

*Hearing: The Key  
to Producing Fruit*

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*All Scripture quotations, unless otherwise noted, are from the King James Version. Italics for emphasis are ours.*

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## INTRODUCTION

“Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ” (2 Thessalonians 2:14).

The nature of God is to give. He is always speaking—giving encouragement, direction, and wise counsel. The key for us is to know how to hear Him. In this booklet, we will see that God’s words, like seeds, must be received, and only those that fall on the well-prepared soil of a broken and contrite heart will bear fruit.

As we grow in understanding of this principle, we will see that the Father wants to clothe us with the glory of His Son. He may speak with a “still small voice” (1 Kings 19:9-13) or with the “voice of many waters” (Ezekiel 43:2). But when we hear Him, there will be no doubt who is speaking.

*Chapter One*

WHO WILL HEAR  
THE WORD OF THE LORD?

“A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

“And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

“And some fell among thorns; and the thorns sprang up with it, and choked it.

“And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when [Jesus] had said these things, he cried, He that hath ears to hear, let him hear....

“...Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have” (Luke 8:5-8, 18).

“What shall we then say to these things? If God be for us, who can be against us?” (Romans 8:31).

The Word of God is extremely sacred; therefore, be more ready to hear, and let your words on earth be few, as Ecclesiastes 5:2 teaches. At the Bema Seat, the secret will be how you heard the Word of God. That is why, in Leviticus 14:16-17, as part of the cleansing process, the priest first anointed the ear—because of the importance of hearing properly—then the thumb, and, finally, the toe. Faith comes by hearing the Word of God (Romans 10:17).

### *The Wayside Hearer*

“And his disciples asked him, saying, What might this parable be?”

“And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

“Now the parable is this: The seed is the word of God.

“Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved” (Luke 8:9-12).

Wayside hearers are not pleasant to be around. They easily find fault with others, yet they are not consistent in their walk with God. When they hear the Word of God, they believe. When the Gospel is preached, they profess to be saved. But very often, they are only “pre-salvation” believers, because they are not saved, as they never truly exercised faith in Christ.\* The devil takes the seed of God’s Word out of their hearts “lest they should believe and be saved” (Luke 8:12).

Only God knows who is truly saved. Many people say they are saved, but they are “pre-salvation” believers. The Word was taken out of their hearts before it had a chance to take root, and that is why they have no hunger for righteousness, no reverence for God, and no faith-obedience to the Word that was preached.

### *No Roots on Rocks, No Life among Thorns*

“They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away” (Luke 8:13).

Here we have the person who receives the Word of God on a rock. They hear the Word, and the Bible says they receive it “with joy.” The seed



springs up but it never becomes rooted. These hearers believe for a while, but when temptation comes, they fall away.

“And they which fell among thorns are they, which, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection” (Luke 8:14).

The third hearer receives God’s Word on thorny soil. These people hear the Word of God and may even go to Bible school and end up preaching. Then comes one of three things to choke out their life: the cares of this world; material riches; and the pleasures of this life.

Some isolated people profess Christ, go to your church, go to Bible school, and you assume they are saved. But the Word is choked by the cares of the world, materialism (either having riches or desiring them to the extent that they eliminate their capacity for the true riches found in Christ), and then the pleasures of this life. They bring forth no fruit to maturity. Anything they appear to have is temporal—not eternal—from a temporal attempt to be saved without Christ. Ultimately, God doesn’t even chastise these people because they were never His children (Hebrews 12:6, Matthew 7:23).

### *The Good Soil*

“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” (Luke 8:15).

In the parable, three kinds of hearers never went on with God. Remember, some will hear and go forth with the Gospel. But they that hear the Word of God with an honest and good heart keep the Word that they hear. Oh, they still have to go through a process. They have to use rebound when they fail, but they bring forth fruit with patience.

We as Christians shine as lights to the world (Philippians 2:15-16). Jesus said that if you have a candle, you don't hide it under a bushel (Luke 11:33). It will have no oxygen, and the light will go out. But if you place it high upon a lamp stand, it will light up the whole house and be seen through the whole city.

### *Please Pay Attention*

Then in Luke 8:18 He said, “Take heed....” In other words, “Please pay attention. Take heed how you hear.” This will be the whole key to re-

ceiving rewards at the Bema Seat: how you hear, what you hear, when you hear, and what you do with what you hear.

No one can bear fruit without a root, and we are to be rooted and grounded in Christ (Colossians 2:7). Therefore, take heed how you hear. To those who hear, God will give more. And from those who do not hear, God takes away what they *seemed* to have but never truly had (Luke 8:18).

This solemn passage in Luke 8 tells of four listeners. The devil took away the first crowd lest they believe and get saved. He was able to take away the second crowd, because they never had any root. And the third crowd never had any fruit.

