

Title: What Soil Are You – Part 1

Text: Luke 8:4-15 (4-10)

Date: May 31, 2026

Well, in Proverbs 4:4, our Father tells us to, *“hold fast to his words and to keep his commandments so that we may live.”* And so, if you have your copy of God's word with you this morning, and I hope you do, please turn to Luke 8. We're going to be looking at Luke 8:4-10 this morning, where we're going to see one of the most fundamental paradoxes of Jesus' life and ministry begin to be explained.

See, when it comes to the ministry of Christ, we have to ask ourselves, if everything Jesus says about himself is true, then why were and why are so few people interested in his message? Last time we were together in verses 1-3 of chapter 8, we saw how Jesus was going from city to city preaching the good news of the kingdom of God. And you would have thought that such a message would have been snatched up by his listeners. News of eternal forgiveness, eternal life, eternal kingdom, eternal power. What's not to like about the message of Jesus Christ? You would have thought that the nation of Israel would have been converted in mass and flooded into the kingdom of salvation. But what we see throughout this gospel is that while Jesus does preach to massive crowds of people, not much changes with the crowds.

In fact, the word of Christ, which we've already seen, demonstrated so much power over forces of nature and sickness and Satan appears to do very little in the lives of those who hear it. Crowds come to Christ, crowds leave Christ, and most in the crowds seem completely unaffected by Christ. And yet at the same time, some people are absolutely transformed forever. Many are evangelized, but few are saved. The question is, what makes the difference? Why did some respond to the good news of Jesus Christ while others rebelled? Was it because Jesus was off his A-game for the day? Was it because sometimes he used the right evangelistic method and other times he messed up? Was it because sometimes he used the right verses in his witnessing and his preaching and sometimes, he didn't? What made the difference? And what makes the difference in our own lives? Why do some people trust in Jesus as their Lord and Savior when we share the gospel with them? And why do others not? Is it because of something we did or did not do? Is there something deeper going on?

Well, we'll find out the answer to those questions starting today in Luke 8:4-15, where Jesus illuminates a vital spiritual truth for us by means of a very simple parable, a parable that asks us, what soil are you? In verses 4-8, we're going to see the imparting of this parable as Jesus proclaims it to the crowd that's around him. Then in verses 9-10, we're going to see the intent of the parable, the reason why Jesus gave it. And then finally in verses 11-15, we'll see the interpretation of the parable, which is the spiritual truth that it communicates. So, the imparting, the intent, and the interpretation of a parable that Jesus uses to ask all of that, all of us, what soil are you? This morning we'll cover the first two of these points.

This is the word of God I want you to pay attention to this morning from Luke 8:4-15. And so, if you're able, please stand with me out of honor and attention to the word of God as I get to read this passage before us today.

Luke 8 starting at verse 4, *"And when a great crowd was gathering and people from town after town came out to him, he said in a parable, '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. And some fell on the rock, and as it grew up, it withered away, because it had no moisture. And some fell among thorns, and the thorns grew up with it and choked it.'"*

Verse 8, *"And some fell into good soil and yielded a hundredfold.' As he said these things, he called out, 'He who has ears to hear, let him hear.' And when his disciples asked him what this parable meant, 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.' Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. 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. 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. 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.'"*

This is the word of God who gives us more understanding than all of our teachers when his testimonies become our meditation.

So, let's pray.

Dear Heavenly Father, we ask that you would teach us this morning from your word. And Father, I pray that your word would indeed be a mirror for us today so that we can examine our hearts to see the posture of our hearts towards you and towards your word. Father, we know that the very first judgment that ever came upon mankind at the very first was how humanity handled your word. Father, we see that that is still the central issue. Show us, Father, by your Spirit, through your truth, how to see what soil we are and how to cultivate a good heart that receives your word with willing and honest hearts.

We ask this in Jesus' name, amen.

You may be seated.

