

This is a portion of a larger book. In this version, the Bible texts have been modified into modern English, the punctuation improved, headings and emphasis may have been added, and some sentences realigned.

---

## Christ's Object Lessons (The parables)

Chap. 3 –

“First the Blade, Then the Ear”

The parable of the sower excited much questioning. Some of the hearers gathered from it that Christ was not to establish an earthly kingdom, and many were curious and perplexed. Seeing their perplexity, Christ used other illustrations, still seeking to turn their thoughts from the hope of a worldly kingdom to the work of God's grace in the soul.

“And He said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knows not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.”

The husbandman who “putteth in the sickle, because the harvest is come,” can be no other than Christ. It is He who at the last great day will reap the harvest of the earth. But the sower of the seed represents those who labor in Christ's stead. The seed is said to “spring and grow up, he knows not how,” and this is not true of the Son of God. Christ does not sleep over His charge, but watches it day and night. He is not ignorant of how the seed grows.

The parable of the seed reveals that God is at work in nature. The seed has in itself a germinating principle, a principle that God Himself has implanted; yet if left to itself the seed would have no power to spring up. Man has his part to act in promoting the growth of the grain. He must prepare and enrich the soil and cast in the seed. He must till the fields. But there is a point beyond which he can accomplish nothing. No strength or wisdom of man can bring forth from the seed the living plant. Let man put forth his efforts to the utmost limit, he must still depend upon One who has connected the sowing and the reaping by wonderful links of His own omnipotent power.

There is life in the seed, there is power in the soil; but unless an infinite power is exercised day and night, the seed will yield no returns.

The showers of rain must be sent to give moisture to the thirsty fields, the sun must impart heat, electricity must be conveyed to the buried seed. The life which the Creator has implanted, He alone can call forth. Every seed grows, every plant develops, by the power of God.

“As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the LORD God will cause righteousness and praise to spring forth.” Isaiah 61:11.

*As in the natural, so in the spiritual sowing;*

the teacher of truth must seek to prepare the soil of the heart; he must sow the seed; but the power that alone can produce life is from God. There is a point beyond which human effort is in vain. While we are to preach the word, we can not impart the power that will quicken the soul, and cause righteousness and praise to spring forth.

In the preaching of the word there must be the working of an agency beyond any human power.

Only through the divine Spirit will the word be living and powerful to renew the soul to eternal life. This is what Christ tried to impress upon His disciples. He taught that it was nothing they possessed in themselves which would give success to their labors, but that it is the miracle-working power of God which gives efficiency to His own word.

The work of the sower is a work of faith.

The mystery of the germination and growth of the seed he cannot understand.

But he has confidence in the agencies by which God causes vegetation to flourish. In casting his seed into the ground, he is apparently throwing away the precious grain that might furnish bread for his family. But he is only giving up a present good for a larger return. He casts the seed away, expecting to gather it manyfold in an abundant harvest.

So Christ's servants are to labor, expecting a harvest from the seed they sow.

The good seed may for a time lie unnoticed in a cold, selfish, worldly heart, giving no evidence that it has taken root; but afterward, as the Spirit of God breathes on the soul, the hidden seed springs up, and at last bears fruit to the glory of God. In our lifework we know not which shall prosper, this or that.

This is not a question for us to settle.

We are to do our work, and leave the results with God. “In the morning sow your seed, and in the evening withhold not your hand.” Ecclesiastes 11:6. God's great covenant declares that “while the earth remaineth, seed-time and harvest . . . shall not cease.” Genesis 8:22. In the confidence of this promise the husbandman tills and sows. Not less confidently are we in the spiritual sowing to labor, trusting His assurance, “So shall My word be that goes forth out of My mouth; it shall not return to Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Isaiah 55:11. “He that goes forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Psalm 126:6.

The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth.

As in nature, so in grace; there can be no life without growth.

The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges.

The plant grows by receiving that which God has provided to sustain its life. It sends its roots into the earth. It drinks in the sunshine, the dew, and the rain. It receives the life-giving properties from the air. So the Christian is to grow by co-operating with the divine agencies. Feeling our helplessness, we are to improve all the opportunities granted us to gain a fuller experience.

As the plant takes root in the soil, so we are to take deep root in Christ. As the plant receives the sunshine, the dew, and the rain, we are to open our hearts to the Holy Spirit. The work is to be done “not by might, nor by power, but by My Spirit, says the LORD of hosts.” Zechariah 4:6. If we keep our minds stayed upon Christ, He will come to us “as the rain, as the latter and former rain to the earth.” Hosea 6:3. As the Sun of Righteousness, He will arise upon us “with healing in His wings.” Malachi 4:2. We shall “grow as the lily.” We shall “revive as the corn, and grow as the vine.” Hosea 14:5, 7. By constantly relying upon Christ as our personal Saviour, we shall grow up into Him in all things who is our head.

The wheat develops “first the blade, then the ear, after that the full corn in the ear.” The object of the husbandman in the sowing of the seed and the culture of the growing plant is the production of grain. He desires bread for the hungry, and seed for future harvests. So the divine Husbandman looks for a harvest as the reward of His labor and sacrifice. Christ is seeking to reproduce Himself in the hearts of men; and He does this through those who believe in Him. The object of the Christian life is fruit bearing--the reproduction of Christ's character in the believer, that it may be reproduced in others.

The plant does not germinate, grow, or bring forth fruit for itself, but to “give seed to the sower, and bread to the eater.” Isaiah 55:10. So no man is to live to himself. The Christian is in the world as a representative of Christ, for the salvation of other souls.

There can be no growth or fruitfulness in the life that is centered in self. If you have accepted Christ as a personal Saviour, you are to forget yourself, and try to help others. Talk of the love of Christ, tell of His goodness. Do every duty that presents itself. Carry the burden of souls upon your heart, and by every means in your power seek to save the lost. As you receive the Spirit of Christ--the Spirit of unselfish love and labor for others--you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely.

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” Galatians 5:22, 23. This fruit can never perish, but will produce after its kind a harvest to eternal life.

“When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.” Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

It is the privilege of every Christian not only to look for but to hasten the coming of our LORD Jesus Christ, (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain.