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Introduction

Sowing and reaping is a central theme in the Bible. Unlike a distinct theme such as salvation, it is a theme which permeates most parts of the Word of God, rather than being overtly singled out for attention, except in a few instances.

So why is it a *distinctive* in our series? This is because of its importance in the Word and the significant impact it has in the lives of believers, once they begin to walk in a growing revelation of what it means to be a sower.

As with all the distinctives in this series a full study of the subject is beyond the scope of our studies, so we shall limit our time to *five* statements or principles on the subject of sowing and reaping.

1 God is the eternal sower

God is always our starting point. Except for evil itself all things find their origin in the Creator God. God is immutable, which means that He has never and can never change. This means that whatever behaviour He exhibits in the Word of God is part of His eternal unchanging nature. It also means that some things we see in God's interaction with the world are an overflow of God's actions in eternity.

1.1 The Act of Creation

We are introduced to God as a 'sower' in the book of Genesis. He reveals much of His nature in the act of creation the relevant parts of which the Bible records for us.

In the creative act we can see two main elements at work: -

- Creation made as mature or fully grown
- Creation made in seed form

God began by speaking light into our world, which he then used to *separate* other elements - light from darkness, the heavens from the earth and the land from sea. All these elements appear to us as already mature, i.e., light has never changed in its nature from that day until this, and neither has water.

After this came something new, vegetation, plants and fruit trees which sprout from earth and already have within them the ability to reproduce after their kind (i.e., more of the same) which the Bible calls their 'seed': -

And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so.

Genesis 1:11, ESVUK¹

This is the first time we are introduced to the concept of seed in the Word of God. God did not create the earth already covered in vegetation, plants and fruit. Instead He chose to plant these things in seed form and gave them the ability to reproduce themselves. In other words He designed them with a creative nature to reproduce themselves.

All aspects of creation were a reflection of an aspect of God’s nature, such as light reflecting His glory and water reflecting His judgment etc. The green things of earth were also an expression of God’s own nature in two ways: -

- He reproduces from His own nature (it reflects something of His nature)
- That which He produces carries His creativity (it doesn’t stagnate but carries on growing). In other words they were created already seed-bearing. It is not something they had to attain as they matured – they were already made that way. In section 3 below we shall come back to that particular aspect.

Interestingly we also see here the first hints of two other central themes in the Word of God – the seed (grain) and the fruit, which are processed into bread and wine. In these two were the seeds of redemption even before the creation of man.

1.2 The Creation of Man

The chief pinnacle of this seed-bearing aspect of Creation was of course mankind. Adam and Eve were fashioned after God, in His image with the express purpose of reproducing His image throughout the whole of the created universe.

Adam and Eve carried in them the seed of all mankind. The seed was for a while good and had literally limitless potential. They were designed to grow drawing upon the Tree of Life (which symbolised Christ) without limit and wholly dependent on God, the Father. Though they turned aside to the Tree of the Knowledge of Good and Evil (representing a choice for independence from the Father) they remained, inevitably, seed-bearing; it was just that now their seed was bad seed. They could not help but reproduce themselves, for God has ordained that seed reproduced after its own kind.

It should be no wonder that the first produce of their loins, their firstborn Son, Cain was the first life taker amongst men. He was the firstfruits of their sin. Cain

¹ All quotations from the English Standard Version Anglicised (ESVUK) © 2001 by Crossway Bibles, a division of Good News Publishers.

demonstrates powerfully how integral to the nature of man is the inevitability of reproducing that which is within us. We shall always be seed-bearing like God Himself, as we are made in His own image. The next few chapters show the rapid increase of that seed, until in chapter 6 God brings His waters of judgment, to reduce the seed of man back down to one righteous man and his family, a pruning off the body of Adam.

1.3 Seedtime and Harvest

Once Adam and Eve left the garden, God showed Adam how to farm the land. In the garden their every need was met by the planting of the Lord, but out in the cold of banishment Adam would have to eat from the ground, which was cursed because of his sin². This is because like God, Adam was still a sower.

