

first
the
BLADE

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Preface

When the Lord Jesus, the King, was here, He taught the mysteries of the Kingdom of God in the form of parables. He did this to implant, as it were, a seed of truth hidden in parables, knowing that as the seed is given time to germinate in the earth, it would eventually spring forth with the life of God.

"The kingdom of God", He said, is " as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. " He is telling us here that the kingdom of God is not something that would burst forth upon the earth in a sudden blaze of glory, but a living thing that would start seemingly unnoticed and then spring up and grow-- "first the blade, then the ear, after that the full corn in the ear."

The Lord Jesus Himself was the good Seed that was planted in the earth. The Father God is the great Husbandman, the wise Farmer with an everlasting purpose, who planted His single grain of wheat in the earth for the goal of reaping a harvest.

Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it dies, it bringeth forth much fruit (John 12:24).

The grain of wheat fell into the earth and died and the Lord of the Harvest has caused the seed to germinate by His resurrection power. The fact that Christ died, the fact that God raised Him from the dead is God's guarantee to the world and to all creation that there shall arise, in the earth, much fruit because of this grain of wheat that was planted in the earth.

*For the earth bringeth forth fruit of herself; **first the blade, then the ear, after that the full corn** in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4:26-29).*

The seed is sown into the earth. The blade is brought forth from the seed at germination on the earth. The ear is brought forth by the blade, and finally, the full corn will be brought in the ear and all of these will take place here on earth. Let this be crystal clear, that God will reap His harvest of full corn that He's been waiting for, not in heaven or any other ethereal place, but here on earth where He planted His Seed. This is why the Lord added the phrase "*full corn in the ear*" in the Scriptural text above to get this important message across to us. The full corn is going to be formed in the ear, and the ear is brought forth on the earth.

According to the Law of the Seed, which God established during creation, it is the inherent life in the seed that determines the ultimate form, expression, and character of the fruit. It cannot be inferior to the good seed, or God is dishonored. It must be good fruit, perfect fruit, just like the Perfect Seed that was planted in the earth. He must bear fruit after His kind, that is the Law of the Seed (Gen. 1:12). Therefore, we can be sure that the "*full corn in the ear*" can be nothing less than Jesus Himself enthroned and embodied in the lives of a people who have come into being because the Seed, Jesus, was faithful to the Father's will and fell into the earth and died.

To this end God is at work in us. His Word, the incorruptible seed has been sown in us. He is sending His rain on us, and we are undergoing the needed heat and pressures that we need to mature us. We must let His word run its full course in us. We must obey, practice, and exercise His word until it becomes part of us so that we grow from the blade to the ear and from the ear to the full corn in the ear.

God is patient and He will wait for the blade to come forth; after that He will still patiently wait for the rain, the former and the latter rain, and the heat of the sun to process His plants until there comes forth the ear. He will then wait some more, until finally there comes forth the *Full Corn* in the ear. It is then and then only, when the fruit is brought forth in its fullness that He will "immediately" put in the sickle and harvest the grains into His barn.

God is at work in you, dear one, working the nature of Christ, the perfect One, in your inner man. Therefore let Him accomplish His perfect work in you. Submit to the potter and let Him complete the perfect artwork He has destined you to be. He has a divine purpose for us and in His foreknowledge He has predestinated us to be made into the image of His dear Son. We are on our way to become like Him, but this will come through growth until Christ is formed in us. We will grow from faith to faith, from glory to glory until we reach the full measure of the statue of the overcoming Son, the perfect Son of God.

Let's not forget, however, what the Lord Jesus taught us about this Kingdom of God. When the Pharisees asked Him for a sign of when the Kingdom of God would come, He replied and said to them that the Kingdom of God "*cometh not with observation.*" In the International Standard Version of the Bible the passage is rendered as: "*The kingdom of God is not coming with a visible display*" (Luke 17:20). The kingdom of God began in the hearts of men. Even when it is growing and advancing, it may not immediately be apparent to the eyes of the natural man for it cometh not with observation but springs forth like a growing wheat "*first the blade then the ear and after that the full corn*".

A similar message was given to us 600yrs earlier through Daniel the prophet while he was interpreting the scary dream that Nebuchadnezzar had. In the dream Daniel saw the stone, *cut out of the mountains without hands*, rolling down from heaven and smashing into pieces the kingdoms of this world. As he looked further he saw that this "stone" grew gradually until it became a great mountain and filled the whole earth. And in those days, said Daniel, "*shall the God of heaven set up a kingdom, which shall never be destroyed.*" According to Daniel, "*the dream is certain, and the interpretation thereof, is sure*" (Daniel 2).

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Chapter 1

The Three Realms

And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

*For the earth bringeth forth fruit of herself; **first the blade, then the ear, after that the full corn** in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come (Mark 4:26-29).*

The Holy Scripture has given us several pictures, in types and shadows, of three glorious realms of experiences which prepare us for entering into the fullness of God. In this triad is hidden the secret of the fullness of the work of God in His people.

This three-fold plan was designed from the beginning by the Creator who made man a triune being. Man was made a *spirit being*; he has a *soul*; and inhabits a *body*. Paul, the Apostle alluded to this fact when he prayed for us in the Epistle to the Thessalonians saying:

*And the very God of peace sanctify you wholly; and I pray God your whole **Spirit and Soul and Body** be preserved blameless unto the coming of our Lord Jesus Christ (I Thessalonians 5:23).*

When a man is born again, his spirit becomes a new creature in Christ. His spirit now possesses “*zoe*”, eternal life, the life of God.

His soul is unchanged at the instance of his new birth neither is his body. There are three realms available to him to walk in: the body or flesh realm, the soul or mind realm, and the spirit or *zoe* realm. The desire of God is for this new baby to grow to a level where he walks totally in the realm of the Spirit, the realm of his regenerated spirit which is the realm of eternal life.

We find, in the Holy Scriptures, several pictures of these three realms. A few of these that reveal to us the dealings of God with His people include: the three compartments in the Tabernacle of Witness; the three annual feasts of the God of Israel; the three baptisms in the Wilderness; the three realms of growth described by John the Beloved in his epistle; and the tripartite nature of man.

To clearly illustrate all these as a progression through which we grow, the Lord Jesus Christ gave us the parables of the kingdom. He spoke about the seeds which are sown in good ground and which bring forth fruit, some *thirty-fold*, some *sixty-fold* and some a *hundredfold*. This also is one of the triad.

In the same vein with the seed parable is the main Scriptural passage of this book quoted above which summarizes the three stages which prepares us for the fullness of God, "*First the blade, then the ear, after that the full corn in the ear.*"

Israel experienced three baptisms between coming out Egypt and Canaan. Each one of these relates to a definite experience that a believer must pass through on his way to the fullness of God. Apostle Paul tells us of the first two of these baptisms in his first Epistle to the Corinthians.

*Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea: and were all baptized unto Moses in the **cloud** and in the **sea** (1 Corinthians 10:1-2).*

This passage tells us that the Israelites experienced a baptism unto Moses. This baptism through the Red Sea brought them out of Egypt, out of bondage and slavery unto freedom. It was at this time they celebrated the first Feast of Passover. This speaks of our experience of salvation, our emancipation from the evil one.

The Apostle also said that they were under the cloud and were baptized unto Moses in the Cloud. We know from Scriptures that Jehovah God was with Israel in the Wilderness. He led them, going before them as the *Pillar of the Cloud* by day, and the *Pillar of Fire* by night. He protected them from the onslaught of Pharaoh by the Pillar of Fire. They were baptized in the Cloud. This Cloud represents the Holy Spirit. He was their Guide through the wilderness journey. The Cloud was their Comforter and Guide through the journey in the heat of the desert sun and the Pillar of fire gave them light in the darkness. This is the ministry of the Holy Spirit in the Church today. Being baptized in the cloud is a picture of our being baptized in the Holy Spirit. The fact that the Pillar of Cloud led them through their entire wilderness journey also means the Holy Ghost is going to be with us through our journey until we cross over to our promised land. *Blessed be God for evermore, Amen.*

Now, you will ask: What is the third baptism? Let go back to the Holy Scriptures and consult with Joshua. In Moses, the Children of God passed through the Red Sea on dry ground. They were guided and protected by the Cloud and the Fire. The baptism unto Moses in the Sea is the first baptism which is a type of our baptism into the body of Christ at new birth. The Scripture says that *by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit* (1 Co 12:13).

