

# 5-20-26 Gal

📅 Thu, May 28, 2026 12:27PM ⌚ 1:08:50

## SUMMARY KEYWORDS

Galatians, Spirit and flesh, Sowing and reaping, Deception, Fellowship, Financial support, Spiritual warfare, Endurance, Perseverance, Doing good, Household of faith, Body of Christ, Fruit of the Spirit, Works of the flesh, Ambassadors for Christ.

## SPEAKERS

Pastor Dow Boyer

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Pastor Dow Boyer 00:00

Dear Heavenly Father, thank you for this day. I was just reflecting on the fact that after Sunday, and then last night, and then again tonight, it feels like we all just live here now. So, if we are thankful for the opportunity to open the doors and fellowship one with another, Lord, we just pray that tonight, Lord, we bring you honor and glory as we go through a few verses in Galatians, and then our goal is to be able to finish up next week. Lord, I just pray that you would just be with us now, and we promise, just through, we know you're with us with your Holy Spirit, but I just pray at this time today would be one away from distraction, Lord. Our focus would just be on you, and Lord, that your word would ring true tonight, and Lord, that we would study these things to see if they are true. In Jesus' name, amen. I find sometimes when I talk and when I'm praying, there's still so much of my, my Baptist upbringing, and some of my terminology. I catch myself like mid-sentence sometimes being like, "Hey, how could that be taken? or is there a different way to say that? So, you have to, you have to forgive me, as sometimes some of those old habits kind of die hard. But anyway, tonight, Galatians chapter six, verses six through 10, and that'll give us 11 through 18 next week, which is going to kind of start with the large letter, and then kind of work its way down to the final remarks. We kind of last week we spent a great deal of time really on just verse one. It probably felt like we were never going to get off of verse one of chapter six, and it is definitely one of my favorite passages. The favorite passage in Galatians of mine, no doubt, is verses one and two of chapter six, but one of my favorite passages in the Bible, but as I shared last week, I mean, sometimes it's because your emotional attachment to something, or sometimes it's because how the Holy Spirit has worked on you, or maybe it's because you've had been on both sides of the coin, like I have in in those first couple of verses, but Paul starts right away in chapter six, after a really lengthy explanation about what it means to walk in, live in, and be led by the Spirit, and the, the really, how the Spirit and the flesh are contrary in chapter five. Then he immediately goes into verse one of chapter six, and he says, You who are spiritual, you're to restore such one that's been overtaken in a fault with the spirit of meekness, considering yourself lest thou also be tempted. And then he goes on, says, "Bear ye one another's burdens, and so fulfill the law of Christ. Right, and that kind of sets the tone for where we are going to be at today. I will say this first verse can go one of two ways, and man, I could just not get peace about what I truly believe is being said in verse six. And so, what I want to be able to do to you, do tonight, for

you is present a couple of different options. One is more popular than the other, but it does not make sense to me contextually, but it may be the right one. So, I would say study this out for yourself, but it really boils down to the word communicate. We know how it's used in different places in scripture, but they want to take Philippians, and we spend a great deal of time talking about this in Philippians, and how you can see the context when Paul uses it a couple different places there to deal with financially is what the word communicate means, that seems to me a bit misplaced in light of what was just said in verses one through five. However, it preaches really well if you're trying to get a large offering, so I mean, maybe I just need to go with that interpretation of it. So I'll present it both ways and give you guys an opportunity to go home and study that out for yourself. I don't think it's a deal killer by any means, but I also do not have peace about dogmatically saying it is 100% this way, and so me and my humility is telling you to go, go and search those things out, and I'll present some. I, as of today, I lean more towards probably MacArthur's stance on it, to be honest with you, and more that viewpoint that I think it's dealing with actual word fellowship, and it seems to make a lot more sense than talking about financially giving, but either way, I could be wrong one day, and I'll find out when I get to heaven. But the verse six says, let him that is taught in the word communicate unto him that teacheth in all good things, and I said it's a pretty popular opinion that that this word communicate here, they try to bring in when Paul used it in Philippians to try to teach it, as far as this being about giving, that the one who has been taught should financially support or have financial fellowship with him who did the teaching and. And to me I said in verse one we're just talking about restoring such a one in the spirit of meekness, so it would make more sense to me that Koinonia, in this case, really deals with that participation and fellowship part, just from, hey, if I've restored you, now we are fellowshiping together, but we'll show you a couple of things both ways now. How Paul has used this word Koinonia is, is specifically how I guess he has used it, but also how it's been used in the Bible. It is interpreted as fellowship, communion, communication, distribution, contribution, and communicate. I think always the Bible will define itself. This is a conversation I think Luke and I had this conversation, maybe even last week or the week before. Luke's like, "You always bring me up. So, sorry to embarrass you, buddy, but so that's why I think the context here tells me the definition of this is more just a of a partnership and a fellowship, and that it really just defines itself in this passage. There's no mention of finances at all, but there is mention as far as trying to bring a brother back up, so to me that would be the logical thing. However, this is a way Paul has used this word in Philippians, but again, the context was much different. He says, notwithstanding you have well done that you did communicate with my affliction. Now, you, Philippians, also know that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but you only. So it's pretty obvious from that context that Koinonia was talking about the financial partnership; it even describes it right there in the verse, right when he says concerning giving and receiving. First Corinthians 9:12 through 14 kind of gives the idea that that you can and you should, if you preach the gospel, you should be able to live of the gospel. So, I mean, it's not wrong to be able to receive, you know, money, and that's interesting, coming from a First Corinthians standpoint. When that was the one church, he pretty much said, 'Hey, I didn't want to be.. I didn't want you guys to say I was doing this for the money anyway. So, I did some tent making because of their cardinality. I think he knew there was a risk with receiving money from them. But in First Corinthians 9:12 it says, 'If others be partakers of this power over you are not, we rather. Nevertheless, we have not used this power, but suffer all things, lest we should hinder the gospel of Christ. Do you not know that they which minister about holy things live of the things of the temple? They which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the gospel should live of the gospel, where Hebrews 13:16 says, but to do good and to communicate, forget not, for with such sacrifices God is well pleased, and this is really the adjective form of koinonia, which is koinonakis, probably said that wrong, but koinonicus, I

think, is how it should be said. Now, we definitely see support in scripture for financially giving, of course. I mean, Second Corinthians nine seven is one of the real go-to, and this, especially in this dispensation of grace, every man according as he purposeth in his heart, so let him give not grudgingly or of necessity, for God loveth a cheerful giver. And even though I didn't want to bring some of these scriptures up tonight, I mean, there's certainly scriptures you can point to of basically an overseer or pastor being worth their wages and things like that, so I mean it would not be out of the ordinary to say the point of being able to financially support those who are preaching and teaching the truth does make sense. It just in this passage does not really make sense to me. I don't think it's really working out that way. First Timothy 6:17 through 19, charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy that they do good, that they be rich in good works, ready to distribute, willing to communicate, and that would be in this part, communicate, talking about finances, you can kind of see it in the context, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. I think it's interesting that Paul - this is observation that I have here - is that from the Philippians, Paul willingly received financial gifts from the Corinthians. He says, 'I'm going to be a tent maker. One was more spiritually based, and the other was more carnal-based. And so I think that a little bit of that was Paul's discretion, as well as he could tell by financially where people were at, he never wanted to become a distraction to the gospel, from, you know, from that vantage point, and for that matter, I mean, neither would I. I mean, as somebody I know, I've got a couple of the deacons here in the room, we talk about this in our deacons meetings, and how, in moving forward, we want the deacons to be more involved in. And kind of from an overseer, well, maybe just for some accountability on the financial piece, and they could tell you, I mean, the last thing I want to do is ever be a distraction, finances is so weird how Satan uses, and this is kind of a sidetrack here, both Satan and just humans, right, and how it appeals to the flesh, but how many faith-based organizations fall apart over finances? Yeah, and but then some try to overcorrect on one end and think everybody should be a pauper, and on the other end you've got people with their own personal jets. So I get it, and you know that I think both are extremes. I think that you should be able to make an honest living and provide for your family. Pastors are not exempt from the whole being worse than infidels if you can't support your families, right? So, I think in a way that you know a pastor needs to be able to demonstrate that he can, how he financially leads the church by how he can financially eat his home, so they'd be given that opportunity to do that, so I definitely understand the merits of what's being said here in Galatians six six by some. I just hold a different opinion, and it probably is more of a minority opinion. I just don't see anywhere in this context that money is being involved, but I do see that somebody needs to be restored or put back in place, and so to me the logical explanation in verse six would be once that person is back to make sure that we're having partnership and fellowship with them, because now they're more on the spiritual side, not living in the flesh, but again, is it something to be dogmatic about, or to be divisive over? No, it's not. I just want to be able to present. There was a couple different ways that people look at this verse. I think that the verses we're going to talk about are probably the far more exciting ones tonight, but at least so you can go home and see where you fall on that. No big deal. All right, but he said all good things, kind of that last part, when he's talking about being able to communicate in all good things. Now this is a couple pieces here, where I'm like, alright, well, we can see that these all good things sometimes does involve, you know, the finances, but also involves other things. Romans 12:13 distributing to the necessity of saints given to hospitality, Philippians 4:16 Even in Thessalonica, you sent once and again unto my necessity. But then there's this idea I wanted to put this on here, that even if we're talking about all good things, part of the all good things is the doctrine, right? And this is where I think that if you are going to be financially supporting something, should you be financially supporting bad doctrine or wrong doctrine? I think you could make a