Farming originated from God Himself and the earliest proven settlements of mankind, somewhere near what is now known as modern day Turkey, show remnants of farming communities, domestication of animals including dogs and livestock like cattle. As Adam had chosen to go it alone then His Heavenly Father was going to show him how to farm. Adam had to sow crops and wait for a harvest.

All this shows us that sowing and reaping is a principle which God has woven into the fabric of creation, whether pre or post-fall. To reinforce this after the judgment waters of the flood recede from the earth, God confirmed once again these principles,

While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.

Genesis 8:22, ESVUK

So long as this age continues we shall continue sowing and reaping, as surely as night follows day.

2 Christ is the seed

We have already seen the first mention of the word 'seed' in Genesis 1. The theme of the seed continues throughout the whole of the bible. In fact the word 'seed' occurs no less than 67 times (ESVUK).

One of the key concepts of the seed is that it bears 'after its own kind'. In other words one type of seed, all things being equal, produces more of the same. It reproduces what it contains. This is a principle laid down by God in His creation. This is why no species can reproduce across the species barrier.

² Genesis 3:17

God's principal seed is Christ, who is first referred to by God in the promise made to mankind of a deliverer from their sin of disobedience. Christ was the promised seed to come from their descendants. However we find later on the Bible later reveals that this was not the first time Jesus has been the seed of the world.

2.1 Seed of God's Creation

Christ was God's primary seed sown into the world. The Apostle Paul wrote of Jesus' pivotal role in the Creation of all things,

¹⁵ He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created **through him** and for him. ¹⁷ And he is before all things, and **in him** all things hold together.

Colossians 1:15-17, ESVUK

Paul wrote similarly to the Romans,

For from him and **through him** and to him are all things.

Romans 11:36, ESVUK

So Jesus was the agent through whom all of creation was made. The Father spoke the Word, and the Word was the Son, through whom the world was made, by the power of the Holy Spirit. This means that creation has the seed of Christ in its DNA. This is why God looked at what He had made and said that it was good – it was because it had Christ as its seed. John started his gospel with these words,

All things were made **through him**, and without him was not anything made that was made.

John 1:3, ESVUK

Essentially Paul went further than John by explaining that not only was Christ integral to the creation of all things, but that He also remains so to their **continued** existence. His existence continually maintains the existence of all created things, Paul told the Colossians – in Him all things literally hold together. He is the singular cohesive force in all the cosmos – and here we are talking on a level smaller than we can comprehend with modern science; beyond sub-atomic and even beyond the quantum³.

It is so important for us to gain a right view of Christ. We can so often limit Him in our field of view, to the lowly saviour knocking on our door asking to be let into

³ Quantum physics is a branch of science that deals with discrete, indivisible units of energy called quanta as described by the Quantum Theory.

our hearts⁴. Or we can limit Him to His time on earth, since which He has been sitting at the Father's right hand.

The picture Paul painted for the Colossians was that of a cosmic Christ, filling all things with the fullness of God. Christ is indeed much bigger than the created universe, yet in the largeness of this view we must also remember that He is also in the minutest detail of the universe. The picture of Christ as the seed of God, woven into the fabric of all created things gives us just that view. He is bigger than all things and smaller than all things all at the same time!

2.2 Seed of God's Kingdom

Creation has been infected by the presence of sin. Although it retains the image of God after whom it was fashioned now that image was twisted and subjected to the curse of death that sin brought into the world. God planned from the outset to 'recreate' the world.

To recreate the world the Father once again used Christ as His seed. To Adam and Eve as He pronounced judgement on all creation as also promised this re-creative seed ,

And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.

Genesis 3:15, ESVUK⁵

Initially the world was created through seed of Christ, the agency of the Son. Now the world was to be redeemed through Christ, through the seed of human flesh planted in Mary's womb. In both cases, the seed produced after its own kind. What followed was inevitably of the seed that was sown – Creation of the world, Re-creation (re-birth) of the world.

