

“Parable of the Sower, the Seed, and the Soils”

Prayer:

Slide # 1

Theme: Christ the King

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King’s baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

Jesus Christ the rightful Messianic King of Israel in perfect accord with the OT prophets came on the scene fulfilling Messianic prophecy. Thus, He presented His Messianic credentials to the nation of Israel as presented in Matthew 1-10. Then the decision of the nation was rendered as REJECTION as seen in Matthew 11-12. This is further seen in the hostile rejection of Christ by Israel’s representative spiritual leaders which was indicative of the nation as a whole.

Matthew 13 then marks a MAJOR transition in the ministry of Jesus Christ. Because the nation rejected kingdom truth as found in the person of Christ, they would be given no further kingdom insights. And this is the point of the parables in Matthew 13.

These parables serve two purposes: 1) They conceal further kingdom truth from those rejecting Christ, and they reveal additional kingdom insights to those who are true disciples.

Slide # 2

Matthew 13:11 (NKJV)

11 He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.”

Willful rejection of the truth results in judicial judgment in which the light of God’s revelation is removed.

Here in Matthew 13:11 Christ clearly states what is the substantive content of the parables in view in this chapter. They reveal the mysteries of the kingdom. As seen in the parallel passages in the other synoptic gospels “**kingdom of heaven**” is here synonymous with “**kingdom of God**” (cf. Mk. 4:11). We also see these two phrases being used interchangeably in Matthew as seen for example in Matt. 19:23-24.

In view is the same Messianic kingdom the OT prophets looked forward to; the same kingdom John the Baptist anticipated as being at hand on the condition of repentance (Mt. 3:2); the same kingdom Jesus spoke of as being at hand on the condition of repentance (Mt. 4:17); the same kingdom disciples were still anticipating for Christ to set up after His resurrection (cf. Acts 1:6); and the same kingdom anticipated throughout the rest of the NT. The kingdom in view throughout is consistently the coming Messianic kingdom.

Slide # 3

In sum, Acts 3:19-26 is a strategic passage for the kingdom program. McClain says with this section, “we have something better than a term,” we actually have “a *definition* of the Kingdom.” And this definition has three components. First, in regard to “**content**,” the kingdom brings “the restoration of all things.” Second as for “**timing**,” the kingdom comes when God sends the Christ appointed for Israel after His session at the right hand of the Father. And third, the **condition** for the kingdom’s coming is “contingent upon the repentance and conversion of Israel.”

– **Michael Vlach** in *He Will Reign Forever* – p. 421

Vlach asserts in this book: “***The kingdom of God is the great and grand theme of the Scripture.***” (p. 21, and 582) I want to tweak this just a little bit and say that the GRAND theme -even overarching the kingdom theme in Scripture is the Lordship of God theme. This is the grand issue in all the Scriptures that ultimately culminates in every knee bowing and every tongue confessing that Jesus Christ is Lord to the glory of God the Father (cf. Phil. 2:8-11). And of course, this emphasis on Lordship culminates in the kingdom to come. So, the kingdom emphasis and the Lordship emphasis are completely intertwined throughout the Scriptures.

But the point is the KINGDOM theme in Scripture is grand! It is one of the MAJOR themes and everything is ultimately moving towards the kingdom and ultimately everyone will either share in the kingdom or be cast out of it. So it is with great interest that we study these parables in Matthew 13 for further kingdom insights.

Slide # 4

Mystery: Truth that was previously hidden but is now revealed by God.

Parable: A story that illustrates God’s truth (in context kingdom truth).

“Mysteries of the kingdom” = Further kingdom insights now being revealed.

After Jesus emphasized those who have a personal relationship with Him are those who do the will of the Father in heaven (Mt. 12:50), Matthew thematically immediately transitions to Christ’s teaching in parables and immediately recounts the parable of the Sower, the seed, and the soils. Following this we see Christ’s answer as to WHY He now spoke to the crowds in parables as seen in Matt. 13:10-15. We now pick the study up at Matt. 13:16.

