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Biblical symbols and their meanings in the Parable of the Sower, according to the American author Ellen G. White vision

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Abstract: The study refers to the biblical symbols and their meanings in the Parable of the Sower, according to the American author Ellen G. White vision, which in one of her books presents the parable and its symbolism. The symbolism is interesting because draws a profound presentation of the meaning of words in the parable mentioned, beeing actually a plead for valuing the seed - symbol of the Holy Word and giving priority in the concerns of life.

Keywords: parable, symbol, meaning, significance.

I. INTRODUCTION

Reading the Holy Scripture we find a lot of symbols. At the prayers practiced by the priests at the sanctuary and afterwards at the temple, there were a lot of items, sacrifices, rituals with symbolic value. In the prophets ministry we find all sorts of symbolic elements. The bible books with a profound prophetic message, Daniel and Revelation, are related with symbols. The present study its an attempts to present some of the biblical symbols and their meaning in the vision of an American author, respectively, Ellen G. White, due to the fact that her works got printed in a high number of copies. The symbols from the parable of the sower will be analyzed.

„The parable of the sower! Here is one of the most beautiful parables spoken by Jesus Christ. Beautiful, because it's simple. Beautiful, because it is taken from everyday life. Jesus spoke to people who were not foreign of agriculture, and what other more comprehensible parable for them was able to tell, than telling them something related to their lives, from which to extract the spiritual teachings they needed to live with reason and comfort, in peace with God and with people."[1]

II. THE MEANING OF THE PARABLES

A parable is meant to show a central truth. To correctly interpret a parable you must discover from the context, why that parable was told and which was the determinant reason to be told ? From a parable it must be identified which is the central teaching of the illustration and also which are the relevant and irrelevant details. Thus through His training methods, Jesus used the parables also for the following reasons: I. By presenting a truth under the form of parables a sifting was done between those really interested in the presentation and those disinterested (Matthew 13,13-16) ; II. Illustration of a truth in parables has the advantage to be easier to understand (Luke 11,5-13); III. Besides all this, the

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teaching transmitted through an illustration in parables better imprints itself in the mind and heart, convince more easily and calls for action (Matthew 13,44- 46).[2] IV. Through the parables Jesus Christ could rebuke the hypocrisy of the leaders and the incompatibility of their facts with the high positions they occupied. Thus Ellen G. White writes about this purpose the following words: „And He had another reason for teaching in parables. Among the multitudes that gathered about Him, there were priests and rabbis, scribes and elders, Herodians and rulers, world-loving, bigoted, ambitious men, who desired above all things to find some accusation against Him. Their spies followed His steps day after day, to catch from His lips something that would cause His condemnation, and forever silence the One who seemed to draw the world after Him. The Saviour understood the character of these men, and He presented truth in such a way that they could find nothing by which to bring His case before the Sanhedrim. In parables He rebuked the hypocrisy and wicked works of those who occupied high positions, and in figurative language clothed truth of so cutting a character that had it been spoken in direct denunciation, they would not have listened to His words, and would speedily have put an end to His ministry. But while He evaded the spies, He made truth so clear that error was manifested, and the honest in heart were profited by His lessons. Divine wisdom, infinite grace, were made plain by the things of God's creation. Through nature and the experiences of life, men were taught of God. "The invisible things of Him since the creation of the world," were "perceived through the things that are made, even His everlasting power and divinity." Romans 1:20, R. V." [3]

The american author Ellen G. White wrote about the point of Jesus Christ's teaching in parables, the following: „By the parable of the sower, Christ illustrates the things of the kingdom of heaven, and the work of the great Husbandman for His people. Like a sower in the field, He came to scatter the heavenly grain of truth. And His parable teaching itself was the seed with which the most precious truths of His grace were sown. Because of its simplicity the parable of the sower has not been valued as it should be. From the natural seed cast into the soil, Christ desires to lead our minds to the gospel seed, the sowing of which results in bringing man back to his loyalty to God. He who gave the parable of the tiny seed is the Sovereign of heaven, and the same laws that govern earthly seed sowing govern the sowing of the seeds of truth. By the Sea of Galilee a company had gathered to see and hear Jesus-an eager, expectant throng. The sick were there, lying on their mats, waiting to present there." [4]