Jesus Himself uses the picture of the seed to describe His own death and resurrection, likening this to a seed being buried into the ground in order that a harvest will be produced,

²³ And Jesus answered them, "The hour has come for the Son of Man to be glorified. ²⁴ Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. ²⁵ Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. ²⁶ If anyone serves me, he must follow me;

⁴ Revelation 3:20

⁵ All quotations from the New King James Version (NKJV) © 1982 by Thomas Nelson, Inc.

and where I am, there will my servant be also. If anyone serves me, the Father will honour him.

John 12:23-26, ESVUK

After all these things had happened, the Apostle Paul wrote to the church in Rome,

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.

Romans 8:29, ESVUK

As a result of all this we are born of the seed of Christ. He has reproduced after His own kind and the good news is that this means the New Creation is destined to succeed because it rests upon Him and not upon us.

Jesus uses seeds in four of his parables, one of which concerning the Kingdom of God illustrates the principle of the growth of the kingdom,

³⁰ And he said, “With what can we compare the kingdom of God, or what parable shall we use for it? ³¹ It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth, ³² yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade”.

Mark 4:30-32, ESVUK

This demonstrates something to us concerning the seed of the kingdom of God, which is planted into each of our hearts; it starts as the smallest but has the potential to grow into the biggest. It infers the supremacy of the spiritual over the natural which God teaches us time and again in His Word.

God never uses the biggest, boldest and most obvious thing to work through, be it a person, a movement, a nation or otherwise. He chooses the smallest things of the world, the foolish things of this world, and the weakest things of this world, so that His absolute wisdom is demonstrated⁶.

The seed of Christ was one man, which once sown into the cursed ground reproduced a world changing harvest. The seed teaches us that the kingdom comes not by might, nor by power but by the Spirit of Christ⁷ by whom the seed of Christ was planted into Mary’s womb.

⁶ 1 Corinthians 1:18-31

⁷ Zechariah 4:6

3 We are sowers

Not only are we born of the Seed of Christ, in terms of our new natures, but we also inherit His 'seed-like' nature. We are reborn as sowers!

3.1 God is Our Source

Before we can understand our role as sowers, we need to first have an understanding of our source in all things. Like Adam, born into a garden of God's making, we are reborn into a 'garden' made by the Lord, a place of His provision. No longer are we simply at the mercy of the cursed world in which we live, but instead we are to live in a place of trust,

... the righteous shall live by his faith.

Habakkuk 2:4, ESVUK

Jesus lived as a sower by being completely dependent upon God. He was able to minister to this world from the divine provision of His Father through the power of the Holy Spirit. As those born of the seed of Christ we inherit His complete dependence on the Father for provision. This is our starting point as sowers. It is also necessary that we draw upon Him or we shall run dry.

3.2 The Strength of the Promise

In remaining in that relationship of trust there is one promise which needs to remain at the heart of it,

He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

Romans 8:32, ESVUK

Our reliance should always be upon the promise of the Father, who has already given us His most precious possession, His Son. The rabbis had a way of emphasising certain truths; if something was true in this context or circumstance then *how much more* will it be true in another one. Paul with his rabbinical training employs that same argument, to say that if God gave us His Son then how much more willing He will be to give us lesser things than His Son.

With this mind we can never have a right to doubt the provision of God to us in every area of life, for He has materially demonstrated and proven the strength of His promise, the judgement and death executed upon His own Son on our behalf.

3.3 Seedtime and Harvest

We referred earlier to the principle of seedtime and harvest instituted by the Lord, *seedtime and harvest*. For us it means that there is a time for us to sow and a time for us to reap. The purpose of God's provision is always that we continue to sow outward; to live in a perpetual state of sowing and reaping. Paul explains it to the Corinthians,

¹⁰ He who supplies seed to the **sower** and **bread** for food will supply and multiply your seed for sowing and increase the **harvest** of your righteousness. ¹¹ You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God.

