

A Sower, Some Seeds and Some Soils
Luke 8:1-15

Pastor Gregg Downs
Calvary Chapel Mercer County
www.ccmercerc.com
June 15th, 2025

We turn this morning to the eighth chapter of the Book of Luke and as we do we mark another transition point in the earthly ministry of Christ. We have seen a few transition points in *Jesus*' ministry already - for instance in chapter 5 where He began to focus more pointedly on His closest disciples (the apostles) and readying them for 'taking over the ministry' upon His physical departure. Today's transition to a new stage of ministry - which will continue up until the events leading up to His crucifixion - is marked by the opening words of Chapter 8. They begin,

1 Soon afterward He went on through cities and villages, proclaiming and bringing the good news of the kingdom of God.

Luke 8:1

With Him, as the end of verse 1 points out, were *the twelve*

1 Soon afterward He went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with Him,

Luke 8:1

(those disciples specifically chosen by the Lord (ch 6) *so that they might be with Him* (Mark 3:14). And, as verse 2 and 3 go on to show us, *also some women who had been healed of evil spirits and infirmities* -

2 and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, 3 and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means.

Luke 8:2-3

at least three of which that he names: *Mary called Magdalene from whom seven demons had gone out.*

2 and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, 3 and Joanna, the wife of Chuza, Herod's household

manager, and Susanna, and many others, who provided for them out of their means.

Luke 8:2-3

Joanna, the wife of Chuza, Herod's household manager.

2 and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, 3 and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means.

Luke 8:2-3

That is to say that her *husband (Chuza)* was the *household manager*, not *Joanna*. The *household manager* (epitropos) was a high ranking official in *Herod's* administration.

The *epitropos* had complete oversight of the king's books (his financial interests).

"There could be no more trusted and important official."

Wm Barclay

The third person listed - without any additional descriptors - was a woman named *Susanna*.

2 and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, 3 and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means.

Luke 8:2-3

and then lastly, Luke adds, *and many others*.

2 and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, 3 and Joanna, the wife of Chuza, Herod's household

manager, and Susanna, and many others, who provided for them out of their means.

Luke 8:2-3

That is, *many other women* who, as Luke goes on to say, *provided for them out of their means.*

2 and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, 3 and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means.

Luke 8:2-3

As a full time itinerant preacher as **Jesus** had become and as those that had *left all to go and follow Him* (Luke 5:11), **Jesus** and His disciples were fully reliant at this stage of things on the provision of others to meet their needs (food, lodging etc). At least three of the **women** that contributed toward that effort were this **Mary**, **Joanna** and a third woman named **Susanna**. Unknown to us, but known to God, are the *many other women* that also *provided for Jesus* and His disciples *out of their means*.

There are three things that are 'shocking' about the brief description we have of these **women** (both, it seems, the three named **women** and the *many others* that were not named) that stand out to me as we begin his chapter. First is that these near followers of **Jesus** were people with a past. Again, verse 2 points out that these **women** were *women who had been healed of evil spirits and infirmities*.

2 and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out,

Luke 8:2

These are not ladies that grew up going to Sunday School. These are ladies that have experienced some things - some dark things - and out of that life **Jesus** had rescued them. Now He invites them to be a

part of the ministry work that He is doing reaching a hand into the same dark places so that they might be of use to help reach others. How sweet! Not second class Christians that can attend but sit over on the outer edge, but instead right in the mix. The second point I will draw out from this opening paragraph is that you have a *Mary Magdalene* and a *Joanna the wife of Chuza* the high official of *Herod's* royal court. *Jesus'* influence reached into the the highest echelon of *Herod's* household as well as into the tiny village of *Magdala* of which *Mary* was from. How sweet to see *Jesus* bring together two completely different individuals and bind them together in Christian brotherhood - or in this case sisterhood. As different as can be in the natural, but linked together in a common bond as fellow servants of *the kingdom of God*. And then the last point is that there are any *women* at all in *Jesus'* traveling entourage considering the contemporary view of women by other rabbis of the day and locale. Luke specifically mentions certain women who followed Jesus, because of how unusual it was for a rabbi to engage with women as part of His ministry. Remember, Jesus wasn't the only rabbi to have disciples that would follow Him and learn from Him. That was one of the primary ways in which a rabbi would teach - they would invite learners to follow them and 'learn along the way'. What was unusual was for Jesus to include women in the lot that would follow along and learn. As indicated by a passage like this (as well as the many others we have already begun to look at that show how Jesus interacted with women that He came into contact with) Jesus had a very different attitude towards women than the religious leaders and teachers of His day.