Wanting to tell people about the most valuable things regarding the spiritual values and about His Kingdom, Jesus told His listeners the following parable: „Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold."[5] This parable was told in order to show the listeners that God wanted to tell all the necessary truths regarding His plans with them regarding their salvation. People receives the divine message in various forms and ways of understanding and often instead of anchoring their faith in the One represented by different symbols within the rituals, people ended up to keep more of the symbols than of the Person symbolized. „Christ's mission was not understood by the people of His time. The manner of His coming was not in accordance with their expectations. The Lord Jesus was the foundation of the whole Jewish economy. Its imposing services were of divine appointment. They were designed to teach the people that at the time appointed One would come to whom those ceremonies pointed. But the Jews had exalted the forms and ceremonies and had lost sight of their object. The traditions, maxims, and enactments of men hid from them the lessons which God intended to convey. These maxims and traditions became an obstacle to their understanding and practice of true religion. And when the Reality came, in the person of Christ, they did not recognize in Him the fulfillment of all their types, the substance of all their shadows. They rejected the antitype, and clung to their types and useless ceremonies." [6]

Jews were expecting a revolutionary Messiah which through warlike actions, to prove His messiahship and to reorganize His kingdom on the ruins of the earthly kings. To such an expectations Jesus Christ will respond by the parabola of the sower, showing that His new kingdom will be built on different principles, not by force, but by a change in mentality, change in the hearts of the people. "He that soweth the good seed is the Son of man." Matt. 13:37. Christ had come, not as a king, but as a sower; not for the overthrow of kingdoms, but for the scattering of seed; not to point His followers to earthly triumphs and national greatness, but to a harvest to be gathered after patient toil and through losses and disappointments." [7]

III. THE SYMBOL OF THE SOWER

Even in the moments when Jesus spoke to them on the nearby hills, sowers could be seen working. From this fact, Jesus transmits them a fundamental teaching regarding his own work among the people. The sower in the parable was a symbol of Jesus Christ: ,,In the East the state of affairs was so unsettled, and there was so great danger from violence that the people dwelt chiefly in walled towns, and the husbandmen went forth daily to their labor outside the walls. So Christ, the heavenly Sower, went forth to sow. He left His home of security and peace, left the glory that He had with the Father before the world was, left His position upon the throne of the universe. He went forth, a suffering, tempted man; went forth in solitude, to sow in tears, to water with His blood, the seed of life for a world lost." [8]

"The sower soweth the word." Christ came to sow the world with truth. Ever since the fall of man, Satan has been sowing the seeds of error. It was by a lie that he first gained control over men, and thus he still works to overthrow God's kingdom in the earth and to bring men under his power. A sower from a higher world, Christ came to sow the seeds of truth. He who had stood in the councils of God, who had dwelt in the innermost sanctuary of the Eternal, could bring to men the pure principles of truth. Ever since the fall of man, Christ had been the Revealer of truth to the world. By Him the incorruptible seed, "the word of God, which liveth and abideth forever," is communicated to men. 1 Peter 1:23. In that first promise spoken to our fallen race in Eden, Christ was sowing the gospel seed. But it is to His personal ministry among men and to the work which He thus established that the parable of the sower especially applies." [9]

IV. EXIT OF THE SOWER TO SOW – A SYMBOL OF JESUS CHRIST COMING ON EARTH FOR A VERY SPECIAL WORK

The author makes a comparison between the work of the sowers from the Oriental world, which in order to sow they came out from the cities where they lived and so going outside on the field they sowed their seeds hoping their work to be fruitful crowned. In this way the author presents the work of Jesus Christ on earth as one, for which He left the comfort of heaven, "coming out" in our world to sow the seeds of the divine truth, hoping that finally His work regarding people salvation to be fruitful according to the prophecy of Isaiah: ,,Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." [10]

Thus the author compares the work of the human sowers who came out from the cities to sow the seed, with the coming of Messiah, to sow principles and truths in the minds and hearts of the people of His Kingdom: "The sower went forth to sow" (R.V.). In the East the state of affairs was so unsettled, and there was so great danger from violence that the people dwelt chiefly in walled towns, and the husbandmen went forth daily to their labor outside the walls. So Christ, the heavenly Sower, went forth to sow. He left His home of security and peace, left the glory that He had with the Father before the world was, left His position upon the throne of the universe. He went forth, a suffering, tempted man; went forth in solitude, to sow in tears, to water with His blood, the seed of life for a world lost." [11]

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V. THE SEED – SYMBOL OF THE DIVINE WORD

For the human sowers the seed was the indispensable element in terms of fruition. In the same way the parable describes the role of the seed - the divine word. The author describes the seed and its role as follows: „The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. Christ says, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." John 5:24. In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God. Every seed brings forth fruit after its kind. Sow the seed under right conditions, and it will develop its own life in the plant. Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God." [13]

„"The sower soweth the word." Here is presented the great principle which should underlie all educational work. "The seed is the word of God." But in too many schools of our day God's word is set aside. Other subjects occupy the mind. The study of infidel authors holds a large place in the educational system. Skeptical sentiments are interwoven in the matter placed in school books. Scientific research becomes misleading, because its discoveries are misinterpreted and perverted. The word of God is compared with the supposed teachings of science, and is made to appear uncertain and untrustworthy. Thus the seeds of doubt are planted in the minds of the youth, and in time of temptation they spring up. When faith in God's word is lost, the soul has no guide, no safeguard. The youth are drawn into paths which lead away from God and from everlasting life. To this cause may in great degree be attributed the widespread iniquity in our world today. When the word of God is set aside, its power to restrain the evil passions of the natural heart is rejected. Men sow to the flesh, and of the flesh they reap corruption." [14]

„"But the teacher of sacred truth can impart only that which he himself knows by experience. "The sower sowed his seed." Christ taught the truth because He was the truth. His own thought, His character, His life-experience, were embodied in His teaching. So with His servants: those who would teach the word are to make it their own by a personal experience. They must know what it is to have Christ made unto them wisdom and righteousness and sanctification and redemption. In presenting the word of God to others, they are not to make it a suppose-so or a may-be. They should declare with the apostle Peter, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." 2 Peter 1:16. Every minister of Christ and every teacher should be able to say with the beloved John, "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us." 1 John 1:2." [15]

VI. THE SEED FALLEN WAYSIDE - SYMBOL OF THE INDIFFERENT AND DISINTERESED LISTENER

As the road and the portions of land on the wayside represent hard areas, calloused, where it is difficult for the seed to grow and because of the fact there is no place to take root because of the hard ground, but also because of the fact that the seeds easily can fall prey for birds, the author presents in special words the meaning of the wayside fallen seed, symbolizing those indifferent and disinterested: „The seed sown by the wayside represents the word of God as it falls upon the heart of an inattentive hearer. Like the hard-beaten path, trodden down by the feet

of men and beasts, is the heart that becomes a highway for the world's traffic, its pleasures and sins. Absorbed in selfish aims and sinful indulgences, the soul is "hardened through the deceitfulness of sin." Heb. 3:13. The spiritual faculties are paralyzed. Men hear the word, but understand it not. They do not discern that it applies to themselves. They do not realize their need or their danger. They do not perceive the love of Christ, and they pass by the message of His grace as something that does not concern them." [16]

VII. THE BIRDS PICKING THE SEED FALLEN ON THE WAYSIDE – SYMBOL OF THE DEVIL AND HIS ALLIES

„As the birds are ready to catch up the seed from the wayside, so Satan is ready to catch away the seeds of divine truth from the soul. He fears that the word of God may awaken the careless, and take effect upon the hardened heart. Satan and his angels are in the assemblies where the gospel is preached. While angels of heaven endeavor to impress hearts with the word of God, the enemy is on the alert to make the word of no effect. With an earnestness equaled only by his malice, he tries to thwart the work of the Spirit of God. While Christ is drawing the soul by His love, Satan tries to turn away the attention of the one who is moved to seek the Saviour. He engages the mind with worldly schemes. He excites criticism, or insinuates doubt and unbelief. The speaker's choice of language or his manner may not please the hearers, and they dwell upon these defects. Thus the truth they need, and which God has graciously sent them, makes no lasting impression." [17]

