

"Fishers of Men" Series

Learn from Me – Knowing What to Share

"The Parable of the Sower"

Matthew 13:1-23

So far in this series we have seen, as an introduction, "They Were Fishers," and we saw that:

- Fishing was a way of life
- Fishing was hard work
- Fishing requires patience, skill, and adaptability
- Fishing was a team effort
- Fishing meant letting go of what was caught

We then looked at the text, "Come Ye After Me" - Mark 1:17, and we saw there:

- The call is personal – "come ye after me"
- The change is progressive – "I will make you to become
- Commission is purposeful – "Fishers of Men

Last week, we considered the text in John 4:1-15, "Sir, Give Me This Water," and found that we need to:

- See the need - vs. 1-6
- Start a conversation - vs. 7-10
- Stir the thirst - vs. 11-15

This week we will begin a study of "The Parable of the Sower" as found in all three of the Synoptic Gospels, concentrating mostly on Matthew's account of this parable.

As you may notice throughout this series, I'll be using the term "evangelism" more frequently than "soul winning." Some might associate "evangelism" with modern or progressive circles, but I don't use it for that reason. I use it because it most accurately reflects the biblical language – to evangelize means "to announce good news," and that's precisely what we're called to do. Our responsibility is to proclaim the gospel; it is entirely God's work to save the soul.

When it comes to evangelism (or soul winning), many of us want to know *what to say* and *how to say it*. We wonder what part of the message will reach someone's heart, or how we can tell if they're ready to hear the truth. But long before Jesus sent His disciples to preach, He taught them something deeper: not every heart receives the Word the same way. In Matthew 13, through the familiar image of a farmer sowing seed, Jesus teaches us how the message of the Kingdom works – how it's shared, how it's received, and how it produces fruit. This parable is not just a lesson – it's a lens through which we learn how to faithfully share God's truth and trust Him with the results.

A Word on Doctrine – Mark 4:2

When Mark records this parable, he adds a phrase the other Gospel writers do not: *"and said unto them in his doctrine"* (Mark 4:2). That word "doctrine" comes from a word (διδάχῃ) that means teaching or instruction. This isn't referring to systematic theology as we might think of doctrine today, but rather to Jesus' method and content of teaching. (The word does take on that meaning in the Apostle Paul's writings, however.)

It shows us that what follows isn't just an illustration – it's foundational truth. Jesus is laying down core doctrine about how the Kingdom of God works. In fact, He later says in verse 13: *"Know ye not this parable? and how then will ye know all parables?"* – underscoring its importance

as a key to understanding the others (referenced in Matt. 13:3 in the phrase, “many things”).

This parable wasn’t separate from Jesus’ doctrine – it was part of His doctrine, part of His official body of teaching. He taught truth through story, and this one held particular weight. If we want to learn how to reach people with the Word, we have to understand what this parable reveals: how people hear, how they respond, and why the message bears different results.

When we share the Gospel, we're not sharing human wisdom or personal opinions – we're sharing the authoritative doctrine of Christ himself. This should give us confidence as we endeavor to bring people to Christ.

Matthew 7:28-29

²⁸ And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: ²⁹ For he taught them as *one* having authority, and not as the scribes.

This passage provides direct commentary on what Mark means by “his doctrine.” The crowds recognized something fundamentally different about Jesus’ teaching – it carried inherent authority rather than simply being tradition taught like the scribes’ teaching, which always referenced other rabbis rather than God Himself.

John 7:16-17

¹⁶ Jesus answered them, and said, *My doctrine is not mine, but his that sent me.* ¹⁷ *If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

Here Jesus explicitly identifies his teaching as divine doctrine directly from the Father. This passage helps us understand that Gospel presentation involves delivering God’s own authoritative word, not human opinion.

Why Did Jesus Speak in Parables?

A parable (παράβολή) is a short, illustrative story that uses familiar, earthly images to convey deeper, spiritual truths. Jesus often used parables to reveal truth to the humble and conceal it from the proud. This is exactly what He explains when His disciples ask, *“Why speakest thou unto them in parables?”* (Matt. 13:10).

“Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” (Matt. 13:11)

Parables served a dual purpose:

- They revealed truth to those with hearts ready to receive it.
- They veiled truth from those who were hard-hearted or willfully blind.

Jesus fulfilled Isaiah’s prophecy (Isa. 6:9-10) by using parables as a filter: those who hungered for God’s Word would lean in and seek understanding, while others would dismiss His message altogether.

Isaiah 6:9-10

⁹ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. ¹⁰ Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

➤ *Parables are not meant to entertain the curious but to enlighten the committed.*

So in the Parable of the Sower, Jesus wasn’t just teaching farming – He was testing hearts.