So, Luke begins to explain this supposed paradox to the ministry of Jesus by communicating first the imparting of this parable in verses 4-8. And he begins it all in verse 4 by saying, *"And when a great crowd was gathering and people from town after town came to him, he said in a parable."* And in the parallel accounts that are recorded for us in Mark 4 and Matthew 13, we're told that the crowd on this occasion

was so great that Jesus had to get into a boat and push offshore to create a barrier between him and the massive crowd that was pressing close to hear him. It's hardly surprising the amount of expectations surrounding Jesus at this time since the people from these surrounding cities would have heard all about what had just taken place. How Jesus had brought a centurion servant back from the edge of death, if you remember, and how a widow's son was literally brought back from the dead by the hand of Jesus. The disciples of John learned that the blind were seeing, the lame were walking, the deaf were hearing, the dead were living. Healing power was exploding out of this Jesus from Nazareth. Trust me, that would have drawn a crowd.

And so, as Jesus was going from town-to-town preaching of the kingdom, people from town-to-town started joining themselves with him to hear what he had to say. There's this mass of humanity lining up along the bank to hear Jesus preach from his floating pulpit and the Greek indicates they just kept on coming. But as you might expect, Jesus wasn't so easily impressed. While men who look at the outside would have been very impressed by the swelling crowds, Jesus who looks at the heart was not. Anyone can create large crowds. Any church can have a full house on any given Sunday. Just give away a free car. People will come. In the case of Jesus, give away a free miracle.

And so, Jesus knows that there were both sincere and insincere people in the crowds in front of him. And like the discerning judge that he is, he decides to split that crowd right down the middle and expose the thoughts and intentions of their hearts by delivering a simple yet timelessly powerful parable, which I think is telling. If Jesus had wanted to stir up the zealots into a political revolution, he could have done it in that moment. But he doesn't. It's because he seeks first the kingdom of God, and his righteousness and Jesus gives a simple story that communicates a spiritual truth. He gives a parable. Perhaps you heard it explained that a parable is an earthly story with a heavenly meaning and that is a good definition.

Jesus begins his parable in verse 5 and it's very straightforward. Jesus says, *"A sower went out to sow his seed."* Now this was a very familiar scene back in that agrarian society. A farmer grabs his bag full of seeds and slings it over his shoulder to go out sowing into his field. And once there he begins to slowly walk back and forth, throwing the seed in one direction and then in the other. It's a very vivid, familiar scene for them and Jesus begins to describe the four basic types of soil that this seed falls upon, hard, shallow, impure, and good. And Jesus begins this in verse 5 by describing for us briefly the hard soil at the beginning of verse 5. It says, *"And as he sowed, some seed fell along the path."*

Now back then fields were not as carefully organized as we have them organized today. Back then they were kind of actually haphazard with little paths that would run through them. Travelers didn't want to walk around a big farming field just to get to where they were going so they would just walk and drive their horse straight through to where they wanted to go. And so little by little hard paths would start to develop with the hooves and the cartwheels and the feet beating down the dirt to such a point that it was almost hard like concrete. Jesus says when *"the seed fell along this path, the seed was trampled underfoot, and the birds of the air devoured it."* The seed just bounces off the rock-hard path and there it is swept around by the winds of commerce and crushed by the people that go by until finally it's picked up and the remains are eaten by one of the birds. That's the hard soil. Jesus's listeners would have seen this play out

for themselves countless times during their travels. They were probably the ones who would step on these seeds as they were going from one place to another.

Next Jesus describes the shallow soil in verse 6. It says, *"some fell on the rock, and as it grew up, it withered away, because it had no moisture."* Much of Palestine is covered with a thin veneer of topsoil about two to three inches thick followed immediately by limestone bedrock underneath it. So, I want you to picture it, Jesus says, a seed falls on that soil, its roots begin to penetrate that thin veneer of soil, and the plant erupts out of the soil looking beautiful and alive but, in a few days, what happens? Because there's no moisture in the soil to which it can draw, it begins to wither.

I discovered that I had a lot of soil like this back when we lived in our house in Pennsylvania. My dad transplanted for me a tiny oak tree from Michigan about six inches tall. We dug it into the ground on the back edge of my property and about three inches down everything turned to pebbles and rock. Well, we put the tree down in that hole, surrounded it with dirt, hoped for the best. Within a few days of watering it, new buds had appeared and developed into leaves. It looked great and I was like this is fantastic. We left for vacation. I came back a week and a half later and guess what, it was as dead as a doornail, bone dry dead. Why? Because the soil was shallow, it couldn't hold much moisture and so this was another familiar scene that they would have seen.

