

**Chapter 1 : Spiritual Gardening: A Growing in Christ Lesson for Kids - FaithGateway**

*Excerpt from The Spiritual Mustard Pot: Containing a Demonstration of the Existence of God; Answers to Three Objections to the Divine Origin of the Scriptures; And, an Essay on the Origin of Religion Has granted.*

But is it large enough to support birds? Botanical expertise is usually not a problem in Bible exposition except when it comes to explaining Bible portions in which plants play a prominent part, e. The largely agrarian audience addressed by Jesus can be assumed to have enough knowledge of plants to understand the substance and nuances of his teachings involving plants. Most modern Bible readers, on the other hand, may miss or misinterpret some of these teachings through a lack of acquaintance with nature in the Holy Land. This conflict has occasioned the present writers, a Bible scholar and a botanist, to cooperate in the study of Bible plants, resulting in a series of booklets, "Plants of the Bible" 2 , and numerous other publications in Dutch, English, and French. This paper is the result of our on-going research into plants of the Bible. Through parables, He was able to present profound spiritual truths to simple people. His examples were always relevant and He was quick to identify with His audience by using familiar examples from everyday life. The mustard plant, mentioned only in the New Testament, is one of these examples. For modern, western readers the parable of the mustard seed may be harder to understand. While mustard is one of the best known of all Bible plants, there is no indication of how ancient Hebrews actually used it 3. From interviews of Palestinian farmers, it seems to follow that they use the seeds or eat the vegetative portions of the plant similar to ways we have seen relatives of mustards used in Jordan 4. Perhaps the leaves were used as a vegetable like many members of the mustard family, a family which includes such well known plants as cabbage, turnips, and broccoli. The Greek word for mustard is sinapi Matth. Mustard would be, according to Theophrastus and Pliny 5 ,grown in gardens, but would not need any cultivating, as it sprouts all by itself nulla cultra, quoniam semen cadens protinus viret. The Jewish tradition in the Mishnah 6 , however, states that it is not a garden vegetable, but that it is grown in fields. It has been suggested that *Salvadora persica* is meant 7 as the Arabs are reported to call this tree chardal. But there are very strong arguments against this thesis. First, *Salvadora persica* is a shrub very much unlike any member of the mustard family. Second, it is never cultivated although the shoots and leaves can be eaten by humans and camels 8. Third, it has a very restricted distribution in the Holy Land, being found only in deserts. Lastly, the fruits are large and would hardly fit the picture of being among the smallest of seeds as the imagery intended by the parable. The most probable candidates which remain are the black mustard *Brassica nigra* , the white mustard *Sinapis arvensis* or *Sinapsis alba* and possibly *Sinapsis juncea* All four belong to the Cruciferae also known as the Brassicaceae , the mustard family. All four have small seeds and are characterized by rapid germination and seedling growth and are annuals which flower in the late spring. Modern commercial mustard is prepared by grinding the seeds of black and white mustard and mixing them together. Fonck 9 quotes Maldonatus about his findings in Spain as to *Sinapsis*: In calidioribus locis longe supra humanam staturam assurgit, ut ubi copia est, silva esse videatur. But it can as Bruijfel rightly remarks 10 hardly be yellow mustard, as this is not sown in gardens or fields. So the logical conclusion seems to be , as many experts agree, that the parable points to *Brassica nigra*. The seed of both black and white mustard is similar in size, about 1. There would be numerous plants familiar to His audience with smaller seeds, of which the best example would be the seed of the black orchid. But there are few plants which grow so large in one season as a mustard, and few plants would be characterized by such rapid germination of the seed. Mustard planted one day could begin growing the next. A grown black mustard would still be a herb, botanically speaking, but sometimes a very big herb, popularly considered a shrub. There are wild mustard plants over ten feet tall near the Jordan River, and even in moderate climate a mustard plant may grow that tall, provided it gets enough sunshine. It must, moreover, be remarked that generally trees in most parts of the Holy Land do not reach a large stature. The stem of a mustard plant also becomes dry and wood-like, which gives it the aspect of a tree. Many have pointed to another problem: It seems questionable whether the Gr. This will help us as we consider the controversies that have arisen as to the exegesis of this parable. Normal growth, or aberrant? What did the Lord Jesus mean by this parable? Does it speak of the miraculous, Divine