In contrast to concealing further kingdom truth from the Christ rejecting general populous, Jesus said to His disciples...

Matthew 13:16–23 (NKJV)

16 But blessed are your eyes for they see, and your ears for they hear;

17 for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.

In contrast to the crowds which largely saw but did not see and heard but did not really hear because their HEARTS had grown dull (cf. Mt 13:14-15) Christ said the disciples were blessed because of what they now saw and heard. Christ is speaking of kingdom truth that recognizes Him as the promised Messiah king.

There was still MUCH they didn't see but they did see the truth on a level that the crowd generally didn't see - and were not open to see.

The word "blessed" (Gk. Makarios) indicates fortunate or happy. It indicates being joyfully privileged because of God's good favor.

Jesus said that "**many prophets and righteous men desired to see what you see and did not see it, and to hear what you hear, and did not hear it.**" "*Here one cannot help but include Simeon (Luke 2:25-35) and Anna (Luke 2:36-38).*" (D.A. Carson) The desire of pious Jews down through the centuries had been to see the Messiah and His kingdom. Now these disciples were privileged (blessed) to actually see the Messiah and sample His kingdom in the form of kingdom sign miracles. Hebrews 6:5 says they tasted the powers of the kingdom age to come.

Slide # 5

1 Peter 1:10–12 (NKJV)

10 Of this salvation the **prophets have inquired and searched carefully**, who prophesied of the grace that would come to you,

11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the **sufferings of Christ** and the **glories that would follow**.

12 To them it was revealed that, not to themselves, but **to us they were ministering the things which now have been reported** to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—**things which angels desire to look into**.

Last time we were introduced to Christ's introductory parable about the Sower, the Seed, and the Soils. I call this the "***Mother of all Parables***" because all the other parables build on it.

Slide # 6

Mark 4:13 (NKJV)

And He said to them, “Do you not understand **this parable** [*Of the Sower and the Soils*]? How then will you **understand all the parables**?

This is the “gateway” parable that describes who ultimately is going into the kingdom and who is not based on their response to God’s message.

18 “Therefore hear the parable of the sower:

Since the true disciples have the ability to comprehend further kingdom truth Christ tells them to listen up – and He then interprets the parable of the Sower, the Seed, and the Soils. They were commanded to HEAR it! He expects them to get this.

The Sower here is not named and so would seem to have application to anyone who is sowing the kingdom message. In the next parable the “Son of Man” is shown to be the Sower (v. 37) and therefore many assume the same is true here in this first parable. Certainly, Christ is the principal Sower, but it is not limited only to Him here in this parable of the Sower.

The emphasis here is not essentially on the Sower, but rather on the 4 different kinds of soils representing different kinds of responses to the kingdom message.

19 When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside.

Note that KEY qualifying phrase “***the word of the kingdom***”. The parallel passages are found in Mark 4:1-25 and Luke 8:4-15. Luke 8:11 says the seed is “***the word of God***”, but Matthew further qualifies it here as specifically referring to “***the word of the kingdom***”. This is the message of the KINGDOM. But in the context of Matthew what specifically is the message of the kingdom?

In short, the kingdom and the King go together. You cannot separate the King from the kingdom. The kingdom in order to be the kingdom needs the King. So, the message about the kingdom here is ultimately the message about the King Who brings in the kingdom.

When Jesus was born the magi came asking, “*Where is He who has been born King of the Jews? For we have...come to worship Him.*” (Mt. 2:2)

When John the Baptist came on the scene He came preparing the way of the LORD (that is YHWH) saying, “*Repent, for the kingdom of heaven is at hand*” (Mt. 3:2-3). And Jesus taking the baton gave the same message when He entered into His public ministry (Mt. 4:17).

The point is the word of the kingdom was that repentance was necessary to enter into the kingdom. The way that prepares the way for the LORD and that paves the way to the kingdom is REPENTANCE.