And Jesus mentions next then third the impure soil. In verse 7 it says, *"And some fell among thorns, and the thorns grew up with it and choked it."* If any of you have raspberry bushes, you know that you can cut down all the bushes to the ground but next year they're going to come right back. And that's what Jesus is talking about. Thorn bushes back then would have immediately been seen when the seed was being sown because after the harvest the thorns would have been burned to the ground and all of that would have been left in the soil but beneath the surface the thorns were still there. The thorny roots are still there and they're mature, they're strong and they are native to that soil. So come spring those thorns come spiraling out with a vengeance and take over the garden choking out the unnatural seeds. Some of the, even some of the weeds that are described in Palestine can grow up to six feet tall.

My dad planted raspberry bushes next to his garden when I was growing up. You know how it works with gardens by the way when you're growing up, right? Your parents want a garden, they plant the garden and then the kids take care of the garden for the rest of the time. Well, that's exactly what it was for us. And so, one of the things that we had to do in taking care of this garden was we had to take care of the infringing of the raspberry bushes into this garden. Every year they would want to climb further and further in, and I was out there I don't know how many times as a kid just chopping those bushes back. I hated it. And it wasn't until I grew up and got smart and I grabbed a shovel, and I dug the roots of those thorns out that they finally stopped growing into the garden at least for a while. This is in pure soil. It might look good on the surface but there's a lot underneath it that's going to keep the good plants from growing up.

And then finally Jesus describes for us the good soil. And that's in verse 8 where it says, *"And some fell into good soil and grew and yielded a hundredfold."* Now I want you to know that is quite a bumper crop that

he got a hundredfold more than he put into it. A hundredfold profit. That's awesome. Four times, four times the original amount planted would have been a good return. Sevenfold return particularly good. Hundredfold is extreme, it is unimaginable, it is miraculous. Jesus makes it that extreme I believe on purpose emphasizing how obvious and unmistakable the fruitfulness of this particular seed is when it has taken root. Whatever seed Jesus is describing here is just remarkable, unheard of in its vitality and life-giving power. And so here I believe Jesus is giving you a slap upside the head clue that something else is going on with this story than what first meets the eye.

He wants his listeners to be intrigued by a mystery. So much so that he calls out at the end of verse 8, *"As he said these things, he called out, 'He who has an ear, let him hear.'"* As Jesus is giving this parable, he keeps on calling out repeatedly throughout the parable; those of you who have the ability, do you understand what I am saying to you? You who have ears to hear, hear me. Every fiber of Jesus' soul wants them to understand this story. He's capturing their attention; he's calling for their understanding. The question is though, do they have ears to hear the word of God or not? This is the imparting of that remarkable parable.

Next let's consider the intent of the parable in verses 9-10. It says, *"And when his disciples asked him what this parable meant, 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.'"* Now I think this is very interesting. I've read several books where they said we need to become more like Jesus in our teaching. And what did Jesus do? He taught stories. And he taught stories so that it would be easily understood and therefore you should teach with a lot of stories so that you'd be easily understood too. That is not what Jesus is saying here at all.

What he's actually saying here is, I'm telling you stories so I can make it harder for you to understand. Harder. That is really weird. Jesus says there at the end of verse 10, I preach so that people won't hear and won't understand. But he's just said, if you remember back in verse 8, that he wants people to hear. He wants them to understand. *"He who has an ear, let him hear."* So, what is going on? What is Jesus saying here? Did Jesus give this parable because he wants to make it spiritual truth easier to understand or harder to understand? The answer is, yes, both, both. This is the intent.

Jesus gives this story, this parable, so that its spiritual truth will be easier to understand for some and harder to understand for others. Jesus gives this parable as a sort of a filter system to separate the sincere seekers from the casual hearers, to distinguish those who are superficially interested from those who are honestly seeking him. And that is why Jesus gives this parable, it's to divide the crowd. It's a judicial act, it is a two-edged sword. Those who desire to know the truth that Jesus is teaching will come to Christ and will seek to understand his story. Those who don't care about the truth will just walk away from Christ and let the story lie. And that's exactly what we see happening here in verses 9-10.