strong argument from scripture that you should not financially be supporting false doctrine or error, right? And I think that part of this is when Romans 6:16-17, Paul says, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which we have learned and avoid them, and I think that's pretty evident there, that if he's saying you should avoid those that have contrary doctrine and cause divisions with the contrary doctrine, if you should avoid them, then probably you shouldn't financially support them. Yes, there is. I think a piece of that that we at least wanted to look at now. When he goes into this next part, this is going to be probably some of the more popular verses in the book of Galatians. I would say that if there was a way for me to check every sermon that's ever been taught in Galatians. I would think the section we're getting ready to look at is probably the most popular taught sermon section of Galatians. And we start going through this, you're going to, you're going to hear that. In fact, I've even heard Hillary Clinton use one of these verses before, out of context, but I've heard her use this verse before. So, anyway, starting with this, he goes into verse seven. He says, "Be not deceived, God is not mocked. Anybody ever heard this before? Be not deceived, God is not mocked. For whatsoever a man soweth, that shall he also reap, for he that soweth to the flesh shall of the flesh reap corruption, he that soweth to the spirit shall of the spirit reap life after reap life everlasting. So once again, there's not going to be in the original manuscripts, there's not going to be chapter breaks, right, but we've seen that this theme of flesh versus spirit has been going on for a while now with Paul, and he's addressed it in several different ways, but the whole thing started with him saying the flesh and the spirit are contrary one to the other, and that's almost like a heading into these. Several different verses that dealt with restoration, that dealt with fruit of the spirit versus the works of the flesh, and now we're into this whole idea of God is not mocked, and that there is sowing and reaping, depending on which of those two courses you choose, right? And we talked about this couple weeks ago, it's like there's always, it's like the two, the two things that's always depicted in cartoons, like the angel and the devil on the shoulders, right. It's this idea of these two things that's always a choice: am I going to follow the spirit or am I going to follow the flesh, right? And it still has boiled down itself, even to here, to where not only does the works of the flesh produce these things in 5:19 through 21 not only does, if you let the spirit lead you, and you walk in the spirit, does it produce verses 22 and three to 22 and 23 but then we've got to a point here where it says, here is what happens when you sow and reap to each of these things, and how radically different they are, but he starts by saying God is not mocked. In fact, to believe that you could mock God would be an act of deception. He starts out, "Be not deceived. Now, this was after I thought back to Galatians 3:1 Remember, he said earlier in this letter, he says, "O foolish Galatians, who hath bewitched you that you should not obey the truth? And now he's saying, be not deceived, Ephesians 4:14 He deals with this similar situation here, and he says, henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the slight of men and cunning craftiness whereby they lie in wait to deceive, so he's telling them, don't put yourself in a position spiritually where you're easy to be deceived, and this is a real concern for me today, just was thinking about this earlier this week. How I don't know, maybe it's just me, but my algorithm on social media, when I'm on it, and not on nearly like I used to be on it, but the algorithm used to always just populate video after video, and you just watch one, and all of a sudden it's like this is what he likes. Now, there's a positive side to that, you know? If you ever go on a trip and you really like something and you search it one time, well, then the algorithm keeps giving you little signs, little little videos about your trip, right, about places in your trip. It makes you want to go back the next time, but you watch one little short about something spiritual or a Bible verse or Bible passage, and now the algorithm says you want this all the time, don't you? You're hungry for this, and now what starts happening is all these compelling two minute clips from pastors, from professors, from people defending the faith, right, and you get bombarded with that. They only have so much time to give you. They make such a compelling argument. You have no idea their background. You don't really know

what they believe. What we do know is whatever point is going to be made in this short is something the algorithm has said you want to watch, and I think a lot of people would say I'm doing my research by watching a lot of these videos and shorts, and I do know I don't want to sound like an old boomer, I guess, if you want to call me that, because I like to read a lot and get the notebook out and actually write things down and study things out, and I'm sure there probably is a more efficient way today, and maybe some of the young people, it's maybe more so. I watch a lot of videos, and I'm not dogging that by any means, but I'm saying that I look at how easy it is to deceive somebody today, and I do know this much, that you can say all you want about all the books, even some that were inherited by Pastor Jim, but you know what's not in any of that literature at all. AI, there is no question whether or not the documents are real. Now, you could say the author of that had some really wacky ideas, and things like that. And so you can discount certain things that you've written, but you don't have to question whether it's real or not. Today, you don't know what's real. Was did this person really say, did was this, was this AI did that pastor even really say this in a sermon? You don't know that today, and stuff just keeps coming, and I'm sure some young people be like, well, there's a, there's a certain program you can run everything through, and you can know whether it's fake or not. Well, I don't know that, and I'm guessing the majority of the other people in the room don't either. It's so easy to deceive. Deep people today, it's interesting. Even back then, 2000 years ago, before AI, here is Paul telling the Galatians, 'Be not deceived. And most people do not study the word of God. Most people do not read the word of God today. They want you to tell them what to think, essentially. And whoever you like best, that was your researching, and that was your studying, and that is an easy way to be deceived. Here he's telling the Galatians, be not deceived. Nowhere in scripture does it say be deceived. Part of the fruit of the spirit is you're easily deceived. One of the characteristics of being an elder, easily deceived, nowhere in scripture. In fact, he's telling them, "Be not deceived, in Second Corinthians 11:13 and 15. And I'm sure this has not changed today, for such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works. And that seems to be the big thing right now, too, is that, like people are being exposed as false apostles today, like no other time that I've ever seen, probably because the information is at our hands, and it's easier to do, but there's huge exposes almost daily about crooked pastors and crooked ministers and corrupt people, right, and they're bringing all the receipts, over and over again, it just shows me that what Paul was dealing with in the first century, you know, just shortly there, right after the death of Christ and the resurrection, were false apostles. There used to be a consensus, and I've said this to the teens a lot, so those who are in the room today, you probably like eye roll, you say this all the time, but just because a cross is on a building doesn't make it a safe place. Just because a fish is on a business card, you know what I'm saying. It used to be as long as they're in the Christian phone book, that's good people to do business with. There used to be a trust there that really isn't there today, and I don't think that I'm not certainly saying, 'Hey, we're the only people that get it right, everybody else is wrong. Don't, please don't ever take that, but I do think it takes some real discernment sitting underneath anybody standing from the pulpit, and today, if there's three scripture uses, or three scripture verses used, and CS Lewis is quoted more than Jesus or Jesus or the Bible, and we've got a lot of different translations and more motivational speak, then I'm like, Where is the meat? What is really being taught during there? It doesn't matter if you have 2000 people in a room or if you've got 60 people in a room, but what is being taught when that kind of was talking about in verse six, it recognized a teacher and one who's being taught. It's interesting though that he's saying be not deceived, and then right after he says that, he's going to say God is not mocked, but it goes a little bit deeper. This deception thing really goes back all the way to the garden. Remember, First Timothy 2:14 is it's looking back into that first discretion. It says Adam was not