2 Corinthians 9:10-11, ESVUK

Here is a picture of the saints continually receiving from the Lord in seed-form, which is for them to sow out. Note the promise of God is also to provide bread for food. In other words, to continue the analogy He does not demand that the farmer sow without nourishing himself! However God does give us seed to sow and bread to eat, so it is important that we don't mix up the two. In this we need the wisdom of God and we need to keep our hearts in check using the litmus test He gave us, which we shall come back to in the next section below.

When we read this great promise of God we need to however bear in mind that the bread the farmer eats is the product of earlier seed sown. It is true that God gives it to the farmer, for God blesses the farmer's harvest, but the promise above assumes that the farmer has been sowing in the past! Jesus said that if we give (sow) then we shall receive (reap) a harvest,

... give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.

Luke 6:38, ESVUK

The context for Jesus' words above was the way that we treat others, not financial sowing, which demonstrates for us the wide scope of sowing. We must be careful not to be too linear in our thinking. Although sowing usually comes before reaping, God does not intend us to go through a season where we purely sow and another where we purely reap. Sometimes we are sowing one type of seed, whilst simultaneously reaping the harvest from another type of seed. Sometimes people get confused about when to sow and when to eat the bread thinking that they are mutually exclusive acts. It can show narrow thinking because we are limiting what we recognise as sowing. Sowing can involve...

- Our love
- Our emotions
- Our time
- Our energy

- Our ideas
- Our family
- Our possessions
- Our money
- Our words
- Our gifts (natural and spiritual)

In fact really anything we have ourselves received from our heavenly Father. He has rebirthed us (through His Son) in His image, as a sower. He provides us with the seed to sow, which means He can ask us to sow out of anything He has given us, but will never let us 'go hungry' in any of these things,

The young lions suffer want and hunger;
but those who seek the LORD lack no good thing.

Psalm 34:10, ESVUK

or as Jesus put it,

But seek first the kingdom of God and his righteousness, and all these things will be added to you.

Matthew 6:33, ESVUK

Equally we can sow one kind of seed but reap another kind of harvest. In Paul's statement above he was referring to the financial sowing of the churches in Macedonia which produced a harvest of righteousness. This leads us onto another important point regarding sowing and reaping, seedtime and harvest.

3.4 Seed Bearing Plants & Fruit Bearing Trees

Back in Genesis 1:11, we see two different ways seed is produced,

And God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so.

Genesis 1:11, ESVUK

First the Bible describes *vegetation and plants yielding seed* and secondly *fruit trees yielding (or bearing) fruit*. The former produce seed whereas the latter produce fruit which carries their seed. In one case the sowing is immediate and direct, in the other it is delayed and indirect; two different types of sowing.

Again we need to broaden our understanding and revelation on the nature of our sowing. Sometimes the Lord will instruct us to sow into an immediate need (such

as in the ways described above) which may be immediately obvious and direct action is required. At other times the Lord may wish to produce fruit in us, which carries the seed required for a particular need. The fruit we bear will have all the right nourishment for the seed it contains to sprout at a later time.

In some respects this can be harder to sow because the results are not in any way immediate. In fact trees usually take longer than plants to mature and produce their fruit and hence their seed. It is a much slower process.

In practical terms this may mean for us that some situations require us to sow in a way that produces immediate results, whereas in other situations we need to be prepared to bed in for the long game, because fruit will be required in the future that requires ripening at just the right time. In practical terms this might mean some form of activity in the short term, whose results (fruit) may not be what we're ultimately looking to achieve, but contains the seeds of other things which are.

For example an act of kindness to another or encouragement can produce an immediate harvest, whereas sowing your life into discipling those younger in the faith often takes much more time to produce a harvest, but the result is usually more substantial and longer lasting.

The important principle here is that we sow in many ways into different things, not always knowing when and how we shall reap. Sowing is a way of life and may at times feel indiscriminate, but it is an integral part of who we are and so we should follow the prompting of the Lord in it. Sowing for us should be as natural and as constant as breathing,

In the morning sow your **seed**, and at evening withhold not your hand, for you do not know which will prosper, this or that, or whether both alike will be good.