growth of the Kingdom of God, as many exegetes<sup>15</sup> have contended? Many dispensationalist expositors on the contrary, following a line suggested by J. Scofield, have made a strong case for a negative meaning: Such is Christendom with its worldly ambitions and its unsaved masses. The position is well summarized by William Kelly in a paper published in his magazine *The Bible Treasury*. Thus the Lord lets us know in this parable that, in the face of His revealed will, Christendom would soon manifest a portentous change, and from its primitive low estate vie with the powers of the world in earthly grandeur and influence. More recent exegetes in the dispensationalist school are not as strong<sup>22</sup>, but still do not confront the real problem, which is, to our mind: The problem in the parable of the mustard seed is whether as the older dispensationalist exegesis runs the growth of mustard into a tree is really abnormal. If the Lord wanted to speak of something aberrant, grotesque, why did He use a picture of a mustard tree? Surely his hearers would not consider the growth of such a plant into the stature of a tree unnatural. It should be noted that it does not say that the mustard seed became bigger than all the trees, but the biggest among herbs, and growing into a tree, i. If the Lord would have wanted to say that the Kingdom had to remain in its incipient beauty and smallness, than a lily of the field would be a much more telling figure of speech - especially in view of the oriental love for hyperbole. Moreover, the mustard seed does not grow tall by the hands of man, as the explanation would presuppose: A small beginning. In the old English of the so-called Pepsysian Gospel Harmony the Parable of the mustard-seed is summarized in a way which might well be the real meaning. Surely the mustard seed was not really the smallest because the seed of the black orchid is smaller, as already noted in medieval times by, e. But the mustard seed was, in Jewish tradition, proverbial for smallness. It does not seem, though, that growth towards greatness is so much the point. On the contrary, a real novelty in the teaching of Jesus was the perspective of the smallness of its beginning. This line pervades the whole chapter: Things that seem small, inconspicuous, hardly worth observation, invisible, turn out to be by far the greatest things. The strangeness of the symbolism, according to Dupont,<sup>28</sup> is just the point that Jesus makes. One does not need to think of birds in the parable of the mustard-seed or leaven in the next parable to be suggestive of evil; this may be the meaning of such symbolism elsewhere, but not necessarily here. Carson, in quoting Dupont, points to a similar imagery: The birds may well be indicative of Gentile nations Ezek. The parable of the mustard seed would, then, point to the extensive growth of the Kingdom, while the parable of the leaven would speak of its intensive growth. The contexts in Mark and Luke seem to favor this interpretation. In Mark 4 the point seems growth, connected with the previous parable of the seed growing untended. In Luke 13, the Lord is speaking in the context of a healing in the synagogue, as contrasted to the judgement on the fig-tree in the vineyard clearly speaking of Israel; and after these parables, Luke adds the saying of Jesus as to the narrow door through which one can enter into the broadness of the Kingdom, where they will come from east and west and north and south. Theologie, XXVI, p. Medema, *Laat de aarde het u vertellen*, Vaassen; id. XX, 22, 6. See the authors mentioned by Fonck, o. Musselman, *Unpublished observations in Sudan*. Bruijtel, *Tijden en jaren*: UBS, *Helps for Translators*: Smit, *Planten uit de Bijbel*: As rightly observed by M. The Broadman Bible Commentary, Vol. IX, London, p. Korte Verklaring, Kampen repr. Grant, *The Numerical Bible*, at Matth. Hamilton Smith, *The Gospel of Mark*, in: Kelly, *The Mustard Seed*, in: *The Bible Treasury*, vol. Barbieri in the *Bible Knowledge Commentary*, Wheaton, p. The connection with the previous portion, as observed by John A. Kingsbury, *The Parables of Jesus in Matthew A Study in Redaction Criticism*, London. The Pepsysian Gospel Harmony, ed. Goates, London. Gaebelien, *Grand Rapids*. As correctly argued by H. Trench, *The Parables of the Kingdom*, p.

Chapter 2 : Mottahedeh China & Dinnerware for sale | eBay

*The spiritual mustard pot: containing a demonstration of the existence of God, answers to three objections to the divine origin of the Scriptures, and, an essay on the origin of religion. [Charles Morey] -- "The current selection discusses religion and spirituality.*

Or with what parable shall we picture it? And to what shall I compare it? The "mustard seed" is the small insignificant thing that gains the attention of Christ "the Man" so that He plants it on His field or in His garden, and even though it is "the least" because it is the seed of faith and part of the Kingdom of Heaven, it becomes mighty, shoots forth, has many branches and is a mighty blessing. There are many mustard-seeds in the natural world that bear no fruit. They end up blown by the wind or ground up in the mustard pot. But this tiny mustard seed is chosen. It is picked up. It is carried, it is planted and it grows. It is not a different kind of mustard seed with special powers. It is an average, ordinary garden-variety mustard seed. But it is simply the one chosen to be sown in the field or tended in the garden - and it grows from the life that is within it, tended by the care of God. A mustard-seed ministry is a small ministry of great faith and spiritual life that is chosen by God to receive His care and become great, a church with many branches, a mission that "shoots forth". All such growth is from God. A ministry is not necessarily a "mustard-seed" because it is small. Some ministries are small because they are unbelieving or mismanaged. Its not the smallness, its the life, the faith, the living quickness. And mustard-seed ministries do not remain small for long. They grow, they flourish, they send forth their shoots. The parable of the mustard-seed does not teach that "small is beautiful" rather it teaches that "mighty growth comes from living faith". The seed does not stay small, it becomes huge. The mustard-seed tells us that God can regard that which is seemingly small and unimportant as long as it has potential for growth and is alive and full of faith. Four wet young men, praying in a haystack during a thunderstorm started a might revival in the USA. A German monk with a few ideas about Romans started the Reformation. A tiny Albanian nun from an atheist country became Mother Teresa and founded a whole order. The kingdom of heaven mustard-seeds are in fact spiritual dynamite. Countless ministries come and go without being mustard-seeds. They sputter along with a few offices, struggle for funds, and end in a quarrel. On the other hand mustard-seed ministries have powerful prayer meetings and the "zing" of real faith. They are the seed He picks up and plants. They flow from His vision and calling and those in them know that this is not just a program or a good idea or even "meeting a need" but something birthed in God and by God and for God. On the other church B is in prayer and the leaders say " I think God is calling us to plant a church in Xtown and he wants Bill to lead it. It stands a very good chance of being a true mustard-seed ministry because it is birthed in a word from God heard by many leaders together. Jesus only did "what He saw His Father doing". If that is true of our Lord, it should also be true of us. Mustard-seed ministries have mustard-seed faith and know that nothing is impossible with God. To put it another way mustard-seed ministries know that God loves them and blesses them and are confident of His grace upon them and are certain that they "have all the luck they need". Let me explain that last phrase. Here in the Philippines nearly all success is attributed to luck and many use magic charms and have lucky numbers etc. However as I have reflected on that I have seen that this means they do not understand justification. Justification means that the God who made heaven, and earth and the seas and everything in them, now loves me with an everlasting love and that I am precious in His sight, that far from being condemned I am shown grace upon grace, that He who gave us His Son will, with Him give me all things and bestows all favor upon me and blesses me with every spiritual blessing in the heavenly realms Hebrews 1: Since the very Creator loves me passionately I do not need the favor of an idol, a spirit or a charm. The one with all the power in Heaven and on Earth loves me very dearly and should I need a storm-stilled, a mountain moved or a mulberry tree cast into the sea He will be more than happy to oblige. Just this evening I was in a prayer meeting with a friend who raised her daughter from the dead after she had been drowned for 2 hours then resuscitated another in the hospital! These sort of people have one thing in common, they are absolutely totally sure that God loves them enough to move heaven and earth on their behalf, even though they are just ordinary garden-variety mustard seeds. Thus faith and love replace luck as the source of hope for