In verse 9, the disciples, those true believers, they come up to Jesus and what do they ask? They ask, *"what does this parable,"* what, *"mean?"* Can you understand this? These disciples are seeking understanding. These disciples are genuine seekers. If you remember, in John 6, Jesus gives some hard teaching about

salvation. He talks about how a person must, he uses the phrases, *"eat my body and drink my blood,"* and how *"no one comes to the Son unless the Father draws him."* These are just difficult, hard sayings of Christ. And as a result, the entire crowd that was standing in front of him, which was somewhere between 10,000 to 15,000 people, just abandoned him after that one sermon. They leave in disgust. I want you to think about that.

In a few short minutes, Jesus' ministry goes from 15,000 to 12,000. And turning to his disciples, Jesus says, *"Do you want to go away as well?"* And Peter replies for the rest of the disciples in verse 68, *"Lord, to whom shall we go? You have the words of eternal life."* They weren't going anywhere. His disciples were genuine seekers who desired to fully understand the truth of Christ. And that's why we see them in verse 9 ask Jesus, *"What is the meaning of this parable?"* This is why I love it when people come up to me and ask questions after a sermon or give me comments of what they heard or understood from it. It means they're thinking. It means they're seeking after the truth. It means they're alive.

That's why I'm also very worried when I get to the end of a sermon, and no one's got any questions or comments at all. It means either one of two things, either one, I was as solid as a rock in my clarity of teaching, which I know doesn't happen that often, or two, they were as dead as a rock as they were sitting under it. And just imagine the scene, the crowds have been growing, the ministry's booming, Jesus's influence is expanding. The disciples come up to Jesus and they're like, man, you are on a roll, Jesus. Everything is great. Just keep on doing what you're doing, and it'll be fine. Does Jesus listen to them? Nope. Jesus stands up in front of that vast crowd and says, I have a story. A farmer went out in the field and the seed he threw landed in different places. Get it, got it, good. And then he sits down again.

Can you imagine the disciples in that moment? What in the world are you doing? Like what are you doing, Jesus? What was that all about? Clearly, we missed something. And because they wanted to know the truth, in verses 11-15, Jesus explains the parable to them, and the parable ends up becoming very helpful. But for those who didn't care about the truth, they just heard a random story about a farmer throwing seeds and they go back to their business, and they don't understand anything. For them, Jesus' parable is not helpful at all. And that's why Jesus says in verse 10, *"To you it has been given to know the secrets of the kingdom,"* right? To you who came up to me and asked this question, what does this mean? *"To you it's been given 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."* What we see here is that Jesus as judge has just divided the entire crowd into those who are sincere and want to follow him and those who are insincere.

For those who cared enough to get an explanation of the parable, its kingdom secrets are now very clear. Few of us will forget the meaning of this parable after it has been taught. It stays with you forever. But for most of the crowd there that day who didn't seek an explanation of his word, they were not helped at all. They leave thinking, well that was a simple story, and they completely miss out on the significance. And that's why Jesus says, *"for others they are in parables, so that seeing they may not see, and hearing they may not understand."* And there Jesus quotes God's commission of the prophet Isaiah from Isaiah 6:9, which is the strangest commission a prophet ever got in the Old Testament. This is what it reads in Isaiah

6:9, "And God said, 'Go, and say to this people: 'Keep on hearing, but do not understand; keep on seeing, but do not perceive.'" He's speaking to Isaiah.

He says in verse 10, "Make the hearts of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed." Now how did Isaiah obey that commission? Did Isaiah go out and become as obscure of a teacher as possible? The answer is no. In fact, over in Isaiah 28, which we read this morning in Isaiah 28:9-10, you find the crowds mocking Isaiah because he spoke so simply like to a child. He says, "To whom will Isaiah teach knowledge, and to whom will he explain the message? Those who are weaned from the milk, those who are taken from the breast? For it is precept upon precept, precept upon precept, line upon line, here a little, there a little," right? He made it astonishingly simple. And this is a foreshadowing of Christ, who just like Isaiah would go out and preach the word of God so plain and so clear, but because the crowd kept refusing to obey, their hearts became calloused to the truth, their ears became heavy, and their eyes became blind.