deceived, but the woman being deceived was in the transgression. So deception happened right out the gate. Who was the deceiver? Who was Eve deceived by? Well, Genesis 31 it says the serpent was more subtle than any beast of the field, which the Lord God made. And he said unto the woman, Yea, hath God said, You shall not eat of every tree of the garden. Later in John 844 says, Ye are of your father, the devil. The less of your father you will do. He was a murderer from the beginning. Abode not in the truth. There is no truth in him. I know some people try to defend what he said in Genesis chapter three, but it says there is no truth in him, is what was said in John 844 it says he speaketh a lie, he speaketh of his own, for he is a liar and the father of it. So we've got Satan having false apostles, we've got Paul saying to be not deceived, there are people who lie and wait, be no more children tossed to and fro by every wind of doctrine. We've got Eve, the one who was deceived, right there are false apostles who are deceiving, and then Revelation 12 nine, the great dragon was cast out, that old serpent called the devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him. Paul even warns. In the, in the last days, he says, Second Timothy 313 evil men, seducers shall wax worse and worse, deceiving and being deceived. So it makes sense that Paul says, "Be not deceived, but then he says, "God is not mocked, he This word mocked. This is the only time it's used in scripture. It means to turn your nose up or sneer at, or to mock or deride. So, I thought about a couple things. How can one mock God, especially first of all, we have the word of God, and this is what's said about the word of God in Hebrews 412 The word of God is quick and powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Even the word of God that gets mocked so much. I was watching something the other day, and a lady just, she did not like that one of these guys, and I, if you're one of these people, that's fine. I mean, but these guys who post their videos, and they'll, they'll go to universities or things like that, and they'll sit, and then everybody around them just goes crazy, and there's trying to hold a sign or preach something about abortion or whatever in there, but then everything's kind of being filmed, and then it gets posted on the internet, right, and there was one where this, this lady, just the, the very, the mere presence of this, this gentleman who just had a very simple pro-life statement, but the very presence of him, this lady starts just yelling all this stuff from that goes clear back to like Deuteronomy and Leviticus, and starts talking about his, the see how she worded here, the different threads of his clothes, and eating pork, and I mean, just going through there, trying to make a statement about homosexuality, I mean, it's basically what it boils down to, and calling him a hypocrite, because of these things here, but it just made me think, like even when people try to mock what God has said in His word, it doesn't change the fact that His word is true, and that God is not a liar. It's what's such an interesting dichotomy, where Satan, who likes to counterfeit everything that God has done. You see it through scripture, but God repeatedly is said is not like a man, he cannot lie, not that, not that he thought about it and could lie, but it says he cannot lie in Titus one two, but yet Satan is called the father of lies, the great deceiver. It's like the two are contrary to each other, right? Truth and deception. I know what God has is His word of God, or has the very word of God, right, to expose His truth. Even though most people will try to mock it, hide from it. They can't. This is a spiritual book that has the ability to cut down right into the joints in the marrow, and is a discerner of the marrow, and is a discerner of the thoughts and intents of the heart. I don't care what JK Rowling book you're reading, I don't care what fantasy fiction books you like, or whatever books can't do that, but this one can. It's the very word of God. Fact, John one is talking about how Jesus is the word, right? And so when they are mocking the word of God, they are mocking God himself, they are mocking Jesus himself, so be not deceived. God is not mocked. I think the biggest example of this is when people continue in sin and abuse grace. From the church standpoint, this is the way that I think God is mocked. Grace is not a free sin pass. I think it's important that we kind of set this up a little before we go into Romans six. Romans 520 says, moreover, the law

entered that the offense might abound, but where sin abounded, grace did much more abound. Right, and then that'll go into those great verses in Romans chapter six as it leads into it, but just before we get there, Titus 2:11 and 12 is another one of those places, says the grace of God bring it salvation hath appeared to all men, and I love this. It says teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world. Does that sound like sin, as much as you want, free pass, it doesn't, and Paul's addressing this kind of question after you just get through hearing him in Romans five talk about how grace super abounds over sin, right? Then the logical question is, what shall we say then? Shall we continue in sin that grace may abound, and his. Answer is God forbid. Earlier in this book, I think in chapter two he answers a question the same way, asks the rhetorical question, says God forbid. Use a strong verbage there. How shall we that are dead to sin live any longer therein? I think it mocks God when we're, when we're saying, and it does deceive us if we are so deceived to feel like it does not matter how we live in this life today, because we know positionally where we stand and what our identity is. I think absolutely 100% it is. It does mock God, and it does, it does validate the fact that we are living in some sort of deception, to think that it doesn't really matter the way I live today. It's contrary to the word of God, Romans six six through seven. A few verses later, Paul says, knowing this, our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin. Even though we have this gift of salvation freely given to us that gives us a right standing with God, even though our sin is not being put into our accounts today, even though the judgment seat of Christ is not going to be us answering for our sins, and no wise should we just say I should just sin. You're going to, from time to time, but hopefully the Holy Spirit's inside you, and in the Word of God, and you're like, "Man, I shouldn't do this, and I did do this. I feel terrible that I did this, and I sinned against the very one who gave His own son for me, right? I mean, that should we should never be the point where we're flipping about sin, never. And I think that's one of the ways that God gets mocked today. I think it's something we need to consider. Right, Romans 6:11 through 14 says, "Likewise, reckon yourselves to be dead indeed unto sin, but alive through God, through Jesus Christ our Lord. He says, "Let not sin therefore reign in your mortal body, that you should obey it in the lust thereof, neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you, for you're not under the law but under grace. Pretty clear, you so he's going to move into this idea of sowing and reaping, so we spend a lot of time in Romans six, there pulling some verses, we're going to look at Romans eight for this next section, but now after saying, "Be not deceived, God is not mocked, he's going to give this agricultural reference, and this is one that you find throughout scripture. It is not going to be unique to Paul, and it is not unique to this time period. This idea of sowing and reaping you find littered all throughout scripture. So, what Paul is saying here, he's going back to the fact that in chapter five, the flesh and the spirit are contrary, they're at war against each other, and now he's just going to further expound on that idea. Be not deceived, God is not mocked, whatsoever man soweth that shall he also reap. So he sets that as a truth, and after this he's going to talk about two specific things, the spirit and flesh, as it comes to sowing and reaping. There's a few things to know about this idea, if you want to call it a law, that he says right here, that is whatsoever man soweth, he shall also reap. There's a few places in scripture I think we need to pull some things in before we talk about these two things, and the first one is Job four eight. Now, this is, if you follow the book of Job, he had three friends that were really kind of miserable friends. I mean, the idea of Job is he is being allowed, you know, chapters one and two, Satan is allowed to be able to do pretty much anything to Job, but there was small limitations. God allows that to happen, right. And then, as things start moving on, there He has these three friends that are going to come, and I guess ideally they come, and they were going to comfort Job, but that is not what they did for Job at all. So, for Eliphaz,

