



Lord of the Harvest

*Dennis
Peacocke*



GoStrategic

1221 Farmers Lane

Suite E, Santa Rosa, CA 95405

800-700-0605 | 707-578-7700

info@gostrategic.org

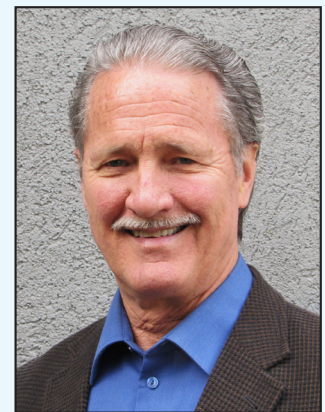
GoStrategic (Formerly Strategic Christian Services)

Founded in 1979 by Dennis Peacocke who serves as President, GoStrategic is a prophetic ministry committed to training and equipping leaders of every cultural sphere in discipling nations and transforming the world. GoStrategic operates internationally, educating Christians through our Business Leadership School and Strategic Life Training correspondence schools, events, educational products, networking, and consulting services. Our ministry headquarters are based in Santa Rosa, California, with affiliates and schools in Mexico, Central and South America, Europe, Asia, and New Zealand.

GoStrategic equips believers to be leaders in the communities where they live, work, and serve. We specialize in bridging the gap between spiritual truth and the practical implementation of those truths in confronting real-world problems. With over three decades of experience educating, modeling, and connecting like-minded individuals, we have seen first-hand the fruit of Christians applying Biblical principles to the most complex challenges. It is our sincere hope that the services we provide result in thousands of communities transformed as believers step in to rebuild, repair, and restore our world. To learn more, please visit our website: www.gostrategic.org

A former business owner, Dennis Peacocke is the founder and president of GoStrategic, a Christian leadership organization dedicated to demonstrating the relevance of Christianity to every area of contemporary life. He has authored four books: *On the Destiny of Nations*, *Winning the Battle for the Minds of Men*, *Doing Business God's Way*, and *The Emperor Has No Clothes*, as well as recorded numerous audio and video presentations.

Dennis and his wife Jan reside in Santa Rosa, California. They have three adult children and eleven grandchildren.



The Nature and Purpose Of God's Harvest

(Teaching Number One)

—Introduction—

I. This teaching deals with three supreme issues of this decade:

- A. What scripture teaches concerning God's harvest in the last days
- B. What leaders must do to prepare their structures to facilitate the growth of God's Kingdom on the earth in our lifetime
- C. What Christians must do to spiritually and attitudinally to prepare themselves for the coming harvest

II. The teaching subjects are:

- A. The Lord of the Harvest
 - 1. The Nature and Purpose of God's Harvest
 - 2. The Soil of the Earth and the Seas
 - 3. Preparing the Sowers
 - 4. Wisely Building Our Storage Barns
 - 5. The Harvest In The Church
 - 6. The Harvest in the World
 - 7. The Lord's Burden for His Crop: Holy Workers
- B. The heart of this lesson deals with Christ's single-most condensed teaching on the Kingdom of God in scripture (Matt. 13).

I. The Seven Major Issues of God's Harvest:

- A. God's **burden** for His crop
 - 1. What the crop is: "Sons of the Kingdom" (Matt. 13:38)
 - 2. His burden in our hearts: People and His love for them
 - 3. The issue of a **strategy**: "This time my work will yield a measurable crop."
- B. The **field** of the crop
 - 1. The **earth** is where the crop is yielded, not heaven.
 - 2. Where is **our place** to work? Giving ourselves to our post ("apostasy")
- C. The nature of **the seed** of the harvest
 - 1. The message of the **Kingdom of God** and no lesser seed!
 - 2. The "sound" that the Kingdom makes
- D. The nature of **where** the seed is sown
 - 1. Where is God working? (John 5:17) Jesus seeking the candidates **daily**
 - 2. Who is our special audience (our ministry assignment)?
- E. The nature of the **mystery** of the harvest
 - 1. Discerning and sowing to the seekers
 - 2. Understanding the hidden nature and **sovereignty of God's elect**
- F. The nature of the **opposition** to the seed and the crop's success
 - 1. Another crop has been planted (Gen. 3:15) "seeds of the serpent"
 - 2. Our responses to having to live at peace with **unresolved** mixture (maturity)
- G. The nature and **timing** of the King's harvest
 - 1. How can we tell the seasons of people and organizations (both have them)?
 - 2. How do we harvest without "burning out?"

