Reaping what we Sow
Galatians 6: 7-10

As we near the end of the Galatian letter, we come to one of the more familiar passages. Paul had challenged the church to seek restoration for those who had been overtaken in a fault, being committed to help bear their burdens, and to be mindful of their life and the work they were personally engaged.

Having offered specific expectations, Paul then pointed believers to a profound realization – our lives bear consequences. What we sow will eventually be reaped in a harvest. Those who walk with the Lord must strive to sow properly in order to reap a profitable harvest. No doubt, there will be struggles and obstacles that get in the way, but we must be persistent in serving the Lord.

As we consider the details Paul reveals in this familiar passage, I want to discuss: Reaping what we Sow.

I. The Declaration (7) –Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. He challenged the church to be mindful of the omniscience of God. He is well aware of the lives we live, our behaviors, our thoughts, and our attitudes, seeing and knowing all things. Many had been deceived, or led astray, by the Judaizers, and Paul warned against such lack of discernment regarding the watchful eye of the Lord.

➢ Paul warned that God is not mocked. This "*means to turn up one's nose, and therefore to scorn or sneer*." [i] If the believer failed to heed the conviction of the Holy Spirit, turning away from the truth of the Word in an effort to please or satisfy the flesh, they were in fact guilty of mocking the Lord. These had heard, and even received the truth, and yet made the conscious decision to abandon that truth in favor of false doctrine or the satisfaction of the flesh. To scorn the truth of God was a serious offense that would be dealt with without fail. One cannot know the truth and simply walk away without consequence. 1 John 1:8-10 – If we say that we have no sin, we deceive ourselves, and the truth is not in us. [9] If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. [10] If we say that we have not sinned, we make him a liar, and his word is not in us.

➢ Paul then declares that whatever a man sows, that he will reap. The seeds that are sown, whether they be of the Spirit or of the flesh, will produce a harvest. This biblical truth has been shared by wise parents and mentors for centuries. One must realize that our actions and deeds will one day produce a harvest. Be sure your sin will find you out, Num.32:23b. Rom.2:9-10 – Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; [10] But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

➢ While one cannot always apply natural laws to spiritual truths, there are often similarities. When considering the laws of sowing and harvest, one always reaps what is sown – the harvest is consistent with the particular seed sown. One doesn't plant a tomato seed and expect to harvest watermelons. Also, in natural law, you reap later than you sow. While this varies, dependent upon the type of seed and the required germination of the seed, the harvest comes later. And, typically, you reap more than you sow. The harvest usually yields much more than was initially sown.

II. The Application (8) – For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Paul uses the natural law of sowing and reaping to make a spiritual application. Those who are committed to sowing unto the flesh will always reap corruption. This "refers to degeneration, going from better to worse. It was sometimes used of decaying food, which turns from that which is beneficial to that which is harmful." [ii] Paul declares in Romans 6:23 that the wages of sin is death. The harvest for those who sow to the flesh will ultimately be death.

➢ On the other hand, those who sow to the Spirit will reap life everlasting. Granted, there will likely be a measure of harvest in this life, but the ultimate harvest will not be reaped until we stand in the presence of our Lord and Savior throughout eternity. Regardless, we can enjoy abundant life in Christ now as we strive to sow to the Spirit. There seems to be no comparison in the two options – one can sow to the flesh and reap death, or one can sow to the Spriit and reap eternal life. Whatever we sow, we are guaranteed to reap!

III. The Exhortation (9) – And let us not be weary in well doing: for in due season we shall reap, if we faint not. Paul knew the struggles would be many; there would be a tendency to grow weary in the work, with a temptation to abandon their efforts. He urges believers to remain committed to the task God has called them to engage. We are challenged against being weary in well doing, "*remiss or slothful in duty*." Growing weary also carries the idea of "*becoming fainthearted or despondent in view or a trial or difficulty.*" Colossians 3:23 – And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men.

➢ For in due season we shall reap…Paul knew success in ministry cannot be measured or gauged by human reason or our expectations of time. Sometimes results appear immediate, but others require much longer. In fact, we may not live long enough to grasp the full result of our labors. God sees our efforts and the attitude of our labor. He will reward faithfulness to the work we've been given! 1 Cor.15:58 – Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, **forasmuch as ye know that your labour is not in vain in the Lord**.

➢ For in due season we shall reap, **if we faint not**. God promises blessings to us, but they are conditional. We cannot expect to receive the blessing of God if we faint in the journey. There is no place for the believer to take a detour from the will of God. Our work is given of Him and we must ensure we see it through. 2 Cor.4:16 – For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. 2 Tim.4:7-8 – I have fought a good fight, I have finished *my* course, I have kept the faith: [8] Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

IV. The Expectation (10) – **As we have therefore opportunity, let us do good unto all *men*,** especially unto them who are of the household of faith. Paul speaks of the opportunities we have to serve the Lord and others. This is an interesting thought. Really there is no English equivalent for the Greek root word, *kariós.* It doesn't speak of simply a succession of minutes, but rather a period or season of opportunity. Our service to the Lord isn't a once in a while thing. Each day we live, in fact each moment we live, we ought to be seeking opportunities to serve the Lord. This reveals a challenge to serve the Lord throughout the duration of our lives. Eph.5:16 – Redeeming the time, because the days are evil.

➢ Let us do good to unto all men. This reveals a pretty tall order; doesn't it? It is easy to be nice to those who are nice to us. It is easy to serve those whom we think genuinely appreciate our efforts. But, what about those who are unkind or unreceptive to our message? What about those who don't appreciate what we do? Are we to ignore them and refuse to serve them or share the gospel with them?

➢ We don't have the right to pick and choose. We can't gravitate only toward those whom we perceive "fit our mold." We are to do good to all men. That speaks of the "totality" of humanity. In essence, we are to overlook or avoid none. If there is an opportunity to serve, we are expected to embrace that opportunity. I didn't say it would be easy, but it is expected! 1 Thes.5:15 – See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*. Consider the Great Commandments given of Christ our Lord – love the Lord our God with all our heart, soul, mind, and being, as well as love our neighbor as ourselves. Doing good to all means all men.

➢ As we have therefore opportunity, let us do good unto all *men*, **especially unto them who are of the household of faith**. If we are to be good to all men, we especially ought to desire to be good to those of the household of faith. We are to be committed to the body of Christ in any way we possibly can.

➢ Our love and support of the household of faith is one of the first indicators of genuine love for the Lord, revealing our relationship with Him. 1 John 3:14 – We know that we have passed from

death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. This serves as one of the greatest tools in reaching a lost world. Our love and support for one another speaks volumes to a watching world. The world should find a presence of love and support within the church greater and more obvious than anywhere else in society. If we have ever loved and served one another, now is the time to make that a priority in life.

Conclusion: The lives we live always bear consequences. We always reap what we sow. The Lord is ever-mindful of us – seeing the good, the bad, and the in-between. There is an urgent need for the people of God to faithfully sow the fruits of the Spirit, seeking to win a lost and dying world to Christ. We cannot allow the struggles and difficulties of life to weary us or hinder our kingdom efforts. May we be willing to do good to all men, especially those within the household of faith.

[i] John F. MacArthur Jr., *Galatians*, MacArthur New Testament Commentary (Chicago: Moody Press, 1983), 186.
[ii] Ibid, 188.