completion.

The apostle refers to "the ministers of Christ" as "stewards of the mysteries of God," and of their work he declares:

1Co 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. {know: or, I am not conscious of any fault}

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

It is not given to any human being to judge between the different servants of God. The Lord alone is the judge of man's work, and He will give to each his just reward.

The Apostle Paul referred directly to the comparisons that had been made.

1Cor. 4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. 7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

Paul plainly set before the church the perils and the hardships that he and his associates had patiently endured in their service for Christ.

1Cor. 4:11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

God is dishonored when there is a strong attachment to a favorite minister and an unwillingness to accept the labors of some other teacher.

The Lord sends help to His people, not always as they may choose, but as they need; for men are shortsighted and cannot discern what is for their highest good.

Seldom one minister has all the qualifications necessary to perfect a church in all the requirements of Christianity; therefore God often sends to them other ministers, each possessing some qualifications in which the others were deficient.

The church should gratefully accept these servants of Christ, even as they would accept the Master Himself. They should seek to derive all the benefit possible from the instruction which each minister may give them from the word of God.

Truths servants of God bring are to be accepted and appreciated in the meekness of humility, but no minister is to be idolized.

Through the grace of Christ, God's ministers are made messengers of light. By earnest, persevering prayer obtain the power of the Holy Spirit and go forth with wisdom and burden of a soul, heart filled zeal to extend the triumphs of the cross, they will see fruit of their labors. Purposefully refusing to display human wisdom or to exalt self, they accomplish a work that will withstand the assaults of Satan. Many souls will be turned from darkness to light, and many churches will be established. Men will be converted, not to the human instrumentality, but to Christ. Self will be crucified; Christ will be preached, Jesus, the Son of the living God,exalted.

Those who are working for Christ today may reveal the same distinguishing excellencies revealed by those who in the apostolic age that proclaimed the gospel. God is just as ready to give power to His servants today as He was to give power to Paul and Apollos, to Silas and Timothy, to Peter, James, and John.

In the apostles' day there were some misguided souls who claimed to believe in Christ, yet refused to show respect to His ambassadors. They declared that they followed no human teacher, but were taught directly by Christ without the aid of the ministers of the gospel. They were independent in spirit and unwilling to submit to the voice of the church. Such men were in grave danger of being deceived.

God has placed in the church, as His appointed helpers, men of varied talents, that through the combined wisdom of many the mind of the Spirit may be met.

Men who move in accordance with their own strong traits of character, refusing to yoke up with others who have had a long experience in the work of God, will become blinded by self-confidence, unable to discern between the false and the true. It is not safe for such ones to be chosen as leaders in the church; for they would follow their own judgment and plans, regardless of the judgment of their brethren. It is easy for the enemy to work through those who, themselves needing counsel at every step, undertake the guardianship of souls in their own strength, without having learned the lowliness of Christ.

Impressions alone are not a safe guide to duty. The enemy often persuades men to believe that it is God who is guiding them, when in reality they are following only human impulse. But if we watch carefully, and take counsel we shall be given an understanding of the Lord's will; for the promise is, "The meek will He guide in judgment: and the meek will He teach His way." Psalm 25:9.

In the early Christian church there were some who refused to recognize either Paul or Apollos, but held that Peter was their leader. They affirmed that Peter had been most intimate with Christ when the Master was upon the earth, while Paul had been a persecutor of the believers. Their views and feelings were bound about by prejudice. They did not show the liberality, the generosity, the tenderness, which reveals that Christ is abiding in the heart.

There was danger that this party spirit would result in great evil to the church, and Paul instructed by the Lord uttered words of earnest admonition and solemn protest.

1Co 1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 1Co 3:21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ is God's.

Paul and Apollos were in perfect harmony. Apollos was disappointed and grieved because of the dissension in the church at Corinth; he took no advantage of the preference shown to himself, nor did he encourage it, but hastily left the field of strife. When Paul afterward urged him to revisit Corinth, he declined and did not again labor there until long after the church reached a better spiritual state.

The decision to appropriate the blessing of Jesus as your Lord and Saviour comes with the responsibility to grow in the knowledge of God. You already have the seed of salvation planted in your heart, just the same way the natural seed need the soil, water and sunlight to grow everyone in the family of God are required to grow into the image of God.   
  
**The Soil:** The 'incorruptible seed' of the Word of God received must be nurtured the same way the natural seed receive nutrients to ensure maximum yield. You must nurture your spiritual seed by reading the Bible, communing with God daily by praying, attending a Bible believing church where the Word of God is preached so you can draw strength from God and the strength of fellowship with other Christians.  
  
**The Water:** The natural seeds will need water to grow. The believer gets the supply of water by taking two steps: one by been fully immersed in water which is called water baptism signifying identification with the sacrifice of Jesus in His death, burial, resurrection and ascension into heaven. The second being the baptism of the Holy Spirit so you can be empowered to live a victorious life. This can happen by praying alone in faith or with a fellow believer (Romans 6:3-14. John 14:16-18)  
  
**The Sunlight**: This depicts two aspects of growth in the life of the believer. One, it illustrates God as the source of strength, wisdom and hope for the everyday life and the believer will grow constantly as long as focus is kept on Jesus (Malachi 4:2). Secondly the believer just like the natural plants creates their food through the sun's energy to live a fruitful life, so the power for fruitfulness rest on them and cause the believer to share their firsthand experience of Jesus with others (Matthew 28:18-20)