II. The Nature and Purpose of the Owner (God) of the Crop: Getting a "Fix on God":

- A. The three major "locators" to be used to find our bearings on God and our ministry
 - 1. Who is God? (Apostolic theology)
 - a. A loving father who is calling sons and daughters into Christ's life by drafting them into His work (fellowship through the yoke (Matt 11:28-30)
 - b. A manager of His crop through His control of history
 - 2. Where is He going? Apostolic and prophetic stewarding of "the mystery" (Eph. 3:9).
 - a. The resolution of the heavenly rebellion, in front of the witnesses acting as a court, to be resolved **here and now** on earth
 - b. The creation of the "field", the world, the stage of resolution (Matt. 13:24,27,38)
 - c. The enemy's deception to push the resolution to the future and heaven
 - d. The assignment of the two methods of bringing God's order (Kingdom) to the

field (Gen. 2: 17; 3:22) **“knowledge”** (self-determination) or **“life”** (conventional, relational obedience)

e. The “burying of the tree of life” in the “soil” of **men’s hearts** and the seas of nations: our job: water their **dormant destinies**.

i. God places us under the tutor of earth life before we come into our cosmic inheritance (Galatians 3:24 - 4:6)

3. What time is it? (the prophet’s role) And, who am I joined to for work?

a. The issue of discerning the harvest in **our time** (our work)

b. The issue of finding our assigned work-mates (Eph. 4:16)

III. The Perspective of the Harvesters that We Must See to Be Effective:

A. A. Moses, the **prophet**

1. God’s name and reputation is a supreme issue to us (Num. 14: 11-20)

2. God, in an awesome way, is concerned with producing harvest co-workers: masters and co-workers (Num. 14:12)

B. Jesus, **The Kingly Priest**

1. God’s burden for the **incarnation** of His message in the messengers (John 1:14)

2. The balance that we as servants must walk in, between **kings** (authority) and priests (mediators) (Zach. 6:12)

C. Paul, the master builder (1 Cor. 3:10)

1. The things of God’s Kingdom are a priceless stewardship for us

2. Builders (harvesters) must think strategically, like God.

IV. Two Issues of Supreme Concern for Builders:

A. The nature of the **authorized** message of the **Gospel of the Kingdom**

1. The supreme place of God’s written word as the ultimate standard by which all issues and revelations are to be judged

2. The wholeness of the message without distortion through personal interests (Acts 20:27—“whole counsel/purpose”; Acts 2:42; Eph. 2:20; Eph. 4:14—apostolic stability emphasis)

3. The issue of the “oak tree in the acorn” (Col. 1:28—“every man complete in Christ”)

a. The absolute necessity of a message with disciplines and forms (Law)

b. The “Kingdom message” within the forms is the true test of the message:

i. What do the people do when the “forms” come off? Is there “Kingdom rebar” in the cement of their souls?

ii. God is not interested in obedient German Shepherds who go “left or right;” He is after inner-regenerated people with conviction, discernment, and the ability to creatively obey!

- B. The nature of the church's structure (barn)
 - 1. The Holy Spirit is the Word's interpreter (1 Cor. 2)
 - 2. Form (Law) must yield life (2 Cor. 3: 6-7) in the Holy Spirit. The contrast to Law is not grace, rather it is the Holy Spirit.
 - 3. Historical, cultural, and generational variations must conform to the spirit of the scriptures and their general guidelines.

