

**Rooted in Faith**  
**Part 1**  
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**January 24, 2016**

Now I am going to read to you from Matthew's Gospel and Chapter 13. I am going to read two of the parables that are in this chapter. There are eight parables in this chapter, all concerning the kingdom of heaven.

And I am going to read two of them and talk about them.

Matthew 13:1:

“That same day Jesus went out of the house and sat by the lake.

“Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore.

“Then he told them many things in parables, saying: ‘A farmer went out to sow his seed.

“As he was scattering the seed, some fell along the path, and the birds came and ate it up.

“Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow.

“But when the sun came up, the plants were scorched, and they withered because they had no root.

“Other seed fell among thorns, which grew up and choked the plants.

“Still other seed fell on good soil, where it produced a crop – a hundred, sixty or thirty times what was sown.

“He who has ears to hear, let him hear.””

And then let me take you down to Verse 24.

Verse 24:

“Jesus told them another parable:

“The kingdom of heaven is like a man who sowed good seed in his field.

“But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away.

“When the wheat sprouted and formed heads, then the weeds also appeared.

“The owner’s servants came to him and said, “Sir, didn’t you sow good seed in your field? Where then did the weeds come from?”

““An enemy did this,” he replied.

“The servants asked him, “Do you want us to go and pull them up?”

““No,” he answered, “because while you are pulling the weeds, you may root up the wheat with them.

““Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.””

That is as far as I am going to read.

Before we look at those two parables, you will know if you have been here in the last few weeks that we are running a “Rooted” course shortly. It will run for ten weeks. It covers key issues of the Christian life and its spiritual growth and spiritual fruitfulness.

The spiritual growth is not from one thing to another like a linear development and you move along the line; spiritual growth is essentially growth in what we already have in the Lord Jesus Christ.

So in Colossians 2 [vs. 6] Paul says,

“As you received Christ Jesus as Lord, continue to live in him, rooted and built up in him.”

In Ephesians 1:17,

“I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better.”

Spiritual growth is knowing Christ better and out of that, the expression of His life within us is seen and expressed in the world around us.

And this really is what Rooted has to do with.

The initial series we are running – we have had one or two pioneer go’s through this course with a number of people – but beginning Sunday evening, the 7<sup>th</sup> of February, and there will be options of doing it on Monday, Tuesday, Wednesday, Thursday, Friday or Saturday, but the bulk are going to start on Sunday night, the 7<sup>th</sup> of February, and will run for ten weeks.

And it will involve some practical outreach as well. And we plan to repeat this three times every year. So this is the first run-through and I want to challenge you to consider being part of that.

And what I want to say today and also the next two weeks will have their bearing on being rooted and grounded in the Lord Jesus Christ.

None of us are any stronger than our roots. And today I wanted to look at two parables that Jesus told, one after another, in Matthew 13.

And I am calling them both the Parable of the Seeds, because both of them are about sowers sowing seeds into a field - two sowers sowing two kinds of seed which land on four kinds of soil and give different kinds of harvest.

The thrust of the first parable that I read to you is about the seeds falling on different kinds of surfaces. So some fell along a path which was hard and the birds came and ate it up. They weren't able to germinate and put down their roots and there was no crop that came from that seed.

Then there was seed that landed in rocky places. The soil was thin. They grew fast initially but because they had no root, they burned up and were scorched by the sun. And they too produced no crop.

Another one was sown amongst thorns and the thorns were competing for the nutrition of the soil and they strangled the life and choked the life out of the good seed. And there were no crops at the end of that.

And then some fell on fertile ground where they produced a crop, some of them thirty times what was sown, sixty times what was sown, a hundred times what was sown. Jesus talked about that.

And for all of them, it was their ability to put down roots that was crucial to what happened. In Verse 6,

“They withered because they had no root.”

Later, [vs. 21]

“Since he has no root he lasts only a short time.”

So that first parable is about being rooted in good soil to enable there to be produced a crop.

This parable is followed by a second parable where a man sows good seed into his field and then at night an enemy of his comes and sows bad seed, weeds, into the same field.

