

# THE SEED

## How to Sow Good Seed and Prosper

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## THE SEED

### How to Sow Good Seed and Prosper

*“Now the parable is this: The seed is the word of God.”—Luke 8.11*

#### Introduction: Spiritual Law and Sowing Good Seed

What do I sow? What do I reap? These are two questions every man and woman must resolve within his or her life. How you sow and how you reap will become the life you live.

This book discusses sowing in a detailed manner and is intended to assist any soul on his or her spiritual pathway. All discussions are put in a practical and useful format for the reader. This book is intended as a hands-on working manual anyone may understand and use.

With the intent to bring the soul forward and into a relationship with the spirit of God, Jesus reveals the kingdom within. Development within this relationship revolves around each person's

daily life. Jesus initiates the common man into the benefits of sowing good seed.<sup>1</sup> Living in this world, as well as specific spiritual development, largely depends upon what and how you sow, and how you then harvest within daily life.

When Jesus spoke privately to his disciples he expressed a more profound knowledge than he imparted to the public.<sup>2</sup> Yet, even the knowledge Jesus spoke to the public was recognized by many as the higher teaching on the Law and the Prophets,<sup>3</sup> as opposed to legalistic viewpoints offered by the Pharisaic priests. Jesus teaches that mercy is to be applied before exacting the law,<sup>4</sup> to forgive others their trespasses instead of seeking revenge,<sup>5</sup> and that love is to oversee all of our actions.<sup>6</sup> All of these teachings represent a deeper spiritual interpretation of the Law, and shifted the current strict interpretation of Judaic law into a consideration of the inner man. The inner man and the character he employs becomes the primary focus for much of the Jesus ministry.

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<sup>1</sup> Many scriptures deal with good and bad seed: Mt. 5:24, dealing with reconciliation; 5:29, the seed of lust; 5:42, the seed of sharing, and non-resistance. Matthew chapter 13 delivers many different lessons on the subject of sowing.

<sup>2</sup> Mt. 10:10-17, concerning instructions to the disciples; Lk. 8:9, concerning the purpose of parables; Lk. 10:24, concerning the special privilege of the disciples. Mk. 4:33-34, “but he explained everything to his disciples when they were alone,” Jerusalem Bible (jb). Note: KJV or NKJV is used for all scripture unless otherwise noted. OT scripture is JPS Masoretic unless otherwise noted; also, Complete Jewish Study Bible (cjsb).

<sup>3</sup> Mt. 7:12, the golden rule sums up the Law and the Prophets; Mt. 7:28, “the crowds were amazed at his teaching” (niv).

<sup>4</sup> Jn. 8:11, mercy and forgiveness for the woman accused of adultery.

<sup>5</sup> Mt. 6:14; Lk. 6:37.

<sup>6</sup> Mt. 19:19; Mk. 12:31; Lev. 19:17-19, “Love your fellow as yourself,” also Lk. 10:27. Repeated in Rm. 13:9-10, “Love is the one thing that cannot hurt your neighbor.”

By relating the Parable of the Sower and the Parable of the Sower Explained,<sup>7</sup> Jesus focuses the sowing of good seed into good soil as the main approach for spiritual development—spiritual truth is the seed, and those who are ready represent the soil. Of the many cause and effect lessons Jesus teaches, sowing and reaping becomes the most prominent. His revelation gives us both teaching and pathway. In turn, sowing and harvesting naturally follows the course of initiating good causes with resultant good effects.

“Give, and there will be gifts for you: a full measure...will be poured into your lap; because the amount you measure out is the amount you will be given back” (Jb).<sup>8</sup> This scripture is an often used example of sowing good seed and deriving good results. Giving by the tithe (one-tenth) was the required legal standard, but to give wholeheartedly, bountifully, you are remitted into bountiful harvest. For those who sought the deeper spiritual wisdom, the meaning could not have been more clear.<sup>9</sup>

Countering the legalistic view, the Jesus teaching provides a continuous study concerning the spiritual principles of righteous attitude and behavior, which he pronounced as the true, full

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<sup>7</sup>Matt. ch. 13:1-9; 18-23. All of Matt. 13:1-52 delineates on the Parable of the Sower.

<sup>8</sup>Lk. 6:38.

<sup>9</sup>Sowing combined with bounty is reaffirmed by Paul in 2 Cor. 9:1-15, specifically v. 6, “But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully,” and that after deciding what to give, to give cheerfully; also, v. 8, “abundance for every good work.”

meaning and measure of the Law.<sup>10</sup> He often taught on the subject of how we treat others,<sup>11</sup> for example, and how we consider others.<sup>12</sup> The New Covenant thus becomes a guide for daily living, and reaches far beyond mundane religiosity. For those so committed the sowing of good seed initiates the enlightened life, and to the benefit of all. Jesus instructs us that we are to be the good soil, to which the sowing of his good seed can initiate understanding and accomplishment in all matters, even unto bounty.<sup>13</sup>

When we consider the Parable of the Sower, as well as the Parable of the Weeds, the Mustard Seed and the Yeast, the Parable of the Hidden Treasure (Matt. 13:1-52), the Parable of the Growing Seed (Mark 4:26-29), and other similar parables, we come to the very heart of the Jesus teachings. These parables illustrate the powerful law of cause and effect, sowing and reaping—spiritual law must then be properly fulfilled. Jesus provides parables throughout his ministry to illustrate the application of spiritual law in daily life. As he is the sower, but as we are also to follow after him,<sup>14</sup> the sowing of good seed becomes the essential practice of the Way.<sup>15</sup>

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<sup>10</sup> Mt. 5:17, “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.”

<sup>11</sup> Mt. 7:12, “So always treat others as you would like them to treat you; that is the meaning of the Law and the Prophets.”—the Golden Rule (jb). There are many other examples we will later explore.

<sup>12</sup> Parable of the Good Samaritan, Lk. 10:25-37.

<sup>13</sup> Mt. 5:13-16 gives similar reference, “that they may see your good works” (v. 16).

<sup>14</sup> Mt. 10:38, “Anyone who does not take his cross and follow in my footsteps is not worthy of me” (jb).

<sup>15</sup> The Way is the name of the teaching practiced by the early church: Acts 9:2, “He [Saul] had gone to the high priest [Caiaphas] and had asked for letters addressed to the [Pharisaic] synagogues in Damascus, that would authorize him to arrest and take to Jerusalem any followers of the Way.” Acts 24:14, “What I do admit to you is this: it is according to the Way which they describe as a sect that I worship the God of my ancestors,” spoken by Paul after his conversion and during his trial, convened by the Roman governor [Antoninus Felix, procurator of Judea (52-59)] (jb).

Throughout the New Covenant teachings the prescription for the soul's progression is the sowing of good seed followed by harvest. It is to this measure that this book is dedicated.



## Part I

### New Life Seed, New Life Harvest

#### Chapter One

##### Sowing The Good Seed

*“A farmer went out to sow his seed”— Matt. 13:3*

The sowing of good seed is essential to any productive spiritual pathway. From the scriptures concerning unjust and hypocritical judgment of others, to love of all mankind, to the parable of the wise and foolish builder,<sup>16</sup> Jesus extols the higher spiritual teaching and asks us to embrace the new life. The spiritual science of sowing good seed is intended to initiate the new life pathway through positive change and understanding.

All journeys begin with the first step. The first step for the sowing of good seed is to choose an attribute or theme easy for you to sow into, such as gratitude, or faith, or peace, love, or trust. It is better *not* to begin by sowing relative to a life circumstance which has presented an ongoing problem, such as matters concerning an unhappy divorce. If you begin with a theme that is easier for you to sow, this promotes a good beginning and allows growth to be revealed in a measured manner.

After the seed is sown the spirit of God promotes the change process. It is the spirit that initiates soul growth relative to the seed planted. Even as you become the sower, it is God who provides the growth.<sup>17</sup> *You* do not accomplish the change, the spirit of God does, even as we see in this scripture pertaining to growth: **“This is what the kingdom of God is like. A man throws seed on the land. Night and day, when he is asleep, when he is awake, the seed is sprouting and**

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<sup>16</sup> Lk. 6:37-42, judgment; Lk. 6:27-36, universal love; Lk. 6:46-49, build on a strong foundation.

<sup>17</sup> John 14:10, “The Father that dwelleth in me, he doeth the works.” Lk. 10:22, “All things are delivered to me of my Father.”



growing,” Mark 4:26-27 (jb). You become the sower, but it is God who ripens the crop, who reveals the knowledge, provides guidance, uplifts or delivers you. By sowing this good seed, and as the soul receives the harvest, the process of soul growth is introduced as a part of a constructive daily life.

Just as the spirit of God is within,<sup>18</sup> so the harvest is first noticed as change within. Much like the seed bursting forth, and much like the joy a person experiences when seeing their first garden sprouts appear, it is within our own nature we first begin to sense the change. It may be no more than a satisfaction with participating, much like a farmer who has finished sowing a field.

Allow the growth to occur, and try not to be overly focused on your results. Some people will naturally expect an intellectual result, or specific answers, but may miss such attributes as a sense of clarity or an overall feeling of happiness. The first signs of growth are usually simple but clear, they may not be complex. Much like viewing the sprout, each soul should go forward with these first signs of growth. Working toward the spirit yields positive benefits within.

There are a number of scriptures that reflect this overall *simplicity relative to soul growth*. In Matt. 12:35 Jesus speaks along similar lines, “A good man out of the good treasure of his heart brings forth good things.” Matt. 11:25, “I thank you, Lord of heaven and earth, because you have hidden these things from the wise and prudent [worldly wise] and have revealed them to babes.” Good seed, or good treasure, brings forth good things, a simple causal relationship all men can

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<sup>18</sup> Lk. 17:21, “kingdom of God is within you.”

understand. The results from good sowing are best recognized by those who are simple in their approach, and not for those who first seek abstruse meanings, or who wish to confuse outcomes with intellectual complications.<sup>19</sup>

In like fashion, simplicity in sowing produces clear and straightforward results. Like the farmer, it is simpler and much better to sow into a smaller field, that which can be sown in one day, rather than attempt to sow into hectors unevenly, and in the effort exhaust himself. Regardless of your personal situation, and following the thought of simplicity, the spirit would rather motivate and move you forward in that which you can actually accomplish.

Keep in mind that this book is not intended to introduce you into yet another ‘works ministry’. Therefore, the sowing of good seed should be understood as a *simple practice*, not a discipline which may load pressure upon you.<sup>20</sup> Nor is it intended to be repeated mindlessly like a mantra, mimicing a form of hypnotism or chanting. Whether by prayer, positive speaking or declaration, or a mental reminder, sowing good seed is founded upon belief-faith, and is an essential practice of walking in the Jesus teachings. Your sowing should be focused, even if very briefly, and then released within and unto the world.

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<sup>19</sup> Psalms 19.8, “The teaching of the Lord is perfect, renewing life; the decrees of the Lord are enduring, making the simple wise.”

<sup>20</sup> Lk. 11:46, “And you experts in the law, woe to you, because you load people down with burdens they can hardly carry” (niv). Legalistic interpretation burdens the soul; spiritual interpretation ‘sets the captives free’, unburdens the soul.

Sowing good seed takes progress day by day, much like the sowing of the fields. This allows the sowing to be refreshed upon each new day, regardless of what may have happened the day before.<sup>21</sup> Sowing into a field choked with tares, represented as long standing issues, can force good efforts to be abandoned. Therefore, a slower but steadier progress should be encouraged. Simply practice from day to day.

Sowing good seed is always oriented to the positive approach, even when dealing with a severe problem or weakness. You do not say, “I will try not to be negative today.” You instead say, “I will sow positive attitude [love] for my day,” or sow seed for gratitude concerning the day’s activities, and continue to sow. Positive sowing eliminates many problems and struggles, and keeps the person from dwelling on negative issues or outcomes. Much like the farmer, you begin each new day with a certain kind of positive expectation, a certain faithfulness. Positive sowing prepares for the spirit blessed condition. By the nature of sowing good seed you become engaged in positive action, and is therefore solution oriented.

To put the above in a different manner, the spirit is more easily able to reinforce a positive pronouncement, or positive sowing. By taking a negative approach you inadvertently leave yourself mired in negative thinking. You will force the spirit to work through the “nots,” *not* being poor, but never sowing into abundance. Positive sowing yields positive crop.

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<sup>21</sup> Mt. 6:34, “So do not worry about tomorrow: tomorrow will take care of itself. Each day has enough trouble of its own” (jb).

Positive crop can be generally described as inner witnessing, or the coming forth of the spirit. A fundamental change or awakening into a soul enlightened condition may occur. Breakthrough understandings or revealed knowledge may be the result. The witness may be uplift or zeal. It may be a greater balance within your spiritual walk, or better continuity one day to the next. All of which is “to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness” (Eph. 4:23-24, niv).<sup>22</sup>

Nor does your pathway have anything to do with how other people walk according to *their* needs. In this manner the spirit will always be providing what *you* need and what *you* can handle, and does not follow a prescribed course to which everyone must adhere. God will always treat you as an individual, and thus God leaves no one out of the soul growth benefits of sowing good seed. Revelations you cannot handle or understand will never be forced upon you. All is done in the perfect timing of the spirit—God is never too early and He is never late. He is always right on time, and this timing is always appropriate to your daily walk.

As stated, weaknesses may be addressed with the sowing of seed. However, the practice of sowing should be to work from an overseeing platform of strength and consistency, and a measure of resolve, much as we observe Jesus within his own ministry. Consistency, for example, automatically sows the faith seed as you continue sowing from day to day. Resolve can be thought of in many different ways: from sincerity to steadfastness, a certain kind of

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<sup>22</sup> Eph. 4:22-24 (jb) “You must give up your old way of life; you must put aside your old self, which gets corrupted by following illusory desires. Your mind must be renewed by a spiritual revolution so that you can put on the new self which has been created in God’s way, in the goodness and holiness of the truth.”

seriousness or focus, and can even deal with such attributes as courage, purposefulness or perseverance.

Also, sowing good seed into soul strengths can also help build soul-strength platforms, and can initiate soul balance and a positive outlook, and may help anyone get a refreshed start.

Addressing soul-nature problems must be done by everyone, but it is often helpful to return to a theme which offers support, such as love or faith, family and friends. Even while facing deeply troubling problems, the sowing of good seed can be flexibly applied to anyone's life situation.





## Chapter Two

### How to Seed Your Pathway

*“My yoke is easy” —Matthew 11:30*

First, try to use wisdom in deciding where to actually begin sowing. It is usually helpful to take a few moments and consider your ‘place’ on pathway, or your life situation. Too often people are too absorbed just living life to come to grips with life. What are you spiritually trying to achieve or become, or effectuate in the physical? If you are not sure, love, faith and other basic attributes work well.

Secondly, it is good to keep in mind that sowing can be done in a number of ways. Short or brief prayer can bring the mind back to the theme for that day. As a reminder the theme can be written on a piece of paper and referred to from time to time. A simple phrase may be used, such as ‘love your brothers’. These simple practices retune the mind, and reach deep into the soul. Sowing good seed might also be thought of as knocking on the door, wherein the door will be opened. Sowing seed, or to ask, seek and knock can be accomplished through many different avenues.

*Consistency is a most important principle concerning the sowing of good seed.* Just as a farmer does not reach into his seed bag only four or five times to seed a field, so also is it better for you to sow with consistency. Consistency can be likened to leading a prayerful life, or returning to the spirit throughout the day. This practice does not have to interfere with your work day—a focused mental or prayerful reminder from time to time is enough.

The mind naturally works in images. This should not be confused with meditative visualizations, as is often proffered by positive thinking disciples. Elaborate disciplines or meditations are not necessary, nor are there any mental tricks to employ. Even the simple image of reaching into the seed bag and casting seed can lend continuity. A basic common sense approach is all that is required. Whether it is love seed cast to produce a ‘love field’, ‘child of light seed’, or ‘cooperation with spouse seed’, sowing good seed is just that, sowing throughout the day so the field is thoroughly sown. Soon the spirit will initiate the harvest based on the seed you sow.

Manifesting your theme for the day is particularly useful, for this may allow the spirit to more easily bring the seed immediately to life. If your theme is brotherhood or cooperation, then expressing brotherhood or cooperation will yield results. ‘To express love fills the soul with love’ is an example many people are familiar with. ‘To set others free just as I wish to be set free’ is a similar practice to sowing love seed, for example. Essentially, sowing is the new-life expression meant to yield and bolster harvest. Continue to sow regardless of immediate outcomes, and you will notice a change in how spirit expresses through you as the day continues.

Principle: First, give some thought to your sowing, instead of focusing on what *you think* your harvest should be.

Comment: Our own expectations are not always God’s expectations for us. To have the goal of being more loving is useful, but how the spirit moves through love, or reveals the nature of love, may be quite different than you expect. Good sowing should lead to a flexible harvest, of which revealed knowledge, manifesting, greater soul substance or inspiration may be a part.

So often we limit ourselves by wanting to gain answers, or a certain result right away. If we do not get our answer we then throw aside the practice as useless, or a pathway not tailored for us. These assumptions will inhibit good sowing. Begin by just practicing. Let results take care of themselves. This allows each person to learn how to move in the spirit.



Scripture: Proverbs 1.7, “The fear [loving reverence] of the Lord is the beginning of knowledge.”

Proverbs 9.10, “The beginning of wisdom is the fear [reverence] of the Lord.” These two scriptures point to good beginnings. Psalm 16.11, “You will teach me the path of life.” This scripture indicates the bounty of knowledge and wisdom to follow. No one knows how the spirit may begin to teach them.

Conclusion: “...teach me the path of life,” is one key to sowing and harvest, because the spirit will certainly teach life. All things move in an order of events. Consider the deeper roots of your sowing, rather than only focusing on outcomes. The pathways of life will always offer more than what you expect, and harvest may manifest or arrive in many different ways.

Anyone who wants to practice love, for instance, will find that sowing gratitude as a beginning point will lead to a more loving attitude and nature. Only concern yourself with the seed you are sowing that day. We may be seeking the spirit, but concern over results can sometimes mislead a person. The results are those the spirit brings to harvest. Sowing love seed can be practiced the next day. Like the farmer, take each day and each sowing one day at a time.

Small steps can make a big difference quickly. Small steps strengthen the mind and build the foundation on which to construct the bigger and better building, and generally allows for greater success in your endeavors. People often attempt too big a step at one time, especially if they are involved in many difficulties. As they jump from one difficulty to another, sowing here and

sowing there, they leave themselves with nothing to build upon. This raucus kind of sowing, even praying, is not a fundamentally sound procedure. Frustration and failure will certainly ensue. The thought that foundational steps, even though not at first presenting the full blueprint, is a wiser vision to pursue, will end by producing better results. Praying to win the lottery probably isn't the best approach to wealth, but praying and casting seed to be led into the substance of wealth might work better.

We have all struggled in the flesh. We get ahead of ourselves instead of allowing the spirit to act, or 'flow in the spirit' as people sometimes say. In other words, some people not only want to open the door, they want to push the ten-ton door by themselves. They want to sow the seed and also force the seed to sprout. Such people may become impatient, willful or demanding that something occur as *they* see fit. It is you who seeds the field, it is God's job to make it sprout.

Many people get into 'faith but then works', instead of the proper outlook, which is simply 'faith in taking actions'. James 2.18 delivers the proper example: "But someone will say that they have faith and I have actions. Show me this faith of yours without the actions, and I will show you my faith by my actions!"<sup>23</sup> James reveals an important mystery of kingdom-knowledge. He tells us to act upon our faith, to sow, but also to tend, much as the farmer who sows and then tends his crop. The farmer is not into his 'own works', but only the necessary work (actions) concerning his crop.

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<sup>23</sup>Jm. 2.19, You believe "God is one"? Good for you! The demons believe it too—the thought makes them shudder with fear." (CJSB).

Therefore, it is wiser to practice a simple faith, show some trust. Allow the spirit to settle you. Relax, and let the sowing you have done for that day be sufficient. Too often an underlying worry consumes us, especially concerning important matters we want resolved. The tendency is to let the natural mind overwhelm us. By contrast, steady and balanced is how the farmer sows his field. He neither walks too fast, thus in some areas leaving the field improperly sown, nor does he walk too slowly, and thus over-seeds some of his field and leaves other areas unseeded.

Jesus gives us a lesson that all of us forget at one time or another: “Come to me, all of you who labor and are heavy laden [weary and burdened, niv], and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and lowly [humble, niv] in heart, and you will find rest for your souls. For my yoke is easy and my burden is light,” Matt. 11:28–30. Jesus is talking about a certain kind of ease or grace to be the watchword for your walk. His burden is light, Jesus demonstrates a simple faith.

“Send it away” is one basic meaning of forgiveness.<sup>24</sup> Holding on to issues (burden) can reflect an underlying state of rebellion. Thus, problems with letting go of the past and reasserting grudges reappear. For example, over and over the person forgives, but the lack of forgiveness always returns. Three issues require attention here. First, *willingness* to forgive should be sown, for this counteracts the attribute of rebellion; second, *willingness* to become the good soil for forgiveness, and *then sow the seed itself*. Sending the burden from you then completes this process.

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<sup>24</sup>Mt. 9.1-8, (5) “For which is easier, to say, ‘Your sins are forgiven you (sent away),’ or to say ‘Arise and walk’?”

This bouncing back and forth will continue until a person masters the ‘send away’ part, and understands that their burden is to be light. To sow seed to lighten or remove burden is also an effective beginning. Long held grudges or deep and painful hurts dig deep grooves and can become a part of our soul nature. They more properly need to sow seed relative to their rebellion toward letting go of the past. ‘Remove the tares of rebellion, I send them away, and I now sow wholeness and completeness’—such sowing can work wonders.

After sowing allow the spirit of God to do the work, and have faith His work is being done, for doing two jobs at once seldom provides success. *Your job is to plant the good seed*, His job is doing the work, whether within you or concerning circumstances. Do not become caught in the trap of believing that to work harder you will be better off. So often this is just not true. This can lead to pushing, straining and looking for results ahead of season. The old saying of working smarter and not harder certainly applies here. *A smooth flowing cooperative effort will yield best results.*

Faith and removing doubt (tares), completing each sowing for each day, both are important attributes. They provide a strong underpinning for anyone’s life mission. Give over to the spirit the things that are of the spirit,<sup>25</sup> and be willing to take responsibility for only what you are supposed to do, therein the “yoke is easy.”

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<sup>25</sup>Jn. 6:45, “It is written in the prophets: *They will all be taught by God*, and to hear the teaching of the Father, and learn from it, is to come to me” (jb). Lk. 20:25: “Caesar’s,” they said. “Well then,” he said to them, “give back to Caesar what belongs to Caesar—and to God what belongs to God” (jb).

In the end everyone must make a decision, they must either sow good seed (act), or refrain from sowing good seed (not). The spirit cannot act on behalf of ‘not’, for there is nothing to act upon. The decision to sow becomes a function of the will, and sharpens the will. Make up your mind! Determine to take the next step on your spiritual journey and sow good seed.