The Seven Major Issues of God's Harvest

(Teaching Number Two)

I. I. The Nature of the Field into Which God Has Sown His Seed (Sons):

- A. A. It is the **earth**
 - 1. It is not heaven
 - 2. It is sown in "time," not eternity (our **nature** is revealed here, not later)
- B. It is the "seas" (nations)
 - 1. The nations are the "membranes" of His storage units (Acts 17:26, Ps. 2:8)
 - 2. They are the object of our "Great Commission" (Matt. 28:18-20)
- C. There are two crops coming to simultaneous and coexisting maturity (Rev. 22:11—polarization)
 - 1. Sons of the Kingdom, seed of the woman (Gen. 3:15)
 - 2. Sons of the Devil (John 8:44), seed of the serpent (Gen. 3:15)
 - 3. They must grow together (Matt. 13:30) and they will not be fully harvested until their nature is in full bloom (Gen. 15:16 —"iniquity is full")

II. General Observations Concerning the Soil of the Earth and God's Planting:

- A. He is going to uproot what He didn't plant! (Matt. 15:13, 3:10)
 - 1. We must not let the bluster and arrogance of the serpent's seed intimidate us or discourage us
 - 2. We must be willing to be used as God's "up-rooters" with all the "joy" that brings! (Jer. 1:10)
- B. God's "planting" is His supreme concern
 - 1. It will bring His vindication (Num. 14:21) (Satan's oblique attack on it)
 - 2. It will be glorified in the hour of harvest (Isaiah 60:21-22, 6:13) (1 Cor. 3:9)
 - 3. He oversees it to make it fruitful through pruning (John 15:2)
- C. There are three primary "fields" in which the gospel of the Kingdom must be sown
 - 1. The field of the family unit
 - 2. The field of the market-place and labor
 - 3. The field of civil rule and societal government

III. General Observations Concerning the Nature of the Seas (Nations) (Matt 13:47):

- A. God established His will for the borders of His people (nations)
 - 1. The rise of "nationalism" is the work of the Holy Spirit to restructure the nations into God's borders for them, **a sign of harvest time!**

2. Man has attempted to put them how he wants them: Napoleon, Bismarck Ottoman Empire, Versailles, Yalta, etc.
 3. Satan wants a monolithic world order (Babel, One-World Government) but God will foil the effort
- B. The Church is God's "dragnet" going throughout the nations (Matt. 13:47)
1. God will gather keepers and non-keepers
 2. Our job is to sort out **behavior**, not judge who is "saved"—that is the angels' job (Matt. 13:48-49)

IV. Overview Observations Concerning the Four Kinds of Human Soil (Hearts) (Matt. 13)

- A. Issues and obstacles of Kingdom soil (men's hearts)
1. "Understanding" requires clarity of message, unity of message, and messengers to warn and protect the recipient (Matt. 13:19)
 2. Emotional receptivity ("joy") means little; the ability to hold to truth under pressure is everything (Matt. 13:20-21)
 3. Keeping score of life by the world's rules will choke out the seed (a sermon!) (Matt. 13:22)
 4. Fruit-bearing that is **sustained** (John 15:16) is the real test to build on (Matt 13:23)
- B. Other major issues:
1. The earth is God's field and man is capable of disrupting the crop by prematurely sorting through the people (Matt. 13:24-30) "judgementalism"
 2. The earth is **designed** to grow a **mature tree** (in time) not a **perfect tree** (in heaven) (Matt. 13:31-32)
 3. Men must "buy" **earth life** (not heaven or millennium) to find the Kingdom of God (Matt. 13:44); this concept fueled the spiritual war in the church in the 1990s.