And as the good seed germinates and begins to grow, so the weeds, the bad seed, germinates and begins to grow. And they compete again for the nutrition of the field and the good seed is damaged and hindered by the weeds that have been sowed amongst it.

And the servants of the good sower came to him and said, “Should we go and root out the weeds? Shall we go and weed the field even though the weeds are as numerous as the good seed?”

And the master said, “No, wait until the harvest and then we can separate the good from the bad when the harvest day comes.”

Now those are the two stories.

Jesus gave an interpretation of both. There are eight parables of the kingdom in Matthew 13. He gives an interpretation only of two and it is these two.

Let me read Verse 18:

“Listen then to what the parable of the sower means:” (says Jesus) “When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path.”

So the seed, He says there, is something sown into a person’s heart.

And Luke, in his parallel record of this parable says explicitly “the seed is the Word of God.”

But then move on to Verse 20. He says there,

“The one who received the seed that fell on rocky places is the man who hears the word and at once receives it with joy. But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away.”

Now notice that very carefully. The word that was planted in the first part of the field has morphed now into a person; it has become a he. Since he (the seed), he has no root, he (the seed) lasts only a short time. When trouble or persecution comes because of the word, he (the seed) quickly falls away.

So the word is present; it starts off the whole process, but now the emphasis moves. It morphs into the word becoming a person. He has no root, etc.

Go on to Verse 22, the third soil.

“The one who received the seed that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful.”

And then Verse 23:

“The one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown.”

Now back again, he hears the word, but he is the one who produces the crop.

So there is this moving between the seed being the word of God that was planted and becoming people who have no root or in this case, who have root and who produce a crop.

Jesus then told a second parable, also about a sower sowing good seed. Then the enemy comes and sows bad seed into the same field.

Now I think it is reasonable to assume the metaphors that are used in both these parables are consistent. It would be very confusing if Jesus got up and said, “I want to tell you about a sower who went to sow seed into his field and it fell on different kinds of ground,” and when He is finished that He says, “Now let me tell you another story about a sower who sowed good seed into His field and it started to germinate and grow and then an enemy sowed bad seed and the weeds grew up and tangled with the good seed and spoiled it.”

If He uses the metaphor of sowers sowing seed into a field in both those parables back to back, it is most likely that the symbolism of them is the same thing.

And I want to suggest to you that it is. Otherwise it would be very confusing.

Now the interpretation of the second parable is in Verse 36:

“Then he left the crowd and went into the house. His disciples came to him and said, ‘Explain to us the parable of the weeds in the field.’

“He answered,” (Verse 37) ‘The one who sowed the good seed is the Son of Man.’”

Now I am going to put this on the screen. You have got all the symbols that Jesus interpreted in the second parable – the sower, the field, the seed, the enemy, the weeds, the harvest, and the harvesters.

And He explains exactly what they are. The one who sowed the good seed is the Son of Man.

The field is the world.

The good seed stands for the sons of the kingdom.

The weeds are the sons of the evil one. The enemy who sows them is the devil.

The harvest is the end of the age, and the harvesters are angels.”

So it is a very comprehensive explanation that Jesus gave of that second parable.

If we interpret the first parable in the light of the second, this is how the first parable appears:  
The sower is the Son of Man.

The field into which He sows is the world.

And the seed that He is sowing are the sons, the daughters, people of the kingdom.

It is a picture of the Son of Man, the Lord Jesus, sowing people into the world. And the purpose of that is that they might produce a crop, might produce fruit.

But they land on four different kinds of soil.

Not that we are the victim of the soils in which we land, but rather, each of the four is a picture of certain kinds of people that are being sown into the world.

So it's not that, you know, Joe, that's a shame; he fell on rocky soil. And pity about Maria; she landed on hard paths. And Jessie is among thorns. And Andreas is on good soil so he is lucky he can produce fruit.

But rather, each of these four pictures are what each of us are like as sons of the kingdom planted into the world.