Matthew 4:23 and 9:35 serve as bookend emphases in the ministry of Christ. There it says that Jesus went about in all the cities and villages “***preaching the gospel of the kingdom, and healing every sickness and disease***”. In doing this Jesus was showing that He is the prophesied Messianic King on the scene with the proof seen in His doing of kingdom miracles as prophesied by the OT prophets (cf. Isa. 35).

In the context of showing what defines His kingdom people and how they should then live Christ towards the end of the Sermon on the mount said this:

Slide # 7

Matthew 7:21 (NKJV)

21 “Not everyone who says to Me, ‘**Lord, Lord,**’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

Recognition of Christ’s Lordship and obedience go together. This is the very same thing Christ said defines those who have a personal relationship with him in Matt. 12:50.

Slide # 8

Matthew 12:50 (NKJV)

50 For whoever does the will of My Father in heaven is My brother and sister and mother.”

This Lordship/obedience emphasis then leads into Matthew 13 and the parable of the Sower and the soils.

In Matthew 8 a Gentile centurion pleaded with Christ to heal his servant. And then recognizing Christ’s Lordship authority he said, “***Lord, I am not worthy that You should come under my roof. Only speak a word, and my servant will be healed.***” (Mt. 8:8). Jesus then responded:

Slide # 9**Matthew 8:10–11 (NKJV)**

10 When Jesus heard it, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such **great faith**, not even in Israel!

11 And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob **in the kingdom of heaven**.

The point was clear: Recognition of Christ’s Lordship authority is the stuff of faith, and it is this kind of faith that will get you into the kingdom.

In chapter 10 Jesus made the issue allegiance to His Lordship and He made it very personal.

Slide # 10**Matthew 10:37 (NKJV)**

37 He who loves father or mother **more than Me is not worthy of Me**. And he who loves son or daughter **more than Me is not worthy of Me**.

Jesus demands that supreme allegiance be to Him above all others – even above the closest of human relationships.

The entire thrust of Christ’s kingdom message involving the need for repentance – which is how His ministry began - was really grounded in HIM! Repentance is ultimately in relationship to Jesus and preparing the way for the LORD!

The entire first 10 chapters of Matthew make Jesus Himself the KEY issue. The kingdom is all about Him. Entrance into the kingdom is all about repentance that recognizes Christ’s Lordship which is reflected in doing the will of the Father which is indicative of truly believing. That was the issue put before the nation. And that leads us straight to the rejection of Christ by this “***evil and adulterous generation***” (Mt. 12:39) – also called “***this wicked generation***” (Mt. 12:45) by Christ in Matthew 12 – which in turn leads us to Christ’s teaching in parables in Matthew 13.

Following the parables, Christ in Matt. 16 put the central issue to His disciples saying, “***Who do men say that I, the Son of Man am?***” (cf. Mt. 16:16-18). This was followed up by Peter saying, “***You are the Christ, the Son of the living God.***”

At His trial the chief priest said to Jesus, “**Tell us if You are the Christ, the Son of God!**” (Mt. 26:63). This was always the central issue – WHO Jesus is as the prophesied Christ Who is in fact the Son of God – which is to say one who is the very nature of God – God of very God – God Himself come in the flesh. Finally, it ended with Pilate putting an inscription over His cross that read: “**THIS IS JESUS THE KING OF THE JEWS**” (Mt. 27:35).

My point is that all the way through Christ’s KINGDOM message the emphasis is really on His person and Who He is Messiah/Lord. The calling for repentance and His message of the kingdom was ultimately about Him and Who He is. This was the core fundamental message related to the “**word of the kingdom**”. Yes, it is about the kingdom, but more fundamentally about the IDENTITY of the King Who brings in the kingdom.

Slide # 11

The word of the kingdom (word of God, Lk. 8:11), symbolized by the seed, is the message Jesus proclaimed concerning **Himself and His kingdom**. (emphasis mine) – ***Wycliffe Bible Commentary***

There are those who accept this message and thereby accept Christ and there are those who reject it. Jesus said in Matt. 13:19...