V. Discerning the Nature of Soil (Men & Women) So You Don't Get a Hernia

- A. Hernias and "burn out" are the fruit of these things:
1. Trying to change the **fundamental nature** of a person or event (The Holy Spirit's job through wisdom and discernment operating in us)
 - a. Discerning the reality of "bruised reeds and smoking flax" (Isa. 2:3)
 - b. Staying out of other people's business (**Jesus did**) (Luke 12:14; Ps. 131)
 2. Trying to build on someone unwilling to work, without constant oversight
 - a. Only **build** on people who demonstrate that Christ's "work yoke" has captured them
 - b. Others receive pastoral protection and nourishing food
 3. Undisciplined action without strategy (time), consent, and consistency will neutralize you
- B. Builders should ride the God-created wave of people's primary motivations

1. "The student"—motivated by truth
2. "The builder"—motivated by results
3. "The evangelist"—motivated by growth
4. "The pastor"—motivated by relational caring
5. Men (work); women (relationships)

Preparing the Seed-Sowers

(Teaching Number Three)

I. The Call for Maturity in Sowers

A. Believers must accept ongoing responsibility for the enemy's ability to sow and cultivate his crop, while ineffectively challenged by us

1. Our "sleep" permits Satan to sow on the earth (Matt. 13:25)
2. Our false theology keeps us on the defensive as **responders** instead of systematically attacking the enemy's crops (Matt. 16:18). Example: college campuses where the next generation is being trained!

B. As already mentioned (Matt 13:30), believers must patiently wait for "the end" of the harvest and keep loading their barns

1. We must not let our emotional needs or fatigue affect our theology so as to declare and finish the harvest by declaring Christ's **imminent return**
2. The issue is not His return, but the harvest for His people now (Acts 1:7-8)

C. Jesus taught that the Kingdom will become "full-grown" on the earth (Matt. 13:31-32, 38)

1. We should not expect His return until we see an army of full-grown sons of the Kingdom
2. "Full-grown" means adult, not perfect or fulfilled
3. We must invest in people who "**buy the field**" (Matt. 13:44); it is these who will inherit the earth (Matt. 5:5). Who among you leaders are beginning to see the pearl of the Kingdom in the earth? Build on them!

D. We need leaders who will seek God's balance between the "old and new" in God's treasury (Matt. 13:52)

1. Holding to our root structures keeps new revelation in balance and in perspective
2. We must not cast off the Old Testament for the New, but rather interpret it through the New
3. We must seek to recover what is usable for us from church history and practice

E. Believers must accept mixture and non-resolution and reject earthly triumphalism (Matt. 13:36-43) (critics of some "Reconstructionists")

1. Wheat and tares are permitted to coexist in the world and we will not change this, only the **angels** will (limited pluralism)
2. We are to sow the gospel, sort out behavior, and not permit our spirits to "execute" people in judgment. God coexists with heaven and hell.
3. Jesus said the wicked leave first, not the saints. We are here for the duration as "God's planting" (Isa. 61:3) until we meet Him in the air at His second coming (1 Thes. 4:17).

II. Discerning the Seed of the Message and the Seasons of Workers and Organizations

- A. The messengers must bring their portion (emphasis) of the message of the Gospel into its proper limitations (Isa. 40:8)
1. What is the Spirit saying to the Church in our nation? The Gospel is so huge, the Spirit tailors it to particular people and generational emphasis.
 2. What are my ministry emphases and skills as a part of that message?
 3. What areas of the gospel do I have the authority of a life-message to reinforce it?
 4. Am I pressing into the Holy Spirit so that my being is not sharing a heavenly perspective gospel from an earthly vantage? The challenge is to stay “seated in heavenly perspective”
- B. We must comprehend God’s building laws of times and seasons (Eccl. 3:1-8,11; Ps. 8:3)
1. We must discern God’s building laws and cycles in nature and pattern our work appropriately. “Do you build like God does?”
 2. God established the four seasons, patterns of growth, Sabbath, Jubilee cycles, etc. The wise worker discerns the seasons and works accordingly

EXAMPLE (PEOPLE & ORGANIZATIONS)

Spring

- Letting God clear our fields for the crop He wants (time/people/projects) without us refilling them!
- The time of Shalom, entanglements, and “tar babies”
- God’s word: “You’re free; don’t get entangled!”