## Chapter Three

### Abundant Seed

*“And he will have more than enough”—Matthew 25:29*

Even though sowing five or six times during the day may be the least expected, the use of the simple reminder or brief prayer makes it is easy to sow often throughout the day, even if your day is filled with activities. Many truth students take some extra time once or twice a week and associate their spiritual or religious studies with the seed being sown that day, or that they have sown that week. These actions assist in making sure you have sown abundant seed. This kind of seriousness and focus will yield results.

Perhaps you keep a journal. Reviewing what you sow along with brief comments can be very helpful. Even while watching television or listening to music you may stay quietly attuned to your sowing. As mentioned, an abundantly sown small garden is better than a large field haphazardly sown. Therefore, plant seed you can reasonably nourish throughout the day, and if possible, sow abundantly!

Many teachers and pastors determine to pray once, or pronounce it one time, and then to stand on that prayer. Too often, however, the one time prayer is soon forgotten within the mix of the day. The person may not even remember what their prayer was two days ago. Contrarily, I have known people who throw out twenty or thirty prayers a day, for this person, that person, that thing and the other. It soon turns to nonsense and will not conduct the mission a honed practice may accomplish. Neither practice holds up when compared to a focused practice.

We see the opposite example given when the disciples determined that it was not reasonable to be serving at table and thus prayer become neglected. “To give ourselves continually to prayer, and to the ministry of the word” (Acts 6.4), became a wise decision. They chose a number of the more recent disciples so that prayer would be somewhat ongoing—with prayer leading the way, the seed well sown. Do not underestimate the power of prayer.

## The Parable of the Sower, Matt. 13:4-7

“Imagine a sower going out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up straight away, because there was no depth to the earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Listen, anyone who has ears!” (jb).

When Jesus delivers the Parable of the Sower he explains how people come forth into the spirit, essentially how they awaken, and also in what manner they respond to his ministry. Seed must be first sown amongst the people, casting abundant seed to all, but as Jesus tells us, it is only the good soil which produces the crop. The crop Jesus casts seed for is the fundamental awakening among the people, and once awakened their continued development as they follow. How Jesus casts knowledge as seed, and on what soil they land, gives us the basic formula: begin by sowing just as Jesus does: *be willing, and accept yourself as the good soil worth sowing into, then sow abundantly.*

In telling this parable Jesus also explains the problem he saw in the minds of those to whom he ministered—the Jews of that day were following Judaic law, but they were not truly sowing into the spirit of the Law, nor the spirit of God within. For them everything was out-pictured, such as



by rituals, sacrifice, the Law itself, and even God. Nor did they know about the kingdom within, inner illumination was slightly considered. This lack can lead to no true abundance, for no true seed is being sown, only the following of rules, with the inner man neglected. Spiritual interpretation and application remained vacant. As the parable tells us, *to accomplish the mind/heart awakening abundant seed and good soil will be needed*. It is only then that the sixty-fold or one-hundred fold harvest may follow.

Principle: Your life ministry comes out of your mind ministry!

Comment: The abundant sowing of good seed asserts cause, the effect is your edification into the spirit of God, and delivered by His means and methods. When you sow good seed you put the law of cause and effect in motion on behalf of yourself. The true change occurs within, focused to the inner man. Just as John the Baptist and Jesus taught, the deeper understanding of repentance first initiates change *in the mind*. It is then that within your life ministry actions follow, and the out-picture of your life will change. Thoughts and attitudes precede actions.

Scripture: Ezekiel 38:10, “On that day, a thought will occur to you, and you will conceive a wicked design.”

I Corinthians 13:11, “When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put childish things away.”

Conclusion: *The seed you sow produces the mind you have.* Some souls think abundantly on evil, and they produce evil. Others awaken from the simplistic childlike view of the world and enter into spiritual adulthood, and they sow accordingly. Whether they are always conscious of this fact or not, they remain inherently positive. Even in the midst of great difficulties they are doers.<sup>26</sup> This principle must be emphasized: the seed you plant is the cause you put in motion, and it will become the crop you later harvest!

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For the seed to take root, backtracking, disingenuous questioning, negative attitudes and deceitful motives must be avoided. All of these mentalities are alien to the spirit, and represent a lack of simple faithfulness, and will turn the good soil—you—into the rocky place. No seed can then take root. It will not be long before your sowing will also become chaotic, strewn along the roadside or wantonly thrown among the thorns of negativity. Thus, the emphasis here is to keep the seed planting positive and abundant, so that the field is completely and properly sown into good soil.

No farmer sows wheat and barley together. The sowing of the one seed for that day is what is important here. You are sowing the same seed again and again, abundantly throughout the day, consistently, and this is to make sure the field of the soul is thoroughly sown. At times a companion seed may come to mind, such as, ‘I sow for willingness to forgive, and I am that good soil,’ but these two sowings still relate to the one theme of forgiveness. Avoid thinking that

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<sup>26</sup>I Thes. 1.3, “—how your trust produces action, your love hard work, and your hope perseverance.”

you have sown enough of one seed for that day, then run back to the barn to get a different seed. Seeds planted for gratitude are not the same as ‘light of God’ seeds. Save new seed for another day. Stick with one sowing or planting for one day, and sow abundantly.

If more than one day is required for a certain planting, that is fine. You can plant the same seed for two days, four days, or a week, until you feel you are finished with that sowing. Every person is different. Just as the farmer will gain a great harvest from sowing one wheat field after another, so also will the truth practitioner gain an abundant harvest by sticking with one sowing until that sowing is finished.

Many people like to work with one theme for longer periods, not only because they personally derive better results, but because it also better suits their soul nature. They can direct their studies to that one area as well. Studying the love teaching and planting love seed,<sup>27</sup> for instance, can make a powerful combination for developing love within the soul. Studying the subject for which you are sowing is a force-multiplier.

It is also true that because of each individual’s needs or limitations, the spirit may be able to manifest a crop for only so long in one area of life or one area of understanding. This then becomes the natural time to move on to a new planting for the next day. You can always return to sowing the previous seed even weeks later if that is needed.

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<sup>27</sup>Sowing love seed can have many different applications: brotherhood, universal love, loving neighbor, loving spouse, loving your children, love toward fellow man, love for God’s grace, gratitude or love for country, love for God’s forgiving nature, and many more.

Principle: Spirit revealed knowledge is based on what you sow. Guidance on what seed next to sow may also be revealed.

Comment: True revelation-knowledge will be derived by anyone who practices abundant sowing. Such revelations deepen the soul into the spirit of God, and can help set the stage for comprehending even greater revelation, including your next sowing. Revelation knowledge (kingdom-knowledge) may arrive in many different forms, such as conviction, confirmation, inspired knowledge, even witnessing. Do not limit yourself on how the spirit may edify you.

Scripture: Psalm 25.9, “He guides the lowly in the right path, and teaches the lowly His way.”

Isaiah 58.9-11, “When you cry, He will say: Here I am. If you banish the yoke from your midst, the menacing hand, and evil speech, and you offer your compassion to the hungry and satisfy the famished creature—then your light will shine in darkness, and your gloom shall be like noonday...You shall be like a watered garden, like a spring whose waters do not fail.”

Conclusion: *Guidance and revealed knowledge emerge directly from your daily walk and the seed you sow.* With these thoughts in mind, we need to remain open to the spirit’s supply, usher in a greater grasp of spiritual truth, allow our studies to come alive. He assists us in walking the walk and living our life in a new and abundant life-giving fashion.

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Continuing with the Parable of the Sower, Jesus further explains the mentality of the Jewish nation at that time, as he quotes Isaiah<sup>28</sup> in Matt. ch. 13, “You will be ever hearing but never understanding; you will be ever seeing but never perceiving. For this people’s heart has become calloused; they hardly hear...they have closed their eyes.” Then he gives us the true life-giving prescription: “otherwise they might see with their eyes, hear with their ears, and understand with their hearts and turn, and I would heal them [in their soul]” (niv).

Jesus quotes this scripture not only to point out the fulfillment of Isaiah’s prophetic speaking, but in his own times he directs this speaking to those willing to see, to open their eyes to the greater vision he provides. The abundance of enlightened understanding is the spiritual turn of which Jesus speaks when he says, “they might see with their eyes...understand with their hearts and turn.” It is a message intended to apply to each and every individual.

As Jesus teaches us about the new creation within, he tells us that the planted thought-seed yields a harvest after itself. If we want any kind of progress, then we have to plant those seeds of thought to begin the growth process. Communion and relationship with the spirit of God will begin to prosper, sending each person to new heights on his or her spiritual walk. What you know helps you grow! Faith is important when sowing seed, but revelation knowledge, even about yourself is the crop God often delivers.



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<sup>28</sup> Is. 6.9-10



## Chapter Four

### Abundant Harvest

*“The harvest is plentiful” —Luke 10:2*

When the land is cultured and then seeded we look forward to growth, maturity, and ripening. Because the sowing has been neither haphazard nor casual, but has been well directed and purposeful, *the growth now coming to life will essentially dictate God’s plan for harvest.* You can only harvest that which is ready for harvest.

The Parable of Unconscious Growth, from Mark 4:26–29.

“This is what the kingdom of God is like. A man scatters his seed upon the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain—first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it (he loses no time, j), because the harvest has come” (niv).

When a seed sprouts it is a spontaneous event based on the conditions prepared for the seed to grow. Jesus tells us that after the farmer has sown the seed, he does not spend his time checking up on the field day and night. Rather, he has confidence that the seed is sprouting and beginning its growth. Just as we see with the farmer who sows with the expectation (faith) that his crop will sprout and come to fulness, the sowing of good seed embraces the pathway or walk concerned with faith.

The Parable of Unconscious Growth deals with faith concerning God’s workings, but as God also ripens the crop the parable specifically points to His abundance. Faith, and abundance in personal growth, are directly connected.<sup>29</sup> You do not only assume a ‘faith walk’ or ‘love walk’ for its own sake, but that upon a given day harvest is delivered.

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<sup>29</sup>James 2:14-17. James connects ‘actions’ based on his faith, as opposed to ‘man’s works’, which is a misinterpretation. Most scholars accept James as the brother of Jesus. He was also the leader of the Jerusalem synagogue.

Much as intended for those who sow good seed, the farmer's diligence is represented as a positive attitude and motive, or faithfulness. He tends his crop by hoeing out weeds, and if it is a vegetable garden he waters the soil. Good intent may also depend on how you water your seed by remaining steady and positive, as well as continuing within a positive daily walk.

According to each individual, some souls are more faith based, some are more knowledge based, some are more love based. In line with this thought, in the beginning you may sow seed that is easier for you to do, and sow by what is commensurate with your soul nature. As we cannot be someone we are not, but rather God asks us to begin where we are, and in that sense accepts us as we are—doing what you can reasonably do is all that God asks. By beginning in this manner the soul will develop natural platforms of strength, and in most cases these strengths will be the best area for you to gain your first abundant harvests.

Principle: Faithfulness will assist any crop to grow.

Comment: Faith improves attitude, allows you to rise above current circumstances and may provide spiritual vision for your pathway. Faithfulness provides substance for your daily walk.

Scripture: Joshua 3.7, “This day, for the first time, I will exalt you in the sight of all Israel, so that they shall know that I will be with you as I was with Moses.” God confirms relationship with Joshua, and by extension reaffirms continuity in the lineage of Judaism. Spiritual vision for



the Israelites is also maintained. Confirming relationship, even with the Spirit of God, is an act of faith.

Luke 3:8, “Therefore bear fruits worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as our father.’” John the Baptist tells the people they can no longer take their birthright as access to God, nor be granted the righteous position before God, but must now embrace the New Covenant. Acceptance of the conversion message became an act of fundamental faith for the Jewish people, and was intended as a preparation for the coming of Messiah. Each soul should be making effort toward repentance, he tells them, and as Jesus later teaches, these changes are based on the faithful sowing of good seed. You cannot bear fruit unless you have sown seed!

Conclusion: Expressed faith confirms relationship and provides vision for your daily walk, and contributes to the abundant harvest.

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After sowing, some sprouting usually occurs within a day or two, if not that very day. Just as the farmer does not question results, nor should you. This helps engender a basic faith nature and allows the spirit a wider latitude for abundant response. Just as the farmer, we do not constantly pull up the crop to see how the roots are doing; we know how the roots are doing by how the crop grows! In other words, the growth is self-evident, and confirms the faith principle.

One form of abundance becomes the light of the spirit emanating in us, referring to “let your light shine before men,” from Matthew 5:16. We become “sons of light,” John 12:36. Even the merest light is a sign of growth. This light is part of the harvest, and is a spiritual manifestation that God intends for every individual. The light also represents the confirmed word of God that He will see to our good, else the inner light would never appear in the first place. The light of God begins to shine through us as the gleaming city on the hill.

Souls can only be enhanced by the spirit of God. Thus, the enlightened pathway Jesus teaches becomes a glorious event of new creation—the farmer accepts the abundant harvest as it comes to bear fruit, and then he reaps. Part of the new creation is the abundance God returns to the farmer, perhaps thirty-fold what he himself first seeded, perhaps more. This bounty is yet another principle that directs us: what is returned is greater than what we sow. We initiate what are actually small efforts, even so, these efforts yield great benefits.

“The knowledge of the secrets of the kingdom has been given to you, but not to them,” Matt. 13:11 (niv). These secrets can only be received by those who sow, and thus those who are prepared, and not to them who do not sow. Part of the abundance we garner is this kingdom-knowledge. Some of the knowledge will emerge as personal secrets that unlock the mystery of ourselves; other secrets are those that unlock the mysteries of the kingdom itself, divine

revelations that reveal the plan of life! The benefits of sowing good seed can be abundant and *diverse*.

Naturally, we move forward with great expectations, we expect major breakthroughs. However, sometimes we cannot achieve all our goals upon first efforts. We may have more blocks to fulfilling those expectations than we think. You might be making more progress than you think, and only need to adjust where you begin.

For instance, many will sow in order to receive the will or guidance of the spirit, but do not *first sow to lay down their own will*. People sow for greater faith, but never sow to lay down their own hubris. Thus, our true starting point should be to sow on a more basic level. Proper preparation can be most important, and invites the questioning of what you may lay down as much as you would like to garner. Sometimes the laying down is an important harvest within itself.

Not meeting your expectations can become a cloud before your eyes, and hide the harvest right before you. Sometimes it is good to have specific goals, such as focusing on business matters, but do not let specific goals fog your vision. The purity of your effort, and the accomplishments you are making, can be overlooked if you pursue only after your own expectations. Many smaller harvests and revelations will usually present themselves along the way.

Effort counts, and lends continuity within pathway, and displays a good heart for the good things God wants to give you. Even if many mistakes in life have been made, even if you have turned against Him, you can return to the field of good soil, and your efforts will be accounted as if nothing has happened. So the story of the prodigal son illustrates—his return is the most basic kind of repentance. God willingly accepts this good heart and effort. Continue to sow your fields every day regardless of how you personally perceive the results.

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There is another matter that concerns how we receive abundant harvest. If we look to Mark 4:33–34, we see an interesting statement: “With many similar parables Jesus spoke the word to them [the public], as much as they could understand. He did not say anything to them without using a parable. But when he was alone with his own disciples he explained everything” (niv).

The above scripture tells us that Jesus taught the greater understanding to his own disciples, and that not every word of wisdom was spoken to just anyone, or to all. With this in mind we come upon the idea of the hidden or secret teachings of Jesus, and what this may mean for us. This more expansive knowledge points to another principle: for just as Jesus did with his disciples, so will God do with you. Listening to the private inner voice of God will always be your most valued understanding, and in this one certain way the speaking from within puts you on a par with the disciples. For you have entered into a discipleship with the spirit of God, and you have

special privilege with Him when in private, just as the disciples did with Jesus. As each person pursues this special privilege bountiful harvest will follow.

Jesus wants all of us to be the good soil, to see and understand, and then to accept God's abundance. There is no reason to lie in wait as if attempting to capture rare game, when God's abundance is readily available to all. For this abundance to manifest as our rightful harvest it is we who must initiate ourselves toward Him. We must ask, seek and knock. Everyone may share in the abundant harvest.





## Chapter Five

### Law of Abundance

*“A hundred, sixty or thirty times what was sown” —Matthew 13:8.*

There are many avenues through which the Law of Abundance may express. Many people never think that an expected crop may *not* have grown to maturity, but perhaps another crop has. This unexpected crop is the manifestation of the Law of Abundance. You may be working hard at your

job, for instance, and your natural mind will be expecting this hard work to show a crop worth harvesting. This may not always occur, for harvest may be delayed due to unperceived reasons.

However, harvest may await thee in unexpected places. There is no reason to believe that another harvest is not right around the corner. We also do not realize that just as there is unconscious growth, there can also be unconscious sowing. We sometimes seed a field we know not! Home life may provide the harvest, just as a short vacation might do the same. A harvest can be found all around, if only you will look.

When properly understood, the principles of unexpected harvest and unconscious sowing prepare a person for any outcome concerning the Law of Abundance. When an unexpected harvest is observed or obviously arrives, this is God's gift through harvest, perhaps deferred in one place, but delivered in another. Psalm 34.18-19<sup>30</sup> models deliverance for those of a contrite spirit—  
“They cry out...He delivers”—even though we may not know when or in what form deliverance may arrive. John 3:8 is also a pertinent scripture, “The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the spirit.”

Unexpected bounty may arrive as the wind, and you may not know its source. You now have the chance to participate in a harvest you had not expected. *You honor God's Law of Abundance as you reap what is right before you.* For this reason love is one attribute that can deliver an

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<sup>30</sup> Psalm 34.18-19, “They cry out, and the Lord hears, and saves them from all their troubles. The Lord is close to the brokenhearted; those crushed in spirit He delivers.”

unexpected harvest. Love is like a counterweight to the difficulties of life. Love enhances all other positive attributes of character. The unexpected bounty may come from such attributes as forgiveness, and likewise faith. These attributes are the foundation stones of the teaching Jesus gave us, and thus have real spiritual power, for they may yield a harvest unforeseen.

Principle: Whether unforeseen or small, by receiving or harvesting in limited matters the mind is trained to harvest in ever greater matters.<sup>31</sup>

Comment: This principle is usually taught as becoming responsible for little things so that you will be given responsibility for greater things, and is often associated with ministry or business. However, it applies to harvesting just as well, if not better. Though not all of us will have a formal ministry, nor may we own a business, daily life proceeds much like business matters or ministry concerns. Even as ministry work attempts to sow and harvest, so do we. The lesson is simple but important: *treat your harvest-life just as your sowing-life*. If you are diligent in sowing, you must also be diligent in harvesting. Treat your whole life as a sowing and harvesting ministry, for that is exactly what your life is!

Scripture: Luke 6:37-38, “Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. (38) Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap.

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<sup>31</sup> Lk. 19:17, Parable of the Minas, similar to the Parable of the Talents.



*For the measure you use, it will be measured to you” (niv). This most famous scripture deals with the law of cause and effect, and illustrates the Law of Abundance quite well. That which is measured to you may arrive in any form or by any number of different standards. As you apply the spiritual standards Jesus provides for us, and much like the sown seed returning thirty, sixty or even one hundred fold,<sup>32</sup> *your life ministry moves through the immutable laws of God, and these laws are intended to establish abundance in your life.**

Matthew 25:14-30, The Parable of the Talents: (21) *“His master replied, ‘Well done good and faithful servant! You have been faithful with a few things; I will put you in charge of many things.’”* This is also an often quoted scripture, and is intended to illustrate a number of life lessons. One of which is to make an effort toward spiritual bounty, or greater harvest, in this case represented with the profit gained from the wise investment of the five talents. It displays the mind of the servant as one who is keen to bounty, or in the general sense, the greater harvest. As he achieves he reflects well upon his master (God), and he is then blessed by his master. In this parable faithfulness, or active faith, and the Law of Abundance become confirmed.

Conclusion: Unforeseen harvests confirm the Law of Abundance. Smaller beginnings may lead the way to richer harvests.

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<sup>32</sup> Lk. 8:8, one hundred fold bounty.

As concerns the Law of Abundance, continuity prospers good returns. If you have continuity in sowing you will have continuity in harvest. Neither is the harvest always the abundance for which you seek—it is the abundance the spirit provides! Neither can the harvest always be defined by what you have planted specific seed for—God may provide special blessing! For these reasons continuity becomes your best friend when it comes to sowing and reaping.

A measure of continuity is the cure for a chaotic up and down life. Some fields naturally mature sooner than others. Great changes in this life (God's bounty), like all things in this world, arrive in seasons. If you sow seed every day, so you can receive bounty every day. Whether smaller or greater harvests are apparent, you may spend a day, or every day, focused to or staying open to harvest throughout the day!

The Parable of the Sower, Matt. 13:1-9, and the Parable of the Sower Explained, Matt. 13:18-28, best describe the principle of abundance. The people who receive the seed by the edge of the path, the dust ridden soil by the wayside, cannot receive the message of abundance, for the seed that is sown cannot take root. Any form of kingdom-knowledge now eludes them.

They are shallow, and their favorable time passes them by. They circumvent the Law of Abundance. They do not demonstrate any form of continuity when it comes to harvest—they never even begin—leaving the soil of the self turned into the hard place. Such people have not sown, nor can they receive. They may temporarily gratify desires, but that is all, and their world will grow ever smaller. They are not spiritually acute. The righteous harvest eludes them.

Neither can shallow soil be prepared to receive, but new soil must be gathered and laid in. Nor can land choked with tares (problems) be expected to yield, but must be cleared one patch at a time. By activating the sowing of good seed on good soil you remove yourself into the working Law of Abundance, and reorient yourself to the depth of the spirit and to solution. The Law of Abundance cannot work for those not dedicated in their approach. The harvest remains abundant if you will sow every day. The harvest may show up anywhere, and even everywhere, such prescribes the Law of Abundance.

## The Will

Now we come to an important matter, and one mentioned earlier. What if I am not good soil? What if I have tried to forgive, or love, or to be faithful, but cannot? There is a simple cure for this plague. Sow seed for the *willingness to forgive*. Sow seed for *the willingness to become that good soil*. Then follow by sowing the forgiveness seed. When these preparatory steps are taken, continuity reasserts itself. Relative to any area of life with which you have an ongoing problem, such sowing works well.

The personal-will can quickly rectify any situation. The problem is not always how to direct the will, but the question is to where? As mentioned in the earlier chapter, never be afraid to think toward the most basic level when sowing good seed, and start there. Using forgiveness as our

example, if you were already good soil you would have already forgiven. You would already be the loving person you would like to be.

Pushing and pulling forces exist within the soul. Between our thoughts and our emotions many unresolved issues continue to work against each other. The will stands between the mind and the emotions. In the midst of this mental and emotional conflagration the will may have already taken you in many directions, oftentimes to places (decisions) you wish you had not visited. Now you must begin to apply the reins that give the will true direction and purpose.