Christians. Mustard-seed people know that the Universe is not a roulette wheel or a machine but a place ordered by a God who "works all things together for good to those who love Him". When you believe Romans 8: However if you are uncertain that God really loves you, if you think that He is not interested in making your joy full, if you doubt that He wants to bless you and reward you a hundredfold and grant you all good things or if you think your sin can deflect His love, or in fact has deflected it, that the cross has not really dealt with it once and for all time, then you will receive little or nothing. You will resort to programs, you will seek luck, you will follow trends, you may even read the stars! You will run in small anxious circles because you do not believe. Think on these things until they give birth to faith in your heart, for faith comes through hearing the word of Christ. Org is one of the ministries of Cybermissions - a missions agency that uses computers and the Internet to facilitate the Great Commission. We are under a c 3 tax-deductible religious non-profit organization in the United States of America.

**Chapter 3 : Plants of the Bible - ODU Plant Site**

*The spiritual mustard pot: containing a demonstration of the existence of God, answers to three objections to the divine origin of the Scriptures, and, an essay on the origin of religion 7. by Charles Morey.*

What could be better than combining all kinds of ingredients in the pot to create something new? This recipe comes from “well all over the place, as it should” but essentially it is stone soup with an Indian flare. For me this soup has a way of stirring up memories hankering back to days of embarking on a spiritual journey, of attending and hosting meditation retreats, and of traveling to ashrams in India. In fact before participating in a meditation community, I had never cooked Indian food and was unfamiliar with red lentils. But red lentils, I found out, I like. They are smaller, and both sweeter and a little nutty something like the meditation community itself! They are a common main ingredient in vegetarian dal, and as such are full of protein and very filling. They are the perfect starting ingredient to feed a large crowd. They are the stone in this stone soup. The basic recipe for this red lentil soup, also known as Masur Dal, shown in the picture attached, was originally copied down at a gathering with fellow meditators. The legend of stone soup, while it starts out as a kind of trick, ends up being about a gathering of community “of coming together and sharing” of letting go of individual belongings to create something greater. Do you recall the story? They are starving when they arrive but the villagers are not willing to share any of their food. So the gypsies fill the pot with water and drop a stone in the pot. The actions spark the curiosity of the villagers. They ask the gypsies what they are cooking. The gypsies stir the pot. As each villager lets go of something from his or her own cupboard, the soup is enriched and grows more delicious, and the villagers instead of resenting feeding the gypsies, anxiously await the new concoction and ultimately appreciate the potential for new friendship. A meditation gathering, coincidentally, is much the same “although perhaps the opposite is happening. Weary travelers on our own spiritual journey, we gather together for support, initially unknowingly hanging on tightly to our thoughts and beliefs. As we sit with our own self “we notice our thoughts and we practice gently letting them go. Ultimately, we discover something more “a quiet fullness that is present in the gaps between our thoughts. Later, we share with the group our experiences. And, as a result of sharing our intimate selves with other, we gain friends. So while a full pot is the hope of the stone soup ritual and an empty mind is the hope of a meditation retreat “it comes from the same principal of letting go of our attachments and opening to something unknown with curiosity. And so it was that my spiritual journey encouraged me to be curious and ultimately led me to meet new people and to have all kinds of new experiences, including enjoying new and delightful foods. As Jay and I got to know the meditation community, it came to pass that we offered to host meditation retreats at our house. We would gather in communal spirit for several days and nights together. Because the intention was to meditate “not to host a party “ the eating arrangements were to be vegetarian and very simple: All the guests brought potluck ingredients so that nobody was too burdened with cooking obligations. We took turns being responsible for the evening meal. At the end of one of these retreats, our good friend and meditation teacher Durga, announced that she was going to make an Indian Masur Dal. I watched her fill a large pan with small very pretty tiny red beans and was immediately intrigued. How do you cook them? She rinsed the red lentils and added water to the large pot. She had set out turmeric, coriander, cumin, ginger, garlic, curry and coconut milk. She indicated the rest of the ingredients would come from leftovers of earlier meals. Let me just say Durga is truly a force unto nature herself “small in stature, but large in spirit and exuberance and hair J she fills a room with her presence. Her name, which represents a Hindu goddess, is a kind of spiritual stone soup in itself: Durga is said to combine the energies of all the gods and the weapons depicted in her many arms are weapons given to her by various gods: Whatever the case, in the last 15 years, my stone soup friend, Durga, has taught me much about meditation and about the spiritual journey, but perhaps most about friendship “Durga understands the value of friendship, and honors it as a supreme spiritual path unto itself. For Durga, friendship is the stone in her spiritual soup. But back to the red lentil soup. The last time I made this, I literally added all the leftovers in my fridge: Shortly afterwards, we went on a mini vacation, but there was still some left. I asked our pet sitter to give Gypsy our dog some on top