Summer

- Weeding
- Nourishing
- Entering God’s rest: no new seed! (Mark 4:26-29)

Fall

- The hard work of harvest
- The test of your “barns” (Dennis and Sonoma Mountain—lack of preparation)
- Wheat & tares

Winter

- Repair of tools
- Laying foundations
- Strategy
- Rest and root structures

3. To be at peace, we must not expect an action or result inconsistent with the season of ourselves, another, or the organization we are working with.
4. What seasons are you and yours in?

Wisely Building Our Storage Barns

(Teaching Number Four)

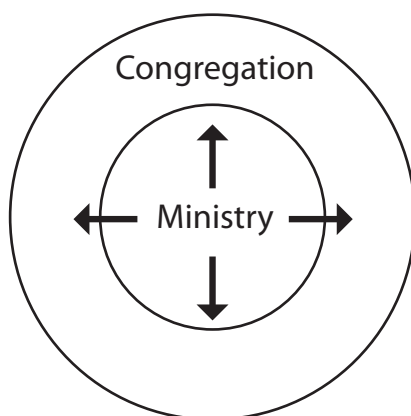
I. Structural Laws and Limitations

- A. All buildings are limited by the scope, strength, and design of their foundations.
 1. Flaws and limitations in the foundation show up in the upper stories.
 2. It is virtually impossible to redo a barn's foundational problems with a crop in it (why we have splits, covenant-breaking, collapse).
 3. The patience of the Apostolic calling (2 Cor. 12:12) is manifested in the willingness to put careful **years and strategy** into the foundations (Matt. 7:24—built on a rock).
 - a. SCS and strategy of the City Action Councils; our search for real builders, not just big churches or charismatic leaders.
 - b. *Strategic Thinking* series; resource assessment, procurement, and the five elements of strategic resource assessment.
 4. Great patience and planning is required to instruct the workers (amid the “hurry-up offense”) in terms of common objectives, goals, tools, usage, and the desired “atmosphere” (spirit) of the barn.
- B. Our faith determines the harvest God can bring through us.
 1. Fish grow to the size of their aquarium.
 - a. The scope of our message—how big is it?
 - b. The scope of our faith—are we **expecting apostasy or revival** in terms of the harvest?
 - c. What size and kind of barn are we building? (Think Big! Mat. 9:38-40)
 - d. What level of faith and training are we instilling in our co-workers?
 - e. The issue of the possible: **Leon and only playing with class “B” pool players.**
 2. The true dimensions of the coming harvest will do two things:
 - a. Spell death to jealousy (Luke 5:3-7—“come help us”)
 - b. Reveal who planned their barns carefully.
- C. The barn is not a “meeting place”; it is a workers’ training and repair station
 1. We are called to equip people, not entertain them (Eph. 4:8-16)
 2. In that equipping we need:
 - a. A clear way into the family
 - b. A boot-camp time (defined and limited) of catechism and close supervision
 - c. A careful time of the evaluation of ministry engiftment, motivation, and skills (advanced leadership training)
 - d. Clear instructions for workers in ministry objectives, goals, tools, resources, etc.

- e. A pastoral recognition of a person's "season" (repair, equipping, sphere of labor)
- f. Seasons for action workers (youth and older, family priorities). We must vary and segment expectations of time and ministry