The mind, will, and emotions (feelings) make up the soul nature, but it is the will which finally executes the decision. To begin to *sow the spirit into the will* is the sign of a spiritually mature person: one that is willing instead of willful, one that is guided instead of running wild, and a person who can resolve the real issues of life when properly sowing toward favor. Start with yourself, and sow the good seed to prepare the will.

Many believe that such simple actions could not possibly lead to any real enlightenment into the spirit of God. They would be incorrect in that assumption. Whether realized or not, everything that comes into your life is sown in a field somewhere along your pathway, and it is later that you harvest it. Every step of understanding or progress is a previous sowing now coming into harvest. Truly, Jesus presents the most simple but profound enlightenment teaching for the whole world.

Many people believe that oneness with Christ, or with God, is an experiential goal, that is, they understand it as an experience they hope to have someday. Much like the earlier ministry days describing Pentecost and the Shekinah glory, some share an enlightened experience to a greater degree, some to a lesser degree. However wonderful this experience is, the true enlightenment always resolves back into the daily walk and the oneness you share with Him upon your pathway. Teaching and pathway begin to merge. This enlightenment does not fade, but will remain with you forever.

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Unharvested fields can create a despondency, a letdown, and the next harvest tends to wilt in the sun. Why would this be so? Without the first harvest being taken a vacuum in thought and circumstance has been created, and confusion often fills this void. A person may begin to look thither and yon for the harvest they missed. The thought that the spirit is not providing foretells of future harvests left unattended. One sure sign of not abiding in harvest is unwittingly rehearsing problems or pursuing other troublesome thoughts.

It becomes clear that just as with any serious endeavor, starts and stops destroy continuity. Constantly re-cranking the engine of harvest from dead stop becomes a wearisome and discouraging task, and the Law of Abundance remains unfulfilled. However, if you begin to harvest what is right before you, you can then go on from one harvest to the next. Simple joy can immediately put the light of life in you. The Law of Abundance, bounty, is immediately reasserted and begins to work on your behalf.

When Jesus gives thanks for the seven loaves (Matt. 15:36), we discover thanks or gratitude is a key element for bounty: “Then he took the seven loaves and the fish, and when he had given thanks, he broke them and gave them to the disciples, and they in turn to the people” (niv).<sup>33</sup>

Much like faith, thanks in all things<sup>34</sup> establishes a key element concerning the Law of Abundance. *Give thanks beforehand for what you are about to receive.* Gratitude and thankfulness open the door to bounty, prepares you to receive, and is a sure method to advance into the open fields of abundance.

If you are not willing to harvest where harvest is revealed, the demonstration in life is one of constant lack. You cannot continue planting one field after another, wearing yourself out, and then receive no harvest. The Law of Abundance will be thwarted. Such a person looks from left to right but cannot see what is right before them, much like those in Jesus’ day who were looking for the kingdom. *The substance of harvest reinvigorates the soul.* Even though the sowing of good seed is the beginning step, it is the harvest that completes your mission.

No reward through harvest means that soon the sowing and planting of the fields will cease.

There is no reason to endure such a burden, return to harvest and receive bounty. Avoid a sense of despair or lack, *complete the harvest mission.* When in doubt, or confused, go to your nearest harvest!

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<sup>33</sup> Jn. 6:9, noted as five barley loaves; Mt. 14:17, noted as five loaves. These are massive crowds who hear him speak, noted as four thousand men (not counting women and children) in Mt. 15:36 (imparting seven loaves with small fish), and five thousand in 14:17. From early on the Jesus ministry expands very rapidly.

<sup>34</sup> See, David’s Psalm of Thanks, I Chron. 16.7-3

The Law of Abundance points toward certainty in expectation. Part of expectation involves faith. Therefore, be willing to return to faith from time to time and plant faith-seed. There are many scriptures referring to faith. Psalm 89, verses 1-37 is a good example given in context of God's faithfulness to us. Even as you are faithful within your daily walk, the sowing of faith seed may provide better knowledge on how faith actually works. Being certain in expectation not only builds active-faith, but active-faith will also confirm itself by revealing many harvests not before seen. A person can sow for active-faith and certainty just as any other sowing.

Having faith and gratitude in small harvests will spur your life into bounty. Writing the final plot line, as one writer told me, is the fulfillment of the work's original vision. For those of us who sow good seed this final plot line is receiving and taking the harvest. There is no reason to plant if you are not willing to harvest. Without both there can be no abundance, and the Law of Abundance remains unfulfilled!

## Getting the Vision

As you allow yourself to enter into the change from old mind into new, a more true or real vision for your pathway naturally emerges. A number of scriptures concerning John the Baptist's life provide a good example of this change.<sup>35</sup> Luke 1.72, "To perform the mercy promised to our

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<sup>35</sup> Lk. 1:66-80, pertaining to John's life; Mt. 3:1-3, 11-12.

fathers and to remember His holy covenant,” gives us a glimpse into what will become John’s revelation mind. Jesus confirms miracle when he sends out the twelve (Mark 6:10-13), and gives them the vision for their ministry work, “And whoever will not receive you...depart from there, shake off the dust under your feet as a testimony against them. (12) So they went out and preached that people should repent [change]. (13) And they cast out many demons...” At the behest of spirit the earthly trained mind begins to alter toward miracle and revelation.

Throughout his ministry Jesus teaches the new vision for a new life. He reveals sowing and harvesting as the process for change. With new mental and spiritual habits the abundant vision (revelation) for your life begins to unfold, much like it did for the disciples. Jesus also provided them wisdom on how to proceed, and this also became part of their vision. They carried this vision throughout their ministry life. Like the disciples, we also possess a ministry life.

Principle: The *actual vision* you have for your life is confirmed by the crop you harvest!

What you harvest reveals your actual vision.

Comment: What are you harvesting now? What would you prefer to harvest? Both are important questions people ask at different times throughout their life.

If harvests are lacking or non-existent this suggests an improper vision, or that your vision is improperly sown. You may be unwittingly not garnering the harvest, a wisdom issue on what seed to sow may be involved, or your sowing is uneven, you are not committed. Unless you make



a correction, this limited harvest will in turn lead to an ever more diminished vision. Having no harvest at all means that personal vision will eventually cease! Should diminishing returns continue, it is important to reconsider your vision. Take stock of how you have gone about sowing and reaping within that vision.

Sometimes only half of the completed vision comes to life. When this lack occurs a person may need to sow again, or sow different seed. Oftentimes a slight change of vision can be helpful—you may need to sow on a more basic level than you at first thought. When you receive that first inkling of the renewed vision, be willing to be a little bit inventive, follow up with sowing into the first ideas you have received. Renewed vision can renew your life!

Scripture: John 4:35, “Do you not say, There are still four months and then comes the harvest? Behold, I say unto you, lift up your eyes and look at the fields, for they are already white for harvest!” This scripture refers the disciples to a specific vision, which are souls already prepared to be brought forth in the spirit, or the harvesting of souls who will enter Jesus’ new ministry.

Essentially, the disciples are waiting for more preparatory work to be done, or preparatory work *they* might do. By inference Jesus is giving them the vision that the Father has already prepared many souls, and that the disciples will harvest where they have not sown, much like the master

described in the Parable of the Talents. Therefore, the field is ripe for harvest, and that the disciples, just like you, should go forth into harvest.<sup>36</sup>

Conclusion: Life vision, sowing and harvesting, all three are intimately connected. Without this process the enlightened life Jesus prescribes escapes like water through our fingers. If your life vision or daily walk is not clear to you, begin by sowing to capture the vision, to be led onto the pathway. Then begin to harvest in the field right at your feet, done by and in faith, but accomplished by action, as James 2.18 has instructed us. By sowing and harvesting, life vision can be re-instilled, and your current ‘place’ on pathway is clarified. *The pathway you are actually pursuing is always revealed by the nature of your harvest.*



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<sup>36</sup>Jn. 4:38, “I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor” (niv).



## Chapter Six

### Gathering the Kingdom Sheaves

*“But the workers are few” —Luke 10:2.*

Although sowing and harvesting determines how we live our daily life, and even how we may prosper in the physical world, its most important application will always be toward the inner man. No particular circumstances or conditions are necessary for a person to change within. The gathering of the kingdom sheaves manifests its greatest value from within. The most important of lessons Jesus teaches involve the soul nature.

In many parables Jesus indicates that everyone must question whether they are a good harvester. Many people plant and tend and water their physical garden, but when it comes to nourishing the spiritual garden they are not so attentive. Thus, problems receiving bounty are certain to occur. Either men or women may expend great amounts of energy for the maintenance of their family, or to build a business, and they may receive benefits in the physical, but when the time arrives to garner spiritual harvest they end by accepting paltry rewards.

## Spiritual Bounty

Many are faithful in preparations for the physical, but spiritual fields are sometimes allowed to become choked with the weeds of despair, resulting in a failed crop. As we have all experienced, lack of spiritual bounty can lead to frustration and emptiness, and will soon exhaust the soul. Physical harvests are good, but the spiritual harvest should be its companion. Of the two, consistency in sowing seed for spiritual matters, in fact, is the more important.

In Proverbs 8.10 the encouragement to first seek spiritual harvest is clearly presented: “Accept my discipline rather than silver, knowledge rather than choice gold. For wisdom is better than rubies; no goods can equal her.” In Luke 8:13 Jesus describes those who receive his message with good intent, but never gather the kingdom sheaves, “Those (seeds) on the rock are people who, when they first hear it, welcome the word with joy. But these have no root; they believe for a while, and in time of trial they give up” (jb).

There is a solution for this problem of spiritual lack: *swing the sickle into the whole field laying before you, and continue to harvest until that harvest is complete.* The attribute of joy is a good example of such a spiritual harvest. The joy comes from the spirit within, but it is you who allow it, or harvest it. Joy can also lead you into other harvests. Gratitude tends to stabilize the soul. Ever deepening forgiveness can offer harvests in areas you might never think of. Love can bring about similar changes. Contentment and peace can offer the same advantages.

During times of great revelation or discovery the spirit will often deepen the experience so a complete picture can be provided. Even if the revelation concerns a problem area, spending a few days focused onto that one area can deliver much in the way of freedom or understanding. When the spirit moves He (She) will sometimes assert great spiritual power.

God may want you focused on love, joy, happiness, or even a sense of wholeness or completeness. Return to *that field* and continue to harvest. As any farmer can tell you, if ever there is a time to demonstrate continuity it is during harvest time. This approach may require more than one day of harvesting, just as would be the case with a farmer harvesting his own fields. As you continue to seed you will later stand before rolling fields, and when the spirit has put the revelation-sickle in your hands, this is your time to swing the sickle until the harvest is complete.

By the dim of first light many vainly seek for even the first few sprouts. They look hither, and they look yon. They may not even be searching in their own field, but their eyes are always cast upon another's. As they search they cannot see what is right at their own feet. Such people are always in lack, always exhausted, always defeated. Misplaced expectations and lack of vision, both can steal away a harvest which is right before you. The completed inner vision God wants to give you, which is confirmed by the awaiting harvest itself, then wilts in the sun unattended. Look forward to receiving the whole bounty of the field, and then enter in and gather the kingdom-sheaves.

Many people find themselves always serving, but never allow themselves to be served. You are serving the design of God by sowing good seed, but you must also *allow Him to serve you by accepting His harvest*. Allow the spirit to break through as far as providing your good. Not catching your good is another way of saying you are not reaping your matured crop. Your kingdom-harvest will suffer accordingly.

Jesus addresses the subject of entering the kingdom as the first step forward. Luke 17:20-21: “The kingdom of God cometh not with observation: (21) Neither shall they say, ‘Lo, here!’ or, ‘lo There!’ for behold, the kingdom of God is within you.” Jesus indicates the kingdom as a shared awakening within, enjoined with the Father. Awakening has to do with recognition of the spirit of God within, but much more so with a deepening relationship. For it does little good to awaken to the kingdom within and not pursue a spiritual course.

“...cometh not with observation [observation only],” Jesus speaks to how we sit and observe, but do little. When Jesus shares with us, “I and my Father are one,” John 10:30, and in v. 38, “that the Father is in me, and I in Him” (also John 14:11), and when he beckons to the disciples as he says, “On that day you will realize that I am in my Father, and you are in me, and I am in you,” John 14:20—all of these scriptures directly relate to gathering the harvest of understanding ourselves as sons and daughters of God,<sup>37</sup> or “sons of the living Father,” and are a vital part of kingdom-understanding. Realize yourself as the “child of light,”<sup>38</sup> enter this kingdom rightfully and as a part of your inheritance, and begin to gather the sheaves.

As the Luke scripture indicates, Lo’ here and lo’ there you look in one place and then another, you will never see the kingdom. Worldliness then becomes your walking companion in all matters. Yet, once you enter the kingdom, the kingdom-fields appear right before you. It is you who has sown into this kingdom-field, but it is you who must enter the fields else you cannot become the harvester. You must respond to the opportunity provided by the awakened spirit within, just as early adherents had to do. The kingdom does not arrive by only watching, or observation as the Luke scripture tells us—you must do something. Much like the disciples whose mission was to harvest souls, you must be a willing worker in the kingdom-field, awaken to the bounty before you, and thus begin to garner the kingdom-harvest.

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<sup>37</sup>Matt. 5:9, “Blessed are the peacemakers, for they will be called sons of God” (niv).

<sup>38</sup>Jn. 12:36, “sons of light;” also, Jn. 11:52, “gather together in one the *children of God* who were scattered broad,” considered to some degree to be a prophetic statement by Caiaphus concerning Jesus.

As is later observed during the early formation of the movement, this awakening to the kingdom would occur for some as an anointing, and for others it arrived as a dawning awareness. Some followed Jesus because they witnessed his healing miracles (John 14:11). Some just followed under the belief of the forgiveness of sin, but they later came into the greater kingdom-knowledge awakening—they learned to sow good seed and reap the harvest. They accepted the seed Jesus witnessed and demonstrated, whether healing or exalted by his speakings. They accepted his knowledge, they accepted his person, and therein stepped forward and entered the kingdom-fields.

In a certain real way, all early converts entered into the kingdom by harvesting the crop Jesus first presented. Even though Jesus took them to the edge of the field, no one may enter the kingdom except by coming forth. Only by harvest can you then reap the kingdom-life God has in store for you. As Jesus explained, continue on the narrow path leading to the narrow gate. Kingdom-revelation and kingdom-life will in some fashion always include the sowing of good seed and reaping the harvest.

As we observe throughout the Jesus ministry, the Pharisees continued to stand in the barren field of legalism instead of enter the kingdom-field. Like many of us, the Pharisees mindlessly repeated what had been practiced beforehand, for that was all they knew. Even though the revelation of Jesus and his message was right before them, they could not see the field that was Jesus, nor his teachings, now ready for harvest. The Pharisees had the Law, but not the spirit of



the Law.<sup>39</sup> They did not realize that the kingdom could not come forth by repeating Mosaic law by ritual, but to then leave the heart unattended.<sup>40</sup> For them, *repeating patterns of the past foreshadowed the edification into the spirit of God remaining hidden.*

The Pharisees and Sadducees made the mistake of searching for the kingdom here and then there, essentially following one law and then another—“*Lo, here!...Lo, there!*”, and believed that the kingdom was represented as this set of laws they must follow. Many Christians follow a similar practice, though unintentionally. They follow the ‘laws’ of Christianity, just as Jesus taught, but the kingdom-harvest eludes them. They try and they try, struggle and sweat, angst and wonder where the fulfillment might be; either that, or the harvest is paltry. Almost all Christians have faced this difficulty at one time or another. Much like the Pharisees, they cannot transition from where they are now to the kingdom fields next awaiting harvest.

The Pharisaic viewpoint and practice isolates the kingdom itself. The Pharisees believed that man may only approach the kingdom through the law. The facts were otherwise, for a man may have the laws of the kingdom, even the laws of righteous behavior, *but still not have the kingdom itself.* They had religiosity, but not the heart of the teaching. In fact, this is exactly the problem Jesus perceived in the Pharisaic application to Judaism. As many Christians have observed, the Pharisees closely followed all of the laws, but the kingdom and the bounty of the kingdom itself had been missed!

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<sup>39</sup>Jn. 8:28, “but as my Father taught me, I speak these things.”

<sup>40</sup>Mt. 15:1-2, referring to Pharisaic law added to Mosaic law; also, Mt. 23:1-4, 23:27-28.

The kingdom of God exists within, and God's creation exists without, but both are unified and immediate. This is the real reason that what you think, what you say, and how you express your soul nature will either manifest within or manifest without, and circumstances will alter accordingly. Even so, many of the people did not grasp this immediacy, and again, they could not see the kingdom-field ready for harvest. They lacked vision, could not lay down the old structure of thinking, and could not see to go forward in a new way with a new vision.

The seed Jesus cast was left by the roadside, fell upon rocks, or became choked with the thorns and thistles of intellectual legalistic interpretation (religiosity). Even in the face of miracle healing many people still lacked faith and could not take the first step into entering the kingdom. From both the lack of vision and the lack of faith *followed by lack of action*, they could not allow the spirit to resolve them into what Jesus was teaching. Neither the kingdom itself was entered, nor were the kingdom-sheaves gathered.

Just as in the past, the kingdom message of immediacy applies to us now. The kingdom message of immediacy is the eternal moment. In that it encompasses past-present-future, immediacy provides for a vision of eternal growth, or harvest: the past may be resolved, the present may be activated, and the future is full with promise. Immediacy is an inherent message concerning the understanding of kingdom-harvest.

The scripture, “Say not ye, There are four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest,” John 4:35, holds special significance, and not just for the disciples, but for you as concerns the gathering of the kingdom-harvest. The message of kingdom-harvest is repeated throughout Jesus’ ministry. Jesus does not wait for the sabbath to end, but he heals on the sabbath if occasion warrants. He works when his Father works.<sup>41</sup> He harvests when the harvest is before him. It is this example of immediacy we must follow when it comes to actually harvesting *within* the kingdom, your spiritual harvest.

Even as the farmer takes the sickle to the field with a certain kind of joy, all individuals should also learn to enjoy the harvest. Harvest your good even as you stand in the kingdom. By contrast, many people improperly wait for God to deliver, that is, they expect Him to do everything—they appear patient and sincere, but many have sown very little seed, if any. They may have prayed, but they are not engaged. Because they are slothful in sowing, they will also demonstrate sloth when it comes to kingdom-harvest. Such souls will never be able to gather the sheaves, and for this reason God cannot deliver them in any meaningful way. Essentially, they will remain in spiritual lack.

If you have sown, if the harvest is ready, that is the opportunity for the sickle to go to work. When the sickle goes to work, that becomes the opportunity to gather the wheat into sheaves. When the sheaves are bundled, that becomes the opportunity to take them to your barn.

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<sup>41</sup> Jn. 5:17

In almost every parable Jesus presents us with an order of understanding: first, the circumstance or the problem, next is presented the new situation or choice, and last the final wise choice is to be made. The Parable of the Hidden Treasure, and the Pearl, are good examples. Matt. 13:44-46, “The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field. (45) Again, the kingdom of heaven is like a merchant looking for fine pearls. When he found one of great value, he went away and sold everything he had and bought it” (niv). The final wise choice always ends by being some form of favorable harvest!

When the true value has been discovered, both the man in the field and the merchant immediately harvest the riches. In both parables these riches represent either entering into the kingdom, or once in the kingdom the gathering of the kingdom-sheaves, or spiritual bounty. This parable tells us that when any aspect of the kingdom is presented, the wise choice is to choose the spiritual riches right before you!





## Chapter Seven

### Words Are Witness

*“By your words you will be acquitted, and by your words you will be condemned” —Matthew 12:37.*

In the times of Jesus great faith had to be put in the spoken word. In Judea most writing was reserved for documents or religious scrolls, with almost all other information traveling by the tongue. Therefore, the spoken word or giving witness had to be held as sacrosanct. People involved in bargaining or business deals, for example, had to accurately witness what was agreed upon. To circumvent disagreements others would be called upon to deliver fair witness, and fair

witness was also called upon in criminal trials. The virtue of the tongue had to be relied upon while giving court testimony, and to lie under oath would be severely punished.

The study of the spoken word reveals a number of relevant principles pertaining to sowing good seed and walking in the Way. A first important principle is that which you speak manifests just as you have spoken it. When Jesus says, “Your sins are forgiven,” the paralytic is healed; when he curses the tree that had no buds with which to sprout fruit, the tree withers. Jesus explains that to have faith within spoken prayer, and to remove doubt, is the key to effective prayer.<sup>42</sup>

Throughout the Jesus ministry we observe the accuracy and power of the spoken word.

Not only do words have meaning, they also have impact, the principle being that *the power of the spoken word will follow the word itself*. Whether spoken by plain speech or through prayer, positive words initiate positive power, and once again explains why the sowing of good seed is always put as a positive statement. The word and the power of the word are inseparable. To provide power to your daily walk your positive spoken word will need upgrading.

Matthew offers a very apt scripture concerning the lasting power of the spoken word when Jesus says, “Heaven and earth will pass away, but my words will never pass away.”<sup>43</sup> This is another way of saying that Jesus speaks Truth, and these truths will endure, everlasting. In much the

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<sup>42</sup> Mt. 9:2; Mk. 2:3, concerning the paralytic. Mt. 21:18-22, the withered fig tree; also, concerning doubt. The cursing of the fig tree deals with “emphasizing the immediacy of judgment” (from notes, niv), and further contributes to the fact that a tree fully leafed, representing the soul, should also be bearing fruit, which this tree did not (did not show fruit buds).

<sup>43</sup> Mt. 24:35

same way, your words endure almost as if they are decrees, and will have impact in your life accordingly.

Taking a different scriptural context, we discover that Genesis is a book concerned with beginnings, i.e., heaven and earth, light and dark, Adam, Eve and the garden. “**And God said, Let there be light, and there was light,**” Gen. 1.3, giving us the pronouncement of light and the deliverance of light in one statement. If you know that the life and power of the spirit as well as the *light* of the spirit travel with the spoken word, then you know this is so!

From the Genesis example we should also take note that the spoken word initiates beginnings in our own life. It is almost as if every time you speak you are initiating new beginnings, else adding power to that which you have already spoken. The power of God is released by the spoken word, and when the spoken word is properly used it leads to the new creation in you. Positive speaking and sowing merge to complete the new creation.

It becomes obvious that as a part of sowing seed we must give attention to positive speaking. “I receive my good as I pronounce good for others;” or, “Love goes out of me, and so love comes back to me”—positive speaking, even if quietly or silently, benefits your sowing. Soon, positive attitudes begin to replace negative attitudes. From what was before a labyrinth of lazy loose speech, now speech takes on clarity and directness. The good life experience, the good harvest, begins to follow this good speech.