of her food. Besides, it makes me smile to add some to her dinner every night â€” dogs should enjoy stone soup too! When we returned our pet sitter had left us a note. Can I have the recipe?

**Chapter 4 : The Hare Krsnas - Spiritual Practice - Krsna Prasadam - Recipes - Rice, Brinjal**

*This book, "The spiritual mustard pot containing a demonstration of the existence of God", by Charles Morey, is a replication of a book originally published before it has been restored by human beings, page by page, so that you may enjoy it in a form as close to the original as possible.*

The Seed A successful Christian business man was growing old and knew it was time to chose a successor to take over the business. Instead of choosing one of his directors or his children, he decided to do something different. He called all the young executives in his company together. I want you to plant the seed, water it, and come back here one year from today with what you have grown from the seed I have given you. I will then judge the plants that you bring, and the one I choose will be the next CEO. He went home and excitedly, told his wife the story. She helped him get a pot, soil and compost and he planted the seed. Every day, he would water it and watch to see if it had grown. After about three weeks, some of the other executives began to talk about their seeds and the plants that were beginning to grow. Jim kept checking his seed, but nothing ever grew. Three weeks, four weeks, five weeks went by, still nothing. He just knew he had killed his seed. Everyone else had trees and tall plants, but he had nothing. He just kept watering and fertilizing the soil - he so wanted the seed to grow. A year finally went by and all the young executives of the company brought their plants to the CEO for inspection. But she asked him to be honest about what happened. Jim felt sick at his stomach. It was going to be the most embarrassing moment of his life, but he knew his wife was right. He took his empty pot to the board room. When Jim arrived, he was amazed at the variety of plants grown by the other executives. They were beautiful--in all shapes and sizes. Jim put his empty pot on the floor and many of his colleagues laughed. A few felt sorry for him! When the CEO arrived, he surveyed the room and greeted his young executives. Jim just tried to hide in the back. He ordered the financial director to bring him to the front. Maybe he will have me fired! Jim told him the story. The CEO asked everyone to sit down except Jim. He looked at Jim, and then announced to the young executives, "Here is your next Chief Executive! His name is JIM! How could he be the new CEO the others said? I told you to take the seed, plant it, water it, and bring it back to me today. But I gave you all boiled seeds; they were dead - it was not possible for them to grow. All of you, except Jim, have brought me trees and plants and flowers. Jim was the only one with the courage and honesty to bring me a pot with my seed in it. Therefore, he is the one who will be the new Chief Executive! If you plant goodness, you will reap friends. If you plant humility, you will reap greatness. If you plant perseverance, you will reap contentment If you plant consideration, you will reap perspective. If you plant hard work, you will reap success. If you plant forgiveness, you will reap reconciliation. If you plant faith in Christ, you will reap a harvest. So, be careful what you plant now; it will determine what you will reap later. Two thousand years ago Paul wrote to the church at Galatia the same story but with fewer words, "What you sow, so shall you reap" Gal.