II. The Necessity and Power of Clear Definitions

- A. It is God's gift to man to be able to classify reality (Gen. 2:19)
 - 1. Classification allows us to structure and prioritize reality
 - 2. Classification gives us the gift of self-consciousness
 - a. Something or someone's nature (name)
 - b. Something or someone's purpose
 - 3. Self-conscious truth gives you the power to reproduce because you know the "hows" and "whys" as contrasted with simply an experience ("I got healed").
- B. Clear definitions release expectation and faith, and bring security
 - 1. An office's "reward" is in the receiving of the office itself (Matt 10:41) **for effectiveness, not the ego of the officer carrying it!**
 - a. Jesus as King and Savior vs. "great teacher"
 - b. Paul as apostle vs. teacher (1 Cor. 9)
 - c. The problems definitions cause: we need **Kingdom-contexted** ministries, not just **ecclesiastical** ministries (spheres). Please refer to *The Freedom Series*.
- C. The fruit of clear definitions
 - 1. Relational health: Organizations are a "mind trip" without a **relational base**.
 - 2. Faith : "I know what I am called to do."
 - 3. Effectiveness: "I know how to do what I am called to do."
 - 4. The loss of jealousy: "I know what **I am not**." (James 3:14-18)
 - 5. Effective spiritual warfare: resistance to accusation and jealousy so that you can go on the **offensive**
 - 6. A growing appreciation for "the one (individuality) and the many (group tasks)"
- D. An observation: the ministry /congregation distinctive



Ministry Focus

- Equipping
- Vision

Congregational Focus

- Government
- Pastoral Care

The Harvest in the Church

(Teaching Number Five)

Ref: 1 Cor. 3:9

I. On the Necessity of Establishing a Proper Attitude Among the People for a Harvest to Come into a Church

- A. The people must be free of a judgmental spirit and ready for surprises!
 - 1. When God begins a harvest, who He brings in and how they come in offends the Pharisees and causes division
 - a. Eleven ways Christ offended the status quo:
 - i. Matt. 9:9-13 (funky people)
 - ii. Matt. 9:34 (the deliverance ministry)
 - iii. Matt. 12:1-8 (challenging legalism)
 - iv. Matt. 15:1-9 (breaking religious tradition)
 - v. Matt. 20:15 (the arbitrary blessing of God)
 - vi. Matt. 21:23 (who authorized your ministry?)
 - vii. Matt. 26:6-13 (strange acts of worship)
 - viii. John 4:8 (women and ethnic outcasts)
 - ix. John 7:12 (fear of power over the multitudes)
 - x. John 8:1-11 (forgiveness of heavenly sin)
 - xi. John 9 (healings)
 - b. Peter was offended that God took the Gospel to the Gentiles (Acts 10).
 - c. The Roman church mistrusted the "Constantinian wave."
 - d. Lutheranism was flooded with upheaval, war, and "strange converts."
 - e. The Anabaptists were sorely persecuted for some of their biblical, but non-conforming spiritual responses.
 - f. The main-line Evangelicals rejected the validity of the Pentecostals.
 - g. The Pentecostals initially rejected the validity of the Charismatics.
 - h. The "straight churches" rejected the "Jesus people." Many of those who didn't are today's "super churches."
- B. The early church was a very heterogeneous group both culturally, racially, and economically. A true harvest washes out the "me-and-mine," comfortable, homogenous club attitude, or it by-passes those people.
- C. We must strive to create a "permeable membrane" church service that doesn't take visitors to "Mars" in the first ten minutes!

1. An open and natural follow-up attitude by the people, not a pastoral committee
 2. A natural way into family meetings
 3. The joining to a people, not a creed!
- D. The harvest atmosphere must be based in prayer (Matt. 9:36-38)
1. An emphasis on prayer has characterized all harvests (Act 6:4 leader's work).
 - a. Luther's days were so busy he had to pray 3 hours.
 - b. Wesley, Finney, Hyde, 1842, 1858, Welsh revival, Latter reign, etc.
 2. Prayer should be specific and strategic (C.A.C. Advanced Leaders sessions on "strategic prayer").
 - a. God answers general prayer—generally; and specific prayer—specifically.
 - b. It must include a strong focus for workers (Matt. 9:38-40) and for the coming of the Kingdom (Matt. 6:10).
 - c. It should be for those in authority (1 Tim. 2:1-3), specifically for a governmental atmosphere which releases salvation (city, county, state, national, Christian leaders).