Zophar, and Bildad. I mean, first of all, you need to think about who your friends are, right? I mean, it finally took the young guy at the end, and I think God was kind of said, "Okay, one of you, one of you kind of spoke right about me, but it wasn't those three other ones, it wasn't, it wasn't necessarily. That, when you look at the arguments those three were given, they are pretty common arguments, even today in the church. So, it's not that they're just their intentions, I think, were good, but there is some truth here. Eliphaz, it's kind of interesting when you're reading the book of Job, it's just like a back and forth between these three friends until God steps in, he just lays the law down right towards the end, and so it's really fascinating book when you read it, but this part in Job four eight is Eliphaz talking back to Job, but then he makes this point, says even as I have seen they that plow iniquity and sow wickedness reap the same, so what he is displaying here is a truth about this sowing and reaping that would have been understood even back in the patriarchal age, patriarchal age, which is most likely when the book of Job was written. We also know in Genesis 11 and 12 that there's another law that's going to help us going into this, and that is talking about producing kinds, and that's found in Genesis 11 and 12. God said, Let the earth bring forth grass, the herb yielding seed, let the fruit yield, let the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so, and the earth brought forth grass and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in it of itself after his kind, and God saw that it was good. But here is a law also that you're going to see in this reaping and sowing, if you are going to any of us today, if we're going to go home, and this is time of year, especially we're getting a lot of water right now, which is maybe good, but if you're planting your gardens right now and you plant tomato seeds, would you expect, or would you expect cauliflower? I'm going to help you out. No, you would not. If you're planting tomato seeds, what should you expect? And that really goes back to what's talking about here in Genesis chapter one, right? This law, so if you're sowing to the spirit, if you're sowing to the flesh, you should receive what scriptures getting ready to tell you happens. You should reap what happens when you're doing to one of those two things. It's a natural law. It would not be good to say you sow to the flesh, so you only reap spiritual blessings. That would be contrary, wouldn't it? Or on the flip side of that, right, when you said you wouldn't expect to sow to the spirit and then receive the corruption of the flesh from a spiritual standpoint, so it's important that we understand that law, but then there's another law that will help us understand this, and that's found in Romans chapter six, and that is the wages of sin is death. It's why we still have funerals today. It's why everything is corrupt and winding down. It's why even creation is groaning, waiting for a day when it has been redeemed. So, there is this curse of sin. There is this law of producing same kinds, right? There is this idea that reaping and sowing happens. So, knowing this, when he says these next two things, he says, "He that soweth to the flesh shall of the flesh reap corruption. If you're sowing to the flesh, you're reaping of the flesh. It goes back to Genesis 11 but then he says, He that soweth to the Spirit shall of the Spirit reap life everlasting. This goes back to Galatians chapter five. Remember verses 16 and 17. He says, This I say, walk in the Spirit, you shall not fulfill the lust of the flesh. The flesh lusteth against the spirit, and the spirit against the flesh. These are contrary, the one to the other. So, you cannot do the things that you would. So, after he's explained what happens with the works of the flesh, and after he explains what happens when the fruit is produced by the spirit in your life, he's now saying, hey, whether you're whatever you're reaping is a direct correlation to what you are sowing. It's still these two things, the flesh or the spirit, that's going to dictate what you reap here in this life. So, the first one, when he's talking about sowing to the flesh and reaping of the flesh, Romans 8:13 and this will pull a lot of probably Romans eight here in these next couple points, but if you live after the flesh, you shall die. Okay, but if you, through the Spirit, do mortify the deeds of the body, you shall live, reaping, sowing. Remember this Galatians 5:19 through 21 the list, the works of the flesh. Are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying,