Now the first soil talked about seed on hard path, is about the Word of God, as I mentioned just now. But when Luke says explicitly about that first sowing (though he turns it into a man later) he says the seed is the Word of God.

Now there are two words in Scripture for Word – two Greek words that translate into our English words. There is the word 'logos' and the word 'rhema'.

Rhema is the spoken word uttered in speech or in writing. I am speaking to you right now rhema words. They are sounds, they are noises, they are words, you understand them, you listen to them, you hear them, and I am speaking them to you.

The word 'logos' is a word about which there has been a lot written to try and define exactly what it means. But what it is agreed upon is it means more than mere words like the words I am speaking to you now.

W.E. Vine who produced the classic dictionary of New Testament words and there isn't one that is better than that, although that has been around for about 70 years or so. But Vine defines the word 'logos' as the embodiment or conception of an idea. It is the embodiment of something.

It was used of Jesus in John 1:1:

“In the beginning was the Word, and the Word was with God, and the Word was God.”

The word “Word” there is the word ‘logos’, that Jesus Christ is the embodiment of the message, the truth.

Now this is the same word used when Luke says the seed is the Word of God. He uses the word ‘logos’. It is the embodiment of truth.

Logos is truth personified. As the Lord Jesus said, “I am the truth – that’s more than I preach it; I am the truth, I am Myself the embodiment of everything I say and everything I talk about and everything I offer.

Now this idea of the Word of God being personalized extends to the Christian as well.

In Acts 1:8 Jesus said, “You will be My witnesses.”

Not, “You will do witnessing,” but “you will *be* My witnesses.”

It is something you are to *be*, that you ought to embody.

He said in the Sermon on the Mount, “You *are* the salt of the earth.”

This is something that you embody. You don’t simply distribute the salt; you *are* yourself the salt of the earth.

He says “you *are* the light of the world.” Not just you carry it, but it’s what you yourself are.

So in this passage the seed as the Word of God, the logos of God, has morphed into seed as a person designed to embody the truth that they have received.

You know Paul writes in 2 Corinthians 3:2; he says to the Corinthians,

“You yourselves are our letter, written on our hearts, known and read by everybody.

“You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.”

Notice that – you yourselves are a letter. You are known and you are read by everybody, he says to them. Your neighbors read you – that’s what he is saying to them. You are yourself a letter.

A man called John Hunter, who I used to appreciate very much (he is in heaven now); he sometimes said there are three testaments that God gave the world to read: the Old Testament, the New Testament and the You Testament, is what John Hunter used to say.

And the first testament people read is the You Testament. That's what Paul says to the Corinthians. "You are epistles known and read by all men."

This parable then is about the Lord Jesus who is the good sower sowing people, beginning with truth, the word they receive. It then morphs into people themselves that are being sown into the world for the purpose of producing fruit, crops.

Let's look then at these four kinds of seed, these four kinds of scenarios that Jesus gives about what happens when the seed is planted into soil.

First of all, in Verse 19,

"When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path."

Now here he says this is the person who does not get beyond listening. He hears it but it is snatched away. This kind of person may be in church every Sunday. They hear again and again and again but there is no expectancy in them of growth, no expectancy of spiritual life that is going to manifest itself in them in some way, no intentional trajectory of growth that they are looking for – they just listen.

But the seed never puts down roots, it never produces fruit.

Now he says whenever anyone hears the message about the kingdom and does not understand it, their understanding is more than simply intellectual appreciation.

In the book of Hebrews it says truth in itself is of no value to us. We may hear it, we may believe it. It is of no value in itself because in Hebrews 4:2 he says,

"We also have had the gospel preached to us, just as they did; but the message they heard was of no value to them, because those who heard did not combine it with faith."

In other words, what you hear has to be combined with faith.

Christianity is not a do-it-yourself life; it is truth mixed with faith and faith is that disposition of trust in God that enables God to work within us.