II. On the Need to Care for the Workers in the Church as a Primary Responsibility

- A. Jesus' priority of caring for His covenant-harvesters is the **glory** of John 17:6-26!
- B. Our best harvesters in the church are the new converts, not the "prepared disciples."
1. They still have virtually all unsaved friends
 2. Their life-style **change** is more convincing than their theology
 3. We should be **very careful** not to pull them into "church work" too quickly; let them fully harvest their old relationships first.
- C. We must all learn to follow Jesus' example as a "friend of sinners" (Matt. 11:19)
1. In order to do that, we must make time for them (we can't live in church meetings)
 2. We must love sinners and not judge them
- D. We must create an atmosphere where our co-workers are proprietors. (Please refer to *The Freedom Series*—"good leaders produce proprietors")
1. Leadership comes from the top down, but growth comes from the bottom up.
 2. Three major elements of good leadership function:
 - a. Let your government be **directive**. The power to name is the power to create.
 - b. Let your government be **participatory**. Build small units first, build in council and build with an atmosphere of a "gathering of governors" (my family council).
 - c. Let your government be built on **personal conviction** more than on group obedience. Nothing is more powerful than inner-convictions, and no witness is greater than a personal testimony (use testimonies in your organizations!).

The Harvest in the World

(Teaching Number Six)

I. The Harvest in the World is Directly Related to the “Elijah Ministry” of Healing Families (Mal. 4:4-6)

- A. God, as a Father and family man (Eph 3:14-15), is supremely interested in the family unit as the foundation of human relationships and human culture.
 1. Family identity, government, and security, more than any other human factor, shapes our destiny and self-image. The Abrahamic conduit is family units (Gen. 12:1-3).
 2. Unresolved family problems are handled by the world and paid for by taxes!
 3. If you can bring the gospel to family life, you will harvest the nation; if Satan destroys family units, he is able to recruit and plant sons and daughters of rebellion, bitterness and mistrust.
- B. The harvest must have a foundation of generational strategy.
 1. We must train and heal fathers (household heads) to recover and govern the heart of their children.
 2. “Arresting” and training the next generation must be of the highest priority.
 3. The core of an organization (church or business) is its covenantal care, manifested by husband-wife and parent-child commitments. A church is no healthier than the sum of the family units comprising it (nor is a business). Wealth is generational (*The Freedom Series*).
 4. Harvested church families will enable them to harvest families in the world.

II. The Family Unit and Societal Health

HEALTHY FAMILY	SIN	DYSFUNCTIONAL FAMILIES	DESTROYED FAMILIES
<ul style="list-style-type: none"> • Functioning authority (order) • Mutually expressed love and personal self-respect • Stewardship skills and growing resources 			
<u>The Goal: Strengthen family units before they become dysfunctional</u>			<ul style="list-style-type: none"> • poverty • self-destruction • crime
		<ul style="list-style-type: none"> • the many can minister 	<ul style="list-style-type: none"> • only the few (experts) can minister

- A. Society’s governmental problems (poverty, drugs, homelessness, productivity) are in fact unresolved family government problems spilling out into the street.