Thus, much like sowing good seed, all positive statements come under the umbrella of God's spirit. *Much of your harvest will depend on what speech comes forth from you.* Simple statements like, "My life is whole and complete," "My present is full, and my future is full," "Show me how to prepare for my harvest (preparedness)," represent useful positive statements, and represent another form of good sowing. Not statements mindlessly repeated, but focused upon or prayed upon with a full intent. God may respond with His own personal message for you,<sup>44</sup> and further allows the spirit to fill in gaps no person could otherwise think of. Much of this knowledge will naturally be revelation concerning your own pathway.

Matthew 15.11-12 encapsulates the situation Jesus faced. "Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man." But the next verse reveals so much about the condition of men in Jesus' times, and even today. (12) "Then his disciples came and said to him, 'Do you know that the Pharisees were offended when they heard this saying?'" How typical of the Pharisees to become obsessed with the physical and completely ignore the spiritual. Even when incorrect they protested the loudest. Even when they were shown to have the lesser understanding, they would further lay traps to ensnare Jesus and his followers. *The Pharisees beheld themselves* as the truth tellers, and their own false-pride struck at them. Do not become your own Pharisee.

It should also be noted that most people accept scriptural statements as general expressions, however, *when directly spoken their essential intent yields very potent results.* "You must love

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<sup>44</sup> "The seed is the word of God," Jesus tells us in Luke 8:11. NIV notes, "*the word of God.* The message that comes from God."



your neighbor as yourself,” is another positive statement which serves as a good example. To apply such statements to the sowing of good seed can have a strong effect within the soul and become a useful aide upon your pathway.

The spirit of God silently witnesses to your spoken word, and this is yet another principle of great importance: God will begin to speak to you from within, as this is a part of your kingdom heritage. His response may be in forms of revealed knowledge, perhaps intuition or guidance in daily life, witnessing on who you should or should not be associated with, or to provide new direction in life. Difficult past experiences may suddenly be cleared up and allow you to move forward. He becomes the silent witness as He guides you on your pathway, diverse in responding to your spoken word, allowing for individual development concerning each persons pathway.

Once the sowing of good seed is begun, the spirit makes almost everyone more aware of the words he or she speaks. The spoken word might relate to the example of a swimmer coming out of the water. If even the slightest breeze is blowing, the chilling effect can be very great. Putting a chill on the spirit makes for troublesome progress. Avoid speaking against others, gossip or slanderous speaking, mumbling and complaining. In fact, this type of speech reveals the root of all negativity, which represents a basic form of resentment. You must make the effort to replace such speech, even such thoughts, with positive thinking and speaking.

Many people can't see how far they have pushed themselves into problem-life by the use of problem-speech. Such an example of the problem-life is reflected in the saying, “Failure is in the

mind of the beholder.” Many people focus on what they do not have, instead of what they do have. They see failure and lack wherever they go, and in doing so leave themselves nothing to build upon. Adam and Eve begin to see lack after the serpent tells them that God is keeping something back from them.<sup>45</sup> This vision of failure may be corrected with positive speech, and may allow you to gather a good harvest out of a difficult situation.

A day filled with problems does not have to mean the end of sowing good seed, or the use of positive speaking. There is no reason to give up, and there is no reason to negatively react and just quit. Continue to sow good seed. Positive sowing, positive thinking and positive speaking go hand in hand, and together provide a blueprint to which the spirit of God can respond.

Grumbling or silently complaining is another condition that afflicts many people. Going up and down and back and forth according to a loose tongue wearies the mind, dissipates energy for constructive tasks, and robs the soul of a basic joy God intends for you. The master builder is the spirit of God within, I Cor. 3:16-17, “that God’s spirit lives in you...and you are that temple.”

Sometimes the master builder has to tear down what has already been built because you speak as the worldly speak, and thus by your speaking you constantly redirect His efforts. This creates confusion in the mind, and worthy efforts cannot be brought to a conclusion. This constant redirecting of God’s efforts is another reason why a single theme or topic for one day is chosen and is best to stick with. Even if many different techniques, from praying, to speaking, to writing

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<sup>45</sup> Gn. 3.1, “For God knows that in the day you eat of it your eyes will be opened.”

are used, the fully sown theme will become complete. Such a sowing sets the stage for a more orderly harvest, with the positive spoken word contributing to this completed task.

The master builder wants to complete one task before He moves to the next. A loose or disturbing tongue sends the mind one way and then another, and He will never be allowed to complete any task for you. The true benefits of sowing good seed can thus be nullified by negative speaking, and will naturally lead the soul into a frustrating experience, and sometimes into giving up. “But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by *persevering* produce a good crop,” Luke 8:15.

Principle: Positive speech channels new creation power!

Comment: Positive speech will require practice by almost everyone. Often our negative speech is rooted in past experiences, and reflect regret or unhappy circumstances, essentially a complaint against Life, or the life you have lived. Negative expressions will also influence how you think. The usual half-hearted or negative expressions must be laid aside. For most people this can require wariness, but must be practiced nonetheless. When you catch yourself in the negative form you must restate the same speech in a positive format. It is important to get the power of positive speech working in the right direction for you.

Scripture: Gen. 1.9: And God said, “Let the water under the sky be gathered in one place, and let dry ground appear.” Gen. 1.20: And God said, “Let the water teem with living creatures.”

Genesis is replete with examples of how positive speech yields new creation power. There are many biblical examples of positive speech yielding positive results, new creation, just as there are examples of negative speech yielding bad results.

Conclusion: Give thought to how you speak, and *be willing to change* how you speak. Positive statements release the creative power of the spirit. The spoken word and the written word have power, and may be employed within any number of life issues. Much like the sowing of good seed, continuity in positive speaking even from day to day is a strong practical ally. Just as God is diverse in responding to positive speaking, you must also be diverse in initiating positive speaking.

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Concerning prayer as the spoken word, pray specifically and clearly concerning the seed you are sowing. Brief prayers work best for the sowing of good seed. Pray from the spirit as well as the mind, similar to praying spirit to spirit (John, 4:23-24). Carefully chosen words used to support your daily walk can make a big difference, and this must also include any prayerful statements a person may make. Prayer opens doors to the spirit of God, for prayer is considered a direct address to God.

Properly done, prayer is much like word-science, that when combined as a direct appeal to God has a special power nothing else can have. Think of prayer as a word-sword that pierces the darkness, this so God may respond with the light.

To sum up, you are the source of both praise and condemnation. Therefore, by the law of cause and effect, positive speaking and deserved praise for others will acquit you into higher kingdoms. If you condemn, even as you speak evil, even as you gossip or slander, these attributes become manifest in you before you speak, and therefore, condemning others will only serve to limit you. It is you who sets this standard and then speaks from it. In a certain real sense you judge yourself even as you render judgment. Constant complaint or speaking against others becomes a form of negativity that will only lower the soul.

The old saying of “speak well of others or say nothing at all” reflects positive speech that may benefit anyone. *You may even sow seed for improved positive thinking and speaking*, and this is very helpful. Remember that the sowing of good seed is spiritually based, with positive speaking expressed as additional seed and that which nourishes seed already planted.





## Chapter Eight

### Sowing, Prayer and the The Miraculous Voice

*“He who seeks finds” —Matthew 7:7.*

The miraculous voice is God revealing Himself. Seeking-prayer, asking-seeking-knocking, and the sowing of good seed, all assist in revealing God’s miraculous voice for you—that still quiet voice that provides the impulse to move forward, and with the intent that you become the person who finds. As we combine sowing good seed with spirit to spirit prayer, His miraculous voice is delivered.

Too often people worry in secret, they are full of doubt. For them doubt is not a healthy questioning, but becomes just another form of burden. As the world has taught them to give little credence to the spiritual vision, doubt makes sure that guidance never arrives. Others may seem full of faith, at least on the surface. They may appear to be sincere seekers, but never seem ready to receive, nor do they receive, and miracle is delayed or denied. Their life pathway is seldom on a steady course. The truth is that doubt constantly cancels out the message God wants to bring them. They seldom hear God's miraculous voice.

Contrary to doubt, Jesus tells us that when we pray we are to believe that we have it,<sup>46</sup> and that we are to be expectant. In other words, our answer to prayer should be further met by us with a child-like sense of confidence, or fundamental faith. This confidence, or faith, essentially becomes positive sowing for the removal of doubt, and thus opens the door for God's miraculous voice. In the scripture relating to ask, seek and knock,<sup>47</sup> essentially to sow good seed, Jesus tells us how much more so would the Father give unto us, even as we would give good gifts to our own children. These scriptural messages give us the rudiments of our communion with God, and more so, His specific response to us, or His miraculous voice.

Another example, earlier in Matthew Jesus explains that he has come to fulfill the law.<sup>48</sup> Bible students usually relate to this as a reference to Jewish law, but the fact is Jesus is relating a

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<sup>46</sup> Mk. 11:24, "believe that you have received it."

<sup>47</sup> Mt. 7:7-12

<sup>48</sup> Mt. 5:17-20

message concerning spiritual law. When spiritual law is fully understood it provides the underlying substance, the enlightened principles, for Jewish law. The last scripture in 5:20 tells us this much: “For I tell you, if your virtue goes no deeper than that of the scribes and the Pharisees, you will never get into the kingdom of heaven” (jb). Following the letter of the law is man adhering to a set of rules, but does not necessarily fulfill any spiritual standards (virtue), does not speak to the quality of the inner man, nor conduct the man down the narrow pathway unto God. The essential conclusion that Jesus delivers?—for the Jews God’s miraculous voice is missing, nor will legalism and sacrifice be able to open this spiritual door.

As Jesus relates the New Covenant he points to a greater vision and relationship to God. This is related in the Parable of the Good Samaritan. Who is the good, or the virtuous: your fellow Jew who passes by and does not help you; or is it the Samaritan, who were considered outcast by the Jews, but he does help you? Virtue supersedes the Pharisaic interpretation of the law. Virtue speaks to the inner man, and leaves us in a pure form with our relationship to God and our communion with Him. Virtue, along with similar attributes, becomes the standard for the kingdom, and becomes another key to receiving God’s miraculous voice.

Much like virtue, love and forgiveness can sometimes be difficult. Problems concerning these two attributes can be resolved by sowing seeds of *willingness* to forgive, and *willingness* to love. Love-Forgiveness is intimately connected. If you are loving, you will forgive. If you are forgiving, that is an act of love. With prayer and the sowing of seed the next level God wants you to see will be revealed. These revelations will sound out as God’s miraculous voice.



Jesus teaches to leave our old way of thinking behind, or our personal legalistic views, and then to embrace the new, which becomes the Jesus teaching on spiritual law—intended to give us not only spiritual resolution, but oftentimes supernatural results. We can observe these supernatural or miraculous results in his healing ministry, for one. His interpretation of Mosaic law utterly confounded the Pharisee, the Sadducee and the Essene priests (scribes),<sup>49</sup> teaching on a level only a few of them could understand.

By the artful use of parable Jesus provides supreme example of divine mind illustrating the lessons which lead to spiritual resolution: he tells us to store up spiritual treasure; he tells us that the law of cause and effect will be equated to us by “the judgments you give are the judgments you will get, and the amount you measure out is the amount you will be given.”<sup>50</sup> As many other examples may be noted, these sayings equate with perfect balance as relates to spiritual outcomes. One of these outcomes is receiving God’s miraculous voice, much as we see that Jesus did throughout his ministry.

The above scripture concerning judgment reveals the core of spiritual law, as it gives us the essential elements of reciprocity. In almost every scripture wherein Jesus teaches, the underlying

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<sup>49</sup>Essene (Qumran): accepted by most scholars as the scribes, also noted by Josephus as the third major sect within Judaism (Wars II 8.2-13). Broke away from the original Zadokite priesthood (see Sadducees) c. 200 BCE, due to the Sadducees becoming Hellenized and dissolute in their behavior. Both Nazarene and Qumran Essenes considered themselves the righteous (the zaddikim), and the proper inheritors of the Temple priesthood. Most scholars associate John the Baptist with the Essene. Jesus’ conflicts with the Qumran Essene were similar to those with the Pharisee, and concerned legalism, purity laws (non-Mosaic), interpretation of the law, especially sabbath law. The Essene maintained their own synagogues.

<sup>50</sup> 7:1-5, jlb.

message reveals the Law of Reciprocity, or cause and effect. The sowing of good seed is perhaps the best example: you must sow good seed in order to receive good results; you must sow into good soil else your efforts become futile; you must persevere, with this last giving us the lesson of continuity. By performing in these acts God's miraculous voice begins to manifest from within.

First, let us look at a few problems that afflict many of us and thus obstruct His miraculous message.

Principle: Misapplied desires or wishes put forth through prayer will frustrate the effect you seek, and may even return as afflicting experiences.

Comment: To avoid this confusion it is best to give some forethought for what you really need to pray. Sometimes people pray for what they are not prepared, such as praying for a higher paying job, but not realizing they will have to commit ten more work hours to their work week. They are not ready, or may not be able to handle the consequences, and in effect this becomes a misapplied prayer.

This leads us to the question, are you prepared for the answer to your prayer? *On important matters prayer for preparation should precede any other prayers.* These two prayers together—preparation and situation you pray for—helps develop the proper platform from which to

operate. The spirit can assist in preparing you, and with preparation the deliverance on that prayer becomes much more effective.

Scripture: Beginning Book V of Psalms, Psalm 107.33-34, the verses speak toward the spiritual condition for those who do not follow godly principles: “He turns the rivers into a wilderness, springs of water into thirsty land, fruitful land into a salt marsh, because of the wickedness of its inhabitants.” For those who pursue the godly nature the prescription is just the opposite: 35-37, “He turns the wilderness into pools, parched land into springs of water. There He settles the hungry; they build a place to settle in. They sow fields and plant vineyards that yield a fruitful harvest.”

Both of these scriptures, or speakings, reflect the miraculous voice principle, and illustrate proper sowing as we ‘pursue the godly nature’. Whether by the daily sowing, or whether we sow by prayer, or both, the Law of Reciprocity is demonstrated. God’s righteous intent comes into its fulness as each person is taken out of the harsh desert and led unto the fruitful harvest. There is no reason to struggle through the wilderness of life when there are fruitful fields awaiting your habitation. Where are your fields and vineyards of proper habitation? This is a question we must each ask from time to time.

Conclusion: It is best to first pray for the spirit to deal with you in terms of preparation.

Preparation refers to things you must do in the physical beforehand, or may concern spiritual preparation. Prepare yourself first for the bounteous fields of habitation, then proceed with the

prayer for what is specifically needed. This preparation gives you proper ‘place’ on pathway, and *from proper place you are now in position to receive blessing*. To pray in the proper order (cause and effect) allows you to unleash the true power of reciprocity. Your groves, vineyards and fields await your entrance.

Principle: Preparation combined with patience may both be needed to effect outcome—patience is a part of preparation.

Comment: The fact that prayer initiates immediate cause does not mean that everything can be accomplished, or effected, in a moment. Much like the sowing of seed, sprouts must first appear. Often, people operating out of the natural mind are not truly ready to *receive what is incrementally supplied*, they are not looking for those first sprouts on the way to their final answer to prayer. They become impatient in their demands. In almost every failure a person can look back and *perceive small steps they did not take, or supply that was not received*. Naturally, and by not seeing the small steps before them, they did not take the small steps. Thus, they may assume prayer does not work, or does not work for them. Thus, accomplishment is left wanting.

These incremental steps are actually ‘preparation steps’ to receive the final outcome. In demanding *only* the final result people block this incremental preparation for deliverance into their prayer. Unwittingly, they are *demanding* a certain result, but cannot see to follow the miraculous voice toward the final outcome. They are impatient. The preparation to receive final

outcome is taking the smaller steps as the answer to prayer unfolds—be willing to take what is at hand and go forward!

Scripture: Proverbs 16.1, “A man may arrange his thoughts, but what he says depends on the Lord. All the ways of a man may seem right to him, but the Lord probes motives. Entrust your plans to the Lord, and your plans will succeed.” Proverbs 4.11-13, “I instruct you in the way of wisdom; I guide you in straight courses. You will walk without breaking stride; when you run, you will not stumble. Hold fast to discipline; do not let go; keep it; it is your life.”

Conclusion: The spirit may have to make many changes for a prayer to be delivered, some smaller, some greater. Some of these changes will need to be made within you. Patience allows God’s miraculous voice to have a clear route to speak to you within, and not only deliver you into the prayer, but see to it that you are first prepared to receive. These preparation prayers might take a few days of seed planting before the final prayer can be spoken. However, when the final prayer is initiated you will speak forth with a good deal more confidence and spiritual power.

## Scientific Prayer

Anyone can throw out a bunch of prayers. However, by making a measured effort the *spiritual science of prayer* is revealed. When prayer is considered from a more scientific viewpoint, such

as in the understanding of reciprocity, preparation, and willingness to complete small steps in a certain order, prayer becomes more closely associated to what we understand as a scientific method. Prayer practiced as a spiritual science removes random attempts. Get your prayers in order! Apply them within the Law of Reciprocity! These well directed prayers deliver the miraculous voice, and is understood as one part of God's expressed perfect will spoken within you. Whether by guidance, revealed knowledge or even intuition, ordered prayer often leads to fields ready for harvest.

Here is another example of this scientific method. Often we try to forgive someone out of our own nature. As mentioned earlier in the text, it is important to pray spirit to spirit (Jn. 4.24). Releasing the prayer and turning it over to the spirit to move upon thus becomes an important principle. The final step is to 'send away' the condition or situation with the power of the spirit—forgiveness essentially means 'to send away'. How many times have any one of us forgiven and forgiven, only to have troublesome thoughts, anger and the like, return. Learning to 'send away', or to *trust after forgiving*, one finds the process of forgiveness more effective and complete.

Anyone who tries to implement this simple method will be likewise surprised at how effective it really is. During the cure of the paralytic, Matt. 9:1-8, Jesus is accused of blasphemy when he tells the man his sins are forgiven. When confronted by the Pharisees concerning his authority or ability to forgive sin, Jesus' reply was, "Now, which of these is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk?'"

The essential meaning of forgiveness *is* ‘sins sent away’, and therefore the healing miracle Jesus completes is therein accomplished by the sin (condition) being sent away. When forgiving someone else the real outcome heals the wound within yourself, and is not primarily for the other person’s benefit. Therefore, when you forgive it is meant to send away that condition which lies within you, which is unforgiveness. In the case of the paralytic, Jesus uses this process and heals him.

Further, Jesus completes the process when stating that the Son of Man has authority to forgive sin, and then says to the paralytic, “**get up, and pick up your bed and go off home**” (jb). Jesus demonstrates the completed Order of Events when he gives this final decree. He finishes the process. For us it becomes, ‘I forgive, and send away this grudge and replace it with peace’. Or, ‘I replace it with the blessing of the spirit’, or ‘love’. Every time the troublesome problem arises, whether it is confusion, an unforgiving nature, hatred, anger, this prayer can be used. Due to sending away and then properly filling the vacuum with a positive or confirming statement, the scientific method is proven out and shows itself effective.

It is important to remember that *all* prayer is answered. But, because we send out vague or misapplied prayers, prayer out of season, or have not taken proper preparation, God’s miraculous voice has difficulty reaching us. Your prayer may be well intended, but the field remains not properly sown. Thus the proper steps for deliverance into that prayer remain equally incomplete. Whatever harvest may then be available can only be reaped by starts and stops, patches of good crop followed by barren stretches. Our lives then become on-again-off-again—there is little in

the manner of continuity or pathway. Scientific prayer and prayers for inner preparation solves many of these problems.

Without your attention to God who speaks from within, it is more than difficult to become edified in Him—His knowledge, His truth, and His ways. Sometimes this communication is powerful and direct, as if seeing one’s hand in front of one’s face. At other times it may certainly be more subtle. Whether subtle or obvious the intent is to begin to receive God’s miraculous voice. A scientific approach concerning prayer will assist in achieving this precious enlightenment into His spirit, and just as Jesus taught and demonstrated, scientific prayer must be practiced.<sup>51</sup>

### Heart, Prayer and the Sowing of Good Seed

*The practice of sowing good seed is meant to edify the soul into the spirit of God, and deals with spiritual principles. It is not to be practiced as a psychological return into your past. Even concerning a difficult divorce or other unpleasant experiences, and regardless of how you may have responded, God speaks in the now and addresses your current heart or mind condition.*

Oftentimes a soul may *secretly* believe they are not worthy to receive the harvest for which they are sowing. This may be due to many negative messages that either the person or others have

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<sup>51</sup>The Lord’s prayer (Lk. 11:2-4), the Beatitudes (5:2-12) and Jesus praying in the garden of Gethsemane (Mt. 26:36-46) are given as the most obvious examples.



implanted. Lack of respect or unworthiness often results when a person's ideas or feelings are ridiculed or denied. Lack of worthiness resulting from a condition of poverty, with poverty then being out-pictured from within and ruling the person's life—secretly they believe in their own poverty. A man or woman may be sowing, but lack may be due to childhood indoctrination. While secretly engaged with fear from childhood experiences, sowing for joy or happiness can then become a difficult task.

All of the above examples of negative teaching, whether reinforced by you or thrust upon you by others, can affect the heart most deeply. No one is immune from such treatment. Yet, there has to be something that can confront these messages of ill intent, and so it is with the sowing of good seed that an solution has been provided. When recognizing these conditions in yourself it is best to sow for what you deserve, such as, 'I deserve joy as a part of my life', 'joy is my inheritance', 'prosperity can be bequeathed to me'. Taking the time to research the promises of God to support your sowing can also be helpful.<sup>52</sup>

Belief in your spiritual inheritance has strong impact and firms up commitment. Just as negative messages may be sown into the mind, and then take root deeply in the heart, so the positive sowing must also reach deeply. Because of the deep effects of these negative messages, sowing for what you deserve may be repeated for a number of days. Sowing into the prosperity message, for example, may need to be reinforced almost daily, especially when involved in prosperity

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<sup>52</sup> Psalms is often given as traditional reference. Proverbs can be helpful. The letters of Paul and the other disciples can also be useful.

activities. The same sowing can be used for all other spiritual attributes of character. Having a clear view for your entitlement can greatly assist with inspiration.

Thus, walking in the Way can be described as a heart teaching and not always just a head teaching, as Jesus relates so often by speaking of the heart condition. Even if slowly, a heart condition may be changed and renewed by the sowing of good seed and the prayer which accompanies that sowing. His preeminent teachings regarding love, mercy and forgiveness begin to seep into the hidden deep waters which abide in every soul. Through the avenue of prayer the spirit of God may speak to the mind/heart condition, with *the renewed heart becoming the harvest itself*. This practice will spur you onward into reaping further good harvests.

Let us take love as an example. If you are to love your neighbor, that means all men are to be loved. This love message speaks to the harvest of individual worthiness. To partake of the good in life is anyone's right, and lends the thought to be complete as God is complete. Individual worthiness and love can be topics anyone might sow into. These two attributes may enhance almost anyone's soul nature.