The baptism unto Moses in the Cloud speaks of the second baptism, the baptism in the Holy Ghost. Here the Holy Ghost takes control of our lives, becomes our Teacher, Comforter and Guide.

A new baptism is ahead of us, Dear Saint of the Most High; this coming baptism is going to be unto Yeshua, the Commander in Chief of God's Army, the Rider on the White Horse, who will lead us across Jordan into the Promised Land during the time of greatest harvest this world has ever seen.

Not only was this a new baptism, it was also experienced by a new people—a new generation under a new leadership. All the

rebellious and unbelieving generation had been buried in the wilderness. Yes, God is at work in us dealing with unbelief, idolatry and rebellion until we are ready to get rid of self entirely and pass through Jordan, the dying to self, and cross over to Canaan on dry ground.

This third experience, as we noted above, took place during the time of harvest. In the third chapter of the book of Joshua we see the account of how they prepared to cross Jordan.

And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest) (Joshua 3:15).

At this time the River Jordan was full and overflowing its banks. It was not the best time, humanly speaking, to try to cross the river. But this experience has nothing to do with the natural. *“It is not by power, nor by might, but by my Spirit says the Lord.”* At the Jordan River, the self-life, the carnal man has to die. The operation here must entirely be by the Spirit.

Just as the first two baptisms, salvation and Holy Ghost baptism, are distinct and definite, so is this third experience. At the appointed time, the Church of Jesus Christ will cross *Jordan* at the time of *harvest* scheduled by Jehovah at the conclusion of the latter rain. We will cross on dry ground into the land of promise, the place of our inheritance.

The Holiest of All

Let's turn our attention to the Tabernacle of the Congregation. When Moses requested the presence of Jehovah God to be with them throughout the Wilderness journey, God agreed and instructed him to build a Tabernacle. He also instructed him to build an Ark which was to be placed in this Tabernacle. This Tabernacle, also called the Tabernacle of Witness or the Tabernacle of the Congregation, was to have three compartments: the *Outer Court*, the *Holy Place*, and the *Holiest of All*. The Ark was to be placed in its innermost compartment. This, as it were, was

the Ark of His Presence. Jehovah God was with Israel in the Tabernacle located in the midst of the Camp. His Presence was upon the Mercy Seat between the Cherubim of Glory on top of the Ark in the Holiest of All.

The Tabernacle had three gates or veils. The first veil, which is the main gate into the whole Tabernacle complex, is an outermost Door facing the East, hence called the East Gate. This is the only entrance into the complex and leads directly into the Outer Court of the Tabernacle.

There is only one Door into the Kingdom of God. This one and only Door is JESUS CHRIST the blessed Savior and Lord. We enter through this Door at new birth when we accept Jesus as Savior and Lord. *He is the way the truth and the Life and no one can come unto the Father but by Him.* Entering through the Gate into the Outer Court we encounter the big Brazen Altar where our Passover Lamb was sacrificed for us. Here we received forgiveness and remission for sin through the Blood of the Lamb of God, the Lamb without blemish. John the Baptist introduced the Lord Jesus to us as the *Lamb of God which taketh away the sin of the world.*

Apostle John the beloved, therefore, wrote to us in his Epistle saying: *"I write unto you little children, because your sins are forgiven for His name's sake"* (I John 2:12).

We start here as children in the outer court. But God wants us to move pass this Altar to proceed on to the Brazen Laver where there lays the water of separation, of consecration, and of sanctification and where we can be cleansed by the washing of the water by the word.

Here, at the Brazen Laver, we see ourselves in the mirror of God's word and we wash with its water before moving on through the five Pillars into the Holy place.

As mentioned above, there is only one way to get into the Holy Place; this is from the Outer Court through the five pillars of grace. This is the way into the Holy Place called the Holy Sanctuary. The "priests of the Most High" must go through these five pillars into the Holy Place, the place of ministry and ministry gifts. These five

pillars stand for each of the ministry gifts, apostles, prophets, pastors, evangelists and teachers that "*He that ascended on High*" gave to His Body.

Here is the second realm of our experience in God, which is parallel to the second baptism. It is the realm of ministry. To get here, however, you must have been born again. Here we receive the baptism of the Holy Ghost; we partake in the manifestations of spiritual gifts and signs and wonders. We receive illumination from the candlesticks on the golden Lampstand, eat at the Table of Shewbread, and minister at the Altar right before the second veil. But behind the veil sits our High Priest who is waiting for us and constantly beckoning to us to, "*Come on inside.*"

Notice that there is no back-door into the Holy Place or the Holiest of All and no short-cut. We must grow from faith to faith, from glory to glory until we enter into that place where the Shekinah Glory of God resides. The Holy Place in the Tabernacle was designed by God to be a place of transition for going into the "Holiest of ALL". The real goal, the final destination, is not the Holy Place but the "Holiest of All" where Jehovah, our Covenant God is waiting for His people.

The Holy place in the Tabernacle is transitory, designed to get the Saints of the Most High ready to go into the fullness of God. However, we the people of God seem to settle for the place of transition. We erect our camps at this half-way-house and dance around our achievements while the Spirit of God keeps calling us to press on, telling us to, "*Arise, move on; this is not your rest*"

God's desire is for us to move on to maturity. In the dealings of God with man, He starts with the natural in the Outer Court, then moves on to the spiritual realm and His final goal is to move us into His Fullness.

And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly (1 Cor 15:45-49).

This second realm of growth, therefore, is the purpose for the first. The reason for the Outer Court is to prepare a people to enter into the Holy place. The reason or purpose for the natural is to prepare a people to enter into the spiritual realm. The reason for the Holy Place is to prepare a people to enter into the Holiest of All. Ultimately, therefore, the purpose of the spiritual realm is to prepare a people to enter into the Fullness of God.

My prayer, Dear Ones, as you read these lines, is that the Anointing WHO resides permanently in you will burn this message into your heart, that He will shine the Light of His illumination and revelation into your heart.

I pray that the Anointing that teacheth will begin to expand the length, and the breadth, and the height, and the depth of this revelation in your inner man, beyond what I or you can imagine and that this might profit you mixing with faith in you and give you an everlasting inheritance among them that are sanctified.

Chapter 2

The Three Dimensions

There are three distinct dimensions to the message in this book. The first, which we shall call the global dimension, pertains to the advancement of this glorious gospel and the growth of the universal Body of Christ. The Church of Jesus Christ is the *seed* planted in the earth. The Lord Jesus alluded to this fact when He said: “*the good seed are the children of the kingdom.*” This seed was sown in the earth by the Lord of Sabaoth. The seed sprang up and we see the blade come forth on the Day of Pentecost when she began with a few men and women in the upper room in Jerusalem. From that day, the Day of the Feast of Firstfruits, she has been growing and overcoming by faith. This is the Kingdom of God that came forth from the good Seed that the wise Husbandman cast into the earth.

The first Seed that Jehovah God sowed in the earth germinated and brought forth the blade on that glorious resurrection morning, emerging out of the earth as the Firstborn of the New Creation. Yes, there came out of the earth *first the Blade* on the first day of the week. Fifty days later, on the day of Pentecost, we began to see the ear of corn take shape. Today, she is growing stronger and many more from all the corners of the earth are being added to her, to this glorious Body of the Christ.

She is going from one degree of glory to another and increasing in the knowledge of God. Zion, the City of the Living God, is preparing to enter into the realm of fullness, about to step behind the second

veil into the Holiest of All. The time for her to put on her beautiful garment, for glory and for beauty, is at hand. The Almighty has purposed to shine forth through her, even as Prophet David foretold. Yes it is true and it will be said of her on that day even as Jehovah God Himself had declared aforetime that: *“Out of Zion, the perfection of beauty, God hath shined”* (Psalm 50:2).

The second dimension of this message pertains to the individual believer who has been begotten again by God the Father. It pertains to growth and spiritual development of the individual child of God by the workings of the Holy Ghost. Apostle Peter lucidly characterized this in his first Epistle saying: *“Wherefore laying aside all malice, and all guile, and hypocri-sies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby”* (1 Peter 2:1-2).

Peter wrote these words because he understood the growth process of a child of God. He began his Epistle by teaching us about this new birth. He said: *“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever”* (I Peter 1:23). He had, earlier on, said this in another way in the third verse of this opening chapter of his Epistle. Let’s read his message:

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead (1Pe 1:3).