1. Poverty, for example, is not primarily a money problem; it is a sin problem.
 - a. It is a breakdown of self-government (sin produces entropy).
 - b. It is a breakdown of family resources and mutual responsibilities.
 - i. The homeless should “go home” (if they could).
 - ii. The spiritual and financial results of generational curses (Exodus 20:5) and division (Matt 4:4-6)
 2. Unfortunately, with the seed of the serpent devouring family units as he is, our harvest in the world will likely have to follow a “triage-model” (save those able to recover first with the least amount of medical time and resources so as to ultimately save the most).
 - a. We must be willing to let go (by the Spirit) those requiring large blocks of time.
 - b. We must be willing to give ourselves, as a people, to those at the center of the diagram (reality).
- B. A strategic proposal for family harvest in the world:
1. People need to interface with people more than with institutions.
 - a. Civil government is not the answer, people are.
 - b. Money is not the answer, self-government and skills are, as taught by people (impartation).
 - c. The institution of the Church should equip her people to serve in relationships and impart skills more than “take up offerings.”
 - d. We need to mobilize our family units into neighborhood ministry. The huge side-benefit is that your children are “at the wall” and building with you!
 2. Possible ministry mobilization (general)
 - a. Neighborhood discussion groups: Marriage, family, child-rearing, finances
 - b. “Adopt-a-family” programs (dysfunctional or single-parent)
 - c. Youth activity support
 - d. Vocational skills training (mobilizing the senior-citizens)
 - e. Low-cost, rent-to-ownership, and sweat-equity housing programs
 - f. Childcare/tutoring for program participants
 - g. “Gleaning programs” for products and training
 - h. Aged and handicapped assistance services
 3. Specialized ministries
 - a. Emergency food, housing, clothes, and counseling
 - b. Discipleship and training re-entry centers/housing
 4. People we minister into, must minister out to others.
 - a. This multiplies workers
 - b. This sorts out “ringers” (people who take time without really changing).

The Lord's Burden for His Crop: Holy Workers

(Teaching Number Seven)

Premise: God's joy in the harvest is both His fellowship with His work-partners (Moses) and the crop of people they bring in.

I. The Heart of the Harvest Operation is the Spiritual Condition of the Harvesters: as they are, so Goes the Harvest

- A. God is seeking ethical holiness in His workers
 - 1. The difference between "ethics" and "morals"
 - a. Morals: mores, customs, culturally and historically relativistic behavior based on **negotiable standards** (Gallup Poll results of American Christianity)
 - b. Ethics: non-cultural, non-relativistic, non-negotiable standards
 - 2. Our holiness must be **ethically founded** on the scriptures, not prevailing customs.
- B. The workers must sanctify the word in our minds (store it up), our hearts (bringing our emotions and will under it's guidelines), and our spirits (prayer and the courage to judge ourselves) (Matt 22:37).
 - 1. We must seek "the fear of the Lord" (Prov. 1:7, Isa. 11:1-5).
 - 2. We must desire to bless Him.
 - 3. We must desire to be like Him instead of simply feeding at His table.

II. The Great Sound of the Kingdom Harvest: Jubilee and Work

- A. The cry of the harvest from Christ's lips is: "**Jubilee!**"
 - 1. Jesus is our Jubilee from sin (Isa. 61:1-3, Luke 4:13-30) .
 - a. The people are freed from their oppressors, or
 - b. The land is returning to its original owner (Lev. 5)
 - 2. Christ's coming brought Jubilee to those under the covenant
 - a. Freedom from sin ("joy of our salvation"—Ps. 51:12)
 - b. The earth reverts to the seed of the woman.
 - c. (Matt. 5:3,28,18-20; Rom. 8:17; Ps. 115:16)
 - 3. We must be in the **Spirit of Jubilee** to preach Jubilee.
 - a. The harvest will be characterized by a tremendous joy of liberation in the workers.
- B. True holiness in God is also found in **working at what God is working at**. True holiness is not just what I *don't* do, but also what I *do* do.
 - 1. Jesus converts us to and in His yoke of work (Matt. 1:28-30).
 - a. We must learn Christ's yoke-pace and direction.
 - 2. Jesus' life example was one of daily seeking out where and with whom God was working with on that day! (John 5:19-20,30,36)

- a. The woman with issue of blood as an example (Matt. 9:20)
- 3. Every generation has a work in God that its harvesters are called to do (Acts 13:36).
- 4. We are preparing for a **witness** (Isa. 61:3-4), not an exit.
- 5. We are going out to find the workers (that is, the unhired); those trying to serve people outside of Christ's mandate.
 - a. They are motivated by love and government.
 - b. They are wearing out on the world's squirrel cage.
 - c. They are ready to hear, "Come and join the harvest, come to work!" (Matt. 9:36-38)

25 Major Points for the Harvest

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