And so, traveling along with *the twelve* and an unnamed group of *many women* Luke begins the chapter by telling us *soon after* the event involving the *woman* we considered last week, *Jesus* set out on what would be His second 'missionary journey' through *the cities and villages* of the Galilee region (first tour (Luke 4:43-44)) *proclaiming and bringing the good news of the kingdom of God*.

1 *Soon afterward He went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with Him,*

Luke 8:1

Because of the conflicts **Jesus** was having with the established religious leaders of the day, the synagogues were increasingly becoming off-limits as locations for **Jesus** to preach and teach **the good news** (aka the gospel) of **the kingdom of God**. **Jesus'** teaching ministry had begun in the **synagogues** where, you might recall, any man with a message from God might be invited to deliver the sermon if they were so inclined. As we are now close to two plus years into His earthly ministry, those days have pretty much come to a close. For the most part, **Jesus** was no longer welcomed into those settings and, in fact, those that did welcome Him were at risk of putting themselves at odds with the religious leaders if they did so. So, **Jesus** did what He at a later point would advise His own disciples to do, *wiped the dust off His feet* and moved on to the next hearer.

14 *And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town.*

Matthew 10:14

If this person (or town) wouldn't hear, He would move on to the next one that would. In this instance, that meant the highways and byways; open air preaching to whomever might care to gather and hear.

Our account in Luke 8 is also recorded in the parallel passages of Matthew 13 and Mark 4 which both tell us that the *whomever might care to hear* was actually quite large. So large, that once again (see Luke 5) **Jesus** was so crowded upon that He made the decision to get into an available **boat**, push a bit from the land and then **sat down** to teach that people as they gathered on the edge of the shore to hear what He had to say.

1 *That same day Jesus went out of the house and sat beside the sea.* 2 *And great crowds gathered about Him, so that He got into a*

boat and sat down. And the whole crowd stood on the beach. 3 And He told them many things in parables...

Matthew 13:1-3a

Luke's gospel tells us,

4 And when a great crowd was gathering and people from town after town came to Him, He said in a parable, 5 "A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it. 6 And some fell on the rock, and as it grew up, it withered away, because it had no moisture. 7 And some fell among thorns, and the thorns grew up with it and choked it. 8 And some fell into good soil and grew and yielded a hundredfold." As He said these things, He called out, "He who has ears to hear, let him hear."

Luke 8:4-8

This is what is commonly referred to as the *Parable of the Sower* though I wonder if it might more properly be referred to as the *Parable of the Soils*, for as we are going to see the condition of the **soils** is what will ultimately make the difference in the result of the planting that the **sower** is going to be doing.

To begin with, a **sower** is not a sewer as with needle and thread. That individual would more properly be called a *seamstress/seamster*, a *stitcher*, a *sewist* or a *tailor*. What is being spoken of here is someone that would have been very familiar to the agricultural community of the Galilee region of Northern Israel, a farmer. That is a **sower**, one who sows or plants. **Jesus** says,

5 "A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it. 6 And some fell on the rock, and as it grew up, it withered away, because it had no moisture. 7 And some fell among thorns, and the thorns grew up with it and choked it. 8 And some fell into good soil and grew and yielded a hundredfold."

Luke 8:5-8

Jesus used a picture that would have been immediately familiar with all of His listeners. A farmer planting his field.

We have touched on the concept of **parables** in some of our previous Luke studies. **Parables**, as you may remember, have been called *earthly stories with heavenly meanings*. The word literally means to *put one thing alongside another*. It was a common technique not only of **Jesus**, but of many of the rabbis of **Jesus**' day, to teach through the use of these familiar stories that their audiences could immediately relate to and picture in their mind's eye as they listened.

In this parable, **Jesus** describes a farmer planting his field (**sowing his seed**) and that **some** of that **seed fell along the path**.

5 ***"A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it.***

Luke 8:5

That **seed**, as it is not hard to imagine, didn't do very well as it ended up being **trampled underfoot** and stolen away by **the birds of the air**.

5 ***"A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it.***

Luke 8:5

Next, **Jesus** tells us that **some** of the farmer's sown **seed fell on the rock** (or **rocky ground** as both Matthew and Mark record it).

6 ***And some fell on the rock, and as it grew up, it withered away, because it had no moisture.***

Luke 8:6

That **seed** started out ok (**it grew up**) but since there was really just a thin later of dirt over top of a layer of **rock** (shale), it had **no moisture** and **withered** and died.