Ecclesiastes 11:6, ESVUK

3.5 After its Own Kind

This brings us to our final point regarding being sowers. Again in a different context to financial and material wealth Scripture shows us important aspects of the seed and how it applies to our lives. Consider Paul's words,

⁷ Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. ⁸ For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. ⁹ And let us not grow weary of doing good, for in due season we will reap, if we do not give up. ¹⁰ So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

Galatians 6:7-10, ESVUK

As we saw with Adam and Eve they reaped according to the seed they sowed and it is true of us also. What we sown inevitably reproduces after its own kind in us or in others. We should not be sowing one kind of seed, but expecting a harvest of another kind!

One way in which we can help those struggling with cyclical problems is to help them see that the very acts of unrighteousness in which they indulge are planting the seeds for further unrighteousness. Flesh begets flesh and Spirit begets Spirit.

4 Provision is the litmus test

You may have noticed so far that we have not really referred to the subject of money or wealth. The reason for this is not because money is not important but simply that it is a narrow measure of our sowing.

4.1 Where the Rubber Hits the Road

Nevertheless it is a very important litmus test of our self-revelation of what it means to live as a sower, in the mould of our heavenly Father. Jesus pointed this out to those in His generation, who placed their wealth as the highest priority in their lives,

¹⁹ “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, ²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.

²² “The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, ²³ but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

²⁴ “No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

Matthew 6:19-24, ESVUK

Many have interpreted Jesus’ words in different ways, from those who think He is asking us to shun earthly possessions in favour of ethereal treasures only, such as those Christians in history who gave up all worldly goods to live a simple life hoping this will bring them closer to their Saviour, to those who have made

wealth and prosperity the main focus of their ministry claiming the Isaiah (61) messianic anointing as their mandate.

Our focus here is on the subject of sowing. How do Jesus' words guide us as sowers? There are three clear principles to help us: -

- **What We Treasure Reveals Our Hearts** – as sowers we cannot be hoarders of wealth. God will give us bread to eat and seed to sow; we can offer to sow in many areas of our lives, but none tests our faith more than God asking us to sow material wealth, because deep down if we are not convinced God is able to meet all our needs, then we know that we could go hungry!
- **Generosity Affects Our Whole Being** – Jesus employs a common Hebraic idiom of the time; a good eye referred to generosity and a bad eye to a lack of. The same idiom is used in the Proverbs⁸. We cannot be sowers in one area but hoarders in another without it affecting us. We are either sowers or we're not; it's a state of mind and a state of being.
- **God And Wealth Cannot Share The Top Spot** – The plain fact is that either the Lord will be our highest priority or our wealth, never both. One of those will always be subservient to the other in our priorities and the truth is that unless we submit all our wealth to the Lord with an open hand. Like the disciples who laid their wealth at the feet of the Apostles, we have to lay our wealth at Jesus' feet; unlike Ananias and Sapphira hold nothing back from Him.

Our heart attitude to wealth is such a reliable litmus test for God, that Jesus told His disciples through the parable of the dishonest manager that it is His prerequisite to trusting us with eternal Spiritual riches,

One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much.¹¹ If then you have not been faithful with the unrighteous wealth, who will entrust to you the **true riches?**

Luke 16:10, ESVUK

4.2 Seed-like Faith

Jesus used the picture of the seed to describe faith, in terms of its ability to grow when sowed into the ground. When faith, however small, when exercised produces a harvest greater than its planting. When sown into the ground faith produces more faith, exponentially.

⁸ Proverbs 22:9 (ESVUK) – 'Whoever has a *bountiful eye* will be blessed, for he shares his bread with the poor.'

So faith and the seed are linked together; as we learn to sow and trust God, He increases our faith and our capacity to sow ever more generously. It is something that God has to grow in us steadily, little steps followed by bigger steps and so on.