So this first one hears the Word, but he never appropriates it, he never lives in the good of it. He becomes an expert maybe on Christianity but purely theoretically, like an armchair hockey expert who has never played the game but knows exactly how everybody else should play it, and watches the game with a running commentary that he knows nothing about experientially.

Or somebody could know all about politics and have opinions and be very opinionated but never be actually involved.



There are those who are armchair theologians. They wouldn't call themselves that but they know how to listen, assess the things they are hearing – is it good, right, bad? But they never live in the good of it.

I have met people of that nature who are astute in their understanding of the Word of God but totally bankrupt in their experience of the Word of God.

Well it says, [vs. 19]

“When anyone hears the message about the kingdom and does not understand it...”

The issue there seems to be understanding. But how do we actually understand the truth of God?

It is by appropriating it.

You know in John 7:17 Jesus said,

“If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own.”

How do you find out if the teaching of Jesus Christ comes from God? He says it's when someone chooses to do God's will. It is not just in the area of ideas, in the area of doctrines; it has to become life.

And only when it becomes life and we experience God in action within us do we actually know that this is the truth.

That's why “Rooted”, the “Rooted” course has several practical components to it, so we don't just learn truths but we get out into opportunities to experience the truth we have learned in practical ways.

So that is the first seed - I describe it as being shallow.

The second seed is best described as being superficial. Verse 20:

“The one who received the seed that fell on rocky places is the man who hears the word and at once receives it with joy.

“But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away.”

Now this one goes beyond the first one. He receives the Word of God with joy. He is excited. He is passionate. He is enthusiastic. The first days of his Christian life you say, “Wow! This guy has really got hold of it. This girl is really converted. Look at the passion and enthusiasm and joy.”

But He says when trouble or persecution comes they quickly fall away because they have no root. It is a superficial joy. It is not a rooted, deep joy.

And if the first one is an armchair Christian, this one is a fair-weather Christian. If there is no trouble, there is no persecution, they can be a joyful believer.

But when trouble comes they find they have no resources to meet that trouble because they do not have their roots into God. There is no deep root, no deep support, no deep source of strength that they may draw on.

And if we try to live our Christian life just on joy, just on enthusiasm without becoming rooted we will become exhausted in due course. And the moment we are hit by a difficulty, a trouble, a persecution, we will find the demands made on us then will be greater than the resources within us and we will crumble.

That's the picture that He gives here. Without roots to sustain, without roots to feed, without roots to hold onto us, little by little our joy, our enthusiasm will turn to disappointment and disillusionment and even despair.

The third one I would describe as secular, in Verse 22.

“The one who received the seed that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful.”

Here the spiritual life and fruitfulness of this person is choked because he is sharing his roots with the worries of this life and the deceitfulness of wealth.

Those are two huge issues that compete for our energy and our resources – the worries of this life and the deceitfulness of wealth.

In Matthew 6, the Sermon on the Mount, Jesus put both these things together that the worries of this life actually go with what he calls there also the deceitfulness of wealth.

Jesus said in Matthew 6:24 you can't serve two masters. You will hate the one and love the other. You will be devoted to the one; you will despise the other. You cannot serve God and money, or mammon, material things.

And then the next verse he says this:

“Therefore, I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear.

“Who of you by worrying can add a single hour to his life?”

“Why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin.

“Yet I tell you that not even Solomon in all his glory was dressed like one of these.

“So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’

“Do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.”

Do you notice there? He says you can't serve God and mammon. If you try to serve material things, if you try to serve wealth, your life will not be characterized by security, which is the illusion that we have; it will be characterized by worry.

You know the illusion about wealth is that the more you get, the more secure you will be. But actually the more you get, the more you have to look after. The more you have to look after, the more you can lose. The more you can lose, the more you get worried about losing it.

And the very thing designed to give me security actually gives me my insecurity, which is why Jesus moves that to the area of worry.

And worry comes when our roots are in the wrong soil – it's amongst thorns and they choke the life out of the good seed.

You say, “Well, I want to be a Christian but I am going to plant myself amongst all the hassles of worry and the deceitfulness of wealth is the word used here.