Now that we have been begotten of the incorruptible seed and are the newborn child of God, Peter continued, we are to feed upon the sincere *milk of the word* of God so that we might grow. He is telling us here that the desire of God is for us to grow from that childhood stage. God wants us to put aside all childish behavior and through feeding on the sincere, pure and unadulterated word to grow spiritually. He wants us, by knowing Him and His way, to move from the childish stage to the realm of mature adults and eventually unto the realm of the mature Son of God.

The realm of children is a realm of the self life. Children are occupied with their personal needs and problems. They are the center of the universe

and the world must stop when they cry, and attend to their needs. Personal needs and selfish desires dominate the life of the immature born-again child of God. He must grow out of this self-dominated life into the selfless life of the Spirit.

Spiritual maturity comes through the word of God. Studying, meditating, obeying, and exercising the Word and fellowship with the Word of God. This growth is then manifested through the fruits of the spirit in maturing saints. These include growth in spiritual character, in that same character seen in Jesus, and that which comes from the hidden man of the heart and flows with grace towards others. Christ is seeking to reproduce Himself in us. Therefore, this growth and transformation must continue in us, born-again believer, *until Christ is formed in us*.

The third dimension has to do with the seed that the Saints of God sow. It may be a seed of the *word of faith* in your heart to meet a need; or a seed to bring forth healing in your physical body and peace in the soul; or a financial seed to bring forth healing in your finances; or a spoken word to change some situation in the ministry; or a seed of the Gospel to bring forth eternal life in someone else. These are seeds that are sown and they all follow the same law that the Lord of the Harvest has put in place that *seedtime and harvest shall not cease*.

We must therefore understand that initially these seeds, as they spring forth with life and begin to grow, may be unnoticeable. You may not be able to immediately see the progress. Nevertheless, they will spring up *first the blade, then the ear, and after that the full corn in the ear*.

You are to do your part and leave the rest to God. *"In the morning sow thy seed, and in the evening withhold not thine hand"* (Eccl. 11:6). Jehovah's sure covenant of *seed-time and harvest* shall come to pass. It is in this faith that you should go forth and confidently sow your seed. *"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"* (Psalms 126:6).

Knowing this, therefore let us be patient and tenaciously *hold fast the profession of our faith without wavering; for he is faithful that promised* (Heb 10:23).

Chapter 3

The Blade and The Ear

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear (Mark 4:28).

The seed is sown by the Husbandman into the soil. The seed, buried in the earth, first dies and then God raises it up to life by His resurrection power. When the seed springs forth with life, it brings forth *first the blade*. This is the first stage of growth that comes forth out of the soil and is symbolic of new birth.

When the farmer sees the blade coming forth from the soil, he rejoices. He is not going to harvest the blade, but rejoices over the blade knowing that the plant is passing through the ordained process, and by faith he's looking far ahead of the blade stage for the precious fruit of his garden. So he waits. He patiently waits for his garden to receive the rains, the sunshine, the nutrients from the soil, the former and the latter rain in their seasons.

Every child of God must be a sower and must be trained in the act of sowing and reaping. The work of the sower is a work of faith. The mystery of seed germination and growth he needs not understand. But when a believer plants a seed he must understand the growth process that the Spirit is teaching us in this book. This will help him in his patient waiting.

A sower sows for the purpose of reaping. When you sow a seed, therefore, you must tend the seed, nurture it, and wait patiently

and expectantly for your seed to pass through the blade stage, the ear stage, and unto fruition.

Do not terminate your seed at the blade or ear stage or dig it out before it germinates. I vividly remember an experience in my life while I was very young. Having been fascinated by the miracle of seed-life and germination, I decided to conduct a small experimental project. I got me a container, filled it with some good soil from Grandpa's garden, poured some water in the soil, buried some good grains of corn in it, and placed it in our backyard.

As you can tell, I was very eager to see something spring up out of the soil. However, being a child, I did not have the patience of the "wise Husbandman" spoken about by Apostle James in the fifth chapter of his Epistle. After a few hours, not more than six or seven hours, I eagerly went to the yard to examine my plantation. Because I couldn't see any sign of germination, and being a child, I dug out the seed to see what was really happening to my precious seed. I did this several times, not knowing that by doing this I was delaying the germination process of my seed.

Dear Saint, learn a lesson from me. When you sow a seed, whether it be a seed of the "word of faith" in your heart; or seed to bring forth healing in your body; or financial seed to bring forth healing in your finances; spoken word to change some situation in the ministry; or seed of the word to bring forth eternal life in someone else; you need to be patient. Watch over your seed, pray to the Lord of the Harvest to send His rains on your seed and keep expecting and looking for your seed to spring forth from the good soil. Don't doubt and dig it up. Believe the Lord of the Harvest and Keep speaking His words for:

As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isa 55:11).

The rain and the snow that come down from heaven from the Lord are designed for a purpose. This passage of Scripture tells us that they do not return there empty, but that the purpose for the rain is to water the earth to make the earth bring forth and bud. This passage is teaching us a similar message to the revelation in this book. This passage can be rephrased as saying that the rain and snow water the earth making her bring forth the blade and the ear and eventually the full corn which becomes bread for the eater and seed for the sower.

Hold on to these words from the Lord of the Harvest and don't let go. His word will not return to Him void. Eschew every form of anxiety, doubt, and fear for these are enemies of your faith. They are the weeds and the thorns whose goal is to choke life out of your seed preventing it from coming to fruition. Learn the difference between waiting eagerly for your harvest and being anxious about it. Flee anxiety as from a plague. Zealously pursue faith and nurture the word of God that has gone forth.

Don't be like the farmer that sowed his good seeds and then left town, leaving his seeds unattended. Don't be overtaken by apathy or presumption. Be active and expectant of your harvest. Be eager, not anxious; for a sower has a right to his harvest just as a *"laborer is worthy of his wages"*. Stay with your seed, tend the garden, meditate on the word of the Lord of the Harvest and keep Him in remembrance of His promises.

Don't give up or become discouraged when all you see is the blade; yes, we know the blade is not what you desire to reap, but keep holding on and you will see the ear develop. Be patient, and in due time, right before your eyes, you will see the "full corn", which you desire, brought forth in the ear.

Therefore, *"let us not be weary in well doing: for in due season we shall reap, if we faint not"* (Gal 6:9).

You must not loose your faith in the fact that your harvest will soon come; for according to the law set in motion by the Lord of Sabaoth, *"as long as the earth remains, seedtime and harvest shall not cease"*. Your harvest shall come. Do not terminate your seed

because of anxiety or doubt but hold fast on the word of truth. Do not give up on the blade or on the ear, but fix your eyes of faith on the harvest, the full corn, that is about to emerge.

Look not at the *things that are seen*, but fix your eyes on the *things that are not seen*, on the harvest which you desire. As you fix your eyes on the *unseen realm*, the realm of faith, you will see that the *seen realm* will begin to change and your seed will metamorphose: *first the blade then the ear and then the full corn in the ear*.

I must get you acquainted, Dear one, with this fact, if for no other reason but for the main purpose of encouraging you through the seemingly prolonged waiting time: at the early stage of seed development, there is not much difference between the good growing seed and the tares. At this very early stage the blade may not differ much from the weed. Therefore, even though your seed is growing and on its way to produce for you, you may not yet see the progress.

You have spoken the word of faith to your situation; you have sown good seeds; you have been tending it and watering it; you know inside, in your spirit, that you are acting in faith and that your faith is bringing forth, but nothing seems to have changed. Nothing seems to be happening.

Dear sower, be patient, keep holding on. You may not be able to see any change as yet because your seed may be in the blade stage. Rejoice over it, however, for in due time the ear will appear, and not only this, but also the corn will emerge fully developed in the ear. The waiting period may be difficult and painful but remember what the prophet said: "*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him*" (Ps 126:6).

The Stage of Childishness

When the great Husbandman looks into His garden here on earth and sees it full of plants still in the blade stage, He is not disgusted with His farm and ready to plow it under. He knows that given time and the right conditions, His plants will continue growing

until the full corn appears. The sun shines on it and then the clouds appear; the thunder rents the sky from one end of the earth to the other, the lightning flashes, and the rains fall. These processes, recurring as scheduled by the Lord of the Harvest, will complete the work of maturing the corn. He will wait for there is no reaping until that which appears in the field bears the exact image of the seed which He planted two thousand years ago.

The blade stage represents the period of infancy and childishness is characterized by many immature behaviors.