Now, contrast those three to another kind of listener. Someone who is ungodly, who may have committed some of the worst sins that you could ever imagine, will be justified. He must only believe that the Lord Jesus Christ shed His blood on Calvary, died, was buried, and rose again to pay for his sins.

*\*Read Salvation: Profession or Possession? by Pastor Carl H. Stevens, Grace Publications, 1997.*

## Chapter Two

# JUSTIFICATION

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Romans 5:1-2).

What does it mean to be justified? Justification is a divine decree through divine knowledge—not foreknowledge, but *divine* knowledge.

God knows by divine knowledge that we are saved. He made a divine decree based upon His omniscience.

According to Romans 4, if Abraham were justified by his good works, he could glory in himself but not before God. Yet in spite of his failures, Abraham believed God; therefore, God called him righteous. “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Romans 4:5). That is justification.

No matter what he is like, a man or woman who is justified by God has exercised a faith that truly believes on Him—a personal faith, not an abstract faith. It is not an impersonal faith as the demons have. They believe and go to hell (James 2:19). What are the results of having this personal, living faith? God justifies those people *while* they are ungodly. Their faith is counted as faith-righteousness, and then they enter into the results of having a life of faith.

*The Result of Faith-Righteousness:  
An Inward Call*

“Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6:4).

When we yielded to the inward call, there came an inward power and inward peace because of the Holy Spirit that indwells us, Christ inside of us, and the Father inside of us. The Trinity came inside and produced the newness of life.

“For if we have been planted together in the likeness of his death, we shall be also [raised,] in the likeness of his resurrection:

“Knowing this, that our old man is crucified with [Christ], that the body of sin might be destroyed...”—and here’s the key—“...that henceforth we should not serve sin” (Romans 6:5-6). Though we fail and rebound, we do not serve the sin, so there is a change in our lives.

“Now ye are the body of Christ, and members in particular” (1 Corinthians 12:27). A person who gets saved isn’t the same person he was before he received Christ. He is transformed. According to Romans 5:1, when we were saved we were justified by faith in Jesus Christ, and we entered into union with Christ, the Head, as particular members to function as His body here on earth (1 Corinthians 12:12-13).

At salvation we were sanctified by the Holy Spirit (2 Thessalonians 2:13-14). Something happened. We received an inward call, and we honored an inward call.

### *The Outward Call*

Enoch preached to an ungodly generation (Jude 14, 15).

In Hebrews 11:7, while Noah was building the ark, the world was being condemned. Every time he put the hammer to the nail, they were getting an outward call. Except for Noah’s im-

mediate family, not one of them got saved. Not one. They never received the gift of repentance (Jeremiah 31:18-19a). But they did have an outward call.

When there is only an outward call without yielding to an inward call, there is no hunger for righteousness, no necessity to follow God, no intimacy with Christ. A person may be morally upright while he lacks an inward call.

### *An Inward Call*

When you get an inward call, it burns like a fire (Isaiah 4:4). As in Jeremiah 20:9, when Jeremiah was going through tremendous trials and was ready to give up, the Word of God, like a fire, was burning in his bones.

An inward call keeps a man going and going, trusting and rebounding when he needs to, but always going on, believing. When obstacles try to keep him down, the inward call keeps him redeeming the time (Ephesians 5:16), making plans with an eternal purpose (Ephesians 3:11) through the divine decrees of the counsel of God's will (Ephesians 1:11).

The inward call burns on the inside and keeps a man from practicing sin. He cannot do it. He has an inward conviction, an inward fel-

lowship, and an inward union with God.

Romans 6:1 says, “Shall we continue in sin, that grace may abound? God forbid.” With an inward call comes regeneration (Titus 3:5). If we are born again and try to live in sin, we will be lovingly chastised until we come through with the love, peace, and joy of the Holy Spirit (Hebrews 12:11).

The inward call results in having a transformation and a renewed mind, and becoming part of a local church with one pastor-teacher, a worldwide vision, a Finished Work message, and a Word of God revival that goes on day in and day out. That is the effect of an inward call.

With an inward call, we don’t go to church operating in subjectivity because we don’t get offended (Psalm 119:165). Subjectivity without the objectivity of the Word of God is a dangerous thing in a person’s life. Subjective listeners are deceived into being the subject without being filled with the Holy Spirit and becoming the object of Christ as the Living Word inside. They imagine that all sorts of things are going on around them. They don’t think they are subjective—but they are.

We are quickened according to the Word of God (Psalm 119:154), and His Word becomes



powerful in our lives (Hebrews 4:12), and it is written on the inward parts (Jeremiah 31:33). It is not superficial. It is inward (Romans 7:22; 2 Corinthians 4:16).

### *The Outworking of an Inward Call*

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

“For whom he did foreknow [because of omniscience], he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

“Moreover whom he did predestinate [plan], them he also called: and whom he called [with an inward call], them he also justified: and whom he justified, them he also glorified” (Romans 8:28-30).