Connecting Parables to Evangelism

While the immediate context of Matthew 13 involves Jesus’ interaction with the spiritually hardened generation

of Jews, the principle behind His use of parables applies to all faithful sowing of the Word.

Just as Jesus used parables to:

- Present truth to the receptive,
- And obscure truth from the resistant,

We also find that when we share the Word today:

- Some hearts receive it joyfully and seek more.
- Others dismiss or resist the message.

Parables remind us that the condition of the heart determines how truth is received – not the method, skill, or charisma of the speaker.

So while we do not speak in parables in the same way Jesus did, our efforts to communicate spiritual truth – especially in relatable, heartfelt ways – carry forward His example. Like Him, we speak to be understood by those with ears to hear.

- *As Jesus spoke in parables to reveal truth to the humble, we share the Word today knowing that God opens hearts – and fruit comes where the soil is ready.*
- Paul reminds us that the gospel is “hid to them that are lost” (2 Cor. 4:3), yet we are still called to shine the light (vv. 5-6).

2 Corinthians 4:3-6

³ But if our gospel be hid, it is hid to them that are lost: ⁴ In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. ⁵ For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. ⁶ For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

- Our role is not to manipulate results, but to sow truth

and trust God with the harvest – just as Jesus modeled.

Harmonized Overview of the Parable

This parable is recorded in all three Synoptic Gospels – Matthew 13, Mark 4, and Luke 8 – each offering a distinct emphasis that enriches our understanding of evangelism (we will look more closely at these texts later):

- Matthew stresses the importance of spiritual understanding – those who hear the Word and comprehend it are the ones who bear fruit (13:23).

Matthew 13:23

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.

- Mark highlights the necessity of receiving the Word genuinely and wholeheartedly (4:20).

Mark 4:20

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 draws attention to the condition of the heart – those who “keep” the Word do so with “an honest and good heart” (8:15), and bear fruit with patience.

Luke 8:15

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.

Together, these accounts remind us that:

- The seed is the unchanging Word of God,
- The sower’s job is to spread it faithfully,

- The fruit is dependent on the hearer's heart,
- And the growth is God's doing – not ours.

Matthew tells us the Word must be understood.

Mark says it must be welcomed.

Luke reminds us it must be held fast in a good and honest heart.

This parable, then, becomes more than a lesson in how people respond – it's a class in evangelism from Jesus Himself. As we follow Him, we learn not only *what* to share, but *why* and *how* to keep sowing faithfully, even when the results differ.

Key Insight: Evangelism is not as much a skill as it is supernatural work. The Holy Spirit must open ears and hearts.

I. THE SOWER – VS. 3

"Behold, a sower went forth to sow..."

A. His primary duty – to sow

The sower's task is not to analyze the soil or manufacture the growth – it is simply to cast the seed.

- He doesn't skip hard ground.
- He doesn't avoid the thorny patches.
- He doesn't wait for ideal conditions.

He goes forth to sow – faithfully, consistently, generously.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing..." (Psalm 126:6)

➤ **A Biblical Connection – Psalm 126 and the Sower**

There's a strong connection here of Psalm 126:5-6, which says:

Psalm 126:5-6

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*.

Though Jesus doesn't quote this psalm directly, the imagery would have been familiar to His listeners. Both the psalm and the parable emphasize faithful sowing in the face of uncertainty and the assurance of joy in God's appointed harvest. Just as the sower in Psalm 126 weeps but still casts seed, so too the sower in Jesus' parable scatters truth broadly – even on ground that may not receive it.

Also, Psalm 126 is part of a group known as the Songs of Degrees (or Songs of Ascents, Psalms 120-134) – a collection likely sung by Israelites as they made their pilgrimage to Jerusalem for the annual feasts. These were psalms of preparation, ascent, and worship – meant to fix the hearts of God's people on His promises as they journeyed toward His presence.

- Jesus, His disciples, and His broader audience would have been familiar with these songs – singing them from childhood, chanting them during pilgrimage, and remembering them during worship.

It is not hard to imagine that when Jesus spoke of a sower going out to sow, the hearts of His hearers recalled the long-cherished song of Psalm 126 – a reminder that faithful sowing, even through tears, is never wasted in God's economy.

- You may sow in sorrow and tears today – tired,

discouraged, or unsure of the results – but the promise remains: *God brings the harvest in due season, and those who labor for Him will one day rejoice.*

We are called not to success, but to faithfulness. Evangelism is not about results – it's about obedience.

B. He Does Not Control the Soil

In our flesh, we often want to control outcomes. But Jesus is clear: the same seed is sown in every soil – and the results vary.