At this stage, the good seed does not differ much from the weed in appearance. This is the stage of carnality where the child of God still walks in the flesh obeying the voice of the outward body. He is a child, behaves like one, and cannot understand spiritual things.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? (1Cor 3:1-3).

The realm of children is a realm of carnality. Personal needs and selfish desires dominate the life of an immature born-again child of God. He lives a self-dominated life of jealousy, envy, covetousness, vindictiveness, strife, sedition, obeying the cravings of the fleshly mind--a lifestyle not much different from the tares in the Garden of God.

I am afraid to admit that by and large this is what seems to be prevalent in the visible Church in the world today. Apostle Paul would probably ask us the same questions he asked the Corinthians if he were to visit us today. *Are we not carnal, and walk as mere men?*

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

The attitude of a carnal man to life is simple and direct. Every decision he makes is based on the answer to one question: *"What's in it for me? It doesn't matter if my selfishness, greed, and ruthless*

desire for self advancement hurt other people. If it hurts others, that's too bad." This sums up the deep rooted attitude and way of life of a carnal man. This is what governs him in all his pursuits whether it be worldly pursuit or even in Church or ministry-related endeavours.

It may sound like an oxymoron, but you will come to understand in the text to follow that one can be carnally minded even in the pursuit and exercise of spiritual gifts. You may not be surprised, however, if you have studied and understood the Epistle of Paul to the Corinthians. Let's proceed in this solemn meditation.

Carnality is a leaning towards the natural and is characterized by the passions, appetites and gratification of the flesh and of the mind. It is a state in which one is governed by the sensuous mind. It is a leaning towards everything that is in accordance with man's natural estimate and worldly wisdom. This is the wisdom which James said *"descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work"* (James 3:15-16).

In the letter to the Corinthians, Apostle Paul stated that carnality is displayed among us when we have selectiveness on natural grounds. One says, *"I am of Paul; and another says, I am of Apollos; and another says, I am of Peter; and another says, I am of Christ."* This is even more evident today in the Body than when the Apostle wrote this letter to the Corinthians. Carnality is set forth when we divide the Lord's Body based on natural grounds, based on Denominations, doctrines, race, tribes, language, and on educational, social or political status.

The Apostle also rebuked the Corinthians because of the immorality that was prevalent in their midst and indicated this was a sign of carnality. Think about it: If Apostle Paul were to visit any of our congregations today and watch our moral looseness, I am not sure if he will not literally faint at our moral laxity. It is sometimes very difficult to tell the difference between our assembly and the world's. We have adopted the world's dressing, adopted its language, its stories and songs melodiously ring from our pulpit, and our families are adopting the same norms. The

most scary fact is the rate at which the moral laxity and worldly conformity is advancing. It seems like the Church, going liberal, is sowing to the flesh.

Let's remember that every seed sown produces a harvest of its kind. We need to sow in righteousness so that we may reap in mercy and to sow seeds of compassion, sympathy, and love for we shall reap what we sow. Every characteristic of selfishness, lasciviousness, and self-indulgence will bring forth a like harvest. He who lives for self is sowing to the flesh, and of the flesh will reap corruption.

Before we leave this uninteresting subject, let's turn our attention to spiritual gifts. Apostle Paul also had to deal with this issue in his letter to the Corinthians. We are to covet and pursue spiritual gifts but this is for the purpose of building up the Body of Christ to which we belong and not for personal ends. It is strange that the matter of spiritual gifts should come up while dealing with carnality and spiritual immaturity, and yet it does. This manifests itself in us when we use the spiritual gifts that God has given to us for personal gain.

The entire world marvels at and is drawn by miracles, signs and wonders and all supernatural demonstrations that appeal to the senses, and so are the majority of believers who, by and large, are immature and untrained in the things of the Spirit. Not knowing God personally, they crave external signs and are drawn solely to what God does and not to His word. This is appropriate for the world at large, for signs and wonders are for supernatural advertisement to bring them into the Kingdom of God. This may also be alright for a newly born child of God, who at this stage only knows the acts of God but has not yet known His ways and has yet to understand His mind. At this stage he must see before he can believe.

However, he must grow into that place where he unconditionally, without any qualification, believes the word of God in his heart even when he hasn't seen any proof. He must come to that place where he is drawn to the word of God more than to "physical sensations and even to the visible supernatural proofs." The word

of God is true, and sufficient is this proof that God spoke, for God cannot lie.

We are sometimes occupied with experiences, manifestations, and demonstrations for personal motives and profit. It may be so that the Christian world may see us as the “*great ones*” with signs and wonders; like Simon the sorcerer, who after he believed and was baptized still offered Peter money to acquire the power of the Holy Ghost. It may be to further our ambitions and build our empires for ourselves or our denomination, for man is always busy building castle for himself, castles made out of straw, which will not survive the first minute of test in the Refiner’s fire. For every man’s work shall be tested by fire.

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire”(1 Co 3:13-15).

What are the spiritual gifts for? For me to glory in? To be gratified by them? To use them to promote myself and raise funds with them? To be able to talk about *MY* experience and great testimonies? All these emanate from a carnal mind, even when the individual manifests these supernatural gifts. The purpose of these gifts is to profit and edify the Body, for the Lord to be glorified. His glory He will not share with anyone; neither will He share His praise with graven images.

Let me ask the question another way. Do we desire spiritual gifts today to bring all glory to God, or do we covet them as a means of self-promotion and self-exaltation? How is it that so many of us who seem to have gifts from God soon become the centre of a little universe of our own where all roads lead to us and all fingers point in our direction? The carnal mind is an eternal enemy of God. It refuses to become subject to the law of God, and indeed is powerless to do so. It secretly desires the things of God, wisdom, righteousness and power, so that it may be as God and receive the share of the glory that belongs to God.

Do you know that when God performs signs and wonders through a vessel and you attribute the glory to the vessel, you are sharing His praise with a graven image? You have set up an idol. That individual is your idol. This time it's not a graven image out of wood or molten metal but out of *the dust of the earth* in the person of the preacher that you now venerate. This is also carnality. This is immaturity.

I need not say that the cravings of always wanting an experience, wanting a proof, wanting a physical manifestation, wanting to have a sensation, always wanting to see is not of faith. This also is carnality. The child of God needs to grow and become established in the word of God. The heart needs to be established on grace and not on the physically tangible things. Believe His words first, then you'll see the wonders of God.

Seeing manifestations does not bring faith as some incorrectly teach; it may bring sense-knowledge or natural faith, but true faith which is spiritual comes by the revelation of the word of God in the heart. "*Blessed are they that have not seen, and yet have believed.*" We must build our foundation on the words that has come out of the mouth of God. We must become established and grounded in it, seek and follow it diligently. As we do this, signs and wonders will follow His word.

It is better for the heart to be established on the "word of God" that is solid, unchangeable, perfect, established, and liveth and abideth forever? Our manifestations of spiritual gifts are in part today, but when the perfect has come the imperfect shall give way.

The Epistle to the Corinthians is very instructive and enlightening concerning the need for spirituality, and what spirituality really is. Spirituality does not hold anything of the Lord's for itself. It never makes merchandise of the gifts and anointing of the Holy Ghost and never uses the power of God for self gratification or personal glorying. Spirituality holds everything in relation to all saints for the edification of the Body of Christ.

As in the natural world, children are more excited about gifts and toys and great feelings more than the giver, so it is in the spiritual

realm. Babes in Christ are excited about gifts and blessings and not much about the Giver. However, they must grow out of this childish plane to a new level where they begin to seek the Giver rather than the gift.

It is alright for little children to be encouraged in their faith when they see miracles and have great feelings. But the desire of the Father is that these children grow up to a realm where they are excited by His word even when they have not seen any physical manifestation; that they grow into being governed, not by the body or soul realm, but by the spirit. For the realm of the overcomers is the realm of faith, the realm of the invisible. *"And this is the victory that overcometh the world, even our faith."*

However, it is not alright to remain at this childish stage. God our Father wants us to be childlike all our life but wants us to grow out of childishness. This will come through a conscientious study of, meditation upon, and obedience to, the word. This includes increased intimacy with God, knowing God's heart, God's will, God's desire, and God's vision. His will becomes the individual's utmost desire, no matter what is happening in the outside world.

Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second (Heb 10:9).