Heart confirmation is not just about how you feel, *it is also how the spirit moves through the heart* to confirm knowledge, bring peace, or to provide the miraculous voice of internal guidance. When Jesus heals we note it as a physical healing, but the truth is most of his healing was done in the heart and mind, even if by conversion and awakening to the spirit of God within. Many began to believe in his messiahship, and Jesus himself may not have known how many he

had truly converted—he demonstrates that the sowing of good seed is highly flexible. To receive similar further good harvests requires only a bit of applied spiritual intelligence.

As most of us have observed, some people are overloaded in the emotional realm of the soul nature, they are emotionally based. They react to almost everything that happens. They are up, then down, then roundabout, twirling and swirling throughout the day. Such a person will have a difficult time relying on heart confirmation for much of anything. One could say that they have bad heart habits. They probably should monitor their heart and observe how often they go the emotional route instead of the understanding route. For such a person a longstanding sowing concerned with revealed knowledge and some discipline within study might be a worthwhile undertaking. Sowing seed is versatile.

Others are well practiced mentalists. Everything to them is a mental plaything, and they lack seriousness. They love to be entertained in their mind. With the many gadgets we have today this mentality is actually quite common. On the surface they appear to engage almost any subject, but it is purely a mental exercise for them. They rarely come to terms with themselves, and become very negative when confronted on their essential soul nature, and mentally justify themselves in almost everything—they rarely change. Sowing toward the heart for ‘heart honesty’ would be a good beginning place for such people.

These following scriptures emphasize the importance of the heart, and how much emphasis Jesus put upon each soul’s heart condition: **“Blessed are the pure in heart, for they shall see God,”** a

part of the Beatitudes, Matt. 5.8; “For where your treasure is, there your heart will be also,” Matt. 6.21; “For out of the abundance of the heart the mouth speaks,” Matt. 12.34. In the Old and New Testaments there are over eight hundred scriptures referring to the heart.

Even so, instead of applying these principled statements we still try to manage things for ourselves. The love pathway is usually considered a heart teaching, but many Christians will try to effect the love pathway from their own mental point of view. What God wants is that we receive the love message from *His* point of view. This change from our view to His view will inevitably deal with insights and revealed knowledge—what God wants to reveal to you about love as opposed to your personal viewpoints.

Prayer and the sowing of good seed establishes *right cause*. The effect is the miraculous voice returning to you as guidance, intuition, revealed knowledge, the resolution of burden you need not carry, a more forgiving soul, perhaps a greater love for all humanity. Remember, you pray spirit to spirit so that you may receive spirit to spirit<sup>53</sup>—God’s miraculous voice once again operating on your behalf. Through prayer His power and light is intended to be released into your daily walk.

As to how prayer is used in the sowing of good seed: the prayer for your daily theme should be simple. You may open with a longer prayer before you start your day, but afterward these prayers should remain fairly short, perhaps lasting no more than a few seconds. God may have heard you

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<sup>53</sup> Jn. 4:24

the first time, but you are the one that needs to stay on track, to remain bolstered and supported.

Support is an active principle of prayer. Stay fixed on your goal, bring your seed planting into the heart and mind during the day, prayerfully. You must briefly focus, however, so the seed is planted deep within.

In line with the thought of short but effective prayers, we see the idea of simplicity in prayer commonly repeated. The Beatitudes and the Lord's Prayer are simple and straightforward. Jesus gives simple instructions about prayer: reminding us to pray in secret and not be bombastic (Matt. 6.5-6), v.7 states not to go on and on, babbling like pagans, and v.8, to pray as if the Father already knows our need, which instills faith by actions. Prayerful sowing is intended as a simple process. You may cry out to God, and He has heard your plea, but a more directed and scientific practice is always helpful.

Prayerful sowing of good seed should be thoughtful and positive. However, only confusion will result when mixed with other prayers. Do not confuse sowing with other subjects for prayer, somewhat like wheat and barley mixed and then sown into the same field. Prayer for others is important, but prayer concerning the sowing of good seed should remain separate.

In fact, with many Christians the above mixing creates a problem. As they apply their daily walk they are full of prayers, but in fact have planted seed in an uneven fashion. They have prayer here, there and almost anywhere. They would be as a farmer who runs about throwing handfuls

of seed in one field and then another, but never truly sows into the one field for that day to produce the right effect, which becomes the ripened field they then can harvest.

Oftentimes people secretly believe that if they pray hard enough and often enough that this is all they must do. They might not consciously think so, but often they are seeking the easy way, and believe God will do everything for them if they just pray enough. It is true that they are relying on God, and to be prayerful of a nature is a good thing, but when God begins to move it is time to fulfill the prayer with action. How clearly we see the admonition of James in his second chapter, twentieth verse, concerning faith combined with actions. As we see demonstrated within the Jesus ministry, on many occasions other actions beside prayer are needed to deal with life's issues.

The act of faith is to deliver the prayer message and *then let the spirit go to work—prayer and release of that prayer, both are factors concerning simplicity of method.* You may be too involved in circumstances to see outcomes realistically. By releasing the prayer you demonstrate faith.

This release allows the spirit to spring into action. *Simple prayer initiates powerful cause, don't dismiss it!*

Contacting the spirit of God contacts His power as well. It is useful to keep both in mind as you plant good seed—the person of God and the spirit power that arrives with Him makes for wholeness or completeness in you.

## Prayer and Edification

Most of us understand prayer as a form of asking, seeking, and knocking. In Matthew 7:7-8 Jesus tells us to, “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.” Jesus goes on to explain that if a son asks his father for something to eat, the father does not give his son a stone. This scripture deals with the beneficent Lord who supplies bounty, but also speaks to the issue of need and fulfilling need through right cause.

Cause sets change in motion. The spirit within teaches and promotes the lessons of enlightened change. Many scriptures relate to this enlightened change within the soul: Psalm 19.8, “The statutes [law] of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes” (kjv); Psalm 18.28, “For thou wilt light my candle: the Lord my God will enlighten my darkness” (kjv); Ephesians 1.18, “The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.”

Jesus is always edifying, but sets cause into motion by the power of the spirit. His comments to Nicodemus concerning the new birth of consciousness still serves as a prime example. Does cause set change in motion? It certainly does, for it is during the illegal trial held at night to which Nicodemus hurries in the attempt to save Jesus.

The enlightenment into the spirit of God includes the understanding of Cause. The *causes* you initiate will determine outcomes. If your pathway is casually engaged you will receive casual results. However, if you prayerfully practice the sowing of good seed, by reciprocity the deepening of the enlightened experience must continue. God wants to engage in a dance with you, to edify you into Him. This dance is determined by what you will and will not allow. The dance will encompass all causes you put forth, “and that He is a rewarder of those who diligently seek him,” Heb. 11.6.

The how of traveling on the road or pathway is reflected well in Luke 9:23. Jesus tells us that with this process of how we walk the how becomes the key, and we find out if God’s principles work. “If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me” (jb). Renouncing of the old self is the first step in how we walk. The cross we take up will be different for each individual (“his cross”), and every person’s journey also is different. Taking up your life and following is the *how*, with the substance, or the *what* of your pathway, reflected by all that then follows. Without traveling the road, Jesus may have said, you will not arrive at the destination of edification into God’s principles. Put another way, the narrow road leads to the narrow gate, “and there are few who find it,” Matt. 7:13-14.



Sowing, speaking and prayer will combine to form the *what* of life's pathway. The sowing of good seed activates the spirit and thus reveals the narrow road. Jesus gives us a tried and true method that allows the spirit to come forth from within and begin the work, and thus for you to enter into the higher edification and wisdom of His spirit.





## Chapter Nine

### Your Spiritual Heritage

*“How think ye?” —Matthew 18:12.*

So often, Jesus confounded the Pharisees and scribes by providing a deeper insight into the Prophets, as well as reinterpretation of the Law, especially concerning sabbath practice. The Pharisaic approach remained intellectual and strict, thus they were continually presenting Jesus with seemingly confounding moral, ethical, or legal puzzles they hoped he could not untangle. Jesus never gave an intellectual reply, however. Throughout his ministry he delivered the spiritual lesson, or the wisdom lesson: that one should render unto Caesar (the world) that which is Caesar’s, and to God that which is His; that righteous words are not enough, but the hand must

be put to the work; that to reap a good harvest one must sow a good seed; that self-righteous prayers are those of the hypocrite. Jesus counters with the more insightful thinking.

The contrast between the Pharisees and Jesus contains similarities as to how *individual* intellect operates and how the spirit operates. The intellect does not edify the spirit, which unwittingly was the attempt by the Pharisees. Jesus demonstrated that it is the spirit which edifies the intellect. As we see with the Pharisees, the limited power of the intellect may confound itself, create struggle, with intellectual contention forming objections to true spirituality. The compounding of the many laws concerning sabbath observation provide a good example. Jesus' confrontations with the Pharisees reveal that their natural mind was leading the way, not what we denote as spiritual revelation or insight, nor did they possess what we might describe as a spirit-filled mind.

Spiritual revelation does not always satisfy the demands of the intellect. The intellect tends to operate in a more worldly context, or simply the manner in which you are used to thinking. This intellectual approach is common for most people. However, few come to believe in God by intellectual rationale. Rather, spiritual sensitivity denoting conscience, the will, experiencing prophetic vision, and other similar confirmations not only bring us into belief, but into commitment. When Paul teaches in the Way, and in Romans explains the concept of grace, it is here the difference between true spiritual insight and mere intellectual considerations reveal the great contrast.

The spirit-filled mind gives evidence of the New Covenant. Yet, much like the Pharisees, people tend to build intellectual facades to protect and defend what they believe to be true. We are all guilty of displaying this intellectual disguise, which denies spiritual insight and points to a fear of real knowledge. Too much figuring and thinking may block direct insight, or revelation, and much as we observe with the Pharisees, misplaced self-justification takes the place of revelation knowledge. The point being, too much struggle is a sign of not properly applying the sowing of good seed, and overworking the intellectual aspects of the mind.

At other times the intellect may reveal itself as an unteachable spirit, or nature, much like the Pharisees, who remained stubborn and willful. If you observe these habits begin to manifest, step back, focus on what the spirit has already brought forth. Within the daily walk continue to sow good seed and remain patient and faithful. Sowing into patience and faithfulness can keep any individual from unnecessary struggle and conflict. To remain unteachable, stubborn or willful, to not undertake a more thoughtful position of faith and patience, will leave you as the Pharisees. Do not become your own Pharisee might be the watchword here.

Sometimes a person will sow the same seed into the same field, and do so over and over again, but there is no crop. In the natural mind we think our sowing *must* yield a crop, and we stubbornly continue to sow in the face of a low yield or no yield at all. In fact, such a field may only continue to grow thorns and thistles.

If you find that no matter how you sow that the harvest remains thin, or choked with thorns and thistles, that means the soil in that field is not good soil, or is worn out! You might try to sow a different seed into that field, such as a farmer would do in rotating crops. New seed might make that field produce. The other option is to leave that field and let the soil rest. Sometimes life circumstances will dictate what you must do. There is no point in sowing into barren ground.

Sowing seed relative to a stubborn or willful person might mean they enjoy conflict or contesting within the will, and no matter what you say they will cast conflict or argument for its own sake. In fact, this often occurs in dealing with family or relatives. They see you as you have been, but your heritage says otherwise, and they cannot see the change in you. Even if they do recognize change they may deny you even more so. They may be petty and jealous, and polarized into the negative. Neither may sowing new seed assist in such a situation, for the ground is barren. Prayer may help, but essentially for you such people become the Pharisees. Discontinue sowing into a field that will not yield a harvest. There are many other fields to sow, and you should proceed to do so.

When you move from a field that will not yield, and then garner harvest already available in another field, you will discover that your thinking begins to change, often immediately. What seemed so important becomes far less important, or, an important issue may be seen as better set aside until new wisdom is revealed on how to handle the situation. It is the spirit's job to lift burden, not yours. Moving to new harvest allows the spirit to lift burden, breath new life to renew and uplift you.

## Let Your Burdens Fly Away!

Too often people unwittingly carry burdens they need not. In trying to discover the why of certain events they become embroiled in a long line of self-questioning that often leads no where, or leads into a deepening morass. Some call this 'psychobabel', a term taken from the disjointed languages of those building the Tower of Babel. This may seem a humorous way to explain the process, but everyone has done this.

Without realizing it people lower themselves into such a deep concern that they begin an unhealthy bonding with their problems. In essence, they are in sympathy with their problems. The next step from sympathy will be self-pity. Often this line is crossed without the person realizing they have done so. They may be sincere in trying to figure out an issue, but often this figuring is nothing more than the intellect working a kind of deceitful magic which leads the soul into improper indwelling.

Are you oriented to resolution, or are you oriented to problem? Habituation to problem thinking blinds the eyes to the higher pathway. Intellectual fixation on problems might be considered bad seed, and thus produces a problem-field crop. Returning to the problem again and again can become a burden in itself.

In fact, you may be unaware of what the real burden is, or why it continues to plague you. You may have attachments of which you are unaware. Some may come from your upbringing. Or, there may be insights concerning yourself you wish not to face. The cure for this entanglement? Sow the seed of lifting burden. Remember, that to forgive means to ‘send away’, and to send away or get rid of the burden is our goal! The spirit then has a much better chance to reveal what you need to know.

*Spending a day with the sowing of lifting burden, even burdens you may not know of, is a healthy basic practice.* You do not focus on the problem, you focus on the sowing. The counterweight is to sow for joy and happiness. Jesus testifies that he offers rest for the soul if you come unto him.<sup>54</sup> Revelations concerning the self might be needed, but one thing is sure, there can be no true rest without lifting burden. Lifting burden allows the soul to travel onward.

As most of us have experienced, after a certain point all the figuring in the world will yield few if any results. Why would this be so? Because at the end of the day the why of things will be explained by choices you or the other person initiated, commonly known as ‘whither thou goest’. You may not understand why you or another person did what they did, but as decisions are made he, she or you went hither nonetheless. This can sometimes present excruciating life situations, and a continuing personal angst over the outcome. Regardless of evidence of callousness or even cruelty, do not let such burdens consume you. It is not your job on planet earth to remain

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<sup>54</sup>Mt. 11:28-30, “Come to me, all who labor and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble of heart, *and you will find rest for your soul!* Yes, my yoke is easy and my burden light” (jb).

burdened with something that happened ten or twenty years ago. Sow seed for release from such a burden, let your burdens fly away!

The longer morbidity has been a traveling companion the longer the cure may take. So, the removal of burden may occur quite quickly for some, and for others it may take many sowings. Holding on to burdens must say something about the person himself. The cure?—sow for willingness to release the burden, willingness to forgive, both can be helpful in making straight your pathway. Every time the burden comes into the mind, turn the burden over to the spirit, as this is as beneficial a practice for sowing good seed as any.

It is often best to travel nearby and enter into the next harvest-field available. As mentioned earlier in the text, gathering a new harvest leads to a natural uplift for the soul, and naturally removes burden. It allows you to *see the good instead of the struggle*. It also allows the spirit time to work out conditions, or may later provide insight on what you may need to do, or not do. Instead of struggling or worrying, or perhaps contending with another person, the gathering of harvest puts you back on the resolution pathway.

In relationship to the above, and as any farmer can tell you, harvesting is not the same as sowing. Often, people make the mistake of to sow and sow, and then they *look* for the harvest instead of going into the field to *begin* the harvest. As by example, the cure for intellectually asking why-why-why (burdens), is to spend a day with the theme of harvest as *the* active part of your daily walk. The why of things as you perceive them then becomes resolved by the new harvest itself—



again, whither thou goest? Do thou goest unto problem and burden, or do thou goest unto good seed and harvest?

### The Master and the Slave

Planting the seed becomes hope for the future and confidence that the crop will come in. The harvest begins as that hope or faith becomes manifest, and this is the crop coming to maturity. It is then the worker naturally enters the field. Contrasting this, many people perform like a slave in the land and do not understand *why* they remain unfulfilled, unsatisfied. They are like the hired hand who helps plow the field, prepares the soil, and helps the owner sow the seed. They carry the burden, but when the crop comes into harvest time into the master's barn it goes, and not to the helper's. The helper is paid for his work, and that is fair enough, but that is all he has. The abundant harvest, however, goes to another.

This is an important spiritual matter for everyone to consider. Are you the 'slave driven' worker, pushed by life one way and then another, and without recourse to your own good? Are you a slave to your mortal mind? Or, do you allow God, or Jesus, to be the overseer of your life's circumstance, even unto delivering the good harvest for you? Do you represent the owner who sees that all work is properly completed, that the field is well tended and nourished, and therein the sheaves enter into *your* barn?

Lack of fulfillment occurs because the person has not yet learned that the full benefit is not only represented by the worker who must be paid, but who also receives the sheaves into his own barn. This is another way of saying that as a worker you may also be an owner, and both are your heritage. Your identity as a soul shifts from being a slave to the land to the inheritor of the good harvest. Once the idea of gathering sheaves into your own barn is clear, your thinking about the inner workings of life, how spirit delivers into your life, and how you are to participate, all of these together will turn your thinking from lack to harvest, and from emptiness to fulfillment.

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There is no way a person can *have* the enlightened understanding Jesus offers. There is no way a person may *possess* this understanding. Much like the owner of the field, your pathway can only be fulfilled as you *harvest*. The difference in thinking from *having* the understanding and *harvesting* the results of the understanding is an important one.

In the New Testament stories referring to the kingdom already being here, many people looked from one horizon to the other and asked, “Where?” Jesus tells the people the kingdom is within, but most stood before Jesus and wondered at what this could mean. Jesus is directing us not only to the spirit of God within, but into the kingdom-harvest which resides within.<sup>55</sup> This single change in thinking became the core of his teaching, yet seemed to confound the masses. The people obviously wanted to receive this new kingdom, but hearing they could not understand, nor seeing could they comprehend, nor could they bring themselves to harvest.

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Kingdom is here, Mt. 10:7, Mk. 1:15; ready for harvest, Jn.4:35.

Regardless of what changes a person may make in his or her life, or incidences that seem to come from nowhere, *some type of sowing always precedes change*. Why not directly sow good seed and harvest the full benefit? The promise of God as to how you are blessed and benefitted is amply related in Psalms, as well as other stories illustrated in both the Torah and the Prophets, and much of the New Testament. If you do not harvest into these kingdom holdings you cannot have your portion. You will be left with the burdens of the worker, and your barn will remain empty.

It is good to occasionally step back and devote some observation time relative to how you think. Everyone's thinking patterns run deeper than they suspect. The enlightened vision for life often comes forth as a person observes and then reconfigures how he or she thinks—they take a different approach, they put that new thinking into practice. Sowing for 'change in thinking' can be done just like any other sowing, and represents freedom for the slave. It may seem like a broad subject for consideration, but occasionally such sowings deliver you into unexpected revelation and fields for harvest.

Be willing to go to the spirit and take rest, much as Jesus suggests. This provides time for simple and relaxed contemplation, or how you are approaching your sowing and what results are occurring. How people really think, even deep seeded beliefs, are often revealed when at rest, and become among the most surprising of revelations.

The Way is always associated with transition from the old life into the new life. From Jesus telling us that no one puts a piece of new cloth on a worn out garment (Mt. 9.16), to Paul reminding us he comes as a minister of the New Covenant, “not the letter, but of the Spirit; for the letter kills, but the Spirit gives life” (Cor. II, 3.6), thus the lifting of burden (the old) becomes a key element to continued soul development. Soon a clearer vision becomes revealed, and you will see the new pathway unfold before you.

This section of the book discusses those who live in the slave mentality. There are many who despite knowing they have been forgiven still feel oppressed. Many run into the same problems again and again. There remains a heaviness in their heart. The vicissitudes of life sometimes press hard, and those issues may burden the heart. Sowing seed can apply to any situation or condition—no longer a slave to the world, but an enlightened member within the Christ community.





## Chapter Ten

### Entering into the Harvest

“Swing the sickle, for the harvest is ripe”—Joel 3.13

Jesus tells us that to worry adds nothing to our day.<sup>56</sup> One reason for this prohibition is that while you worry or fret, the harvest is delayed! As you sit fretting, the harvest cannot be engaged, either in thought or in action. While worrying you cannot see the lilies of the field, thus the field may as well be barren. In a similar manner, Jesus cautions to let the dead bury the dead,<sup>57</sup> for otherwise you reside with the dead in spirit, and the enlightened understanding Jesus speaks of can never be yours.

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<sup>56</sup> Mt. 6:25-34

<sup>57</sup> Mt. 8:22

Without fretting and worrying, or being overly concerned about the future, we come into the present moment. In doing so we naturally embrace the immediacy of the spirit, much like we witness the immediacy of Jesus within his ministry. The harvest of the spirit of God is readily available, but it can only be harvested in the moment!

Considering how you move forward on your pathway, and continuing with “how think ye,” both are resolved by entering into the harvest, and not by worrying over problems, not by trying to intellectually figure them out, nor by fretting over consequences. Although we must all reflect upon our own behavior, or choices we have made, neither worrying nor fretting can yield much in the way of true consideration.

Too much in the way of figuring can lead us into a constant reflection of asking why-why-why. Like a mirror these reflections bounce from one to the next to the other in a seemingly unending cascade. Soon that is all the individual can see, his concerns mirror him wherever he may go. Instead, the effort must be made to reach out to the spirit, *enter the field*, so then the harvest may be brought in. *It is the harvest that restores the soul; it is harvest that provides fodder for straight thinking.*

As mentioned earlier in the text, if you struggle to forgive, perhaps to sow seed on the willingness to forgive might be a better first step, and stick with willingness until the next step is shown. Even willingness to forgive is a harvest unto itself. The next step is then to ‘send it

away' whenever the difficulty comes to mind. The idea of trying to 'overcome' everything is a works message, and harvest will be difficult, else hard to find.

If you lack peace then you are not harvesting peace; instead, you are harvesting troublesome thoughts, such as worry, fear, or a rehashing of the past. *Change thinking away from the problem, and then to harvest, and it is by entering into the harvest that the rebirth into a new life is provided.* Where before the field is barren, or continuous thorns and thistles, now the lilies of the field become apparent.

Common sense tells us that a person may not simply cast aside all problems, for many problems will require attention; it does mean, however, that you can continue to sow new seed, and *continue to give over to the spirit by returning to harvest readily available.* Rehashing issues can make one a slave to the intellect and gives the spirit no room to operate, no room to reveal. To continue with harvest allows the spirit of God to bring you into balance and a general kind of adjustment. It is from this place on pathway that good insights can then be revealed, and that good decisions are made.

Confusion or disturbance sometimes occurs when the spirit raises an issue that a person needs to address. What is commonly known as conviction is a good example of this. Conviction is simply the process God uses to make you aware of a condition. Conviction is a prompt to initiate change. Confusion, oddly enough, can sometimes become the signpost for the beginning stage of insight, and simply means that an issue is being engaged. To ask, seek and knock is an action that

often comes from a confused person, but is intended to motivate the soul into understanding or change.