Matthew 13:19 (NKJV)

19 When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside.

This person hears the word of the kingdom but does not understand it. They don’t get it – because in fact they are not even really open to it. They don’t understand because as Jesus pointed out in verse 15 the heart is dull and insensitive. And in that context the wicked one (whom Mark calls “Satan” – Mk. 4:15; and Luke calls “the devil” – Lk. 8:12) immediately comes and snatches away the truth that is sown in the heart.

In view here is a non-responsive heart that is insensitive, calloused and hard. Under the influence of the devil when this person hears the message, immediately he rejects it as if it is of no significance (cf. 2 Cor. 4:3-4).

The four different types of soils represent four different heart conditions. The emphasis here is all about the HEART. The responsibility here is put squarely on the hearer and on the condition of their heart.

Again, no wonder that Christ concluded this parable with “***He who has ears to hear, let him hear!***” as seen in verse 9.

The heart is the core of one’s spiritual being – the place where decisions and commitments are made.

Slide # 12

Some people hear the message about the kingdom; but like hardened paths, they do not let the truth penetrate, and before they really understand it the devil has snatched it away. – ***D.A. Carson***

These people under Satanic influence hear the message but have no interest. They reject it outright.

**20 But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy;
21 yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.**

This is really scary because initially it seems like they are genuine. Immediately they receive the Word with joy. They are all excited, but it’s all emotion and consequently it is only temporary because in truth there is NO ROOT to their faith in the heart. This is an emotional/temporary response.

It is not good when the message is received with smiles and cheers. First there must be conviction of sin, contrition, and repentance. It is far more promising to see an inquirer weeping his way to Calvary than to see him walking down the aisle light heartedly and exuberantly. – ***William MacDonald***

The real “test” is when tribulation or persecution arises because of the word. This is not just hardships in general but rather because of a stand for the word. This person won’t take a stand for the Word if it going to cause hardship. They have no root and immediately stumble when pressure comes because of the Word. This is telling!

Judas is a good example of this type of response. He was all excited to join in this new “kingdom movement” for what he could get out of it, but when things turned costly, and the Jews were wanting to kill Jesus he wanted out. He wasn’t willing to take the stand if it meant tribulation or persecution. He was all about the way of the “kingdom” as long as it didn’t involve the way of the cross. Many are in this camp!

Slide # 13

Unless truth takes deep root in the human heart it will be recanted as soon as it meets any opposition. Thin soil produces superficial commitment. – **William Mounce**

In the NT true saving faith is that which is enduring in relation to the Word.

Slide # 14**1 Corinthians 15:1–2 (NKJV)**

1 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand,

2 by which also you are saved, **if you hold fast** that word which I preached to you—**unless you believed in vain.**

1 John 2:19 (NKJV)

19 They went out from us, but they were not of us; for **if they had been of us, they would have continued with us;** but they went out that they might be made manifest, that none of them were of us.

22 Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.

This person also hears the word, but the message is choked out by the cares of this world and the deceitfulness of riches. This person is distracted with worldly concerns.

The word “cares” is a Greek word (*merimna*) which literally means worry, anxiety, or excessive concern. These people are so preoccupied with the world that they fail to really focus on and submit to the Lordship of Jesus. Other things run their life. As seen in Matt. 6:32 this is what defines unbelievers who are preoccupied and worried about all manner of worldly concerns.

Many, while hearing the message refuse to give up the Lordship of riches. The rich young ruler is a prime example. He wanted eternal life, but he wasn't willing to give up his god of materialism and follow Jesus as Lord (cf. Mark 10:17-27. In Luke 12 Jesus told the parable of the rich fool “***who lays up treasure for himself, and is not rich toward God***” (Lk. 12:16-21; cf. 1 Tim. 6:9-10; 1 Jn. 2:15-17).

Riches are deceitful in that they promise satisfaction, but they never really fulfill. They are deceitful in that they promise fulfillment that really can only be found in God.