God's ultimate desire is for us to grow to the stage where we'll wholeheartedly say, like Christ our Lord, *"Lo, I come to do Thy will, O God."* This has nothing to do with the religious cliché: *"the Lord led me"* or *"it is the Lord's will,"* that we hear people say everywhere today. There are many who follow the desires and ambitions of their carnal minds and lead themselves to believe that these personal ambitions are actually the will of the Lord. More often than not, this has nothing to do with the will of God. Only when we have passed beyond the will of man and the will of the

flesh can we become acquainted with the will of God and can then say *"not my will but thine be done"*.

Your ambitions must go and His ambition must become your passion. Then your ministry will change. Instead of worrying about your ministry as you've done in the past, you'll now find that doing the will of God becomes your ultimate. It is no longer how abundantly you preach, teach, prophesy, heal the sick or give to the poor but how you accomplish the will of God and of His Christ. His will becomes your ambition.

You no longer have a plan of your own. God's will is your will, God's plan is your plan, God's purpose is your purpose. An end has come to your laboring, your scheming, and your struggling until exhaustion and your rest has come. And this is that rest wherewith He causes the weary to rest. How sweet is the refreshing.

When the body of Christ, like Jesus Christ the Head, has no more pleasure in the multitude of works but has come *"to do His will"* then He will take away the first and will establish the second. He will take away the struggling, the sacrifices and all the carnal labors of the old order and will bring to pass the new order of the Kingdom of God prepared for them from the foundation of the earth. *The zeal of the LORD of hosts will perform this.*

Chapter 4

I Write Unto You

I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning.

I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one (I John 2:12-14).

I count it all joy, my dear fellow heir, to share the wonderful truth in this precious letter with you. This letter, from the Holy Ghost, was delivered to us, the Church of Jesus Christ, through the hand of John the beloved.

John, an Apostle of the Lamb, who lived most of his life for the word of God and the testimony of Jesus Christ, wrote this letter to the family of God. Brother John addressed this letter to the whole family picturing the three realms of growth in God. He addressed the letter to the children, to the fathers and to the young men.

Just as the gospel of John stands out for being easy to read and yet so spiritually profound, so is his epistle. He clearly brings out the message of eternal life, the overcoming faith, and the testimony of Jesus Christ the Son of God. No wonder he specifically stated that his Gospel was written that *we may know that Jesus is the Son of*

God and that knowing, we may have Life through His Name (John 20:31).

In this epistle he is writing to the entire family of God with the purpose of restoring us to close communion with the Father and cause the family members to grow from childhood into mature overcomers.

Who else is as qualified as John, who was the closest to the Lord while He was here, and, in my opinion, was probably the closest to Him even while He was ascended to the right hand of the Father, for it was to him the Son of Man gave the book of Revelation, the conclusion of the Holy Scripture, wherein is encapsulated the consummation of all things. He was also the last of the apostles, the survivor, who, though persecuted like the other apostles, "overcame" martyrdom.

Let us carefully study and meditate on the verses in this 2nd chapter and rely on the Holy Ghost, the Anointing, whom Brother John said will teach us all things; for *"the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."*

In this letter, John addressed the children first, then addressed the fathers, and finally the young men. Notice the order and the progression in which John addressed this letter, for it is important. It was not a mistake, and so John repeated it as if to make sure we get it. In the twelfth verse of the Chapter he wrote this letter addressing it to the children, the fathers, and then the young men; then he repeated this in the second half of the thirteenth. *"I write unto you little children; I write unto you fathers; I write unto you young men."* We'll miss the message if we think we know better by rearranging the order of the address in this letter.

Let's clear some basic spiritual foundation before we proceed. When the Spirit speaks of fathers and young men in this Scriptural passage, the Holy Ghost is not talking about men as it pertains to the male and female sexes. This is not pertaining to the natural but to the spiritual. And we know that there is no difference in the

spirit between a man and a woman. This was alluded to in the answer the Lord Jesus gave to the erring Sadduces. The Lord said:

Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

And Apostle Paul reechoed this by saying that:

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

There is neither male nor female in the spirit realm and the spirits of born-again ones are alike for they are the "*spirits of just men made perfect*". So the letter above, addressed to the fathers and to young men does not refer to men who are fathers or to young muscular males, but to born-again spirit-filled faith-filled overcoming men and women. It is written to those strong ones that know their God and do exploits.

The church in the world today seems to interpret the Word through the eyes of the carnal world and therefore miss the revelation hidden there for us. We often see the ostensible or superficial meaning and miss the substance. Let's therefore establish here, once and for all, that this passage is addressed to men and women who are members of the family of God and are at a particular stage of growth in God.

John writes to the whole family. First he addresses the children, "*little children whose sins are forgiven*". These are the new-born babes in Christ, zealous bubbly new-babes. These are totally immature but have the joy of the Lord and the joy of new birth. God treats them as babes. When they cry, or before they can even cry, He answers without delay, feeds them with milk, delivers them from the slightest trouble immediately when they pray. He watches over them with the 'feeding bottle' like a mother over a suckling infant and gets them everything they want and keeps them from every little thing that may harm them because an infant cannot fend for himself or herself. However, the suckling is expected to grow into an infant, then to a preteen, to a teenager, to a young adult, and to keep growing. At the preteen stage, he is

expected to be able to do some things for himself. He is expected to stop carrying feeding bottle around. He is expected to be able to wash himself, be able to get the basic things that he needs in the house, and take care of himself and his room. As he continues to grow he now reaches a stage where he has enough knowledge to ask his parents for his needs and eventually work to meet his own needs.

God wants his little children to grow into mature adults. Apostle Peter admonishes: *"As newborn babes, desire the sincere milk of the word that ye may grow thereby."*

The little children in faith are to feed on the word of God so that they may grow thereby. They are to feed on the word and exercise with it so to develop their spiritual muscles. As they continue to feed on the sincere milk and obey and practice it, their capacity will grow and they are then able to handle more concentrated milk and eventually grow into eating solid food and even strong meat. For:

Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil (Heb 5:14).

Beloved brother John directed the next portion of his letter to the fathers *"who have come to know Him who is from the beginning."* These ones are of age because they have experience in exercising the hidden man of the heart. They have learnt to listen to God, they walk in the spirit and are led by the Spirit of God. They are not necessarily full of age in terms of the natural, and not even necessarily because of how long they have been born again, but are fathers because of their walk with God, because of their closeness and intimacy with God since the hour they were born again. These ones know what it means to be a witness for Jesus Christ, for they bear the testimony of Jesus in their daily life and walk in the light even as He is in the light. They are fathers for they have good counsels for the children and bring up children in the way of the Lord. They have been through many a wilderness, through mountains of victory and valleys of stumbling but have been upheld by His right hand. They have been through wars, survived

famines, passed through storms and have known Him as the "*God that is more than enough*," the El-Shaddai.

"I write unto you father because you know Him." It is the desire of the Father God that all His little children will move on to the next level and become fathers. He does not want us remain as children who only want to play with toys and whose desire is often to be entertained but are ignorant of the Father's ways.

The Spirit is calling on us to press on into the high calling of God in Christ Jesus. The ultimate desire of God's heart is to have a multitude of sons exactly like JESUS, the firstborn SON, the perfect pattern, and the chief cornerstone of the temple of God. We came to understand that God is fashioning other little stones after the pattern of the Chief cornerstone who is the mature Overcomer. God is expecting to reap a glorious harvest after the same nature of the "grain of wheat" that He planted in the earth.

As we mentioned above, you don't reach spiritual maturity just because you've been saved for many years; neither is this attained because of the number of years you've been working in a church. Spiritual maturity is neither attained by educational achievements nor by obtaining a Doctorate in Theology. It is not attained by being ordained and declared the most reverend Pastor or Teacher or Prophet or Apostle by a reputable religious organization. It is not attained by climbing an ecclesiastical ladder or by the promotion or ordination of men. It is by spiritual growth in the things of God.

The Holy One is admonishing us not to be complacent or satisfied with our spiritual achievement but to move on from the initial realm of childish excitement, by way of maturity, to the realm of the overcoming young men, or mature sons of God.

The natural is a picture of the spiritual in this also. In the natural world, the joy of the young men is their strength. Young men rejoice in their strength and in their ability to overcome obstacles. They are symbolic of overcomers. In the same way, the spiritual young men in the context of this letter are strong and rejoice in the wonderful fact that through Christ they are living overcoming

lives. Thus it was that John wrote these words: *"I write unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."* This is the ultimate realm in our maturing process, to reach the stature of the matured Son of God, the only complete *Young Man*.