## Chapter 5 : mustard | Piglove

*About the same time there was also published "The Spiritual Mustard-pot, to make the Soul Sneeze with Devotion;" "Salvation's Vantage-ground, or a Leaping Stand for Heavenly Believers;" another, "A Shot at the Devil's Head-quarters, through the Tube of the Cannon of the Covenant." "This is an author who speaks plain language.*

Along with spring comes the beloved gardening season. Our spring days are often filled with weeding, planting, watering, and more! My favorite part of preparing my garden? A growing plant is a very clear picture of how Christians grow in Christ. So gather some simple gardening supplies and spend an afternoon teaching and planting. **Spiritual Gardening Lesson for Kids** What three things does a plant need to grow and thrive? Water, sunlight, and soil, of course! **Spiritual Gardening Necessity 1: Soil** Plants need a good foundation of soil to start their growth. Christ nurtures us and supports us. He gives us a place to extend our roots in safety. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. **Spiritual Gardening Necessity 2: Sunlight** What else do plants need to grow? Plants grow towards the light. They long for the warmth and strength that only sunlight can give. As children of God, we should also lean towards the light, His Word, for guidance, and strength. It can give us warmth and comfort in times of struggle, and lead us on the clear path in times of doubt. The Bible is a source of many things we need in our Christian life. **Spiritual Gardening Necessity 3: Water** Last but not least, plants need water to sustain them. I like to think of that much-needed water as fellowship with fellow believers. For where two or three come together in my name, there am I with them. Fellowship can be refreshing to a soul, just like water to a plant. It can help us perk up on a particularly draining day or quench a thirst. Water can be a vessel for the nutrients we need to grow. Weeds come in all shapes, colors, and sizes. The worst weed in our spiritual gardens, Satan, can sometimes be easy to spot, while other weeds, like wayward friends or feelings of bitterness and anger, can be hard to keep away. Weeds choke plants, creating an atmosphere where growth can be impossible. Weeds work in our lives much the same way. They distract us from Christ as we pour all our vital nutrients into them instead of our Christian growth. Weeds can crush smaller, weaker plants easily. Encourage your children to strengthen themselves with good soil Christ, sunlight from above His Word, and refreshing water fellowship with fellow believers, so they may find themselves with strong roots that dig into their foundation, and a close spiritual walk with our Father. What other signs of spring offer up spiritual object lessons at your house? As your kids grow, make sure their faith is growing too! **Your Turn** Have you started spring gardening in your area of the country or world?

## Chapter 6 : The Mustard Seed

*The Spiritual Mustard Pot by Charles Morey, , available at Book Depository with free delivery worldwide.*

## Chapter 7 : The Spiritual Mustard Pot : Charles Morey :

3. on the cloth, make a bed of rice. keep a kalash (pot or pitcher made from gold, silver, copper or terracotta) on top of rice. fill three fourth of the kalash with water. 4. put a betel nut (supari), flower (preferably marigold), a clean coin (you can also put silver or gold coins also) and some rice in the kalash.

## Chapter 8 : Inspirational and Christian STORIES -- The Seed.

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## Chapter 9 : Skinny Creamy Honey Mustard Dressing | Dashing Dish

*Mustard in the teaching of Christ. The Lord Jesus is the perfect Teacher! Through parables, He was able to present*

*profound spiritual truths to simple people. His.*