Wealth of course is necessary. Money is necessary. We have to have food on our tables. We need houses to live in. We need cars to drive. There is nothing wrong intrinsically with money. It is the love of money as an end in itself that Paul says to Timothy is the root of evil.

But here He is saying that if you are allowing your ambition to be material, you will become characterized by worry. And it is deceitful because you think it is not going to do that; it is going to bring me provision.

Now look at this lottery thing in the United States last week went up to 1.8 billion dollars I think, wasn't it? And they sold about half a billion dollars' worth of tickets in the two or three hours before it closed because it was way down below – they hoped it was going to be at 1.2; it went to 1.8.

And your chances of winning were one in 231 million.

Why do people do it? Because they think this will answer all my needs. And there is a deceitfulness about that. There is a deceitfulness about greed, about covetousness.

So that's the third seed.

First is shallow, the second is superficial, the third is secular; the best word for the fourth is that the seed is successful.

“The one who received (Verse 23), the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown.”

So he hears like the first man; he understands, he appropriates like the first man didn't. He applies it. He mixes it with faith. And he produces fruit, sometimes thirty times what was sown, sometimes sixty times, sometimes a hundred times.

Now that, of course, is why he why he sowed the seed in the first place. He didn't sow the seed to feed the birds. That happens in the first soil it fell on. He didn't sow the seed to fight the stones. He didn't sow the seed to compete with weeds. He sowed the seed in order to bring fruit.

And as Jesus said in John 15 [vs 8],

“This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.”

You really are My disciple when there is fruit coming out of your life, and the fruit in the New Testament is character that enables us to serve others.

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, gentleness, self-control. These aren't things to make us look nice; these are things which feed people with our love, with our joy, with our peace, with our longsuffering, with our patience, with our self-control.

These are qualities that God builds into our lives. He talks about the fruit of righteousness in the book of Philippians.

But the key to fruit is their rootedness in good soil.

Now here is a vital question to finish off: how does a seed become fruitful? How does it produce a crop?

Well in John 12:24 Jesus said,

“Unless a grain of wheat falls to the ground and dies, it remains alone. But if it dies, it bears much fruit.”

Two options for seed there: it can remain alone or it can produce a harvest. But to produce a harvest it has to fall into the ground and die, Jesus said.

Now He was speaking about Himself when He made this statement, the fact He was going to the cross and He was going to die.

And to the objection of His disciples, He said, “Unless a grain of wheat falls in the ground and dies, it will just remain alone, nothing to show for itself. But if it dies, it will bring much fruit, talking then about the death, the resurrection of the Lord Jesus Christ.

But in the next verse He turns it on the disciples and He says, (this is John 12:25)

“The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life.”

Now the phrase “hates his life” is a figure of speech. It is an analogy of being willing to die, to treat my life as dispensable in the purposes of God, to be willing to jettison our own agendas for God’s agenda, to surrender fully all that I am so that all He is can occupy me and work out His purposes within our lives.

This is what is included in “the man who hates his life will keep it, but the man who loves his life will lose it.” Because if we just hang onto ourselves, hang onto our own security, hang onto our own sense of significance that derives simply from what I think about myself, I am not willing to die. You remain alone – lonely, alone. But if you die, said Jesus, you will produce many fruit.

I have a tiny little grain of corn here – so small you can hardly see it. But it is a little grain of corn that came from a cob that has been sitting in our house for about 13 years. Hilary went to find it for me and found it. It has been gathering dust for those 13 years.

I could speak to this grain and say to it, “You have been pretty useless for 13 years, haven’t you? I mean, what have you been doing? You have just been sitting on a shelf, accumulating dust. I think flies come to see if there is anything there worth having and they haven’t; they have gone away and left you intact. You are just as good now as you were 13 years ago. But you are also just as useless now as you were 13 years ago.”

And supposing I could talk to this seed. I say to this seed, “You know something? You could be fruitful.”

“Oh no, I can’t,” he might say. “I have been, like you say, sitting here for 13 years. I am not going to be fruitful. I am not producing anything.”