Regardless of how you may step forward on your pathway, or how the spirit may be dealing with you, it is always better to sow seed and proceed to harvest. *Gathering the harvest becomes the true beginning of wisdom, for without the harvest the substance of wisdom cannot be assumed!*

Everyone has performed well or has had good intentions and has not reaped a harvest. Everyone has done more good than that which they have been given credit. They also may have had good intentions that backfired in the midst of circumstance. Perhaps you are a person whose good efforts have not been recognized, or you may have been unrighteously condemned, or even slandered. Perhaps you have made one big mistake, and everyone holds it against you. You may be a person who is turning over a new leaf, but the world does not believe this is so. Do not let the world hold you back from the harvest God would willingly give if you but reach out and accept His harvest. *Reap what harvest you have already earned! Most often a nearby harvest becomes the first miraculous key. That harvest-key opens the door to enlightened understanding with God.*

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As we consider entering into the harvest, we must also remember that no one can sow seed every day. Be sure to rest at least once a week. Resting also deals with the principle of yielding. To yield allows for restoration and renewal, and both of these represent a different kind of harvest.



Both allow for inner healing, and to sow for inner healing is an effective pursuit. To yield and rest in the spirit allows you to lay down your life, and thus allows the spirit to fill in the gaps. It allows the spirit to catch you up with yourself.

*Yielding allows the harvest to manifest within and without, and provides greater wholeness for anyone's walk.* Yielding is sometimes thought of as the feminine side of walking in the Way, whereas the more active practice might be thought of as the masculine. People cannot always hack at the undergrowth, but must sometimes rest and view the pathway they have already made. Such is the case here: yield to the spiritual circumstance you have created and let the spirit of God fulfill you. So often, to yield is to harvest!

It is good to let the spirit show you into the way of leisure and satisfaction within your practice. The practice of sowing good seed is not a discipline, it is a practice, and for this reason plenty of room is made for the joy of everyday experiences. Within the Way everyone is encouraged to live their life!

### Spiritual Dimensions—Crossing Over

Crossing from physical dimensions to spiritual dimensions activates the soul. In the natural mind many people believe that such a simple practice as sowing good seed could not possibly offer a true spiritual edification into the spirit of God, or enlightenment in Him. They would be wrong. As previously mentioned, this enlightenment is best described by Jesus when he says, “I am in

the Father and the Father is in me” and “I and the Father are one.”<sup>58</sup> For many truth students this omnibus experience manifests as a sense of wholeness or unity. For those who recognize a relationship within Christ,<sup>59</sup> this oneness principle clearly defines the enlightened tradition for the modern Christian.

Jesus tells the disciples to take his teaching throughout the whole world.<sup>60</sup> In the beginning it was mainly common people who recognized Jesus as Messiah. Messiah had come and delivered this good news: that the kingdom of God is within, that you are forgiven and therefore you should forgive, and that awakening and forgiveness unify the soul into a wholeness with God. For the people the Word was primarily realized through the anointing, the Shekinah, as it dropped down upon them. At other times it was purely a faith commitment.<sup>61</sup> By these two methods the message of Messiah came alive in the minds of men. It is clear that even though Judaically based, and even though taught to Jews of that day, it was also intended for a pagan world. This becomes exemplified by Paul’s ministry.

The expanding Jesus ministry demonstrated the sowing and harvesting of good seed. When Jesus tells Peter that a person must forgive seventy times seven, he is awakening Peter to the all-that-is-all pertaining to forgiveness, and not just what Peter thinks is good enough.<sup>62</sup> Here Jesus gives

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<sup>58</sup> Jn. 14:10, 10:30

<sup>59</sup> Jn. 14:20, “On that day you will realize that I am in my Father, and you are in me, and I am in you” (niv).

<sup>60</sup> Mt. 28:19

<sup>61</sup> Acts 2:1-43

<sup>62</sup> Mt. 18:21-22. In Judaism the number 7 is related to perfection.

us the vision for a new spiritual dimension, an outward expression that marks completeness or wholeness. At first the seed is sown, but the harvest truly begins to awaken the soul and allows the crossing over from sleep to wakefulness.

Where before seed was casually sown along the roadside or amongst the thorns, as opposed to sincere questioning and thus seed sown into a prepared field—the difference between these two sowings is represented as two different dimensions, the one casual, the other serious. Where before there was no asking and seeking, the spiritual dimension waited to be filled. For those who were called by faith, ‘the bridge of faith’ became not a bridge to be built, but seekers who filled a dimension!

Seed by the roadside can be observed as a flat plained dimension, represented as dust ridden soil, thus the nattering birds steal the seed away, for the seed never takes root. The thorns and thistles represent the worries of the world and how stress will destroy the seed. The shallow soil represents those who prosper for only a short time. In all of these examples the mental conditions described are of people whose mortal nature chokes out any good seed. They are not spiritually awake, nor do many of them wish to be.

The last group Jesus mentions are those who hear and understand, but who also ask, seek and knock—they are the travelers of the high road. It is for them mind and heart are held in a sacred cup, to be sipped as refreshment along the way and shared with others. Even as the pathway appears as a step by step walk, the person truly travels from one spiritual dimension into another.

As we have all experienced, a traveler may run into a patch of fog. However, he can see the pathway right under his feet. He continues to walk. Soon he walks through the fog and he sees the open countryside. Where once he was blinded by the surrounding fog, now he can see. Even as he finally parts through the fog, the journey of the soul is revealed as moving from one dimension into the next. In many respects the harvest becomes the journey itself, the journey of the soul into higher dimensions.





## Part II

### Wealth

From the day you are born, so begins your financial life. Everyone has a financial life! No one is immune from the vicissitudes which move money. Money is mentioned as a part of biblical narrative more than any other subject in the Bible. To be poor does not make you more spiritual. However, the use of money or wealth must be balanced just as in all other matters. Due to its heightened presence even from ancient times, money holds a unique importance for every soul.

All people have a personal life, a financial life, and hopefully a spiritual or religious life. Regardless of position, everyone engaged in commerce, or more appropriately the commerce of life, needs to be attentive to how the sowing of good seed may prosper them, either personally or spiritually, or directly concerning wealth. The inner man must be coached toward wealth principles just as with spiritual principles.

The sowing of good seed can be used to assist in generating wealth. However, for proper results sowing for wealth should be accompanied by a strong and practical spiritual base. This base should support both personal, spiritual, and business life. If you inspect the Jesus teachings the practical nature of his actions toward a situation always stands out. He seems to pause ever so slightly before he speaks, is generally undisturbed, and then responds in a measured tone. He is spiritual, but practical.

David illustrates the above principle quite well (I Sm. 17.32-51). David was never considered much of anything until he made a commitment to a principle, an ideal outside of himself.

Beforehand, David lived in a world of dust and dirt while he tended the sheep. He was derided, even amongst his brothers. When David understood the situation concerning Goliath and the Philistines, he took action. He first asked the men, “**What shall be done for the man who kills this Philistine and takes away the reproach from Israel?**” The men spoke of the promise of great wealth and favor. David took the promise as real, and said, “**For who is this uncircumcised Philistine, that he should defy the armies of the living God?**”

Should he kill Goliath he would receive great wealth, a tax exemption on his family’s property for life, as well as Saul’s daughter in marriage. Two of the three needs of life were accounted for: security-stability, or in this case wealth plus an exemption that his family’s property could never be assumed by taxes, and that his personal life would also be secured, for he would become a member of the royal family through marriage. But, the achievement of these two were gathered

(reaped) in an unusual way. Spiritual principles would be required and would function as the sickle to harvest that crop.

On the way to his success David was disdained again, this time by Goliath (I Sm. 17.42). Goliath says, “Come to me, and I will give your flesh to the birds of the air and the beasts of the field.”

Much like Jesus, David is not shaken. He returns with, “...I come to you in the name of the Lord of the Hosts, the God of the armies of Israel, whom you have defied.” David surely commits to the higher calling. He resources from what he has within to serve the condition which stands without. He is about to deliver Israel!

All of us are in the position of David at one time or another. It may not be financial, it might be personal, it could be strictly spiritual in nature. Regardless of the circumstance, true greatness can only come from understanding that every person has a higher calling, and to truly succeed the commitment must be made. Notice how David emphasizes the “living God.” He may have his eye on the wealth and favor, but he puts God first. He knows he serves and fights for a God who has already favored his people, and David is willing to step into this gap others will not fill.

The subject of money has always been a touchy subject when it comes to applying spiritual values. Some believe that Christian virtue can only be found in poverty, or that if they are poor they have some sort of spiritual advantage over those who have money. Others believe that God has given us the ability to prosper, especially when the well-being of our family is concerned. Neither viewpoint may be wholly correct as they stand, but have to be taken within scriptural

context. For this reason there are a few scriptures that need to be thoroughly investigated and how the sowing of good seed may be applied.



### The Rich Young Man

The first scriptural reference pertains to the rich young man who desires to understand what he must do to inherit eternal life, Matt. 19:16-30. “Why are you asking me about good? There is One who is good! But if you want to obtain eternal life, observe the mitzvot.” (18) The man asked him, “Which ones?”<sup>63</sup> Jesus tells him about the commandments he should follow, which include prohibition of murder, adultery, stealing or giving false testimony. Jesus then tells him what should be affirmed, which is to honor his mother and father and to love his neighbor as himself. This last, to love your neighbor as yourself, is the general prescription for universal love, and is also given much earlier in Jesus’ ministry (Matt. 5:46-48), with the final

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<sup>63</sup> CJSB



pronouncement, “You must therefore be perfect (whole),<sup>64</sup> just as your heavenly Father is perfect.”

As we continue with the young man, he says that he does all of these things already, and then asks what more he lacks. Jesus then says, “If you wish to be perfect, go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.”

Jesus clearly perceives a problem concerning the young man’s attachment to wealth. It is an unwholesome attachment. So, for the young man to become spiritually whole, or perfect, he must break this tie that binds.

The young man does not understand the spiritual principle concerning unhealthy attachment. He misunderstands the principle of completeness, nor becoming spiritually whole. Not understanding what Jesus actually refers to he then walks away disappointed. The divestiture of his wealth and the commensurate charity to the poor, thus to prepare him to receive spiritual riches, this is a price he cannot pay. Charity to those less fortunate is reaffirmed, but the essential meaning deals with how Jesus considers wealth: the accumulation of wealth and the application of wealth deals with the inner man.

When Jesus asks the young man to give his money away, the spiritual reference is to attachments to outer things, or to the outer world. “What, then, will a man gain if he wins the whole world and ruins his life,” Matt. 16:26 (jb), is probably the best scripture which describes this principle.

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<sup>64</sup> Better translated from the Greek root *telo*i, or *telos*, meaning “Therefore, be complete.”

The “whole world” may not apply to wealth only, but refers to the embrace of worldliness in general. Contrarily, to embrace the inner standard set by the spirit of God, or awakening to the kingdom of God within, the individual is then set free. The young man obviously failed to grasp this principle. He is in nowise awake, nor ready, and he would have to remove the stumbling block. He must divest himself of the worldly standard, and for him it is his wealth.

That any man may embrace greater spiritual truth, and in doing so become less attached to the outer world and worldly standards, therefore, he may then become a proper steward of wealth, and not be consumed by his wealth. Both of these standards concerning wealth Jesus addresses. Essentially, the rich young man goes to synagogue, but the synagogue, or kingdom, does not live within him. The young man is ‘perfect’ in following the Law, and in that sense is religious. The burden, however, is improper attachment, and this presents the more omnibus spiritual principle formal Law may not address: it is the inner man with which God is concerned.

The young man standing before Jesus lacks certain essential qualities that only one action can resolve—he must divest himself of himself as he now is, which for him it is his attachment not only to worldly considerations of wealth, but the wealth itself. He does not perceive himself as only the steward, but also the possessor—the wealth possesses him as much as he possesses the wealth. Thus when Jesus asks him to give his wealth away, to some extent he sees this as giving himself away—he is *that* attached to his wealth, and he does not understand that by giving himself away as he now is he will make room for the eternal life he wishes to inherit. He cannot see himself as having any life not oriented to his wealth, and as Jesus can well observe, until he

does so he cannot embrace the spiritual standards required to be a disciple. Once more, it is not money or wealth which is the specific issue, the inner man is the issue.

Throughout the Jesus ministry the emphasis on the inner man is amply illustrated. Even John the Baptist speaks to this issue when he chastises the Pharisees and Sadducees as vipers.<sup>65</sup> Their corruption relates to attachments to money and power, and the bondage of these two elements extend to block higher understanding or knowledge. Since they are the priests currently leading the flock, their attachments suppress spiritual progress for everyone. On these issues of power and money Jesus later condemned the priesthood.

Jesus especially notes how this attachment keeps the Jewish people in spiritual bondage, as opposed to allowing them to embrace his message and enter the kingdom.<sup>66</sup> The priesthood is full of misapplied attitudes and motives. They are outwardly religious, but show no true spiritual aptitude, leaving them unteachable. God and spiritual enhancement is replaced with staid religion and their own willful interpretation of the Law, which also includes the corrupted fashion by which they accumulate wealth, and with the narrow road left abandoned and the narrow gate remaining closed.

Much like the young man covets his wealth, he does not covet God in the most suitable manner. To love God with all your mind, heart and soul is not quite what he is about.<sup>67</sup> The young man

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<sup>65</sup> Mt. 3:7-8

<sup>66</sup> Mt. 23:4, 13, 16

<sup>67</sup> Mt. 22:37

does not understand the division within himself, and why Jesus speaks of “treasure in heaven” as he addresses the young man. For the young man’s problem is not really his wealth, but it is his covetous nature toward his wealth. His covetousness is standing in the way of his proper inheritance, which is inheriting the kingdom, or spiritual riches.

The speaking then given by Jesus to the disciples, about a rich man having more trouble entering heaven than a camel going through the eye of a needle, describes how strong the covetous nature in any of us can be. Coveting, lust and desire become the issues, and refer us to the scripture, “that if a man lusts after a woman he has already committed adultery with her in his heart.” This scripture teaches on the importance of what is put into the heart, with lust as each man or woman may experience used only as the common example. Thoughts are powerful things, he may as well have said. One should be careful how one thinks, and in our example of the rich young man concerns attitudes and motives toward wealth.

Principle: Inspect your motives concerning the accumulation of wealth.

Comment: Sowing into spiritual ground yields a harvest to the inner man. People will expend great amounts of energy pursuing wealth, but too often spend little energy pursuing the spirit of God. If rightly approached and practiced, the sowing of good seed balances God and wealth, or heaven with earth, and relative to these two values leaves each man in his proper place.

Scripture: Deut. 8.18, “Remember it is the Lord your God who gives you the power to get wealth, in fulfillment of the covenant that He made an oath with your fathers, as is still the case.”

Scriptures from 8.11 through 9.5 are worth reading, for it deals with wealth as well as those who are righteous and those wicked, the wicked Anakites in this case, and by contrast those who are deserving, the Israelites.

Conclusion: Put your life in proper order: God first, wealth second. As the sowing of good seed applies to each person’s life generally, it equally applies to the principles of wealth.

Desiring to have a million dollars so you can play in the sun is a dream which lacks substance, and reflects hollowness in the inner man. The section on “Getting the Vision” might be reviewed to assist in bringing standards of wealth and the spiritual life into balance. The two are not mutually exclusive. What seed are you willing to sow into your spiritual life, and how will this be combined with seed you sow in your financial life? These are important questions that need to be answered for anyone who wishes to engage in wealth building.





## Wealth in the Time of Jesus

In the era of history preceding Jesus' life wealth was considered in fairly straightforward terms. If you were born into a rich family, that was God's will, and to a great extent there the matter ended. If you were born poor that was also God's will. If you excelled by hard work or by trade, that was also accepted on the face of it. To be poor was not considered a sin, but to lack industry or not work was considered sinful. Every man was expected to do his utmost in providing for his family, and this standard also applied to women.

Parts of fields, usually a tenth, were left unharvested so those in want could take nourishment.<sup>68</sup>

Except for the principle of the tithe, which was provided to the Levitical priesthood,<sup>69</sup> the rich

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<sup>68</sup> Matt. 12:1-8, the food Jesus and the disciples eat is left over from harvest, and they are also eating on the sabbath.

<sup>69</sup> The Levitical priesthood oversaw the implementation of the law, performing sacrifice and other spiritual duties. They were given no lands to possess as were the other eleven tribes, so a tithe went to them to support the priesthood generally, but also their wife and family. See Deut. 12.17-19.

were not required to share wealth, except to specifically take care of widows or orphaned children. Orphans were usually taken in by the nearest male relative. Widows who were unable to take care of themselves were often taken into the household of the next eldest brother, or lacking that, the next nearest relative.

Each man was to properly attend to his affairs, whether wealthy or poor. If a person fell upon hard times, such as bad crops or pasturage due to drought, and should another buy his lands, these lands might benefit the purchaser in the intervening time until the Year of Jubilee.<sup>70</sup> Lands were then returned to the original owner or nearest relative. God was the supreme owner of all lands, and the people were considered tenants, or stewards, even though they may have title to land holdings. Every able man was to work.<sup>71</sup> An order to events concerning wealth and prosperity and seeing to others was in place. In that sense all persons generally contributed to the society, whether rich or poor.

All work, or works, were seen as under the auspices of God, with this placement of faith often expressed by the Prophets: Psalm 62.12, “for thou renders to every man according to his work;”

Eccl. 3:13,<sup>72</sup> “And also that every man should eat and drink, and enjoy the good of all his labor,

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<sup>70</sup>The Year of Jubilee, seven times seven years and designating the fiftieth year, prescribed that lands previously purchased must be returned to the original owner or his closest relatives. This did not include houses located on city lots, but only lands suited for pasturage or cultivation, which might include any lands. “The Lord prohibited accumulation of property to the detriment of the poor,” niv notes on Lev. 25.13. See Lev. ch. 25.

<sup>71</sup>Pr. 18.9, “One who is slack in his work is brother to a vandal.”

<sup>72</sup>The book of Ecclesiastes is a particularly useful study concerning wealth. Thought to be written by Solomon, this book presents man as the true enigma, even within the living of his own life. This enigma is resolved by maintaining his life in the context of God, and it is truly God who puts all things in order for man. Without God’s understanding, man “chases after the wind,” and if not anchored to God his life is meaningless.

it is the gift of God,” similar to v. 24, “This also I saw, that it was from the hand of God.” An overwhelming number of scriptures reflect upon the works of God. How we participate in His works is the context of how we are to participate in the world. Any other considerations put man’s worldly values first, and therein puts man before God.

However, in the times of Jesus conditions concerning rich and poor had changed. Not only did Herod tax, but so did the Romans. Even though Herod’s projects would provide for labor, the wages were low. With such a heavy tax burden it was more than difficult to move up the economic ladder. Hard work or attention to holdings did not guarantee success or general prosperity. Therefore, two classes of people soon developed—the rich combined with only a small prosperous middle class, and a very large class of the poor. Because the economic burden was so great Jesus speaks of the poor often, and is sure to attend to them. He does so through healing, for example, and is generally concerned with their welfare. Jesus mentions charity toward fellow man in many scriptures, and whether always directly stated or not, wealth should be shared in a reasonable manner with those less fortunate.

As far as the Temple was concerned, long ago the Sadducean families<sup>73</sup> had become the worldly rich, and were attached to wealth as their primary consideration. This monied attachment began due to their previous association with the pagan Greeks, who had invaded in 332 BCE. The Sadducees later married into the Tobiad families, who had been assigned tax collection duties.

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<sup>73</sup>Sadducees: Temple priests, from Greek “Sadouks”, from Hebrew “Zadok”; see 1Sa. 2.35, 2Sa. 8.17, 1Kg. 4.2-4, 1Ch. 16.39. Due to Greek and then Roman influence many considered the Temple priests as fallen away. Jesus also held this opinion.



This collection of taxes mainly accounted for the need to pay tribute to either the Ptolemies (Greek-Egypt) or the Seleucids (Greek-Syria), depending on who controlled Palestine. The Sadducees are considered by many scholars to have then developed into a political/religious faction, with wealth, political influence and intermarriage forming a pinnacle of power. Even though they continued to hold power as the Temple priests, by many of the common people they were considered dissolute. The later developed Pharisee sect (c. 200 BCE) also became involved with temple wealth,<sup>74</sup> with their rise to power beginning in 76 BCE.<sup>75</sup>

Taking the Sadducaic priesthood as an example, the wealthy no longer considered themselves obligated to the poor even in the context of charity, for the poor were everywhere. Due to drought cycles and continuing tax burden many lands had been lost, necessitating sale of such lands to ever larger land holders. Many were thus left to day labor, with only their hands and their sweat for assets. The remaining middle class could barely sustain themselves, and for what amounted to a Roman tax of 30% left them with little for charity as well.

The Roman taxes were also applied in unfair portions. The best of the crop went to Rome: the best fish from any one catch, the best pomegranates from the basket, and the most full sheaves of the wheat and barely harvests. The taking of the best rams, ewes and lambs, as well as goats, made quality herds hard to develop. Due to these unfair taxes market places were thin. Even the

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<sup>74</sup> Matt. 23:16 “Woe to you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!” An oath, or prayer, given with the addition of a gift was considered holy. Without a gift oaths or prayers were considered non-binding. Obviously, this would build wealth within the Pharisee priesthood.

<sup>75</sup> 76 BCE: Alexandra assumes the throne after her husband’s death (Alexander Jannaeus), and recognizes the Pharisees as a legitimate sect.

wealthy would feel this pinch, and with this change in the times many of the wealthy had become hard-hearted.

Perhaps some people recognize similar egregious taxing policies in the world today, and the resultant poverty. Nonetheless, as Jesus preached, his message first concerned the falling away from godly principle, or spiritual wealth. When he says, “Do not think that I have come to abolish the Law or the Prophets. I have come not to abolish but to complete them,” Matt. 5:17 (jb), this includes attention to all people and their well-being as Mosaic law was intended. “To complete them” includes the messianic message concerning conversion, and thence to the message of the inner man attributed to godly values, instead of only strict interpretation and obedience to law. Obvious wealth, and not combined with charity, will separate one man from another. In these difficult times Jesus is essentially appealing to all men to become united heart to heart.

In another scripture he says that if a man had only one sheep he would save the sheep even if it was on the sabbath, and as to healing the man’s withered arm, “...so it follows that it is permitted to do good on the sabbath day,” Matt. 12:12. These specific scriptures pertain to doing good works whenever needed, and “I must carry out the work of the one who sent me,” John 9:4, which is the general commission to serve as each is called or is able. Both statements illustrate that doing good should not be limited in any way, and that the work must be carried through.

This is a unifying principle in which all men can share.

“So always treat others as you would like them to treat you; that is the meaning of the Law and the Prophets,” the golden rule, Matt. 7:12 (jb), which gives us the balanced prescription for man’s relationship to other men. This scripture perhaps sums up best that neither rich man nor poor need be separated in God’s eyes, but that there are more important underlying principles than wealth or poverty. Considered as basic fairness, to treat others as we would like to be treated, a fundamental respect should be initiated toward all men.