Slide # 15

Matthew 6:24 (ESV)

24 **“No one can serve two masters,** for either he will hate the one and love the other, or he will be devoted to the one and despise the other. **You cannot serve God and money.**

The issue is who or what is going to be God? In view here in the soil where the seed is overcome by thorns are those who have a divided allegiance that in the end proves not to be genuine because in the words of Luke 8:14 they “bring no fruit to maturity”.

The question emerges about which of these soils represents a true believer and which represent an unbeliever. All agree the first soil clearly represents the unbeliever. All agree that the fourth soil said to be “good ground” represents the true believer. But what about the two middle ones?

Most conservative Bible commentators in our camp agree that the first three all represent the unbeliever. The common denominator is that none of these bear any fruit at all. They are characterized by “**no root**” and “**no fruit**”. That is contrary to “***whoever does the will of My Father in heaven is My brother and sister and mother***” in Mt. 12:50. It is contrary to what defines those that truly know God.

John the Baptist in Matt. 3:10 said, “***every tree which does not bear good fruit is cut down and thrown into the fire***” and Jesus said the exact same thing in Matt. 7:19. Furthermore, Jesus said that endurance in times of persecution is an indicator of true salvation as seen in Matt. 10:22 and 32-33. Paul consistently emphasized that ungodly people will not inherit the kingdom of God (cf. 1 Cor. 6:9-11; Gal. 5:21; Eph. 5:5).

Slide # 16

The proof of genuine salvation is not shown by listening to or emotionally responding to the Word, but by the fruit.

– **David Jeremiah**

Now we want to be careful to reiterate we are not saved by the fruit, but rather by faith.

As the Reformers were known to say, “***We are saved by faith ALONE, but the faith that saves does not remain alone.***” A true saving faith bears fruit. Faith is the root – works are the fruit!

We often note the 3 great spiritual enemies as found in the world, the flesh, and the devil and all 3 are represented here in this parable. The devil’s activity is mentioned in verse 19; the flesh is implied in verse 20-21 which is emotional and fickle; and the world is reflected in the “cares of this world” in verse 22. Yes, these are the three great spiritual adversaries to keep people from God: The devil; the flesh, and the world (cf. Eph. 2:2-3; 1 Jn. 2:15-17).

23 But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty.”

This good ground represents the true believer. This person “hears the word and understands it”. They get it and they bear fruit.

Note all the people in this parable hear the Word.

Slide # 17

- v. 19 “hears the word” – wayside
- v. 20 “hears the word” – stony places
- v. 22 “hears the word” – thorns
- v. 23 “hears the word” – good ground

All these people HEARD the word. They all got the message in that sense. The problem is not that these people haven’t heard. The issue is how they respond to what they hear.

The majority respond in a way that reveals they are not truly saved and will not see the kingdom. They are either flat out not receptive (the wayside); they have a superficial emotional and temporary response that doesn’t last (stony places); or they are distracted and preoccupied with worldly concerns (among thorns). In contrast is the soil that brings forth fruit! Fruit bearing is indicative of spiritual life. Living things grow and bear fruit! (cf. Jn. 15:1-8)

The seed that falls on good soil produces fruit! And note the emphasis here in Matthew on understanding. The true believer hears the word and understands it. They get the truth of Jesus!

Whereas Matthew makes the issue one of understanding as seen in both verse 19 (negatively) and again in verse 23 (positively); Luke makes the issue one of believing as seen in Luke 8:12 and 13.

Only hearing and understanding the word (a faith that finds expression in obedience is implied) results in fruit.

– *The Reformation Study Bible*

Slide # 18

The key to interpreting the reception of the seed into the ground is the term ***understand***, meaning to comprehend by believing faith.

– *Liberty Bible Commentary*

True understanding and true faith go together.

Slide # 19

1 Corinthians 2:14 (NKJV)

But the **natural man does not receive the things of the Spirit of God**, for they are **foolishness** to him; **nor can he know them**, because they are spiritually discerned.