How wonderful it will be if, in our day, spiritual young men who overcome the world and the evil one are found everywhere, strong and full of the Word of God.

My prayer is that the Lord will raise up overcomers who being full of the revelation of Christ will bear the testimony of Jesus, and demonstrate the preeminence of Christ over sin, self, and Satan through "the blood of the Lamb, the word of their testimony, and the laying down of their lives" (Revelation 12:11). I pray that you and I will be numbered with them.

It is impossible to over-emphasize the importance of this message in the hour in which we now live. For it is plain even to natural minds that the end of the age is upon us. It even seems that the wild creatures of the earth together with the grass of the fields and the trees of the woods have more understanding of God's plan for them than do the educated men of our day, for Paul by the Holy Ghost wrote these words that:

"The earnest expectation of the creature waiteth for the manifestation of the sons of God."

The whole of God's creation is breathlessly waiting for the time of the manifestation of the God's mature "young men". The creation has endured for centuries the terrible bondage of corruption, but God has placed a hope in all creation that it will eventually be delivered from its decay by the ministry of the sons of God, the ministry of the overcomers, who are now being formed and fashioned into the very image of Christ and will be manifested at the end of this present age.

We must ask ourselves this important question; where are we today in this growth process? Most of the time, it seems to me, that majority of us are still at the infant stage. For all we seem to be interested in is entertainment. Many of us go to church service to be entertained, to have a good time. If the prayer gets too long they will not return. So to keep the

crowd, we substitute entertainment for spiritual warfare and "sweet words and comfortable words" for the truth. The preacher dares not touch on any delicate area of their life or that's the last time they'll be seen. He dare not tell them to fast and pray, or witness to others or they'll change membership to another *cooler* congregation. Children love toys and love to play children's games, but there comes a time when a child needs to grow up and begin to shoulder responsibility and to participate in his father's business.

A time comes when a child begins to share in the father's burden. A time comes when he begins to seek an understanding of the father's ways.

God said, "*When Israel was a child, then I loved him, and called my son out of Egypt.*" His plan and purpose was to bring His child (Israel) into the place prepared, into Hebron, the place of the inheritance. However, He knew that 'His child' was not ready for that place. For to occupy the prepared place, there must be a prepared people. The place of the inheritance is for a prepared people, an overcoming generation; so He led them through the wilderness.

To prepare us for the fullness of the inheritance He must pass us through this wilderness and in the process we learn obedience through the things we suffer. We mature through the trials of our faith in the wilderness. We, through it all, acquire wisdom and experience; for God must prepare a mature people to enter the fullness of the inheritance.

When God brought His Israel out of Egypt, He passed them through the wilderness. He caused them to thirst and gave them water out of the 'Rock', caused them to hunger and fed them with manna *that they might know that man doth not live by bread only, but by every word that proceeds out of the mouth of God.* Before He can take us to this place of the fullness of His rest He must first fashion us. He must mold us as the potter molds the finest vessel destined for the master's royal service. The wilderness is to prepare and mold us, not to destroy us; it is to mature us. Blessed be His Name.

Chapter 5

The Blade and The Weed

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. (2Ti 2:19).

I grew up in an agricultural community. I worked on my Dad's farm on every phase from breaking the fallow ground, to the planting of corn, beans, yam and other crops, to weeding, fertilizing and finally harvesting. I still vividly remember making mistakes several times during weeding, mistakenly plucking out the blade of the germinating crop because I could not differentiate between the weed and the blade. This was because the blade and the weed looked so much alike. My father, the husbandman, had shown me a few times which was which, but it was still very difficult for me to tell until I grew much older.

Do you remember the parable of the good seed? The Lord Jesus told us about a man who planted good seed in his field. When night came and all men were asleep, his enemy came also and sowed tares among the wheat and snuck away.

When the blade sprung up, there appeared with them the tares also in this great garden. The servants of the husbandman were amazed and wondered at how the tares had come about. They eagerly requested permission from their master to carry out "operation wipe out the tares" at once. But the wise husbandman

told them not to. He told them to wait until the time of harvest. He said to them:

Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn (Mat 13:30).

The master knew that his servants would probably make similar mistakes like I made while I was young while weeding on my Dad's farm because the developing wheat at the blade stage looked much like the weed and these might get rooted out along with the weed. He therefore told them to leave both until the harvest time, at which time the wheat would have reached maturity and their fruit would differentiate them.

Only the Master, the wise Husbandman, knows the difference between the true crop and the weed at this early stage of development. This is true with newly born again child of God. When we are at babyhood stage of spiritual development, there may be little or no difference between us and the unbeliever. You may not be able tell a carnal believer apart from an unbeliever because they both talk, act, desire, and carry on alike. However, the *"Lord knows those that are His, but let them that call the name of the Lord depart from iniquity."*

The parable above also tells us that the weeds are allowed to grow alongside with the good seed in the Garden of God. These weeds are in the same garden and therefore received the rains and the blessings that are poured down from above upon the garden. No wonder our Lord Jesus said that our Father which is in heaven *"maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."*

The Good Seed

He answered and said unto them, 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; The

enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. (Mat 13:37-40).

In the interpretation of the parable of the Wheat and the Tares, the Lord Jesus taught us that the “good seed” are the children of the kingdom. The farm is the world; the tares are the children of the wicked one who planted them in the Garden of God.

In this our day, the Spirit of God is setting apart a people for His name, a sanctified people, a holy nation, a peculiar people. In the midst of this world of confusion, full of weeds and tares, of corruption and self-seeking men and women, the Spirit is calling out a peculiar people for Himself. He is stripping them of self, of greed, and of the fear of man for He must bring them to a stage where *“they will love not their lives unto the death.”*

God is draining them of self-will, snatching from their broken and contrite hearts all personal ambitions, causing them to abhor the Babylonian garments and any garment stained with sin. God is filling them with His zeal and the zeal of His house until all they have left in them is to say, like their Master:

“Lo, I come to do thy will, O God” (Heb 10:7).

There is a people being groomed in the earth today by God who will be satisfied with nothing except GOD's will. Even in this age of the will of man, whether it be in the world or in the professing church, the testimony is the same: *“All seek their own, not the things that are Jesus Christ's.”* The motive is the same. Men are busy seeking to draw away disciples after them, compassing land and sea to make proselytes for building their empires and they do it in the name of our Lord.

As Israel went to Babylon, so has the professing Church, becoming so much like the world itself in action, in manner of life, in form, and in structure, scattered among the world, singing the world's song, dancing to the world's music, using the world's tricks and methods for building their so-called “kingdom of God”. She is in

captivity and knows it not. Sitting in ignorance by the river of Babylon, she sings the songs of the Lord in a strange land.

There is hope, Dear ones, for the prophet Daniel saw the future and has told us. He saw the "Stone" that will put an end to the grip of Babylonian dominion over the minds of the people of God. Soon, and very soon, that "*Stone cut out of the mountains without hands*" will come rolling down from heaven and will smash into pieces the Babylonian structure from its head of gold down to its feet of iron and clay. Yes, *He shall come*.

He shall roll down in full force and shall break into pieces the Babylonian systems and its kingdoms and *like the chaff of the summer threshing-floors shall the wind carry it away*. AND this "Stone" will become a great mountain and fill the whole earth. And in those days "*shall the God of heaven set up a kingdom, which shall never be destroyed*" (Daniel 2).

For the kingdoms of this world must become the kingdom of our Lord and of His Christ.

Just as the Lord Jesus Christ was formed and brought forth in and from the womb of an imperfect virgin, even so now, in the same manner, there is an overcomer's company being formed in the womb of another imperfect virgin. They are being formed in the existing church world system, torn apart by strife, childishness and carnality, and held captive in Babylon by a foreign power, but God is at work behind the scenes. He is preparing His seven thousands who have not bowed their knees to Baal nor touched any Babylonian garment and in due time He bring forth His Elijah company. And through this company He will discomfit the prophets of Baal on the mountain of God. *The zeal of the LORD of hosts will perform it.*

Chapter 6

Seedtime and Harvest

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease (Gen 8:22).

