

Parable of the Sower

Every sowing has the sower, the seeds such as wheat, and the planted land or the land that we are trying to plant. These are things that Jesus said in a parable that he composed. Jesus, from the literary aspect of the Synoptic Gospels, i.e. the first three gospels, is a parable composer.

In this parable, he talks about kinds of ground. A kind of seeds, in the first ground, fell along the path and not on the ground so birds ate the seeds. On a second ground, the seeds fell on a rocky ground, so no plants grew because thorns choked the plants. On a third ground, they yielded and every seed gave hundred multiples and this is very rare. When the disciples asked him about the meaning of this parable, he clarified that the disciples have an understanding that others don't have. Unlike the belief of some people, a parable doesn't facilitate understanding. Your heart should be open in order to understand.

Jesus took his disciples into this understanding and said: The seed is the word of God, and the sower is of course God, and God and his word are one. He went back to the first kind of ground and clarified that the ones that fell on the path are the ones that the devil comes and takes the word away from their hearts. Those people didn't hear anything or didn't want to hear. This is the case of many of us. There is another group that hears the word for a while but doesn't have a continuation in obedience. These don't have a root. And here Jesus insists that you add the Divine word to previous divine words. You develop your knowledge of the word when you give your heart to God. You have a continuation in accepting the word or else you would fall in front of the first temptation. You don't have the power to repel temptations.

The soul that resembles this ground that had thorns is the one that is "choked by life's worries, riches and pleasures". A part of these words is echoed by the Church in the Cherubic Hymn in the Divine Liturgy: "let us now lay side all earthly cares", this means that the world shouldn't occupy us and put pressure on us. This doesn't mean that we shouldn't do any work in the world, but it means that our heart should stay with God. The world shouldn't limit us in it.

The worries of life are clarified by Luke the Evangelist through two things: Riches and pleasures. The richness that we keep in our pockets or banks and don't share with the poor controls us until it becomes a Lord. Then, you will hear its whispers or insinuation and you will not have any more time or power to hear God's word. You will be controlled by richness and not by the Word.

You are a slave for the thing that you obey: You are a slave for money if you wanted or for God if you wanted, you are a slave for sin or righteousness. This means that you store righteousness in your soul and yield through righteousness because it increases once you acquire it. This requires a lot of constant patience.

Patience is to always receive God in you so that the Lord repels everything that tempts you if the tempter came. Christian patience is to love God that works in you. To continue this way means to accept the grace once it descended on you and to immediately give it. This means that you shouldn't postpone charity to tomorrow because you might not have a tomorrow. This means that you should love God's word and believe that it renews you and repels every desire for sin away from you.

Understand that you are not the sower and that you are only the receiver of the Divine seed in order not to become arrogant. Obey your Lord and nothing but his effect will remain in you and you will become a divine person.

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