So, because of the hardness of their own heart and their own apathy, the truth was removed from them. In the case here of Jesus, through the use of parables. From here on out in the gospel of Luke, whenever Jesus speaks to crowd publicly, he speaks only in parables so that those who have ears to hear may hear and those who do not have ears to hear will not. And I want you to see here, those who have ears to hear do two things. What do they do? They go to Christ, and they ask questions of his word, do they not? That's those who have ears to hear. They come to Christ, and they ask him questions.

Beloved, if we have ears to hear, if we are the good soil, that doesn't mean every time we open up the Bible, it's just, it's right there for us. It doesn't mean that. It means if we are good soil, our hearts are humble and meek, and we go to God with his word and we ask him questions of it. That's what we will do when it comes to God's word as well, if we have ears to hear and we have good soil. We will come to God. We will come to God. We will not come to the word of God casually and flippantly, but prayerfully and dependently. If we have ears to hear, brothers and sisters, we should approach God's word prayerfully.

And I want to give you a tool to do that. If you've never had any tool to do that this morning, I want to just give you one tool by which you can approach God's word prayerfully every day and recognize dependence on him. And that is with an acronym. Okay? Here it is, I-O-U-S, I-O-U-S, okay. I, incline my heart to your testimonies. Psalms 119:36, I, "Incline my heart to your testimonies." O, "Open my eyes, that I may behold." That's Psalms 119:18. So as before, it was Psalms 119:36. This is Psalms 119:18, "Open my eyes, that I may behold." U, "Unite my heart to fear your name." Psalms 86:11, "Unite my heart to fear your name." And then S, "Satisfy me this morning with your steadfast love." Psalms 90:14, "Satisfy me this morning with your steadfast love." I-O-U-S. This was a tool that I was given back in college and has helped me uniquely, so I have it as a post-it note in the front of my Bible, that every time I open up the Bible, I can look at that and pray those four prayers to the Lord.

So that I would have a heart that is receptive to the word of God, that my heart would be inclined to his testimonies, my eyes would be open to behold his wonders, that my heart would be united to fear his name, that I would be satisfied with a vision of God for that day. If we have ears to hear, we will not come

in pride and arrogance saying, I can understand this on my own. We'll come to God with dependency saying, God, open my eyes that I might see wondrous things out of your law. When we have ears to hear, we will come to God prayerfully.

And second, we will ask questions just like the disciples did. What does this mean? If you've stopped asking questions of your Bible reading, you've stopped having a willing and honest heart. So, I want to encourage you, first way that I've done this, sometimes when I've gotten stuck in a rut, is by just answering three phrases from my Bible reading. God is, I've given this before, God is, God does, I must. So, when you're reading a passage, ask yourself the question, how does this passage reveal to me the character of God, who God is? Second, God does. What does God do in this passage? Because the Bible's about God, it's not about me. So, what is God doing in this passage? And then third, how am I supposed to respond in light of who God is and what he's doing here? Those are three ways that you can just ask yourself a question.

And I've got a whole list that I can give now, but I won't give it. But if you're curious, ask me a question after this sermon, I'd love to give you more questions that you can ask as you're reading God's word to help understand it better. Because we who have ears to hear and are good soil need to come to God when it comes to his word and ask him questions. Those who do not, will not. And Jesus exposes this truth through teaching the crowds increasingly by parables. This is a watershed judicial act in the life of Israel. Judgment has come upon Israel through the teaching of Jesus as Simeon prophesied, *"Behold, this child is appointed for the fall and the rising of many Israel.... so that the thoughts of many people may be revealed."* And notice God judges Israel how here? By their own hearts. God doesn't have to do anything. He simply lets them go. He doesn't have to; he simply gives them what they want. They don't care about the truth. They don't desire the truth. And so, for judgment, God simply lets them go into their own damning complacent apathy. How terrifying. I think of Lamentations 3:64-65, where Jeremiah says, *"You give them, O Lord, a dullness of heart; your curse is upon them. For you repay them, O Lord, according to the works of their own hands."*