When considering a final scripture we find the source of all good things: “The words I say to you I do not speak as from myself: it is the Father, living in me, who is doing this work,” John 14:10 (jb). This last scripture gives us the strongest provision for the sowing of good seed. For without sowing into the spirit of God, how is it that the Father through us may ever better perform these good works? Even though not directly stated, and even though Jesus refers to himself, this example gives us a good man doing good things by the spirit of God, an intrinsic message within the enlightenment teaching of the Way.

For the people of that day the outer obedience to the Law was intended to remain intact, even if some of the application had become bent. However, the heart of the man had been left unattended. It is from the heart of the man that the Law is rightfully applied, and it is not from the letter of the Law. Jesus is always very clear when he speaks on the matter of the heart, compared to the Law itself.

As well, this is the heart of the message concerning the rich young man. For him wealth and spirituality had become split apart. Unwittingly, and much like the religious hierarchy, he had fallen under the sway of the worldly principle of wealth as understood in Jesus' day—that wealth for wealth's sake was appropriate, but was no longer attached to a true accounting within godly principle. By every reasonable standard the young man lacks completeness.

Had the young man been someone else, a someone who had maintained the spiritual value of God first, instead of only *formally* obeying written Law, Jesus might have dealt with him in a totally different manner. Like the Pharisees, the young man was law abiding, but he was not spirit abiding. He could superficially administer wealth and obey the laws concerning the poor, but he could not administer through spiritual principles. He could not in any way represent the higher spiritual standard. Without this quality he would not be prepared to join the disciples. The only way out for him, as Jesus recognized, was to leave his wealth behind, so that with an uncluttered mind he could enter in to discipleship.

Principle: All spiritual law will be applied concerning the accumulation of wealth.

Comment: Just as in all other matters in life, spiritual law is always supreme, and all physical or religious laws follow after. Principles concerning wealth and wealth building are no exception.

Scripture: “I tell you solemnly, till heaven and earth disappear, not one dot, not one little stroke, shall disappear from the Law until its purpose is achieved,” Matt. 5:18 (jb). This scripture deals with all causes (“from the Law”) and all effects (“its purpose is achieved”). As with many scriptures, Jesus is referring to the more encompassing spiritual standard than a legal one. This scripture also relates to completeness, in this case to Jesus’ ministry itself.

Conclusion: Spiritual law leads to the fulfillment of physical law. Wealth and its accumulation operates under spiritual law as do all other matters.





### Treasure Above, Treasure Below

As we look at the world today, all men face similar circumstances—we must earn money to provide for ourselves and our families. However, in doing so a spiritual accounting simultaneously occurs, whether we believe so or not. Thus, we must not become overwhelmed by monied seductions, but bring matters of wealth into spiritual order. If wealth is seen as a tool in arriving at an effect, perhaps that is the first step.

Great wealth may be accumulated, but the spiritual base is represented by being a good steward, not only sowing and acquiring the harvested crop, but how the wealth is tended or dispensed.

Sowing, harvesting, tending and dispensing create a natural spiritual order, containing many individual soul lessons within each phase of acquiring wealth. The scriptures concerning the talents serves as the best example (Mt. 25.15-28).

Money seen as a storehouse of wealth represents the harvest, or sheaves in the barn, and represents the treasure below, just as spiritual ‘goods’ may represent the treasure above. That what you do on earth is reflected up into heaven, and what is done in heaven is reflected back to earth, is a Judaic principle amply related in the Old Testament (Dt. 28.12-14). Deuteronomy 28.14 ends with, “—and not turn away from any of the words I am ordering you today, neither to the right nor to the left, to follow after other Gods and serve them.” The whole text of chapter twenty-eight is worth studying. Almost all people will observe themselves in the blessing part, at least to some extent, but not everyone can readily observe themselves in the cursing part when covenant is not kept.

One of the more famous statements that relates this principle comes from Hosea when he says, “I want mercy, not burnt offerings” (6:6).<sup>76</sup> Mercy and love are somewhat synonymous in Judaism. Because many Israelites had fallen back into Baal worship, Hosea calls for a renewed unifying principle, love and mercy and a return to righteousness, this so God may deliver unto Israel a solution to the Assyrian threat to invade. Hosea calls for the nation to reform its legalistic initiative of offering more useless sacrifice. To garner God’s protection Hosea is saying Israel

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<sup>76</sup>Jesus expresses the same sentiment in Mt. 9:13, 12:7.

must return to the heart of the spiritual matter, and it is from this beginning place that any good thing can be accomplished.

The standard Hosea calls for essentially becomes new seed for the people of Israel, this so a new cause can come into the accounting, and then by contrition to this standard would rectify the sin of Baal worship. This new seed deals with a foundational unity with God. Seeing ourselves as separate from God here on earth and thus following man's ways—this separateness can lead to confusion. This separateness is opposed to God's intent, which is unity or wholeness. Hosea's unifying message is to the people themselves, and by nature must address all men.

Matt. 6.10, “Your will be done on earth as in heaven (jb)” carries with it a more profound meaning than at first glance, and states that God's will “as in heaven” should also be established on earth, or “done on earth.” Clearly this represents the unifying principle, essentially stating that there should be no difference between earth and heaven concerning the implementation of God's will. The companion scripture is given in Matt. 16.19, “I will give you the keys of the kingdom of heaven; whatever is bound on earth will be bound in heaven, and whatever you loose on earth is loosed in heaven” (niv). This second scripture directly relates to reciprocity, which is a function of unity, as this scripture relates that heaven and earth are not so separate as we might suspect.

Although many people accept this second scripture as illustrating the unified principle of cause and effect, contrarily most people also believe there is a separation between heaven and earth.



However, God does not perceive this separation as we do, as all law operates in heaven and on earth with equal application. Concerning the enlightenment principle itself—all is unified, and where one action is taken it shall have an effect upon its counterpart: actions taken on earth arrive or are bound in heaven, and likewise God's law is first established in heaven and is then applied to earth. Both are required for what might be called a unified field, and in a very real sense heaven and earth are both bound by spiritual law and bound by our actions.

Jesus addresses spiritual law when he says to not lay up treasure on earth, where it may be corrupted or stolen, and states that where your treasure is, so your heart will be (Matt. 6:19-21). Jesus speaks to the issue of right heart and right mind, which also deals with right attitude and motive. Clearly, the building up of treasure from the godly viewpoint is the first order of business, and becomes the standard by which all earthly wealth must come into adherence. It is from this heavenly source, or relationship, that all good things are then reflected back into the earthly life. Much like Hosea, Jesus tells us to build treasure in heaven first, and as a beginning point. With the sowing of good seed so the reciprocity of earthly blessing shall follow.

Matt. 9:6 speaks to the same issue. When Jesus tells the teachers of the law that the Son of Man has power on earth to forgive sin, where does this power come from? Naturally we know, this power comes from heaven. He is the Messiah, the heaven sent being<sup>77</sup> who has come to expose evil, both in the heart and the mind, and to forgive sin. His treasure is always brought from

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<sup>77</sup>Jn. 4:34, 8:16

heaven first, and as he is unified with the Father,<sup>78</sup> and this so his heavenly commission can be fulfilled on earth. As we are to follow after him to be worthy of him,<sup>79</sup> we must also understand that heaven and earth are unified. Just as Jesus unifies heaven and earth we must proceed with the same principle in mind.

In Matt. 16:19 Jesus speaks of the *keys to the kingdom* and announces a profound spiritual truth many miss. Most people take the obvious meaning that to do good works on earth builds up good treasure in heaven—what is bound on earth is bound in heaven, and the meaning seems clear. But they often miss the underlying driving force behind the “keys of the kingdom” principle of heaven and earth as a unified field. It is by understanding this principle that you can actually walk into the kingdom-knowledge, to walk *with* the kingdom even while in earthly circumstance.

The idea of walking *with* the kingdom is a powerful change in viewpoint, it is here the power of God can reasonably bring the heavenly condition into your life. Sowing for this walk is an even more powerful act than simply understanding the principle, and as a spiritual, personal, or business principle allows for powerful change to occur. No longer are you trying to enter into kingdom-knowledge as best you may, but instead *you walk with, or place yourself with, the power principles administered from heaven.*

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<sup>78</sup>Jn. 10:30, “I and my Father are one.”

<sup>79</sup>Lk. 9:23, “take up his cross daily and follow me.”

The power of love, the power of forgiveness or being forgiven, the power of faith, strength, stability, steadfastness, wisdom and judgment, all of these and other powers that could be named are essentially administered from heaven. Heaven (God) is the single source of origination. They are heavenly powers intended as standards for performance on earth. As you walk with the Lord in this kingdom principle, even if done by sowing, you place yourself within these powers as part of your pathway, and the unification power of heaven to earth begins to become available to you.

It is by unification that heaven is brought down to earth. This unification applies to all things men may do. Unification relates to the concept of making the earth a heavenly place, for example, and this may be extended into any of man's activities. Naturally, this also includes the accumulation and dispensing of wealth. For this unification to be effective for you it must abide in you, and therefore sowing for unification may be as useful as any other sowing. Principles exist in the abstract, but it is by focus through people that principles, and the power that comes with these principles, become channeled and realized.

The biblical scriptures which concern principles bring us back to the lesson the rich young man—he may be following the principles of producing bounty, or the accumulation of wealth by the letter of the law, but his spiritual base is missing! He is attached to his wealth, but the heavenly virtue is not apparent. Wealth and virtue are not connected as they should be. *He has missed the hidden truth that heaven and earth are unified in everything we do.* Where the one is expressed, so it must manifest in the other.

For example, prayer properly applied becomes manifest in heaven, even for bounty and blessing in the physical, so from heaven then it can be reflected and be made to manifest back on earth.

The same can be said for forgiveness—as you forgive those on earth, so are you forgiven in heaven. That which is freely given, so shall you receive freely, perhaps not in money, but in treasure which comes from heaven.

The young rich man is not unified. The unification principle completely eludes him. Where before he is attached to his wealth and is thus earthbound, now he must forego his riches, *this so that all he has performed under the Law can now be spiritually rectified*, thus establishing the heavenly treasure. For the young man, and by divesting himself, both heaven and earth would now be put in balance and satisfied. Thus he comes into unity, and would then be ready to walk with Jesus.

However, for those who understand these principles no such divesting is necessary. They may now put the heavenly standard first, with the earthly application to follow. To adhere to this idea may require certain ones to do an in depth inspection of themselves. However, it is never too late to begin to follow a new pathway. All can be adjusted with the proper application of sowing and reaping, the fundamental pathway Jesus prescribes.

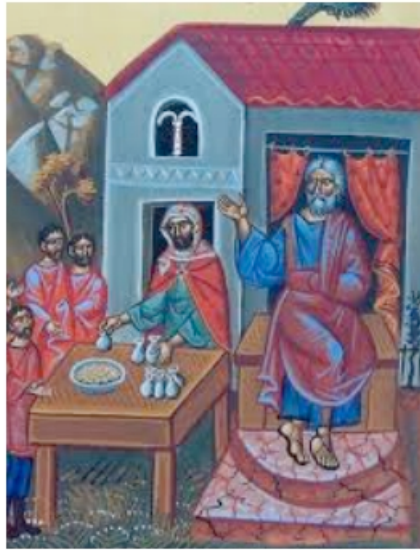
Upon hearing Jesus' answer concerning the young man the disciples were astonished: “Who then can be saved?” they asked. Jesus replies, “With man [the earthly] this is impossible, but with God [the heavenly] all things are possible” (niv). The disciples needed further edification, as

usual. The heavenly prescription is always pronounced as foremost. This prescription is always applied to the inner man and his doings, just as we see concerning this incident with the wealthy young man.

Even though the warning of attachment to worldly wealth is clearly made, the unification principle is also made clear—“with God all things are possible.” The wealth of heaven may be reflected back to you on earth, both in the spiritual and the physical. To be charitable is a heavenly treasure, but it is expressed on earth through charitable acts; to love your neighbor provides for the spiritual largess, but this loving nature must be expressed and accomplished while here on earth; to develop wisdom is a soul quality that is carried with you into the heavenly realms, but it is clearly developed within the earthly experience. Heaven and earth become unified.

With the sowing of good seed balance and unification are assumed within the soul, even if bit by bit. As each man assumes unification he more easily perceives heaven above and sees the earth below. His wisdom reaches into the heavenly realms, and then extends onto the earthly plane of mundane doings. He is balanced between the two. As we discover, balance leading to unity is a key factor. As heavenly principles of balance and unification are important, so it is in the world of business and daily work—so a man begins to gain wisdom in all of his actions, he becomes edified into the oneness principle Jesus so often alluded to.





## Parable of the Talents

In relation to the Parable of the Talents,<sup>80</sup> there are special lessons for those who conduct business of any kind. First of all, this parable was spoken only to the disciples, and therefore carries special meaning. Second, the talents were given according to the perceived ability of each servant to handle such funds. Third, this parable presents the issue of faithfulness, with the use of funds provided as the specific example. In this parable ability (gifts) and money, faith or faithfulness, discipleship and use of funds are all connected.

Symbolic interpretation of this scripture denotes the ‘talents’ as ‘gifts or abilities’, and in fact is the root of the modern usage of the term ‘talent’. In like manner we also manifest varying gifts as we engage our pathway, ‘talents’ according to our abilities, whether of lesser or greater portion.

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<sup>80</sup> Mt. 25.14-30

In the parable the first servant is given five talents, and he doubles his masters money; the second is given two talents, and he also doubles his master's money; the third is given one talent, and he hides it—he shows himself as unwilling to reach out in any fashion for increase.

As the last servant explains his actions we see him indirectly chastising his own master. He states that the master reaps where he does not sow, “I heard you were a hard man, reaping where you have not sown and gathering where you have not scattered.” This chastisement symbolizes a rebuke toward anyone whose ministry work may gather a harvest. For they may not have sown into every field wherein a harvest is gathered. It is also a subtle rebuke toward God, for God may assign harvest where He may, for sometimes the sower will not harvest, but another might. The scripture wherein Jesus tells the disciples that the fields are white and ready for harvest (Jn. 4.35), is a harvest they had not sown into. This principle reflects abundant harvest, illustrated within this text in chapter four. The last servant does not understand principles of abundance, but is willing to criticize those who do.

The servant reveals himself as petty, fearful, complaining, and in an odd sort of way he attributes himself as a kind of victim: “Why have you put this burden upon me,” he may as well have asked. Up until this moment he behaves and acts himself out as a faithful servant. However, when we really investigate the last servant we perceive he may finally reveal himself as a loathsome creature. He has no heart for the task at hand, and cannot be considered faithful in any way. In fact, he is content to do nothing.

Now that the truth of this servant has been uncovered, it is clear the wise master must act. He takes the talent from the servant and gives it to another. In Matt. 25.14 Jesus describes “the kingdom of heaven is as a man traveling into a far country,” but is also a lord who will return and take an accounting. In the parable this is exactly what happens, as the master deals with each servant. Further, even though the productive use of the talents is an earthly matter, nonetheless, these actions reflect back into the kingdom of heaven. For each servant is not only given his just reward, the first two servants are offered “to enter into the joy of the lord (master’s happiness),” (jb), v. 21.

The last servant is stripped of what he already has. His unwillingness to sow into the master’s kingdom leaves him as the dumb ox: witless, meant only for drudgery and earthbound labors, fed when he is hungry, but no more than that. In short, the last servant has no harvest, for he has not sown into the kingdom, neither in the physical nor the spiritual, nor could such a soul grasp the unification principle that *gifts endowed must equal gifts expressed*.

We find the last servant pitiful in every way. He has no courage in the world, nor does he understand the spiritual forces that move the world. Furthermore, he is split apart by his judgments upon the master. He is more than willing to judge others, even while his own performance is lacking, while at the same time feeling cursed that such a task should be put upon him. He cannot reason his way through such tasking, nor is he rightfully obedient even in the most simple terms, and it is to him the last passage of scripture is designated: “but from him that



hath not shall be taken away even that which he hath. (30) And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.”

Much like the rich young man, the last servant lacks a spiritual core. He has no good seed growing within him, and thus he can harvest no crop, either for himself on earth or in heaven. As opposed to the first two servants, the spirit is not alive in him. The only result for the servant is that he must be cast out, much as Jesus does with the rich young man, and which the master proceeds to do with the servant. The servant cannot see his way clear to opportunity, to bounty, or into effort to produce a good effect. He asserts no positive values whatsoever, and it becomes equally obvious he has no resource to wisdom.

It is also clear that the last servant is poor and is poverty stricken, whether considered from a spiritual or financial point of view. “For ye have the poor always with you” (Matt. 26.11) speaks volumes to the issue. Those that have so little cannot keep what they have, for they learn no lessons, nor do they build upon what they have. Neither have they learned to open their heart to the spiritual mastery which lies within the kingdom.

Although this parable contains the broader implication concerning Jesus’ return, and that after a long hiatus his return is assured, it centers upon each man’s faithfulness relative to spiritual talents, or gifts, and how they are used. Money represents the largess in this parable, but the equation extends beyond mere funds, and addresses the kingdom within as well as the kingdom without.

Many souls are today concerned with gifts, but many believe they have no gifts. This is not true. All souls embrace some talents related to spiritual manifestation, whether by wisdom in spiritual or physical matters, or whether the gift seems overt or subtle. The matter becomes faithfulness in the using of such gifts, not whether you possess gifts, for in this parable all of the servants are given ‘talent’, and it is up to them to use such talents as talents are assigned.

It should also be noted that the last servant was given the least, and so the least was expected of him. Howsoever, he produced nothing. Nothing is nothing, or what is referred to in Judaism as no-thing. The servant has essentially created a vacuum in circumstance, or no-thing, wherein any and all manner of the earthbound consciousness may flow to fill this vacuum. For him this gap is finally filled by insulting his master, and his talent is then taken from him, rightfully so. He cannot be trusted with physical possessions, but the root of the problem is purely spiritual. He is certainly not awakened. The servant becomes the fool who will not accommodate spiritual law and thus suffers, and must finally be sent away, or divested, or both.

Another principle is also ignored by the last servant. He did not come to terms with the task at hand. He did not consider what was before him, nor did he in any way seek a greater wisdom, but reverted to his own corrupted perception of his circumstance. He continues in his own slothful servant ways, now revealed, and with this he is perfectly satisfied. He then comes up with the ‘brilliant’ idea of chastising his own master, then justifies himself with a sly wisdom, and in doing so mounts sin upon sin. *The paramount lesson is to embrace spiritual principles*

*before relying on one's own earthbound mind for resolution*, but for our servant both the employment of spiritual values and fealty to duty escape him.

It behooves each person to take a serious accounting and analysis of what lies before him, or the task at hand, when it comes to building prosperity. The same can be said of each person's personal and spiritual life as well. What is most important must be listed first, and be completely taken care of, at least to the degree that can be accomplished at that time. Then proceed to the next item. What you have desired or wished may have carried you this far, but much like the farmer who changes his seed for a different field, a new wisdom must now be employed.

Such attributes as blame must be avoided, a lesson the last servant ignores. Excuses must be abandoned, just as lazy or familiar habits must be abandoned—another lesson our last servant ignores. Over a period of time a complete and honest list of strengths and weaknesses concerning standards of prosperity must be made. This list might also include your marriage relationship, and your spouse might make such a list as well. It can include relationship to God, and it may certainly concern how you proffer wealth. Naturally, our servant has no idea such an inventory of himself may be needed.

The last servant has far more problems than he would suspect. For one, the Law of Unification is in no way evident in him, nor does he see opportunity as the pathway being offered. *Not seeing opportunity he is powerless to bring heaven and earth together*, a force for good that would then be embodied in him. This unification would allow him to complete his task. However, he

remains spiritually destitute, he substitutes his own values and does not seek wisdom, and because of this he then becomes physically destitute as well.

There are further lessons to be gleaned from this story. Whether one thinks so or not, all souls operate under authority, even the richest man in the world. They may not know they are under authority, and may even rebel under such authority, but *all power operates through authority*.

Proper authority must be recognized, and for any servant both authority in the physical, as well as a higher spiritual authority, must be comprehended and accepted. This loathsome creature is totally asleep to both, and he ends by doing only what his conniving mind comes up with.

For those seeking prosperity it is important to understand what authorities to which you lend yourself. What authorities do you actually operate under? Some authorities, undoubtedly, will be beneficial, but others may not. Rash and angry behavior is an improper authority, especially if you expect financial success. Stubbornness and willfulness will destroy what are basically good ideas, or their implementation. We all lend ourselves to many different authorities we little suspect, bad habits or indulgences of one kind and another. On the other hand, seeking the spirit through prayer or putting the mind up to God cannot help but improve a situation, even if direct answers are not always received. The lesson is clear, *put yourself under proper authority* and function within that authority if you expect spiritual success, or success in the physical!

For our servant all of these wisdom teachings are not even considered—his connivance is simple, “I will hide the money.” He essentially denies the value of his talent, and by hiding the money

infers the task was unfair, a task too much for him to accomplish. His decision is rash and unwise. “By hiding the money I will be safe from risk, and should anything be said, I am justified, for I can return the money to my master.” He forgets that it is not his position to render judgments, *but has been given a task to fulfill*.

Even should he fail, he should try. Yet, he wheedles his way into thinking that to not take risk is sure wisdom, but in fact this behavior only reflects his cowardice. He cannot grasp the reality presented before him, and thus loses opportunity, not only to step up to the next level of required performance, but not to embrace any quality of excellence whatsoever. He perceives not failing as virtue, and there can be no treasure here, neither in heaven nor on earth. He makes up his own rules to suit himself. He is a complete slug who only continues to diminish himself. His mind is twisted in every way.

The Principle of Immediacy is not brought to bear. Even a casual inspection of the Jesus ministry offers this view, for Jesus is immediate, advancing to the moment in almost every scripture. Whether it is healing, speaking to the disciples or to the crowd, or responding to tricky questions offered by the Pharisees or Sadducees, Jesus is in the moment and immediate to the task. No actions can be taken in the past or future; *only at the moment of decision and pursuant action can anything be done*. The servant, instead, hides the money, precluding that anything may be done, even if what should be a future opportunity arrives. He has already made his decision, and his decision leaves him with no options.

The last servant connives in thinking to be tricky, much like the Pharisees with Jesus, for he has applied to himself this method he thinks cannot be sorted through or found lack in, nor condemned. In pursuing this negative base of thinking the servant is surely wrong, and he pays the price. How often these subtleties confound us in our own behavior? Instead of for even a few moments of sitting with the spirit, we quickly assume our own nature to deal with issues. Just as with the last servant, there is no spiritual consideration given. There is no reflection up to heaven, nor can there be guidance on how to proceed administered back to earth. The true lesson of immediacy in the spirit of God is lost, and is replaced by the sulking servant with his own earthbound thinking and methods.