6 *And some fell on the rock, and as it grew up, it withered away, because it had no moisture.*

Luke 8:6

Continuing, **Jesus** says, and **some fell among thorns** that grew up with the **seed** and eventually **choked** out the life of the good plant.

7 *And some fell among thorns, and the thorns grew up with it and choked it.*

Luke 8:7

It too, like the **seed** on **the rocky ground**, seemed to show some life at the beginning, but because of the weeds, the **thorns**, what little life it had was **choked** out and it too proved fruitless. And then lastly, **Jesus** says,

8 *And some fell into good soil and grew and yielded a hundredfold.*

Luke 8:8a

Again, a common, regular occurrence at that time and in that location that **Jesus** listeners would have readily been able to picture and envision.

Bringing His teaching time to a close (or at least this recorded portion of it) **Jesus** ends the parable with the statement, **He who has ears to hear, let him hear.**

8 *And some fell into good soil and grew and yielded a hundredfold.*
As He said these things, He called out, “He who has ears to hear, let him hear.”

Luke 8:8

Now, if you would skip down to verse 18 for a moment, you will see the statement: **Take care then how you hear...**

18 *Take care then how you hear, for to the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken away.*

Luke 8:18

That's an indication that this parable beginning in verse 5 all the way down to verse 18 are connected. This is a **parable** about hearing (in fact, the word **hear** or a form thereof is used 8 times in this collection of verses) and specifically **how** we **hear**.

Jesus says, ***He who has ears to hear, let him hear.***

8 *And some fell into good soil and grew and yielded a hundredfold.*
As He said these things, He called out, "He who has ears to hear, let him hear."

Luke 8:8

In light of verse 18, (***take care then how you hear***) we can rightly conclude that **Jesus** is not speaking about having physical **ears** but rather what we might call *listening ears*. In this context, **hearing** means listening with spiritual understanding and receptivity.

Got it? If you answered 'yes', then you are doing better than **Jesus'** **disciples**, for notice, verse 9 points out,

9 *And when His disciples asked Him what this parable meant,*

Luke 8:9

I venture to guess that those of that answered 'yes' a second ago that we have this whole **parable** figured out and totally understand what **Jesus** was trying to show by painting this word picture do so because we read ahead a few verses starting in verse 11 where **Jesus** explains the **parable**. Don't forget, the disciples hadn't read verses 11 and following.

This *parable* could mean anything. It could just as well be a *parable* of a foolish *sower* who wasted 3/4ths of his *seed*. And so, *Jesus*' disciples - His closest *disciples* - have no idea what *Jesus* is trying to communicate - and if you read Mark's account, it seems that it was very evident on their faces prompting *Jesus* to say to them, *You don't understand do you?*

And He said to them, "Do you not understand this parable? How then will you understand all the parables?

Mark 4:13

As I pointed out, *Jesus* will go on to explain. But first, He says in verse 10,

10 He said, "To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that 'seeing they may not see, and hearing they may not understand.'

Luke 8:10

The point of *Jesus*' earlier statement, *He who has ears to hear let him hear*, again, speaks to this idea of receptivity to *the Word of God*. You might say, *The one who hears is the one who wants to hear*. It is of note that it was the *disciples* that stuck around to find out what the *parable* meant (an indication of their receptivity) and because they did, *Jesus* says to them,

10 He said, "To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that 'seeing they may not see, and hearing they may not understand.'

Luke 8:10

That's not a statement that it *has been given* only to the *disciples to know the secrets of the kingdom of God*, but to anyone willing to 'stick around' it is *given to know the secrets of the kingdom of God*. Everyone else went away aware of the story that *Jesus* told, but with no understanding of why He told it. His *disciples*, however, by staying near, were around to have it explained to them.

Jesus begins to explain,

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

Luke 8:11

Jesus begins by establishing that *the seed is the word of God*. This is really the key to understanding the entire *parable*. If we didn't know that *the seed* represented *the word of God*, then it's very likely we wouldn't have been able to figure out with any certainty what any of the rest of the *parable* means.

Again, despite this parable often being called *the Parable of the Sower*, **Jesus** never actually mentions who *the sower* represents in the *parable*. That's because this *parable* isn't about the *sower* as much as it is about what he sows and where he sows it. If the *seed* is *the word of God*, then the *sower* is any one that communicates the *word of God* (and particularly *the good news of the kingdom*) to others.