This frees us from the burden of trying to save people ourselves.

“So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.” (1 Cor. 3:7)

Our duty is to share. God does the saving.

C. He must be willing to go

Notice the wording: *“went forth to sow.”* The sower leaves the house, goes into the field, and labors where the seed must be spread.

➤ Evangelism doesn't happen when we sit still. The sower must go out.

Jesus modeled this. He left heaven. He entered our world. He walked the streets, talked with sinners, and met people where they were. And He calls us to follow His example.

Matthew 28:19-20 – *“Go ye therefore...”*
Acts 1:8 – *“...ye shall be witnesses unto me...”*

D. He must sow in all seasons

In 2 Timothy 4:2, Paul urges Timothy to *“Preach the*

word; be instant in season, out of season." That is, preach when it's easy and popular and when it's not.

Ecclesiastes 11:4 reminds us: *"He that observeth the wind shall not sow."* In other words, if you wait for perfect conditions, you'll never plant. And if you never plant, you'll never reap.

- Don't wait for a perfect opening or ideal response. Sow the Word now. Share what you know. Trust God to do what only He can do.

Conclusion to this point: Before Jesus ever explained the seed or the soil, He started with the sower. That wasn't by accident, it was by design, because the Word doesn't go anywhere until someone is willing to go and share it. And while the results may vary, the responsibility remains the same: sow faithfully.

Today we've seen that Jesus taught many things – but this parable comes first. It's foundational. It's doctrinal. And it reminds us that our part in God's plan for the gospel doesn't start with knowing everything – it starts with obedience, with faithfulness, and with trust.

So the question is not: *Will it work?*

The question is: *Will we sow?*

Let's be like the Sower – going out faithfully, prayerfully, and persistently. Let's trust that the same God who sends the rain and the sun can also bring the harvest – in His time, in His way, and for His glory.

Next time, we'll look closely at the seed itself and how the Word of God brings life, conviction, and fruit when it finds the right soil.

A Chinese bamboo tree, when planted, is watered and nurtured for an entire year — and nothing seems to happen. This goes on for five

years. For five long years, the farmer must water, weed, and wait — without any visible result. But in the fifth year, the bamboo suddenly breaks through the ground — and grows up to 90 feet tall in just five weeks.

Did it grow 90 feet in five weeks? Or in five years? The answer is obvious: it took five years of faithful sowing and tending before any visible growth.

You may not see fruit yet — but your sowing is not wasted. God is doing something underground.

II. THE SEED – WHAT ARE WE SOWING? – MATT. 13:3-9, 18-23

Now that we've looked at the sower — his role (primary duty is to sow), his responsibility (he doesn't control the soil), and his readiness (he must be willing to go and to sow in all seasons) — we need to ask the next big question: *what is he sowing?*

Jesus tells us the seed is “the word of the kingdom.” And just like the sower, we need to understand what we've been given to cast.

Because if the seed is wrong, the harvest will be wrong. If the seed is misunderstood, the mission will be misdirected. So let's take a closer look at the seed and what makes it so powerful.

A. The seed is “the word of God” – Luke 8:11.

“The word of the kingdom” – Matt. 13:19

“The word” – Mark 4:14

1. This is the divine truth that must be planted in hearts. It is not *our message* that brings life — it is *His Word*. Just as in Genesis, where God created life by His spoken Word (Gen. 1), so

spiritual life is created by the Word today.

1 Peter 1:23

²³ Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Romans 10:17

¹⁷ So then faith *cometh* by hearing, and hearing by the word of God.

2. When you share the Word, you are sowing life-giving seed. God's Word *does not return void* (Isa. 55:11).

Isaiah 55:11

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.

B. The seed carries the power to produce.

1. The sower is not responsible for creating the life – only for sowing the seed. The seed contains within itself the power to produce a harvest when planted in the right soil.

Hebrews 4:12

¹² For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

Colossians 1:5-6

⁵ For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; ⁶ Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the

| grace of God in truth:

If a seed is simply a combination of the correct ingredients, it won't grow because it lacks the living organism (the embryo) or the vital biological processes that trigger growth. Chemists could replicate the physical structure of the seed, but without the life-giving components (the embryo and genetic material), it wouldn't be able to grow on its own.

Just as a synthetic seed can't grow because it lacks the life-giving source (the living embryo and genetic instructions), the message of God (the "seed") has power only because it carries God's living Word – it is not just a set of principles or teachings, but a divinely empowered truth that produces life and transformation when received in the right conditions.

In the same way, the message of the gospel has the inherent power to bring life to those who receive it, unlike a mere intellectual or moral teaching. The Word of God, in its fullness, is alive and effective, unlike a lifeless seed that could never grow or produce fruit.