Of those who steal the valuables things of the seed influence, namely the saint word, can be even the parents, which even as Christians, going home and criticizing the value of the service, of the presentation, of the person who presented it or of the message held, decrease significantly the value of the respect for the holy word preached or presented in different occasions. In those circumstances families educates young people more for unbelief and under these conditions parents may wonder from where it comes the attitude of disrespect towards the holiness. Parents should be reluctant in having a critical spirit towards the altars servants and towards the holy message presented. American author Ellen G. White captures this element through the following statement: „Satan has many helpers. Many who profess to be Christians are aiding the tempter to catch away the seeds of truth from other hearts. Many who listen to the preaching of the word of God make it the subject of criticism at home. They sit in judgment on the sermon as they would on the words of a lecturer or a political speaker. The message that should be regarded as the word of the Lord to them is dwelt upon with trifling or sarcastic comment. The minister's character, motives, and actions, and the conduct of fellow members of the church, are freely discussed. Severe judgment is pronounced, gossip or slander repeated, and this in the hearing of the unconverted. Often these things are spoken by parents in the hearing of their own children. Thus are destroyed respect for God's messengers, and reverence for their message. And many are taught to regard lightly God's word itself." [18]

VIII. THE SEED FALLEN IN STONY GROUND – SYMBOL OF A SUPERFICIAL RELIGION

Each place where the seed falls symbolizes something. According to author Ellen G. White the stony place represents people which do not have a deep faith, but a superficial one, appeared in various circumstances: „The seed sown upon stony ground finds little depth of soil. The plant springs up quickly, but the root cannot penetrate the rock to find nutriment to sustain its growth, and it soon perishes. Many who make a profession of religion are stony-ground hearers. Like the rock underlying the layer of earth, the selfishness of the natural heart underlies the soil of their good desires and aspirations. The love of self is not subdued. They have not seen the exceeding sinfulness of sin, and the heart has not been humbled under a sense of its guilt. This class may be easily convinced, and appear to be bright converts, but they have only a superficial religion." [19]

IX. THE ROOT – THE SYMBOL OF A PROFOUND CONNECTION WITH DIVINITY

What gives the plant the resistance to remain, it is primarily the root. A strong root binds the plant on soil, so that cannot be easily torn.

American author Ellen G. White writes about the root as being the connection between man and divinity, this relation being the one that gives stability: „The roots of the plant strike down deep into the soil, and hidden from sight nourish the life of the plant. So with the Christian; it is by the invisible union of the soul with Christ, through faith, that the spiritual life is nourished. But the stony-ground hearers depend upon self instead of Christ. They trust in their good works and good impulses, and are strong in their own righteousness. They are not strong in the Lord, and in the power of His might. Such a one "hath not root in himself"; for he is not connected with Christ. The hot summer sun that strengthens and ripens the hardy grain, destroys that which has no depth of root. So he who "hath not root in himself," "dureth for a while"; but "when tribulation or persecution ariseth because of the word, by and by he is offended." Many receive the gospel as a way of escape from suffering, rather than as a deliverance from sin. They rejoice for a season, for they think that religion will free them from difficulty and trial. While life moves smoothly with them, they may appear to be consistent Christians." [20]

X. THE SEED FALLEN BETWEEN THORNS – SYMBOL OF LIFE CONCERNS

„The gospel seed often falls among thorns and noxious weeds; and if there is not a moral transformation in the human heart, if old habits and practices and the former life of sin are not left behind, if the attributes of Satan are not expelled from the soul, the wheat crop will be choked. The thorns will come to be the crop, and will kill out the wheat. Grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. The thorns of sin will grow in any soil; they need no cultivation; but grace must be carefully cultivated. The briers and thorns are always ready to spring up, and the work of purification must advance continually. If the heart is not kept under the control of God, if the Holy Spirit does not work unceasingly to refine and ennoble the character, the old habits will reveal themselves in the life. Men may profess to believe the gospel; but unless they are sanctified by the gospel their profession is of no avail. If they do not gain the victory over sin, then sin is gaining the victory over them. The thorns that have been cut off but not uprooted grow apace, until the soul is overspread with them. " [21]