Now, you recall from earlier that the first soil that the *sower* sowed his *seed* upon was *along the path* (v 5). That *seed*, we were told, was *trampled underfoot* and *the birds of the air devoured it*.

5 *"A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it.*

Luke 8:5

Here now in verse 12, **Jesus** explains that this represents *those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved*.

12 *The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.*

Luke 8:12

These are those that have **ears**, but they were not **ears to hear**. They **heard** the word, but immediately **the devil came and took away from the word from their hearts, so that they may not believe and be saved.**

12 The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.

Luke 8:12

As a brief aside, notice that statement, **then the devil comes**. That should serve as a reminder to each of us that when we come to consider God's **Word** - whether that is here on a Sunday morning, or when we gather in our smaller groups, our even when we sit alone with the **Word** in a time of personal devotion - when the **Word** goes forth, **the devil** goes to work to hinder that **Word** from entering in and taking root that it might produce good fruit in our lives. During these times together there is a spiritual battle that is taking place. What does that mean for us? **Paul** answers that question in II Corinthians 10 where he says,

3 For though we walk in the flesh, we are not waging war according to the flesh. 4 For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds.

II Corinthians 10:3-4

The **weapon of our warfare** is prayer. When we gather to consider God's **word**, pray. Pray for yourself to have **ears to hear** and pray for others that are here with you that they too might have **ears to hear** lest **the devil** come along and **take away the word** before it has a chance to sink in and begin to take up root in our lives that it might produce fruit. Back to the **parable**, so, that **seed** sown along the **path** represents those that **hear** the gospel (or any part of God's **word** really), but reject it outright. A good example of this from the passages that we have been reading are so many of the **Pharisees** and other religious leaders that had been coming against **Jesus** and rejecting the idea that He was God's long awaited Messiah. Notice:

Such a hard hearted people are often not the atheist, but highly and seriously religious people like the *Pharisees* were. The *word of God* has no effect on them, because they immediately reject it from having any effect on them.

Jesus introduces a second *soil*. Again you recall, back in the parable (vs 6), *Jesus* stated,

6 And some fell on the rock, and as it grew up, it withered away, because it had no moisture.

Luke 8:6

As He did with verse 5, He explains verse 6 saying now in verse 13,

13 And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away.

Luke 8:13

Again, *the rocky soil* we are talking about is not dirt with a whole bunch of smaller and some bigger rocks and stones. We are talking about a thin layer of dirt (an inch, two inches maybe three) over a solid layer of shale or limestone or some other kind of bed of rock. The result is that the plant can't take up any sort of *root* and because it has *no moisture* they *wither* and die. *Jesus* likens them to the person that initially *receives* the word with *joy*, with enthusiasm.

13 And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away.

Luke 8:13

They are all in. Soon they are attending every activity and at every large group and small group event. They are buying the t-shirts and the resources of the month and the religious figurines. *But* before long, because they have *no root*, *in the time of testing they fall away*.

13 *And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away.*

Luke 8:13

As has been said, They professed Christ, but they never possessed Christ. (JP) They **heard the word** and initially responded to the **word**, but when the **word** began to make demands on their life, and times of **testing** (temptation) came there was no depth of belief and they fell **away**. They had only a superficial profession of faith and so, as **John** would later write in his first epistle,

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 it might become plain that they all are not of us.

I John 2:19

Jesus continues to name a third **soil** among which the **seed** fell. This time a **soil** that was also filled with **thorns** or **weeds**. Again, **Jesus** stated,

7 *And some fell among thorns, and the thorns grew up with it and choked it.*

Luke 8:7

Explaining now, in verse 14, He says,

14 *And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature.*

Luke 8:14

Like those compared to **the rocky soil**, there is an initial response to the **word**. In this case, there are even signs of growth extending up out of the soil. All indications are that the **seed** has done what it is supposed to do. **But** then, as **Jesus** says, **as they go on their way they are choked by the cares and riches and pleasures of life and the fruit does not mature.**

14 *And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature.*

Luke 8:14

There is no spiritual growth in their life (**fruit**) because other things have crowded out the work of God in their life. Not necessarily bad things, just things. **Cares, riches, pleasures of life**. One commentator described it as: *worry, wealth and wordliness*. (JP) They made a profession of faith in Christ, but the world remained the predominant factor in their life and choked out the work of God through the **word** of God in their life. Little by little **Jesus** got squeezed out of their life. And finally we have **the good soil**. **The good soil** that **Jesus** said some of the **seed fell into and grew and yielded a hundredfold**.