“Well let me tell you, if you were fruitful, you could produce a hundred grains – in fact that was Jesus’ thirty, sixty or a hundred; that was of wheat. This actually, I counted; there are 420 grains on here approximately – thirty times however many rows there are.

“But let’s keep it with a hundred. If you were fruitful you could have produced a hundred grains in one season. If each of those grains were to reproduce, they could produce another hundred grains each, which would mean that you would have 10,000 grandchildren – grand-seeds.

“If each of them were to produce another hundred seeds, in three generations you would have a million great grandkids, great grand-seeds.

“After five generations, if every one of these seeds was to reproduce a hundred grains, you would have 10 billion seeds in five generations.

“And you have been sitting for 13 years doing nothing. If you have gone through thirteen seasons, thirteen cycles, you would just about be able to feed the world - billions upon billions upon billions of seeds.

“Wouldn’t you like to be productive?”

And the seed says, “Man, I would love to. It’s been so lonely sitting on this shelf for 13 years.”

“If you want to be fruitful you have to die.”

He says, “No, I don’t want to die! Let me produce fruit some other way but don’t destroy me.”

“There is only one way that you will ever produce fruit and that is if you are willing to die.”

And so I drop it into the soil and cover it over. And in the warmth and moisture and darkness of the soil, this seed that is now saying, “I was lonely before and I am even more lonely now in the darkness of this soil,” suddenly feels what might be like a little tingle down its spine. And suddenly, something pops out of the bottom.

“What’s that? I have never seen one of those before.”

And then after a very short time, something comes out of the top. And he pushes down roots and he pushes up a stalk. And before long, there is a stalk of yellow grain waving in the warm sunshine, producing a hundred, 420 times what was sown.

And at last this grain has found its purpose.

Have you ever thought about this? But every field of corn you ever pass is a graveyard. It is a cemetery because into that field of corn thousands upon thousands of grains have gone into the ground and died, no longer of any use within themselves, but they have produced life, they have produced fruit.

Every meal you eat – remember at lunch time today - was purchased by death. Everything you ate on that plate once died to make it possible for you to eat. Every seed, every carrot; its mother died to produce its life.

And the Lord Jesus, in giving this story of the different seeds landing in different soils, and one is like seed on a rocky path, one is like seed on a hard path, one is like seed amongst thistles, one is like seed on good soil.

It is the seed on good soil that dies, that produces the fruit.

Jesus said in Matthew 16:25,

“Whoever wants to save his life will lose it, but whoever loses his life for me will find it.”

He wasn't inviting them all to go out and be martyrs but He is saying quit hanging onto yourself. When Jesus said that, He had just said He was going to the cross to die and Peter said, “No, Lord, this will never happen to You!”

“Peter, unless you are prepared to lose your life, you will never find life. You will remain, but you will remain alone – just alone, just alone, just alone, nothing to show for it, no fruit, no consequence.

But if you lose your life – another figure of speech – you give your life away, you give your pride away, give your reputation away, give your ambitions away – and say, “Lord Jesus, I have only one desire and that is that I might live in humble dependence upon You and that what You want to accomplish in my life, You are free to do so and to produce fruit.”

Just as you received Christ Jesus as Lord, said Paul, continue to live in Him, rooted and built up in Him.

But to be rooted and built up we have to die to all that is of ourselves and be alive to all that is of God, all that is of Jesus Christ, that His life in us might germinate and produce fruitfulness.

Let us pray together.

Lord Jesus, we thank You so much that every one of us in this building today has significance. But that significance is locked into the hardened shell of a seed that has to germinate, has to die to produce fruit.

And Lord, we long for fruitfulness and for more fruitfulness. We pray that we will, in every area of our life, give it over as dead to You that You, on receiving that surrender, where we have no personal intention surrounding it other than that which You give us, as we allow the Holy Spirit to guide and direct us and bring us into a place a fruitfulness, where the life of the Spirit of God within us makes us a letter written by the Spirit of God and read by other people.