By many of us the exaltation or edification of the spirit is seldom given a thought. The immediacy of His presence is too often the last thing we consider. We do not go to heaven, and thus we bring nothing back with us to earth. The lesson of unification slips past once more, for we cannot bring His immediacy into our lives. *For the business person, unification and immediacy give us the spirit of God active and fully present, and cannot be ignored.* Just as with the servant we too easily become consumed with what we are familiar, or what the world is most familiar: oftentimes this is blame, accusation, excuses, condemnation and unrighteous judgment—all of which were proffered by the servant toward the master.

The sowing of good seed can remedy these many afflictions. Spending a day sowing the ‘seed of spiritual balance’ allows the spirit to breath through you, so to speak, and can lift burden by allowing the spirit to bring you into a basic adjustment within yourself. Balance promotes a more

steadied platform and wisdom for approaching life's affairs. As balance is assumed many other attributes flee, such as impatience, worry, bad timing, lack of consideration. The nature of coming into balance with the spirit of God begins to take the place of these other unhealthy natures.

The seed of constancy is similar. Just as balance may deliver you upon your proper 'place on pathway', constancy allows for the steady walk to continue. Balance and constancy greatly assist in unification, heaven to earth and earth to heaven.<sup>81</sup> Constancy is without rush, and provides a portion of surety, and by its nature settles the soul into a forward looking life view. This may be particularly helpful in what is sometimes the harassing world of business life. Constancy naturally focuses to pathway, and so leaves the past behind. Just as balance may prepare you, constancy sends you forward.

Willingness to assume a changed nature for the task at hand, our servant shows none of this. For a given task no one may know all that will be required or whatever actions may be needed. This may include humility, and admitting when you are wrong, such as starting over with a better business plan (also, life plan) than the one you are now pursuing. Obviously, the last servant would find this task impossible. Solomon, for example, is told to seek God and serve Him with a perfect heart and a willing mind, as the Lord searches all hearts and understands all the

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<sup>81</sup> Is. 26.3-9; Ps.111

imaginings of the thoughts.<sup>82</sup> So, a willing nature cures many difficulties, and is often the best friend of the business person or worker.

For the business person all of these attributes may be practiced as a sowing of good seed. These and other similar attributes are the foundation for successful business practice. By contrast, if you remain the same person doing the same things over and over again, much like the reluctant servant, then the lesson of abundance is negated. The same is true of spiritual treasure, for any issue which concerns change can be sown for.

As to spiritual treasure, what is the reason for going through all of the vicissitudes of earthly life, perhaps even making much money, when the spiritual lessons of life can also be undertaken? Why configure yourself as the controller and master of physical circumstance, much like the last servant did, but with the spiritual elements ignored? If you are willing to exert much energy for wealth, why is no energy exerted for the spirit, when all that is required is the sowing of good seed?

Good seed may be sown for almost any attribute: cooperation with co-workers, universal love, patience or humility, happiness for its own sake—the sowing of good seed is highly flexible and practical. It assumes the immediacy of the spirit, and may also provide unknown benefits at a later date. Sowing into strengths and talents, whether in the physical, spiritual, or personal helps build platforms of strength for the soul.

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<sup>82</sup> I Chron. 28:9-10





## Tithes

Giving is not only for the benefit of others, but is for the giver's benefit as well. One primary purpose of tithing is to learn the process, and realize that God's economics do not mimic our own. We can become stultified in the keeping, sometimes in the hoarding, of wealth. God's plan is more open and sharing, in part because it is you or someone near to you who may find himself in lack. God gives, and so it is that you should give. Giving is a cause and effect relationship—if you expect to receive you should expect to give.

Tithes are usually considered a religious attribution, not only to pay the pastor, but to ennoble the church. The biblical application was strictly toward the synagogue and the priesthood. For those not religious, tithing (one-tenth) can be given to the poor, those not in good health, or other well placed causes. Tithing is a form of sowing good seed and should be encouraged.

There are many books and articles covering the subject of tithing. Many are found on the internet. Because tithing is a decision concerning personal finance no more will be written on this subject. However, a well considered decision regarding tithing should be made by each practitioner of the Way, and by those who practice the sowing of good seed.





## Part III Revealed Knowledge

### Chapter Eleven

#### Mysteries of the Kingdom

“mysteries of the kingdom revealed to you,” Matt. 13.10

Luke 12:2, “For there is nothing covered, that shall not be revealed; neither hid, that shall not be known [will be made clear, jb].” Revealed knowledge is one of the more important mysteries Jesus addresses. Revealed knowledge does not so much refer to scriptural studies, although such studies are helpful. Revealed knowledge deals with you and your actions, “...spoken in the dark shall be heard in the light.” Continuing the thought that nothing can be hidden from God, and just as all seed will produce some form of crop, all on earth will be revealed.

The spirit of God reveals knowledge relative to principles or information particularly important to you. Revealed knowledge may concern the conduct of your daily life, how you are oriented or placed in your life, and often deals with breakthrough knowledge concerning your spiritual understanding of life. The sowing of good seed promotes revealed knowledge to come forth from within. Even for knowledge that you may not have specifically sown seed, but that the spirit wishes to address. Revelation is how the right solution to a problem may suddenly come to mind. It may be how to handle a situation, one that may require patience, for example, instead of pushing forward. As these revelations are brought forth you begin to assume the wisdom position, you stand between heaven and earth, and administer your affairs accordingly. Consciously and unconsciously knowledge begins to flow. Thus, you begin to manifest in ways you previously knew not!

The “mysteries of the kingdom” scripture bears repeating here. Not all can understand at first hearing, Jesus tells us in Matt. 13.10-11, “**Why do you talk to them in parables? Because,**” he replied, “**the *mysteries of the kingdom are revealed to you*, but they are not revealed to them. For anyone who has will be given more, and he will have more than enough; but from anyone who has not, even what he has will be taken away. The reason I talk to them in parables is that they look without seeing and listen without hearing or understanding”** (jb). Jesus refreshes us as to understanding the principle of revelation, and that there are those who are prepared for the “mysteries of the kingdom,” and that in the natural world there will be those who wish not to listen.

The veiled “mysteries of the kingdom” reference essentially translates into what might be thought of as kingdom-knowledge, sourcing from the kingdom within. Thus, the knowledge will be brought forth from within. Kingdom-knowledge may be stimulated by what you read or study, or you may be seeking and it may arrive in a quiet moment. Oftentimes it is not just concerning the revelation of the spirit, but the revelation the spirit reveals concerning yourself.

Revelation knowledge is diverse, omnibus, and it is intended to be brought forth on earth just as Jesus does for the disciples.

Jesus is, however, unable to speak these truths to those in the crowd, the common person who does not yet comprehend what is actually occurring. Just as we see in today’s world, they remain asleep. Neither have they awakened by sowing good seed, nor accepting the good seed Jesus offers. Neither have they experienced the born from above awakening—the fundamental enlightenment experience transferred by the Holy Spirit.<sup>83</sup> For them a parable must be given, this so their minds become engaged, which will initiate the first level of seeking.

When Jesus spoke to the crowd the public allowed the natural mind to act like a shield, and thus there was no awakening—the crowd was not ready. Their seed had been sown into the formalism of the Law, with much of this oriented to an intellectual discipline, but not into the awakening of

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<sup>83</sup>Jn. 3:5-15, modern usage is ‘born again’. This term is sometimes interpreted religiously as accepting Jesus as savior, but actually refers to a more omnibus spiritual awakening, or what was known in Jesus’ day as the second birth. For reasons referring to birth, anointing or awakening or “born again,” is given a feminine attribution. This awakening is also referred to as the ‘Shekinah’, or ‘Shekinah Glory’, or glory of God, which is an anointing from above (see Ex. 24.16-17), referring to He who dwells (also, Ex. 25.8). “The word “dwell” is accordingly rendered in the Targumim by the phrase “let the Shekinah rest (Ex. 29:45-46),” this last sentence composed from the Jewish Encyclopedia, which can be found online.

the spirit within. Many have yet to learn that sowing good seed prepares each person to receive kingdom-knowledge, which can apply to any area of a person's life.

For each individual the knowledge imparted will be different, just as each person's needs for understanding are different. Some fundamental principles have been mentioned already, but even these must be tailored into each person's pathway. Just as you assume the position to ask and to seek you separate yourself from the crowd, even in the moment, and thus come into a truer discipleship. This impetus toward discipleship opens the door to the kingdom-knowledge you will need, whether applied to your personal life or your business life.

The sowing of good seed is the open door to revealed knowledge. Any subject concerning knowledge may be sown for. It may be a sowing for knowledge in general, or may concern general spiritual principles, or knowledge more specific to one subject, or deeper biblical revelation, or knowledge concerning a practical application, or may concern other sources of study you wish to pursue. All of these applications to revealed knowledge will remove you into the wisdom position for applying life principles, and may equally apply to general business conduct.

This true seeing, or hearing, is almost always witnessed (revealed) from within. Whether stimulated from scripture, or from need, or inquiry generated from life circumstances, God's mysteries are revealed when you are ready. Asking, seeking and knocking—essentially to plant good seed—demonstrates a willingness and preparation for kingdom-knowledge. Many people

desire knowledge, but they never sow for it. They pursue their studies blindly; they overuse the intellect, but source very little from the spirit. They may achieve a certain intellectual cognition, but seldom wander into the deeper waters.

Beneath the thin veil of the physical world lies the spiritual truths that create and move the world forward. The investigation into knowledge requires a tuning into the spirit combined with a more spiritually cognitive development. The revelations along your pathway may unlock knowledge and wisdom that had before been blocked, or that you were not previously prepared for. Such knowledge may come into the mind almost immediately, sometimes known by the religious term ‘quickenings’, or, as you study spiritual principles knowledge may build and slowly turn the direction of your life’s ship. Almost all circumstances can be addressed when one takes the view of assuming kingdom-knowledge, and it is by the sowing of good seed that preparation for this new-life revelation is made.

Jesus’ mastery within the wisdom teaching allows him to express these understandings in different ways. The story of the narrow and wide gates may be cautionary, but well explains the course of positive spiritual direction and purpose. In the Parable of the Net (Matt. 13:47-52) Jesus tells us that every scribe who becomes a disciple of the kingdom of heaven, instead of a disciple of the law, is like a householder who brings out from his storeroom things both new and old. The Two Sons Parable (Matt. 21:28-32) chastises the Pharisees on their unwillingness to accept John the Baptist, but the essential message is one of preparedness to awaken and come into the New Covenant. The Parable of Unconscious Growth (Mark 4:26-29) tells us that if we

sow good seed, even though not yet fully awakened to the spirit and even as we sleep, the seed sprouts and grows into harvest, with faith or faithfulness allowing the revelation bounty to unfold.

All of these parables refer to a knowledge not yet revealed to the world.<sup>84</sup> It is a knowledge that cannot be handed out like bits of candy to children. This knowledge usually arrives from within, but may also arrive with a sense of anointing (without). In either case it deals specifically with you and your life. The sowing of good seed reveals the narrow road that leads to understanding the subjects for knowledge God wishes to impart. It is important to not be among those who hear but do not understand, and from not understanding cannot do.

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Another important biblical principle begins to emerge. Whether within daily life or business practice—recognize others as a child of God.<sup>85</sup> Child of God recognition can be particularly important. It shifts the person out of the worldly way of considering self and others, and allows the sowing practitioner to enter into a different spiritual dimension. For those who seek greater love, recognizing yourself and others as the children of God can provide breakthrough revelation.

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<sup>84</sup>Mt. 10:26, 11:27; Lk. 2:35, 10:21, all of these scriptures deal with knowledge that has not been previously revealed.

<sup>85</sup>Mt. 13:37-38, “He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one.



God sees your life as precious, but he also sees everyone else's life as precious. This is why Jesus tells us to love our neighbors as ourselves, or to love as God loves: equally, forthrightly, seeking the good for all, and in doing so being considerate and patient. Jesus does not, however, expect us to be the 'nice guy' everyone takes advantage of. If scripture is read carefully, Jesus never allows himself to be put into this 'nice guy' position of vulnerability. He demonstrates compassion, but never sympathy.

Like attracts like in the world of spiritual thought. As the wisdom-change of revealed knowledge occurs you will attract others on that positive pathway. This cause and effect principle will apply to the people with whom you surround yourself. Unless the groundwork of preparing the soil, then of sowing good seed is not rendered, the 'miracle seed' of the right people has no place to take root and manifest in personal or business associations. In fact, if you do not sow good seed you may leave yourself open to any and all who may come into your life, sift you, and then leave you depleted or broke.

Lust for money will never be enough, or satisfy. For this lust will become the goal unto itself, with money and wealth only the manner of keeping score. There is a greater life vision to be embraced. The heavenly, or spiritual laws Jesus provides for us are the true goal, where within context all other things may be assumed on earth. Desire for money may be the beginning motivator, but to ignore spiritual principles places the seed of decay both within and without. Spiritual laws and the resultant accountability will always apply.

## The Golden Key

So often the term Golden Key is used as the image for putting the key into the lock, this so the door may be unlocked. Positive thinking teachings, as well as affirmation teachings, often use the Golden Key within their terminology. As useful as these teachings may be, the root of all of these teachings resides within the Parable of the Sower. Truly, there is only one Golden Key, no matter what approach the individual may take—it remains the enlightened practice of sowing good seed.

As well, sowing good seed is the essential practice of walking in the Way. The practice of the Way is incremental, for all of us live but one day at a time, and obviously, not all lessons can be learned at once. The practice of sowing good seed keeps us on the narrow road that leads to the narrow gate, the refinement of the soul nature. It is within this soul-nature context that our personal Golden Keys are used to open every door.

As the city gates are opened the world beyond is revealed. The verdant fields come into view even as the gates are slowly pushed to reveal the true world around us, and not just the city we have locked ourselves into. With the sowing of good seed the revelation of the spirit of God becomes available in a way not previously apprehended—now we see the lilies of the field.

Today we are surrounded by a great deal more wealth than any Jew in Jesus' time could imagine: we have cars, electric lights, foods available from all over the world, and the poor are in no wise poor as the Jews in olden times. However each individual may perceive wealth, our approach to wealth remains a spiritual issue at hand. Just as gratitude precedes love, love precedes forgiveness, knowledge precedes wisdom, and often simple belief becomes our most valuable asset and leads the way to the greater faith—every sowing of good seed may be perceived as a Golden Key. Each step allows for the next step to be taken, and so it is that heavenly lessons concerning the soul are consecrated.



## How to Use This Book

It will do a person little good to read this book, but not practice the sowing of good seed. Regardless of religious choice, or even if no religious choice has been embraced, for each person the sowing of good seed may be diverse and may be applied to any life situation. Whether one engages the faith walk, or the love walk, or any other similar pathway, the sowing of good seed will yield benefits. For many the sowing of good seed itself becomes the chosen pathway, the good-seed pathway, and this choice is highly recommended.

As to use, this book is intended as a guidebook, and should be referred to as each person's needs warrant. Rereading a chapter or part of a chapter will be helpful for those who choose to sow good seed. Practice sowing, but rest easy, both of which demonstrate faith. As to study, to deepen understanding it is useful to reference the footnotes and read the scripture. It is helpful to read two or three scriptures before and after the scripture listed. The body of the scripture is important, not just the quotation. The context of the scripture clarifies, and more easily allows new understanding to be brought forth by the spirit.

This scriptural review of footnotes will allow the spirit to promote new or deeper understanding, oftentimes making connections or prospering knowledge not specifically mentioned in the text. After practicing the art of sowing good seed it can be helpful to reread the whole book. Many ideas presented in the text will then assume a more defined reality and pertinence after sowing has been practiced.

It is also helpful to keep in mind that sowing seed is given to us by the most enlightened Jesus, Our Lord and Savior. It is not only that you are enlightened *by* the spirit of God, but that you are enlightened *into* the spirit of God, thus offering pathway into the oneness teaching Jesus so adequately taught. The good seed sown into a prepared field describes *the Jesus tradition and practice of enlightenment emerging from the daily walk*, offering the full breadth of life and the revelation experience.

As for the author, I can honestly say that no other spiritual or religious practice I have employed has been so beneficial.



## Scriptural Reference

Gospel of Matthew

(Jerusalem Bible)

Fulfillment of the Law, 5:17

“Do not imagine that I have come to abolish the Law or the Prophets. I have not come to abolish but to complete them. I tell you solemnly, till heaven and earth disappear, not one dot, not one little stroke, shall disappear from the Law until its purpose is achieved. Therefore, the man who infringes even one of the least of these commandments and teaches others to do the same will be considered the least in the kingdom of heaven; but the man who keeps (practices, niv) them and teaches them will be considered great in the kingdom of heaven.”

Slave to God and Money, 6:24

“No one can be slave to two masters: he will either hate the first and love the second; or treat the first with respect and the second with scorn. You cannot be the slave both of God and of money.

### Ask, Seek and knock, 7:7

“Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. For the one who asks always receives; the one who searches always finds; the one who knocks will always have the door opened to him.”

### Golden Rule &

### The Narrow and Wide Gates, 7:12-13

“So always treat others as you would like them to treat you; that is the meaning of the Law and the Prophets.”

“Enter by the narrow gate, since the road that leads to perdition is wide and spacious, and many take it; but it is the narrow gate and a hard road that leads to life, and only a few find it.”

### Parable of the Sower, 13:1

He said, “Imagine a sower going out to sow. As he sowed, some seeds fell on the edges of the path, and the birds came and ate them up. Others fell on patches of rock where they found little

soil and sprang up right away, because there was depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Listen, anyone who has ears!”

### Parable of the Sower Explained, 13:18

“You, therefore, are to hear the parable of the sower. When anyone hears the word of the kingdom without understanding, the evil one carries off what was sown in his heart: this is the man who received the seed on the edge of the path. The one who received it on the patches of rock is the man who hears the word and welcomes it at once with joy. But he has no root in him, he does not last; let some trial come, or some persecution on account of the word, and he falls away at once. The one who received the seed in thorns is the man who hears the word, but worries of this world and the lure of riches choke the word and so he produces nothing. And the one who received in rich soil is the man who hears and understands it; he is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty.”

### Parable of the Weeds (darnel), 13:24

He put another parable before them, “The kingdom of heaven may be compared to a man who sowed good seed in his field. While everybody was asleep his enemy came, sowed darnel among



the wheat, and made off. When the new wheat sprouted and ripened, the darnel appeared as well. The owner's servants went to him and said, 'Sir, was it not good seed you sowed in your field? If so, where does the darnel come from?' 'Some enemy has done this,' he answered. And the servants said, 'Do you want us to go and weed it out?' But he said, 'No, because when you weed out the darnel you might pull up the wheat with it. Let them both grow till the harvest; and at harvest time I shall say to the reapers: First collect the darnel and tie it in bundles to be burned, then gather the wheat into my barn.'

#### Parable of the Weeds Explained (darnel), 13:36

Then, leaving the crowds, he went to the house; and his disciples came to him and said, "Explain the parable of the darnel in the field to us." He said in reply, "The Sower of the good seed is the Son of Man. The field is the world; the good seed is the subjects of the kingdom; the darnel, the subjects of the evil one; the enemy who sowed them, the devil; the harvest is the end of the world; the reapers are the angels. Well then, just as the darnel is gathered up and burned in the fire, so it will be at the end of time. The Son of Man will send his angels and they will gather out of his kingdom all things that provoke offenses and all who do evil, and throw them into the blazing furnace, where there will be weeping and grinding of teeth. Then the virtuous will shine like the sun in the kingdom of their Father. Listen, anyone who has ears!"

#### Parable of the Mustard Seed, 13:31

He put another parable before them, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all the seeds, but when it has grown it is the

biggest shrub of all and becomes a tree so that the birds of the air come and shelter in its branches.”

#### Teaching in Parables, 13:34

In all of this Jesus spoke to the crowd in parables; indeed, he would never speak to them except in parables. This was to fulfill the prophecy: *I will speak to you in parables and expound things hidden since the foundation of this world*” (Ps. 78.2).

#### Parable of the Treasure and the Pearl, 13:44

“The kingdom of heaven is like a treasure hidden in a field which someone has found; he hides it again, goes off happy, sells everything he owns and buys the field. “Again, the kingdom of heaven is like a merchant looking for fine pearls; when he finds one of great value he goes and sells everything he owns and buys it.”

#### Inclusion, 13:51

“Have you understood all this?” They said, “Yes.” And he said to them, “Well then, every scribe who becomes a disciple of the kingdom of heaven is like a householder who brings out from his storeroom things both new and old.”

### Parable of the Talents, 25:14-30

“It is like a man on his way abroad who summoned his servants and entrusted his property to them. To one he gave five talents, to another two, to a third one; each in portion to his ability. Then he set out. The man who had received the five talents promptly went and traded with them and made five more. The man who had received two made two more in the same way. But the man who had received one went off and dug a hole in the ground and hid his master’s money. Now a long time after, the master of those servants came back and went through his accountants with them. The man who had received five talents came forward bringing five more. ‘Sir,’ he said, ‘you entrusted me with five talents; here are five more that I have made.’ His master said to him, ‘Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your masters happiness.’ Next the man with two talents came forward. ‘Sir,’ he said, ‘you entrusted me with two talents; here are two more I have made.’ His master said to him, ‘Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master’s happiness.’ Last came forward the man who had one talent. ‘Sir,’ said he, ‘I had heard you are a hard man, reaping where you have not sown and gathering where you have not scattered; so I was afraid, and I went off and hid your talent in the ground. Here it is; it was yours, you have it back.’ But he master answered him, ‘You wicked and lazy servant! So you knew that I reap where I have not sown and gather where I have not scattered? Well then, you should have deposited the money

with the bankers, and on my return I would have recovered my capital with interest. So now, take the talent from him and give to the man who has the ten talents. For to everyone who has will be given more, and he will have more than enough; but from the man who has not, even what he has will be taken away. As for this good-for-nothing servant, throw him out into the dark, where there will be weeping and grinding of teeth.’

## Gospel of Mark

### Parable of the Growing Seed (Unconscious Growth), Mark 4:26

He also said, “This is what the kingdom of God is like. A man throws seed on the land. Night and day, while he sleeps, when he is awake, the seed is sprouting and growing; how, he does not know. Of its own accord the land first produces the shoot, then the ear, then the full grain in the ear. And when the crop is ready, he loses no time: he starts to reap because the harvest has come.”

## Other Scriptures of Interest

Psalm 82: references, “Ye are gods, and all of you are children of the Most High.” Gods, *Elohim* in Hebrew, meaning *mighty ones*, also refers to judges, or those who judge on behalf of God.

Psalm 118: deals with mercy; references Mk. 12.11.

Psalm 107: deals with deliverance.

Psalm 110: references Messiah's reign and the ancient priestly order of Melchizedek (see Genesis 14:18-24), a continuing order through Samuel, then formally established as the Zadokite priesthood under David (Zadok, II Sam. 8.17).

Mark 4.1-20: Parable of Sower.

Mark 7.1-23: references Is. 29:13-14.

Luke 8.4-18: Parable of the Sower, sower interpreted.

John 4.1-26: woman at the well.

I Cor. 3.5-23.

I Cor. 4.1-2.