Remember what it means to be justified: “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Romans 4:5). This person has an inward call. He is willing to be changed and transformed by the Holy Spirit. He is willing to enter into divine viewpoint, using recovery and growing in grace and knowledge of a living Person.

## *No, Not a Whit of Condemnation!*

Often we refer to the original language texts of the Bible to reveal something that English words do not adequately describe. Romans 8:1, for example, uses a double emphasis. It doesn't just say "no condemnation." It says, "No, not a whit."

The letter of the law condemned the apostle Paul, even after he had been an effective and faithful pastor for many years. But in Romans 7:20, he confessed "Now if I do evil, I know it is no longer I, but sin that dwells in me." After going through terrible problems with his flesh, which he referred to several times in Romans 7, Paul came to a divine conclusion by the Holy Spirit. He said, "I thank God! With the mind, I serve the law of God; but with the flesh, I serve the old sin nature" (see Romans 7:25).

Then, in Romans 8:1, he uses the language to express that there was in fact "no, not a whit of condemnation." Why? Because, "...what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3).

Just as the east wind drove back the waters

so the children of Israel could leave Egypt and pass through the Red Sea (Exodus 14:21), so the law of the Spirit of life has overcome the law of sin and death. And just as the law of aerodynamics takes an airplane beyond the limits of the law of gravity, even so the life of Jesus Christ overcomes the law of sin and death. And this is why: "That the righteousness of the law might be fulfilled in us" who are inside of Christ (Romans 8:4). Can you see the beauty of this correlation of Scriptures? We have been called with an *inward* call.

Many Christians do not demonstrate the inward call to go on with God. But when a believer keeps yielding to the inward call, he can't help but have a fire burning inside, because his purpose is his Redeemer and Creator, God Almighty. It is the Kingdom of God that he seeks (Matthew 6:33). It is the single eye spoken of in Matthew 6:22 that he desires.

The world has no attractions to him, nor pleasures of this life. He casts the cares of this world on Jesus (1 Peter 5:7). The Word that he has received is not choked by the cares of this world, because it was planted in good soil (Matthew 13:7-8). The Word is a living Word, and by it we become living epistles (2 Corinthians 3:2).

### *Chapter Three*

## FEAR NOT THOU WORM

“For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

“Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel” (Isaiah 41:13-14).

After we receive the inward call, and we believe, and we are saved, Romans 8:31*b* says, “If God be for us, who can be against us?” God is for us. He has justified us. There is no condemnation. Everything will work together for good for us, because we have responded to an inward call. He doesn’t see our faults. He doesn’t see disappointments. He doesn’t see things in our lives that do not pertain to His life in us. If we fail, we will use the principle of rebound (Proverbs 24:16), and He will lovingly work with us. He will give us grace to help us, as long as we are willing to be helped.

God enters into partnership with worms. Isaiah 41:14 says, "Fear not, thou worm Jacob,... I will help thee."

He said, "Jacob, you are a worm. That is already declared. But I will help you."

Yes, God is in partnership with worms. But if there is an inward call, those "worms" become men of God.

If God is for us, who can be against us? "He that spared not his own Son, but delivered Him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

Can anyone lay a charge to God's elect (Romans 8:33)? People think they can, but they cannot. It is Christ that justifies us, and He saves *wretched* men (Romans 7:24). Called by God to be an apostle, Paul was in Arabia for three years, studying and being personally disciplined by the Holy Spirit. Yet, after he had walked closely with the Lord as God's ambassador to the Gentiles, he was still wretched. But, while Romans 7 reveals the battles Paul faced, Romans 8 reveals God's solution.

### *Who Do You Think You Are?*

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is

even at the right hand of God, who also maketh intercession for us" (Romans 8:34). This "who" refers to people, and people cannot undo the Finished Work. People can't condemn us.

The law can't condemn us, because it has been fulfilled (Romans 10:4), and it is fulfilled in us (Romans 8:4). The old sin nature can't condemn us because, in the omniscience of God, it is crucified. Satan cannot effectively be against us because we are inside of Christ (Colossians 3:3), and Satan can't get in there (Revelation 12:10-11).

God is for us, so who will be against us? No one.

### *The Perfect Tense*

Several Bible verses use what is known as a "prophetic tense," which refers to something already accomplished in the future. For example, Isaiah 43:25 says, "I, even I, am he that blot-teth out thy transgressions for mine own sake, and will not remember thy sins." Though the Crucifixion hadn't happened yet, the Holy Spirit was speaking about its effects as though it had. That is called a prophetic tense.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return

unto me; for I have redeemed thee" (Isaiah 44:22). The Lord was saying to Israel, "As a cloud disappears after the rain falls and the sunshine evaporates what remains, the same thing happened to your sins. Therefore, return to Me. I have redeemed thee, and I can't remember your sins." That is a past tense that is accomplished in the future.