8 *And some fell into good soil and grew and yielded a hundredfold.*

Luke 8:8a

Regarding this **soil**, **Jesus** explains,

15 *As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience.*

Luke 8:15

As with the two previous soils, this person also receives the **word**, but in this instance, they **hold it fast in an honest and good heart** - which means they receive it and apply it and allow their **heart** to be changed by it as opposed to trying to fit the word to fit them. Notice, they prove their conversion by **bearing fruit with perseverance**.

Here is my hot take for the day: **All true believers will evidence their belief with fruit**. Whether that be the **fruit** of a changed attitude:

22 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.*

Galatians 5:22-23

or the **fruit** of changed actions,

11 *filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.*

Philippians 1:11

Fruitfulness is the mark of those that believe - lasting fruitfulness.
Fruitlessness is the mark of those that do not.

And then again, **Jesus** concluded the **parable** with the words,

As He said these things, He called out, "He who has ears to hear, let him hear."

Luke 8:8b

One more time, I will remind you of the verse we skipped ahead to at the start of our study - verse 18. That verse, again, told us,

18 *Take care then how you hear, for to the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken away.*

Luke 8:18

I bring it up again, because it would be wrong for us to draw the conclusion from this **parable** that each of the **soils** are fixed. That is to say, *Well, I guess that's just the type of soil that I am.* The reality is, each of us control the type of **soil** that we are. Take care how you hear. This **parable** isn't meant to be received fatalistically. It's meant to serve as a challenge; a challenge for every listener to, with the enabling of the Holy Spirit's help, to cultivate the **soil** of their **heart** so that the **word of God** might have its best effect in our lives (produce a **hundredfold**).

How's the **soil** of your heart? Now, I'd like to think that each of us here are examples of **the good soil** that is receiving the word, being

challenged by the word, responding to the leading of the word and seeing the fruit of godliness produced in our lives. But very likely that is not the case.

And so, I think for all of us it is helpful to take inventory this morning for there may even be aspects of each of these four **soils** in our lives. Have you rejected outright the word of God for your life? Or, have you rejected outright **the word of God** and what it has to say about a portion of your life? God. You can address these areas of my life, but not this one or these few. Is there a hardness of heart that you are holding onto that prevents **the word of God** from penetrating, taking up root and producing sustaining life? Have you allowed **cares**, pressures, **riches** and **pleasures** to crowd out God's work in your life?

These are all the sorts of questions we should be asking ourselves as we process this passage so that we might: **take care how we listen**. Remember, when we come to God's **word**, we allow it to read us as much as we read it.

Remember, the problem in the first three cases wasn't with the **seed**. The same **seed** was sown in all four fields. The problem isn't with the **seed**, it was with the **soil**. Secondly, the problem wasn't with the **sower**. The **sower** could have been the very best **sower** you ever did see who knows how to throw the **seed** just right, and there still wouldn't have been any lasting fruit in the first three soils. The problem wasn't with the **sower**, it was with the **soil**. I hope that will serve as an encouragement to you as you **sow** the **seed** of God's **word** and the **good news** of the forgiveness of sin that can be ours as a result of the work of Christ. Just because people aren't responding as one would hope doesn't mean you are a bad **sower**. It might mean that, and perhaps there is a book you could read or a class you could take that might help improve your skill at sharing the gospel, etc, but ultimately we remind ourselves that it is the **word** that does the changing work. The **word** when received and applied by the one with **ears to hear** produces fruit one **hundredfold**.

And with that, let's draw our time to a close this morning with a time of prayer. Let's pray.

Closing Scripture

33 *Teach me, O Lord, the way of your statutes; and I will keep it to the end.* 34 *Give me understanding, that I may keep your law and observe it with my whole heart.* 35 *Lead me in the path of your commandments, for I delight in it.* 36 *Incline my heart to your testimonies.*

Psalm 119:33-36a

Questions for Further Consideration

What is noteworthy about Jesus relying on others for his provision?

What are some noteworthy points about the women following, supporting, and serving with Jesus?

How does verse 18 sum up the parable?

As you assess yourself would you say you are an intentional and receptive listener?

In what ways is reading the Bible a spiritual battle?

Why do some wither?

What do you think is the “root” system for the believer?

Is worry, wealth, or worldliness crowding out space in your heart for Jesus? How can you address these areas of your heart practically?

What are some examples of good fruit in the life of a true believer?

How would you describe the soil of your heart?