Can I say if you are here this morning and you haven't read God's word for a while and it hasn't bothered you, I pray by the Spirit of God it would bother you this morning. Because if God's word has no place in your heart, then Jesus is asking you a question. What soil are you really? May God use the preaching of his word this morning to soften your heart and to return to the God of scriptures and ask him questions so that you would grow. One of the most terrifying things that can ever happen to us is for God to simply let us have our own way. And that's exactly what's happening here.

Those in front of Jesus wanted as little of truth as possible. And in judgment, God gives them exactly that, as little of truth as possible. That's exactly what Jesus says later in verse 18, he says, *"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."* That's the truth that we see in this passage. Many people heard Jesus' simple truth that day, but some people took care of how they heard, and some did not. Those who took care of how they heard listened to the words of Christ desirously and expectantly for the truth. They came to him, and they asked questions, and they were rewarded with the secrets of the kingdom of God. But to

those who did not care about what they heard, as they listened to the words of Christ casually and flippantly concerning the truth they did not desire or expect anything at all and even what they thought they had that morning was taken away.

There's no middle ground, ladies and gentlemen, when it comes to the truth of God's word. In your daily reading and in your corporate worship, you either come expectantly and desirously and eager to hear the word of God, or you come expecting and desiring nothing. And I tell you what, the two different people will always have two very different experiences. The one who came looking for something of great truth and value will always get exactly what they were looking for. And the person who came looking for nothing will always get exactly what they were looking for as well.

See, as we'll discover next week, the issue is not with the teacher. It's going to be the explanation that comes next week, and the issue is not with the word of God. The issue is with the heart. When you open up the word of God tomorrow, will you come with a good heart, prayerfully eager and ready to receive whatever the word of God has for you, filled with questions so that you might grow? Or will you come with a heart, a shallow or an impure heart, complacent, distracted, and apathetic towards what the word of God has to say to you? Let's pray for one another. Let's pray for one another right now, that God would break up our hard and fallow grounds of our hearts, that we would receive the word of God like good soil this week, with a good and willing heart. And let's ask God to do this, because only God can change our hearts.

This is the word of God from Luke 8:4-10, which I consider it a great privilege to have been able to share with you today and which I now commit to your further study and your faithful obedience until Christ, who alone changes our hearts, returns.

To that end let's pray.

Father, I pray that you would work within our hearts an openness to your word. Father, I pray that we would receive it this week with glad and joyful hearts. Father, we thank you for where this word begins. It begins with the gospel. Father, I pray that everyone here today would receive with good and honest and willing hearts the truth that you are all holy God. And that we must be perfect as our Heavenly Father is perfect to be accepted by you. Father, I pray that we would accept that word from you, that you are holy.

And then the second word from you, that we are not, that all are sinners and have fallen short of the glory of God. Father, I pray that in response to that knowledge that we are sinners in light of your holiness, that we would realize that what we need is a Savior who would deal with the issue of our sins. That we would have a Lord who would deal with the issue of our righteousness. That we would receive with meekness this implanted word which is able to save our souls. Father, I pray that this morning you would break someone's hard heart and you would cause them to repent and trust in Jesus Christ for their salvation.

And then Father, for the rest of us, we know that we are prone to wander, prone to leave the God that we love. And there have been many times this past week where callousness and apathy have drawn us away

from you. You who are our good shepherd, the delight of our souls, the one whom we have tasted and seen, that you are good, and we have given you no time, no time in our hearts for you. Father, forgive us and give us grace this week to come back to you. To come back and ask you the questions so that we might know your heart, know your mind, know your glory, and grow in our love and our following of you. Father, help us to be a church that is marked by good soil, that does more than just hears your word, but receives it with faith and obeys. Father may that begin this week just by renewed dedication to come back to your word this week prayerfully and thoughtfully, so that we might be clay in the potter's hands. Help us not to be hard but soft to your leading for our learning.

We ask this in Jesus' name, amen.

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