The most dangerous things for the soul, according to Jesus Christ, are "worldly concerns", "deceitfulness of riches" and "the lusts of other things" (Mark 4, 19; Luke 8,14), which are the real causes that stifle the development of the spiritual seed. Thus the author comments the passage as follows: „"The cares of this world." No class is free from the temptation to worldly care. To the poor, toil and deprivation and the fear of want bring perplexities and burdens. To the rich come fear of loss and a multitude of anxious cares. Many of Christ's followers forget the lesson He has bidden us learn from the flowers of the field. They do not trust to His constant care. Christ cannot carry their burden, because they do not cast it upon Him. Therefore the cares of life, which should drive them to the Saviour for help and comfort, separate them from Him." [22]

The love of money and the riches fascination make people put spiritual values in second plan, and accumulation of material goods does not return with gratitude to the One who is the source of all goods, but rather to the man and its power of succeed. Here is how the American authors describes the deceptive power of wealth: „"The deceitfulness of riches." The love of riches has an infatuating, deceptive power. Too often those who possess worldly treasure forget that it is God who gives them power to get wealth. They say, "My power and the might of mine hand hath gotten me this wealth." Deut. 8:17. Their riches, instead of awakening gratitude to God, lead to the exaltation of self. They lose the sense of their dependence upon God and their obligation to their fellow men. Instead of regarding wealth as a talent to be employed for the glory of God and the uplifting of humanity, they look upon it as a means of serving themselves. Instead of developing in man the attributes of God, riches thus used are developing in him the attributes of Satan. The seed of the word is choked with thorns." [23]

Along with the love of money and riches, another source of spiritual values suffocation are life pleasures, used only as a source of exclusive gratification of personal satisfactions, fact presented by the author: „"And pleasures

of this life." There is danger in amusement that is sought merely for self-gratification. All habits of indulgence that weaken the physical powers, that becloud the mind, or that benumb the spiritual perceptions, are "fleshly lusts, which war against the soul." 1 Peter 2:11. "And the lusts of other things." These are not necessarily things sinful in themselves, but something that is made first instead of the kingdom of God. Whatever attracts the mind from God, whatever draws the affections away from Christ, is an enemy to the soul." [24]

A preacher at the beginning of our century, Bishop Evghenie Pitești eanu (Spiritual pasture, 1912, p. 272), spoke about the fact that some people tend to be defined as "the souls of those possessed by the thorny concerns of the age," in which the seeds "drowns and does not bind to fruition." Interesting is the use of the phrase" thorny concerns of the age." [25]

XI. THE LAND - SYMBOL OF HUMAN BEING (HEART)

The mind and the heart of the human receives the holy message that could be received or rejected. About those who listen the holy message, the author explains the fact thus: „The good-ground hearer receives the word "not as the word of men, but as it is in truth, the word of God." 1 Thess. 2:13. Only he who receives the Scriptures as the voice of God speaking to himself is a true learner. He trembles at the word; for to him it is a living reality. He opens his understanding and his heart to receive it. Such hearers were Cornelius and his friends, who said to the apostle Peter, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." Acts 10:33. A knowledge of the truth depends not so much upon strength of intellect as upon pureness of purpose, the simplicity of an earnest, dependent faith. To those who in humility of heart seek for divine guidance, angels of God draw near. The Holy Spirit is given to open to them the rich treasures of the truth. The good-ground hearers, having heard the word, keep it. Satan with all his agencies of evil is not able to catch it away." [26]

XII. THE GOOD GROUND – SYMBOL OF SINCERE PEOPLE OPENED FOR THE SPIRITUAL VALUES

Nowhere a seed works better than in a good ground. Any worker of the ground knows how to appreciate the good ground value and the possibilities of this ground fruitfulness. In this way are things also seen from a spiritual point of view, as the author describes the value of good ground: „The good-ground hearer receives the word "not as the word of men, but as it is in truth, the word of God." 1 Thess. 2:13. Only he who receives the Scriptures as the voice of God speaking to himself is a true learner. He trembles at the word; for to him it is a living reality. He opens his understanding and his heart to receive it. Such hearers were Cornelius and his friends, who said to the apostle Peter, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." Acts 10:33." [27]