4.3 How Much More

The subject of what we sow financially is simply beyond the scope of this study, so rather than drilling into the detail of what we should bring to the Lord from all that He blesses us, let us instead come back to the Scriptural principle of *how much more*.

The writer to the Hebrews tells us that we have a superior covenant than the people of God had before Christ the Messiah came to intercede for mankind and take its place of punishment. Under the Old Covenant God's people were instructed to bring before the Lord tithes and offerings,

¹⁰ Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. ¹¹ **I will rebuke the devourer** for you, so that it will not destroy the fruits of your soil, and your vine in the field shall not fail to bear, says the Lord of hosts. ¹² Then all nations will call you blessed, for you will be a land of delight, says the Lord of hosts.

Malachi 3:10-12, ESVUK

The tithe was like a weed-killer, in that through it God rebuked the effects of the curse upon the ground. Of course Abraham tithed before the law was given to Moses and his descendants followed this practice; when it was incorporated into the law the Lord told the people of Israel that one of its roles was to teach them the fear of the Lord,

²² "You shall tithe all the yield of your seed that comes from the field year by year. ²³ And before the Lord your God, in the place that he will choose, to make his name dwell there, you shall eat the tithe of your grain, of your wine, and of your oil, and the firstborn of your herd and flock, that you may learn to **fear the Lord your God always**.

Deuteronomy 14:22-23, ESVUK

The offering was a freewill gift to the Lord from the hearts of the people, an overflow from the bounty of the harvest. Today there are many debates about whether tithing and offering continued in the early church. Many write voluminous arguments as to why tithing did not continue into the church age; sometimes with great energy! We must ask ourselves - to what end? If we are

seeking ways to try to keep a lid on our sowing then one has to ask whether we have had a true revelation of what it means to be a sower.

If the New Covenant and its blessings are far superior to the Old Covenant then the real question is how much more generous should be the people who are recipients of that Covenant?!

| 5 Sowing brings liberty

There are very few things in life more liberating than learning to live as a sower. It is like learning to fly; leaving the confines of the earth to soar high in the air.

5.1 Heavenly Resources

Learning to live as a sower means having a revelation that the resources of heaven are truly open to us,

The earth is the LORD's and the fullness thereof, the world and those who dwell therein.

Psalm 24:1, ESVUK

¹⁰ For every beast of the forest is mine, the cattle on a thousand hills. ¹¹ I know all the birds of the hills, and all that moves in the field is mine.

Psalm 50:10-11, ESVUK

And my God will supply every need of yours according to his riches in glory in Christ Jesus.

Philippians 4:19, ESVUK

The simple fact is that God owns everything in this world for He created it all. There is no fund-raising thermometer in heaven. A real revelation of this fact changes how we see the world and our needs being met within it; fundamentally affecting our expectations and how we pray. Liberty in *receiving* from the Lord leads to liberty in how we *sow*.

5.2 Stewards Not Owners

Living in the revelation of the sufficiency of God's provision and His ability to meet all our needs based on the fact that He owns and commands all the resources of the universe, sets us free in another way, which is this great revelatory fact ...

WE OWN NOTHING!

We are owners of nothing in this world, but (as God's representatives) we are stewards of everything our Father owns. That includes ourselves, our families and all that we legally 'own'. The question we all have to face is therefore - is this how we really feel about all that we have and all that we are?

As we have seen, our attitude to our material wealth is a great litmus test of our hearts. An open hand before the Lord is trusting and generous, not even counting the 'cost' of sowing, because it knows all comes from the Lord and He is faithful to multiply the seed into a great harvest. The closed hand clings on to all that it has in fear of the future and in so doing reaps in proportionate measure the seed it does release, thus perpetuating the cycle of poverty mentality and poverty realised. This is not the will of our Heavenly Father who wants us all to live in the freedom that comes from being generous sowers,

The generous will prosper; those who refresh others will themselves be refreshed.

Proverbs 11:25, NLT⁹

⁹ New Living Translation copyright© 1996, 2004, 2007 by Tyndale House Foundation.