2. The word translated "word" in Matthew 13:19 is λόγος, meaning a message or proclamation. This isn't merely information – it's the proclaimed truth about the Kingdom of God.

This connects to the phrase Jesus uses repeatedly:

| "He that hath ears to hear, let him hear."

He's not just asking for people to *listen* – He's calling for people to *respond*.

C. The seed represents the whole message of the kingdom – Matt. 13:19.

1. In Matthew 13:19, Jesus refers to it as “*the word of the kingdom*.” This expands our understanding – this seed includes:

a) The message of salvation

Romans 1:16

¹⁶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

At the heart of the message is the good news: Jesus saves. That He died, was buried, and rose again (1 Cor. 15:3-4) to reconcile sinners to God. Every seed we sow must be rooted in the cross and resurrection of Christ.

- The world doesn't need a moral code – they need a living Christ who saves.

b) The call to submission

Luke 6:46

⁴⁶ And why call ye me, Lord, Lord, and do not the things which I say?

Jesus did not only call people to believe in Him – He called them to follow Him. The message of the kingdom includes the command to repent, believe, and surrender under His rule. It's not a man-centered gospel – it's a Christ-centered one.

- We are not inviting people to a religion, but

to a relationship under the authority of the risen King.

c) The mission of the church

Matthew 28:19-20

¹⁹ Go ye therefore, and teach [μαθητεύω] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
²⁰ Teaching [διδάσκω] them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

The kingdom message doesn't end with conversion – it includes discipleship. We are called to make followers of Jesus, not just converts. “The Word of the kingdom” trains believers to live out their faith and multiply the mission.

- Every seed sown has the potential to become a disciple who sows more seed.

d) The hope of the future

2 Peter 3:13

¹³ Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

The kingdom message also includes the hope of Christ's return and the restoration of all things. This is not just a call to believe now, but a promise of future glory – of a kingdom fully realized when Christ comes again.

- Evangelism is not just about getting someone into church – it's about preparing them for eternity.

The seed is the Word – but not a single verse

or slogan. It's the rich, living, powerful truth that Jesus reigns, saves, transforms, and is coming again.

2. While some argue that "seed" refers narrowly to the Gospel message (the death, burial, and resurrection), the phrase "*word of the kingdom*" strongly supports a broader context: the whole of God's redemptive truth. This includes the Gospel at its core but also everything it grows into.

What Are We Sowing?

Many today share stories, slogans, or opinions in the name of outreach. But only the Word is seed. If we want fruit that remains, we must plant what God has given.

➤ "Seedless sowing leads to fruitless fields."

Am I sowing the true seed? Am I giving people the truth of the Word – or just my take on it?

III. THE SOIL

Jesus shifts the focus from the one who sows and the seed he casts to where that seed lands – the soil. In doing so, He presents four kinds of hearts and how each one responds to the Word. It's not a commentary on soil science – it's a mirror for the soul.

Each soil type is a picture of how people receive the message of the kingdom. While the sower and seed remain constant, it's the condition of the heart that determines the outcome.

➤ Understanding the Soil – Why Sowing Looked So Different Then

Before we begin exploring the four types of soil Jesus described, it helps to understand why the same seed

fell in such different places.

In biblical times, sowing was done by hand, not by machines or in neat, prepared rows. A sower would carry a bag or pouch of seed, reach in with his hand, and cast it broadly over the field. This method was called broadcast sowing – tossing the seed across ground that had been roughly plowed or would soon be plowed again.

Because there were no fences or clean boundaries like today, a single field might contain:

- Well-worn footpaths used by travelers
- Shallow soil with rocks just beneath the surface
- Thorny areas where weeds had been cut but not cleared
- Patches of good, fertile soil

So when Jesus described the seed landing in various places, He wasn't exaggerating – He was describing a farmer's actual experience.

This leads us to a powerful truth:

➤ *"The sower couldn't always control where the seed landed – but he sowed anyway."*

A. The hard soil – "the way side" – speaks of a hardened, resistant heart – Matt. 3:4, 19

1. This first soil represents those who hear the Word, but it never sinks in. Their heart is hard – like a footpath trodden down by years of pride, sin, or spiritual neglect. The seed lies on the surface, untouched and unreceptive.
2. Jesus says they "understand it not" (Matt. 13:19). This isn't about intelligence – it's about spiritual perception. Their heart isn't open to

the truth, and their mind doesn't grasp what God is saying. Like a puzzle never put together, the pieces are there, but they never connect.