XIII. HONEST AND GOOD HEART – SYMBOL OF SINCER AND OBEDIENT HUMAN

The author Ellen G. White comments that the person symbolized by "an honest and good heart" does not mean that it refers to a holy, righteous person, but to one that is always open and obedient toward the "seed" toward the holy word: „The "honest and good heart" of which the parable speaks, is not a heart without sin; for the gospel is to be preached to the lost. Christ said, "I came not to call the righteous, but sinners to repentance." Mark 2:17. He has an honest heart who yields to the conviction of the Holy Spirit. He confesses his guilt, and feels his need of the mercy and love of God. He has a sincere desire to know the truth, that he may obey it. The good heart is a believing heart, one that has faith in the word of God. Without faith it is impossible to receive the word. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6." [28]

XIV. THE SYMBOL OF THE FRUITS

Good ground brings fruits, sometimes more, sometimes less, but good ground bears over and over, like a good man who will always have, in his life, fruits according to his character: „"And

bring forth fruit." Those who, having heard the word, keep it, will bring forth fruit in obedience. The word of God, received into the soul, will be manifest in good works. Its results will be seen in a Christlike character and life. Christ said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. "I seek not Mine own will, but the will of the Father which hath sent Me." John 5:30. And the Scripture says, "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6." [29]

CONCLUSIONS

„In Christ's parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar." [30]

Because over time people have forgotten the Creator of all things, teaching people through parables was meant to lead in this way people minds from the simple things of nature towards the Creator of everything. This fact was described in remarkable words by the American author, as follows: „In His teaching from nature, Christ was speaking of the things which His own hands had made, and which had qualities and powers that He Himself had imparted. In their original perfection all created things were an expression of the thought of God. To Adam and Eve in their Eden home nature was full of the knowledge of God, teeming with divine instruction. Wisdom spoke to the eye and was received into the heart; for they communed with God in His created works. As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature. The earth is now marred and defiled by sin. Yet even in its blighted state much that is beautiful remains. God's object lessons are not obliterated; rightly understood, nature speaks of her Creator." [31]

In the describing of this parable the author Ellen G. White makes an interesting and depth description of the work Heavenly sower, Jesus Christ, about the "seed" - His word and of how it is perceived, and as well about the final fruits of accepting and living His teachings, taken from His word, as the education gained by accepting His word, will finally lead to the restoration of the image of God in the soul of the believer.

As a conclusion, at the beautiful parable of the sower, we take the words of Archbishop Antonie Plămădeală, who said, that in the end: "is not in question neither the seed nor the art of the sower, but the ground, the land, people's hearts. Any farmer knows that the land must be prepared, to receive the seed and make it bear fruits. The sower soweth all the time. Then, today, and forever. With this occasion Jesus ended his speech by: "He who has ears to hear, let him hear!" (13,9). And to us He addresses also through them, with bitterness, with unconcealed prevention thought, but with hope and love. Whether our ears acquire the voice of His words. " [32]

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[8] Ibidem, p. 14.

[9] Ibidem, p. 15.

[10] The Holy Bible…, Isaiah 53 10-11, p.869.

[11] Ibidem, p. 14.

[12] Ibidem, p. 15.

[13] Ibidem, pp. 15-16.

[14] Ibidem, p. 18.
[15] Ibidem, p. 19.
[16] Ibidem, p. 20.
[17] Ibidem.
[18] Ibidem, pp. 20-21.
[19] Ibidem, p. 21.
[20] Ibidem, p. 22.
[21] Ibidem, pp. 24-25.
[22] Ibidem, p. 25.
[23] Ibidem, p. 26.
[24] Ibidem, pp.26-27.
[25] http://www.crestinortodox.ro/predici/predici-duminica/pilda-semanatorului-121634.html, accesed 21.10.2015.
[26] Ellen G.White, Parabolele Domnului Hristos [Christ's Object Lessons]..., pp. 31-32.
[27] Ibidem, pp.31-32.
[28] Ibidem, p.31.
[29] Ibidem, p.32.
[30] Ibidem, p. 5.
[31] Ibidem, pp. 5-6.
[32] http://www.crestinortodox.ro/predici/predici-duminica/pilda-semanatorului-121634.html, accesed 21.10.2015.