murders, drunkenness, rebellings, of such of which I tell you before, as I've also told you in time past, they which do these things shall not inherit the kingdom of God. You know, I've mentioned so many times that when people come in, and whether it's counseling or they're trying to put their lives back together, I really just start out with a few questions, and it's pretty clear that things led to them ending up in this place of destruction, and the thing that led to that was they really were sowing into the flesh, and now they are reaping that corruption of the flesh. I have yet, in all my years, to have somebody that's like, "Man, I'm studying the word of God for hours on end, I'm praying, I'm sharing the gospel, I'm serving in the, in the church here, and having an affair at the same time, there has been a breakdown somewhere to where somebody is now sowing to the flesh, and now they've reaped the flesh, or the flip side of that, when you see people have turned their lives around, and you see them start to walk in the spirit, and then they're producing the fruit of the spirit, and now they are trusted and put into leadership, and there's those characteristics of what you should look for in a leader. You should be seeing the fruit of the spirit if they're sowing to the spirit, that is all connected. So, go, let's look at the more positive side, is he that sow its spirit, shall the spirit reap life everlasting? This really goes back to that, that spiritual mindset. I would argue maybe even this mindset in Philippians two five, let this mind be in you, which is also in Christ Jesus. Where's Christ Jesus seated at right now in the heavenly? So it's more of a heavenly mindset, the spiritual person is thinking more about the heavenlies, and then what's next in the eternal, right? Colossians three one through three. If you then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God. Set your affection on things above, not on things of the earth. For you're dead, and your life is hid with Christ in God. Now, here's some of these great Romans verses that are going to help. Romans eight does such a good job of comparing the flesh and the spirit as well. But Romans eight five, they that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Does this not just fit perfectly with what's being taught about in Galatians chapter six, and the sowing and reaping, Romans 8:14 As many that are led of the Spirit of God, they are the sons of God. We see led by living in, walking in the spirit, in Galatians five, Romans 8:13 if you live after the flesh, ye shall die, but if through the spirit do mortify the deeds of the body, you shall live. I know we've already looked at that one once already, but we put it in here, Ephesians 5:18 be not drunk with wine, wherein is excess, but be filled with the spirit, I put in here Second Timothy 2:19 It says, Nevertheless, the foundation of God standeth sure, having this seal: The Lord knoweth them that are His. Let everyone that name it the name of Christ depart from iniquity. So, I think you, you see there that there's always a choice. Am I going to give into the flesh or am I going to be led by the spirit? But if I keep going down that path of sowing to the flesh, I should not be surprised when I reap that corruption of the flesh, and if I'm sowing to the spirit, what should be produced in me is that spirit-filled life. You should exhibit the fruits of the spirit. Rachel and I've been talking recently. We're.. I feel like these last few years have taught us a ton, and I don't know what maybe God was preparing us for what He might be preparing, preparing us for in the future, but I know that when she had a lot of heartbreak that came from her school that she started with, gosh, this is a few years ago now, it's called the refinery, and we just couldn't, we left that experience saying that Christians are the worst. I mean, it was just amazing. We had board members that just, that just resigned overnight. We had false accusations. We had these meetings where there was so much control by the other people in there, we couldn't get a word in edgewise. Brought people on an. Bounce into a meeting just to corner us and things, and it was so painful, and these were Christians. I mean, I've worked in the secular workforce for a number of years. I mean, I was a sales manager in corporate America, and I ran a couple of small mortgage companies, and I understand what she was saying, and to some degree I have to agree with her that sometimes Christians are the worst. They really are, but the thing I'm, I try to say when I'm looking back is like maybe it's not that Christians are the worst, but a Christian who is living

carnal in the flesh is going to be producing the threat, the corruption of the flesh, and so then you start really questioning, should that be a person in leadership, should they be exhibiting the fruits of the spirit, and so we've been surrounded by people who I believe we're going to see in heaven for all eternity, but but the way they've handled situations was very fleshly, and there was real absence of the spirit, or the fruits of the spirit in them, and so just know that whatever you're sowing, that is what you're going to reap, and he is talking to believers here, you know, I think that's important. Two things to make, two distinctions that we know there, especially when you're reading Ephesians chapter four, which we're going to get to sometime next year, that might be early January of next year if we do it right, but depending how we do on time, but but he's talking to believers there, and he's telling them to put off the old man and put on the new man, renew your mind and put on the new man, meaning it is possible for a saved believer, right, to be able to put on the old man, even though we have to consider him dead in Romans chapter six, and you see that sometimes that's why you can say Christians are the worst. We're bad. I mean, we shoot our own. We, we get in our fields, we get in our flesh a lot, and it's, it is sad, but it shows me that this spiritual warfare, it's not - you don't have this special bubble around you just because you're a believer, you still carry the flesh around with you, and you still got an enemy who knows how to pull the strings on the flesh. So, if you are walking in the spirit, you're not fulfilling the lust of flesh, but if you're sowing to the flesh, even as a believer, you're going to reap the flesh. Think of, we've beaten that point to death tonight, but hopefully it rings true to you now. After he says this in verse nine, he says, 'Let us not be weary in well doing, for in due season we shall reap if we faint not. I think it's as interesting as he kind of pulls in through this, because we also see this, I think, in our lives, and I think you all can relate to this. You go through seasons where you're really walking in the spirit, but then you kind of get a little lazy, and now you're kind of giving in to the flesh, you know, and little things, and you find yourself now getting short tempered, and you find yourself maybe not wanting to be in the house of God as much, and things like that, maybe withdrawing yourself from even serving or really being involved, the flesh is getting a little bit louder in your life. You're not destroying maybe everything around you yet, or anything like that, but it's just you start to feel that, because the idea here makes a lot of sense. Be not weary in well doing, for in due season we shall reap if we faint not. Sometimes you feel like I'm just doing the right things, I'm going over and over again, but I see nothing from it, and it gets hard. I mean, as a senior pastor, that everybody can do it better. I've learned that this first year everybody could do this position better than me. It's just the bottom line, I think that's way in most leadership, right? Everybody thinks they can do better than the boss, everybody thinks they can do better than the CEO. Well, it's no different. Everybody thinks they can do better than the senior pastor. You know, you get those.. not.. I say everybody, I mean, I'm not sure everybody goes home each night and says, "I think I could do a better job than him, but.. but there are some. he know how I know, because they've told me, and not so many words, but anyway, so anyway, going through here a little bit, this idea of not being weary in well doing, and not fainting, but it's interesting, he says do season, and this idea of endurance and perseverance is found throughout scripture. I mean, what I put in here is this: life can be hard, it can be exhausting. I think it's so encouraging when we have a home going or a celebration of life, and we can look and see that somebody didn't get off course, they stayed consistent. Sin, whatever it looked like once they got all in, that just what the rest of their life looked like, and they could be like Paul at the end when he says, I've finished the course, I've kept the faith, right, I've fought the good fight, and you could say not that they were perfect, but you say more often than not that was them, they did not faint when things got hard, they kept going over and over. At some point in their life, there probably was that catharsis, but from what we got to witness, I think about Earl Furr, you know, I mean, it was like a guy who was, who did not faint, just kept going, kept going, and kept going, kept going. And at the end, there, we were able to say, we know where he's at, we didn't lose him, and now he's reunited with his wife, and it was more of a