3. As a result, the enemy swoops in and snatches away what little seed has been sown – before conviction can settle, before truth can take root.

“...then cometh the wicked one, and catcheth away that which was sown...” (Matt. 13:19)

4. These are the spiritually blind (2 Cor. 4:4), the calloused of heart (Eph. 4:18), those who may sit in church but never truly hear. Satan doesn't need to tempt them with much – just a quick distraction, a hardened response, or a passing thought is enough to carry the Word away.

2 Corinthians 4:4

⁴ In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Ephesians 4:18

¹⁸ Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

B. The shallow soil – “stony places” – Matt. 13:5-6; 20-21

1. This type of heart appears to respond positively at first. There's excitement, even joy – but it's all surface. The Word sparks emotion, but not transformation. Trials, persecution, or even discomfort reveal the truth: there's no root.

The Greek word translated “anon” (ἐὐθέως)

means *immediately* or *at once*. There's no hesitation – but also no depth. These hearers are quick to profess, but slow to endure.

2. These are the emotional responders. They may walk an aisle or sign a card, but their heart never truly grasped the cost of following Christ. They vanish when faith costs them something.
- Evangelism isn't just about getting decisions – it's about making disciples. Emotional responses must be nurtured with truth and follow-up.

C. The crowded soil – “among thorns” – a divided and distracted heart – Matt. 13:7, 22

1. This hearer allows the Word to grow – but never to rule. Competing affections – “the cares of this world, the deceitfulness of riches, and the lusts of other things” (Mark 4:19) – choke out any chance of fruitfulness.
 - a) “Cares of this world” – life's problems
 - b) “Deceitfulness of riches” – life's successes
 - c) “Lusts of other things” – life's pleasures
2. These people want the benefits of religion without the burden of repentance. They may join a church for community or tradition, but when it comes to surrender, they hold back.

1 John 2:15-17

¹⁵ Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. ¹⁶ For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the

world. ¹⁷ And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

3. Some say this group is saved but backslidden. However, the text says they become unfruitful – the Word is choked. They may understand and receive to some degree, but without endurance or obedience, there is no lasting fruit. These may well represent many lost church members.

D. The good soil – “good ground” – a receptive heart – Matt. 13:8, 23

1. Here we find the hearer whose heart is prepared. Three verbs help us understand what makes this heart different:
 - a) Understands it (Matt. 13:23) – unlike the hardened heart (“way side” hearers).
 - b) Receives it (Mark 4:20) – unlike the shallow heart (“stony ground” hearers).
 - c) Keeps it (Luke 8:15) – unlike the divided heart (“thorny ground” hearers).
2. This person not only hears but holds onto the Word. And the result? Fruit. Varying in measure – thirty, sixty, or a hundredfold – but real, visible fruit that endures.
3. Not all true believers will be equally fruitful – but all true believers will bear some evidence of spiritual life and growth, even if it varies in form, visibility, or timing (John 15:5-8; Matt. 13:23; Phil. 1:6). Some fruit may be hidden, delayed, or small by human standards, but true salvation always produces genuine

transformation over time.

John 15:5-8

⁵ I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

⁶ If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. ⁷

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

⁸ Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

4. Fruitfulness is the goal – but it begins with faithfulness. We sow the seed, but only God can prepare the soil and give the increase (1 Cor. 3:6-7).

1 Corinthians 3:6-7

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.

Conclusion: As Jesus closed this parable, He gave no altar call, there were no raised hands, and no one walked down the aisle. Instead, He said:

“Who hath ears to hear, let him hear.” (Matt. 13:9)

It wasn't just a farming lesson. It was a spiritual call to listen – not just with the ears, but with the heart.

Every time the Word is sown – whether in a pulpit, over coffee, or in a quiet conversation – the same question remains: What kind of soil is it landing on?

- Is it the way side – hard, uninterested, and snatched away before it ever sinks in?
- The stony ground – excited at first, but unwilling to

endure when life gets hard?

- The thorny ground – entangled with distractions, too busy for spiritual things?
- Or is it good ground – ready, open, and willing to receive, hold, and bear fruit?

The seed doesn't change. The sower may not change. But the soil makes all the difference.

Psalm 126:6 reminds us: *"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing..."*

So we must ask two questions as we close:

1. What kind of soil am I?

Have I truly received the Word – not just with emotion or interest, but with surrender and fruit?

2. What kind of sower am I?

Am I faithful to cast the seed – even when the soil looks unreceptive, even when I see no fruit yet?

Let's not walk away asking only *"What did I learn?"* Let's ask, *"What will I do with what I heard?"*

Jesus is still sowing the Word today – through His people, His church, and His Spirit. The question is: Will we hear... and will we sow?