We have been called, justified, and glorified. That is a past tense, speaking about our heavenly position, which was accomplished in the past on the Cross. Even though we still sin and live in bodies of death, God sees us as spotless: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4).

And having redemption through the Blood, we have received the forgiveness of sins (Ephesians 1:7)—a past tense already accomplished forever—because of the inward call that we accepted by grace through faith and not of ourselves.

Isn't it wonderful that the law can't condemn us? that our sin nature can't condemn us? that the devil can't condemn us, even when he's right? Isn't it wonderful that people can't con-

demn us when we are wrong? They can make us accountable, but they cannot condemn us.

### *Shall Circumstances Condemn Us?*

The next "who" refers to circumstances that cannot condemn us.

"Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Romans 8:35).

No, circumstances won't condemn us if we are living in the inward call.

"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

"Nay, in all these things we are more than conquerors through him that loved us.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:36-39).

Nothing that man will ever create can separate us from God's love, including the atomic bomb or some new thrill in sin.



God said, "Listen: The law can't condemn you. Your old sin nature can't do it." God will not let Satan condemn us (Zechariah 3). People can't condemn us because they are not sinless. One would have to be sinless to condemn someone else. In John 8:7, Jesus said "He that is without sin among you, let him first cast a stone...." Circumstances can't do it. And any new thing ever created can't condemn us because of the inward call.

Our salvation is sealed forever. It is an eternal decree. It is a fact, according to God who is omniscient. Therefore, we have the inward call, the Holy Spirit, Jesus Christ, and the Word of God dwelling in us. We belong to God the Father. We are His forever. We belong to Him (1 Corinthians 6:19-20). He belongs to us.

And this is why you need to be sure that you have an inward call.

### *An Inward Call Goes Outside of Self*

In Acts 16:25-33, Paul was in jail with Silas. An earthquake destroyed the prison, and when the jailer knew that the prisoners were free, he planned to kill himself. He had the sword ready, but Paul said, "We're all here. Don't kill yourself."

In verse 30, the jailer said, “Sirs, what must I do to be saved?” And they said, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”

Paul shared the Gospel to the jailer’s whole household, and they believed. They washed the wounds Paul and Silas received in prison, then they all were baptized.

That jailer got baptized by immersion the same night he was saved. His whole family became saved because he responded positively to Jesus Christ with an inward call.

Think of how many people have received an outward call who have never responded to the inward call. They go to churches, they go to Bible college, and they may even become missionaries—yet they never really got to know God. That is why they battle the Bible and living by every word of God. They try to be interested, and they try to go on. They try to become “set apart.” They try to go forward, and they try so hard to be faithful, but they can’t be. There is nothing there inwardly to make it happen.

“Work out your own salvation with fear and trembling. For it is God with the inward call that worketh in you both to will and to do of His good pleasure. So do all things without murmur-

ings and disputings” (see Philippians 2:12b-14).

If people are always easily offended, all they have is an outward call.

The person with an inward call is not easily offended. The inward call is to love as God loves and to believe the best, and to think the best, and to know the best, and to believe all things, hope all things, and endure all things (1 Corinthians 13).

The inward call will make us consider it a privilege to love someone who offends us without needing an explanation, knowing that there must be a reason that we know nothing about that is bound up in the precious life of that person. In a case I am thinking of, after years of total rejection, and now with a disease, this person is in a battle way beyond imagination. But that person will come through because of an inward call.

Having an inward call means that you believe that Jesus Christ shed His blood, died, was buried, and rose again—and you believe it *personally*. When you really believe with all your heart, then He does the regenerating. The Holy Spirit comes in to seal your eternal salvation, to place you in union with Christ.

We respond to the call, and He does the rest.

He comes on the inside, there is a difference, and our lives will begin to change immediately because of an inward call. And we will keep growing with God when we keep yielding to the inward call to go on with God.

## CONCLUSION

Some hear the Word and believe, but it is taken away from them by the devil. Some hear the Word of God with joy, but they have no roots. For a while they believe, then temptation comes, and they fall away.

Some hear the Word of God and study and go forth to be pastors and missionaries. But the Word is choked by the cares of life, riches, materialism (either by experience or desire), and the pleasures of this life.

But those who are fruitful hear the Word of God and keep it. We are not perfect, but we bring forth fruit with patience. It takes patience. It requires rebounding when we fail. But with an honest heart, a reverence for God, and an inward call to go forward, nobody can make us quit.

*Dear Lord, thank You that You are always speaking to us through the Word we have heard. We are grateful that Your Holy Spirit lives inside of us,*

*prompting us when we are forgetful hearers. Thank  
You for keeping us in Your perfect plan. In Jesus'  
name, Amen.*