The good ground is positively responsive to the seed of the Word.

Slide # 20

Luke 8:15 (NASB)

15 “And the seed in the good soil, these are the ones who have heard the word in an **honest and good heart**, and hold it fast, and bear fruit with perseverance.

1 Thessalonians 2:13 (NKJV)

13 For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.

Someone says, “This doesn’t work for me.” Well, it works EFFECTIVELY in those who believe. If it doesn’t work the reason is because of UNBELIEF!

The seed (being the Word) was the same in all these responses. The difference is made in the heart! An honest and good heart indicated sincerity. It corresponds to being a “true worshiper” in John 4:23. A saving faith comes from a sincere heart. Romans 10:9-10 says it is with the HEART that one believes unto righteousness.

A sincere HEART holds to the faith and bears fruit with perseverance or endurance. It’s keeps on keeping on. There are ultimately only two kinds of “soil” – that which “holds fast” to the word and bears fruit with perseverance, and that which does not. In view ultimately are unbelievers who bear no fruit and true believers who do!

Slide # 21

Since bearing the fruit of good deeds is an essential expression of discipleship (3:8-10; 7:16-20; 12:33; 21:18-19, 33-41), only the last type is a true disciple. – ***Holman Christian Study Bible***

But note that while all represented by the good ground bear fruit, they don’t all bear the same amount of fruit.

Some produce a hundredfold, some sixty, and some thirty-fold. We are not told what the fruit is, and God ALONE ultimately measures and rewards accordingly. However, fruit in the NT is consistently tied with obedience and fruit of the Spirit of which LOVE is prominent (cf. Gal. 5:22-23).

What we have here in the parable of the Sower is introductory kingdom insights that the rest of the parables in Matthew 13 will build on.

Slide # 22

Parable of the Sower, the Seed, and the Soils

Kingdom Insights:

- 1) Relatively FEW who HEAR will actually be saved and enter the kingdom.
- 2) Not all who claim to receive the message are genuine – there is such a thing as a FALSE profession that doesn’t last.

- 3) The truly saved receive the Word with a sincere heart and thereby UNDERSTAND.
- 4) Saving faith ENDURES and is FRUITFUL.
- 5) There are varying DEGREES of fruitfulness.

While the OT revealed the truth of the coming kingdom; and while John the Baptist and Jesus announced the kingdom was at hand on the condition of repentance; up to this point it had been a MYSTERY that only a few of those who HEAR the message will actually be saved and enter the kingdom.

That the MAJORITY who hear would actually reject the good news of the King and His kingdom was new insight but was really what was in view right before them.

And this insight continues to be hidden from those rejecting. Many Jews assume just being Jewish will get them in. Many nominal Christians just assume everyone goes to heaven on the flimsiest of professions. For them “fruit” is optional, for true regeneration it is expected (cf. 1 Jn. 3:7-10).

But in truth it is only those who receive the truth of Christ sincerely from the heart who are born again and will see the kingdom. As Jesus told Nicodemus:

John 3:3 (NASB)

.... “Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God.”

And how does this happen? Well Jesus went on to say:

John 3:14–16 (NKJV)

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

15 that whoever believes in Him should not perish but have eternal life.

16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

It all comes down to having a saving faith – believing on the Lord Jesus Christ as your personal Lord and Savior.

Through the years I have taught and emphasized that we are saved by FAITH ALONE, but it must be THE RIGHT KIND of FAITH. It must be a life-changing kind of faith or as Jesus indicated a faith that bears fruit!

The famous evangelist George Whitefield who lived in the 18th century said this of so many converts who don't last...

They fall away. That makes me so cautious now, which I was not 30 years ago, of dubbing converts too soon. Now I wait a little, and see if people bring forth fruit; for there are so many blossoms which March winds blow away that I cannot believe they are converts till I see fruit brought forth."

Indeed as Jesus said:

Luke 8:15

... the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with perseverance.

These are the true converts who are headed for the kingdom.

Be among them!