celebration than anything, but as long as he was physically able, he just kept going, right? But there are many that go through highs and lows. We see this a lot in the youth group. I mean, camp, you know, that kind of creates this fake euphoria, because you can't really duplicate that environment any other time during the year, and so they make decisions, they make new friendships, they're like motivated to do something, and they've been away from distractions all week, and then they come back to the real world, and maybe by the end of summer, sometimes we haven't seen anybody since camp. We do a pretty good job of going early, so we can try to keep them connected, but then six months down the road, it's like, are we going to Gatlinburg? It's like we need something to reignite it again, right? And because it's hard to keep going, especially for young people as they're starting to develop their faith. But I think even for us today, right, we can go well for a while. But then, as he told the Galatians, who did hinder you? You were running so well. Who hindered you? I think the same question could be asked of us, right? But he says, 'In due season we shall reap if we faint not. Second Thessalonians 3:13 says, 'But ye brethren be not weary in well doing. I put Second Corinthians 5:20 on here because the thing that should motivate us to keep going is our job that we were left to do, and this is, we are ambassadors for Christ, and I know I've trained Bill Stivers so well. He says that if you talk to him longer than two minutes, he says, well, we're an ambassador, we're supposed to be an ambassador, and he's right, and the kind of the phrase that I tie a few things together, I'm say, I say it like this, I'm say we are ambassadors who have been given the ministry of reconciliation to see all men saved and come to the knowledge of the truth, that is the marching orders, that's what we should be doing, right, and even when it gets hard, we have to keep doing that, we have to remember the big picture, it's that God wants to see all men saved, so no matter if you feel like being tired, giving up, or needing a break, remember you have a job to do, right? Colossians 2:22 which all are to perish with the using and the commandments and doctrines of men, and that was a question he was asking, which the first part, which all are to perish, right, or First Corinthians 15:58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord. For as much as ye know that your labor is not in vain in the Lord. What an encouraging verse. Be ye steadfast, unmovable, stand on principle, do not waver, keep going, Ephesians six eight, knowing that whatsoever good thing any man do, it the same shall he receive of the Lord, whether he be bond or free. I added this verse in Jeremiah in here, because even as a prophet, you know, we know he's the weeping prophet, but Jeremiah 29 says this, or then I said, I will not make mention of him, nor speak any more in his name, but his word was in my heart as a burning fire shut up in my bones. I was weary with forbearing and could not stay. So, even him having this weariness and feeling like he can't go on, but he says at the very end, he's like, but his word was in my heart as a burning fire shut up in my bones. So, even though physically I felt like I'm weary, I can't go on. I could not change the fact that his word was in my heart, even got to the point it says will not make mention of him nor speak anymore in his name, but he could not get away from it. The more that you're in the spirit, the spirit walking in the spirit is not going to produce a vacation for you. I mean, from time to time, you gotta get away. I understand that. I'll do the same, but what I'm saying is, the more that you're in the spirit, it just energizes you to do the spiritual work. It's that whole reaping and sowing. In verse 10, it says, as we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith, and I put on here, opportunity equals time, Romans 3:26 to declare, I say, at this time. His righteousness, that He might be just and the justifier of Him which believeth in Jesus, Romans five six. When we were yet without strength, in due time Christ died for the ungodly, Romans 8:18 I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Present time not worthy, Romans nine nine. For this is the word of promise. At this time will I come, and Sarah shall have a son, Ephesians 5:14 through 17. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that you walk circumspectly, not as fools, but as wise, redeeming