The wise preacher, the son of David, wrote a special line which says that *"to every thing there is a season, and a time to every purpose under the heaven."* There is a time to sow and a time to reap and the Almighty God works according to His plan and purposes. The passage of Scriptures quoted above from the eighth chapter of Genesis contains a divine law set into motion by Jehovah God, the Creator of heaven and earth. In the days following the deluge that destroyed the world of Noah's days, Jehovah God spoke to Noah saying that as long as the earth remains, the sowing season and the reaping season, the cold season and the warm season, and day and night seasons would not cease.

The exact phrase He used was that "seedtime and harvest shall not cease" and therefore *"they that sow in tears shall reap in joy."* The God of the universe ordained this law that specifies the right of a sower to a harvest. A sower is worthy of his harvest just as a laborer is worthy of his wages. *"For whatsoever a man sows that shall he also reap."* This same law must work for the Almighty God that promulgated it. It must apply to the Lord of the Harvest, the great Husbandman who sowed His Grain of Wheat in the earth. God had a Grain of Wheat and selflessly gave this Grain up as a

seed which was planted in the earth. This He did in faith knowing that *“unless a grain of wheat falls into the ground and dies, it will remain alone. But if it dies, it will produce a lot of grain”* (John 12:24, ISV).

There is a time to sow and a time to reap. Therefore the farmer must wait for the grains to mature and the fruits to ripen before reaping them. The crops must receive the needed rains and go through the necessary heat of the sun before coming to maturity. The Lord of the Harvest knows the exact time interval between the sowing of the seed and the reaping of the mature crops and so He patiently waits for harvest time. Apostle James writes:

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh (Jam 5:7-8).

The Great Husbandman knows that the harvest cannot come until the raining season is done. The first rainy season is for sowing and is the season when the blade springs up from the ground. The second, called the latter rain, is the heavy downpour that precedes the final harvest.

It is important to understand that the harvest is the reason for the rain and the Lord of the Vineyard will wait until the harvest-bringing rain has watered His vineyard.

God ordained the rainy seasons of the natural Israel's agricultural year to be a shadow of the outpouring of the Spirit. The first rain, called the former rain, arrives in the spring of the year. This former rain comes at the beginning of the planting season and brings in the first-fruit. The second rainy season arrives later in the fall of the year and is usually a heavy down-pour of torrential rain compared to the lighter former rain. This final rain of the agricultural year brings in the final great harvest. The harvest resulting from this latter rain is what leads to the celebration of the great Feast of the Tabernacles or Ingathering.

Pentecost is the feast of first fruits. We hear Peter quoting from the book of Joel on the Day of Pentecost saying:

And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams.

Joel, with excitement, prophesied saying:

Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed" (Joel 2:23 -26).

At Pentecost, He sent us the former rain moderately. But here we hear God saying something more, a lot more. He says at the end-time, which I believe is the period we are just entering in, He will cause to come down to us both the *former* rain (again) and then the *latter* rain in the first month. He will send us the former rain first then follow it immediately with torrential latter rain. The implication of the phrase, '*former rain moderately*', to my spirit, is that the last 'former rain' at this end-time will not be moderate but will be heavier than the first 'former rain' and this will be followed by the latter rain which will be heavier still.

Can you see it? God is saying to us that He will pour down on us at this end-time both a heavy former rain for planting and a torrential latter rain for harvesting together in this month and hour of new beginnings. Do you believe it? *Yes Lord, I believe.*

*In my spirit I see it. A cloud gathering
Behold I looked, seven times did I look
Yea, on the seventh time, a cloud appears
The cloud, the cloud, as small as a man's hand
Yet a little while, a little while
The heavens will be laden with bright cloud
For I hear the sound of abundance of rain*

Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field (Zec 10:1).

There is a purpose for the rain. The rain itself is not the end or the final goal but meant to produce a desired end. The Harvest is the reason for the rain. It is first the rain, then the earth bringing forth *first the blade, then the ear, after that the full corn in the ear. Then immediately, He putteth in the sickle for the harvest is come.*

Our heavenly Father, the owner of the vineyard, is patient. The Lord of the Sabaoth Himself is waiting patiently for His harvest. He is the Sower of the incorruptible Seed. He did not keep His grain of wheat but planted Him in His vineyard in faith expecting a harvest of glory. For the Lord Jesus said:

Unless a grain of wheat falls into the earth and dies, it remains just one grain, never becomes more but lives by itself alone. But if it dies, it produces many others and yields a rich harvest (John 12:24, Amplified).

Chapter 7

The Full Corn in the Ear

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ (Eph 4:13).

Let me ask you some questions here. God the Husbandman planted His one and only divine Seed in the vineyard, and watered it with the former rain and subsequent showers; He is preparing to water it again with the final rain and He is waiting for His harvest.

Do you believe He will get His harvest?

What quality of harvest do you think He will get from His vineyard?

What quantity of harvest do you think He will get from His vineyard?

Pause for a while and think about these (*Selah*).

God has a right to His harvest and no power in heaven or on earth or underneath the earth can prevent Him from His glorious harvest. He is the Omnipotent One and the whole earth and the fullness thereof is His.

God is expecting to reap a glorious harvest of the same nature of the "grain of wheat" that He planted in the earth two thousand years ago. To harvest the precious fruits of the earth, the grains to be harvested must be mature and be a replica of the mature seed that was planted in the garden of God.

Without question, we all know the nature of the "grain of wheat" that God planted in the earth, and therefore we have a pretty good idea what the fully developed grain would be.

Let us not forget the Law of the Seed, which God established during creation. It is the inherent life in the seed that determines the ultimate form, expression, and character of the fruit. It cannot be inferior to the good seed or God is dishonored. It must be good fruit, perfect fruit, just like the Perfect Seed that was planted in the earth. He must bear fruit after His kind, for that is the Law of the Seed (Gen. 1:12).

According to that Law which God the Creator set in motion, the grain of wheat that was planted must bring forth fruit *"after His own kind."* For God said:

Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day (Gen 1:11-13).

Therefore the *"grain of wheat that fell into the earth and died, will bring forth much fruit"* after His own kind.

Do you get what the Spirit is saying here? God had only one SON, one grain of wheat. As the wise Husbandman that He is, He sowed that seed expecting a harvest. When you sow a grain of wheat, you don't expect to reap peas or beans, do you? No, you expect to reap wheat; and when you sow a grain of wheat, you don't expect just a grain back, do you? You expect a multitude of grains from many ears of the corn produced from that one grain. You also expect the grains to be of same nature as the seed that you planted. That is exactly what the great Husbandman is waiting for. The precious fruit of the earth will be a multitude of fully matured Sons after the same order and the same nature as the FIRSTBORN SON, *"that He might be the firstborn among many brethren."*

The plan of God is to, through Christ, *"bring many sons unto glory, to make the captain of their salvation perfect through sufferings."*

Can you picture in your heart what this world will experience when there are millions of mature sons of God with the same dominion and authority of the Firstborn Son? What the gates of hell saw on resurrection morning is just an introduction to the bombardment that awaits them when the sons of God arrive. What the demons experienced during those three years of His ministry will be less than one-millionth of the demonstration of God's power and might that will be manifested through the perfected Body of Christ. This will happen when the Body comes to *the knowledge of the Son of God unto a perfect man, and has reached the measure of the stature of Christ.*

Blessing be to God! Creation will shout in praise to Jehovah, for this will be the hour of her Jubilee.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom 8:19-23).

This is the Day of the Lord that He's been patiently waiting for. He's expectant of this Day, His Day, when He will declare again, "*This is my Son, This day have I begotten thee.*" However, this time He will not be making this declaration on One Begotten SON, but He will be saying this to a multitude of Sons after the same order as the Firstborn.

The Seed is a Sign

Just as Christ the Lord of the overcomers was manifested in His appointed time and became the Firstfruit, in like manner these "young men", these overcomers, will be manifested in their own time. As apostle Paul wrote by the Holy Ghost in I Cor 15:23:

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

He became the forerunner of the overcomers that they should follow in His steps. He is Chief Cornerstone of the Tabernacle of God, after which other living stones are fashioned. He is the firstborn from the dead. He became the Firstfruit of God's harvest and is therefore a "sign" that a glorious harvest of "sons" of God will surely follow.

At least twice in the Holy Scripture Jesus Christ our Lord is referred to as a "sign".

"Therefore the Lord Himself shall give you a sign" wrote the prophet Isaiah; "Behold, a virgin shall conceive and bear a son and shall call His name Immanuel."

Several hundred years later, on the eight day after His birth, when the Child Jesus was brought into the temple for dedication, an old man named Simeon showed up with a magnificent prophecy recorded in Luke 2:25-35 speaking things beyond human understanding. In verse 34 it is recorded that he turned to Mary and said: *"Behold, this child is set for the fall and rising again of many in Israel; and for a **sign** which shall be spoken against."* A sign of what?

The word sign used by Isaiah in the prophecy in the original Hebrew literally means a *signal*. It is a sign or a miraculous signal set up to point to something. A sign does not stand by itself but points to something that is ahead. It is evidence or a beacon pointing to something ahead. While it is generally preached that the sign was the virgin birth, the core, the subject of the prophecy is the Child Immanuel, "God with us". And according to the words of Simeon, "this child is set for a sign." It is clear that the sign was not just the virgin birth but the miraculous Child, Immanuel, that was born of the virgin and set forth to be a sign and a wonder.

In an earlier Chapters of this book, the Holy Spirit, speaking to us above the stages of growth in the garden of God, used the growth stages of a seed, the "grain of wheat", as a type saying that the *"earth bringeth forth fruit of herself; first the blade, then the ear,*

after that the full corn in the ear." The "grain of wheat" is a sign for the "blade", the blade is a sign for the "ear", and the "ear" is a sign for the "full corn in the ear". The purpose of the seed is to produce the blade, the purpose of the blade is to produce the ear, and the purpose of the ear is to bring forth the full corn in the ear.

To present another witness to this, let's revisit the Feast of Passover. This feast of new beginnings is made up of three special celebrations. The first being the Passover night itself (in which the Passover lamb is killed and eaten), followed by the feast of unleavened bread starting on the Sabbath morning following the Passover night. The third component, on the morrow following the Passover Sabbath, is the "waving of the Sheaf of the Firstfruits". On this special morning following the Sabbath, the children of Israel, are to bring a sheaf, a heap or a handful of the very first of their FIRSTFRUIT to the priests to wave for them before the Lord. This sheaf is the first mature or first ripe fruit in their farm at the beginning of harvest. They are to offer this Firstfruit unto the Lord before they taste of the produce of their land.

As they offer this very first handful of their Firstfruits before the Lord through the ministry of the "waving of the Sheaf of the Firstfruits", they do it with a strong expectation that a great harvest is coming. And by GOD of the Harvest, their harvest will surely come and be garnered. The "Sheaf of the Firstfruit" is therefore a sign of the coming harvest. The Sheaf of the Firstfruits points to the harvest that will follow during the Feast of Pentecost, which is 50 days hence.

What is the Holy Ghost saying in this? Here is wisdom: The Sheaf of the Firstfruits is harvested and waved before the Lord of Harvests on the morrow following the Passover Sabbath. In the same manner, our Lord Jesus Christ was raised from the dead on that same morrow following the Passover Sabbath and became the "Firstfruit of them that slept"(I Cor 15:20). He is the fulfillment of the "Sheaf of the Firstfruits" that was waved before the Lord by the Levitical Priesthood from the time the Law was instituted. He is the Pre-eminent One, the firstborn from the dead, the firstborn among many brethren, and the fulfillment of the Sheaf of the

Firstfruits. And just like the Sheaf of the Firstfruit, He is a sign that a harvest of "sons of God" will surely come.

The Lord Himself shall give you a sign. This Child is set for a sign. These were the prophecies by Isaiah and Simeon concerning the Lord Jesus. The Lord Himself has given us a sign. A sign of what? In the same way as the little cloud the size of a man's hand in the days of Elijah was the sign of a sky full of clouds and the arrival of abundance of rain, so the Lord Jesus Christ, the first begotten Son of God, was the sign of a vast number of sons to come of which He is the eldest, the first born, the Head, and the Lord. But all the other sons are with Him in all things, "which is the head, even Christ." They are one with Him even as He is one with the Father. They are in His image, a part of Him; they are *"the fullness of him that filleth all in all"* (Eph 1:23).

The Lord Jesus is the sign pointing to the manifestation of the sons of God. Not only did He become the Firstfruit unto God that resurrection morning, but He also took with Him the Patriarchs, whom He freed and raised up from the dead after He resurrected, and offered them to Jehovah God as a wave offering, just as the High Priest waves the *"Sheaf of the Firstfruit"* on the morrow following the Passover Sabbath.

As Jehovah receives this "wave" offering of the "Sheaf of the Firstfruits" from the Lord Jesus, the High Priest (after the order of Melchisedek), Jehovah GOD, in His heart received this as a "sign", looking forward to the great harvest of "ingathering" of the "sons of God" coming at the end of the age.

The acceptance of the offering of the Sheaf of the Firstfruits by Jehovah God assures the Israelites that God will make sure that a great harvest will soon come for them. In the same manner the offering of the Sheaf of the Firstfruits by Christ to God, the wise Husbandman, is a promise to Jehovah that a great harvest will soon be His.

What is this harvest like? Well, to understand the nature of the harvest, we must look at the seed. For God, in the beginning, in Genesis, set a law in motion when He declared that every seed will

produce "after his own kind." The Firstfruits are after the same kind as the grain of wheat that was sown and the rest of the harvest will be just like the Firstfruits that were harvested from the garden of God that glorious resurrection morning. The order is this way: first Christ, then the Firstfruits, after that they that are Christ's at his coming.

He is the beginning of the Firstfruit of God's harvest, declared the Son of God on that blessed resurrection morning following the Passover Sabbath (Col 1:18, Rom 8:28). For when God Almighty raised Him from the dead, He said: "Thou art my Son, this day have I begotten thee." As Paul spoke in by the Spirit saying:

And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee (Acts 13:32-33).

Which he had promised afore by his prophets in the Holy Scriptures, Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead (Rom 1:3, 4).

And as He was declared the "Son of God", the Almighty God is waiting patiently for the great day of the harvest when God will see His brethren coming into maturity and declare them "sons of God", mature young men following in the steps of their big Brother. He is waiting patiently for the harvest at the end of the latter rain.

The twelfth chapter of Revelation gives a wonderful description of the travail of a woman in birth. This woman, which is a symbol representing the church, brought forth a "man child" out of her travail. This "man child", without doubt, is the glorious company of sons, overcomers, who are to reign on earth with the Son, the Chief Overcomer, in the last days. At the moment of his birth he was caught up to the throne of God, away from the presence of the dragon. The moment the man child was caught up into heaven, the Bible tells us that there was war in heaven, and the devil was cast

down unto the earth. As soon as he, the evil one, was cast down from heaven, John, the apostle of Testimony, heard a loud voice in heaven saying:

Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death (Rev 12:10-11).

The ultimate desire of God's heart is to bring us to the stature of His firstborn SON, JESUS our Christ, the ultimate Overcomer. This is the whole purpose. This eternal purpose of God will come to pass in its due season.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he (Christ) might be the firstborn among many brethren. (Rom 8:29)

May I tell you, dear ones, that the hope of the Church and of the entire creation is not any of the fables we're accustomed to hearing but the glorious manifestation of the sons of God? When the elects from the four winds become transformed to the image of Christ, there emerges a multitude of lights, overcomers, just like Christ the true Light. It will no longer be Christ Jesus alone by Himself, but it will be Christ and His children. Then we will hear Him joyously say:

Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

Daniel saw these ones shining as the brightness of the firmament and as stars shining forever in the kingdom of their Father. The glorious hope of the true *Ecclesia* is that when He appears, we shall be like Him. The greatest yearning in the heart of God is for that day, when He, the great Husbandman, will reap His harvest of glory, the harvest of lights, exactly identical to the seed He planted two thousand years ago. He is waiting patiently for His harvest.

God Almighty is waiting patiently (Jam 5:7), the whole creation is groaning and waiting (Rom 8:19), the *Ecclesia* is waiting and getting ready for the glorious hope, the manifestation of the sons of God.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure (1John 3:3).

There is nothing more important in this hour than the preparation of God's sons, even the preparation of the overcomer's company to be caught up into heaven. The manifestation of these overcomers, who are to be brought forth out of the Church, is God's main plan for the end of this age. Just as the Lord Jesus Christ, the firstborn, the Chief Overcomer was manifested, there is an event for which the whole of creation is groaning, travailing and waiting. That glorious event is upon us. God Almighty is working behind the scenes preparing His army for this glorious manifestation of the ages. The evil one is nervous and desperate because he knows that his end is near, for the Kingdom of our God and the power of His Christ is about to be unveiled. ***Amen***