the time, because the days are evil. Wherefore be not unwise, but understanding what the will of the Lord is. So, as we therefore have opportunities, as we therefore have time to do those opportunities in our life, are we redeeming the time? Are we trying to maximize our time in order for God to be glorified? In this case, specifically in how we treat others, are we looking for opportunities? Are we redeeming our time to do good unto other people, especially of those that are the household of faith, he says, 'Good unto all men. Romans 12:17 through 21 is a great passage here. So, when people be peopling and really get under your nerves a lot, or when Rachel and I are dealing with stuff that was going on the refinery, we clung to Romans 12 a lot. We had to remind ourselves, Romans 12:17 recompense to no man evil for evil, provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him. If he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. I mean, see, this whole idea of Paul saying is we have opportunity to do good unto all men, especially those of the household of faith, means that this first group of people are not exclusive to the household of faith. That meant those people who are outside the household of faith, even though I think the rules might be a little different for unbelievers, but he is saying do good unto all people, and part of that, I think, is found in First Corinthians 9:19 through 23 Why we should be looking to do good unto all people. This is where Paul says, though I be free from all men, yet have I made myself a servant unto all that I might gain the more, and unto the Jews I became as a Jew that I might gain the Jews, to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without the law, as without law, be not without law to God, but under the law to Christ, that I might gain them that are without law. To the weak became I as weak, and I might, that I might gain the weak. I am made all things to all men, that I might by all means save some, and this I do for the gospel's sake, that I might be partaker thereof with you. So, if there is no doing good to anybody who is lost, how does this ever happen? How does one ever get saved, and Paul has a pretty lengthy list of why he did the things he did, because of the gospel, he didn't compromise anything, that didn't mean that he went hung out the bars, that's not what he was saying there at all, but he had to engage people who were lost in order for them to be saved, so you understand this first part. It says, "Do good unto all people, but especially the household of faith. Now, I think some churches - I want to say specifically, I guess churches - but some groups seem to love on the lost so much, but then they shoot the wounded that are already saved. It's like once you get saved, now the standards are so high, it's really hard to impress this much, but anything goes with an unbeliever, you know. It's really an interesting dynamic, but here he says, especially of the household of faith. This is like going back to the thing Rachel and I are dealing with. We were believers, I mean, especially we had unbelievers out there in the workplace on boards, behaving way better than what was happening for us. The mindset should have at some point been, hey, be kind, be tender-hearted. Be forgiving one another, not because you deserve it, but for Christ's sake. Right there should be this element of because you're of the household of faith, we especially do good unto you. Remember when Paul had to get on the Corinthians about suing one another in First Corinthians, chapter six. Sometimes believers are the very worst to each other, and we're going to be together for all eternity. He's saying, 'Do good unto all men. He says, 'Especially of the household of faith. It's a priority to those that are in the body of Christ. Remember, last week we talked about bearing one another's burdens. Brethren, if a man be overtaken in a fault, you, which are spiritual, restore such one, the spirit of meekness, considering thyself, lest thou also be tempted. Bear you one another's burdens, and so fulfill the law of Christ. We should be looking out for one another, especially of the household of faith. We looked at this passage last week, as well as referring to the body of Christ, First Corinthians 12:22 through 27 Nay, much more those members of the body which seem to be more feeble and necessary are necessary.

Those members of the body which we think to be less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness. For our comely parts have no need, but God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism in the body, that the members shall have the same care one for another, and whether one member suffer, all members suffer with it, or when one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular, so especially of the household of faith, because the household of faith are part of the body of Christ. It also reminds me of three places that we'll close this out on when Paul tells the Philippians, in Philippians two three and four, and eventually you get to verse five, which talks about let this mind be in you, which was also in Christ Jesus, but leading up to those verses, he says, let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves, look not every man on his own things, but every man also on the things of others, this is doing good unto all men, but especially, you know, as you have opportunities, especially of the household of faith. In this case, we should be considering others more significant than ourselves. We're told to prefer one another in love, in Romans 12:10 This is before that, that list about the God is the avenger, and the place we just looked at, as that that passage starts to build up to that point. Verse 10, it says, Be kindly affection one another with brotherly love and honor, preferring one another. When's the last time you preferred somebody over yourself in the body of Christ, outside your spouse? I mean, more often than I, we're kind of protective of ourselves and our egos. I mean, we are, we're real, and we're sensitive, we get defensive really easy, it's like we can all be fine, just don't try to correct me, alright? And I get, we're all humans, I mean, I'm pretty laid back, but there's times I mean, I can get rattled like anybody else, I get it, I try very hard to prefer one another, and if I realize afterwards I messed up, I'm pretty quick to call and say I screwed up. I was not kind to you, I was not gentle, I did not treat you the way I should have treated you, and I am sorry for that. But in He, the moment I'm like, you're wrong, I'm right. Afterward, just have the Holy Spirit say no, you were wrong, you should have preferred them over yourself. This wasn't about you making cheap points. And do we do that? And I finish tonight with Pastor's life verse, that's always how I'm going to refer to it's always how I'm going to remember it. Philippians two three and four is mine, but his is going to be stapled in my, in my brain until I go home to see him one day, and that is Ephesians 4:32 be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. And when we have staff meetings on Monday, I sit to where I stare at that verse, and I have to, because usually Steve sits on that end, and I need to be reminded. No, I'm just kidding, Steve. I mean, I'm not kidding, that that's where we sit, but it's not because of Steve, or whatever, but, but it's good for me to start. Start the staff meeting out, looking at that verse, and remember that leadership is not about me being domineering. Even our deacons meetings is, I think, couple of you guys can attest. I like to sit in that same spot. I'm that is what we are looking at as a group, you know. So, and we've never had any issues in our meetings, anyway, but it's, it's a great reminder to be able to look up at that. I know there was at least a time in a recent Deacon, me, I think I've found myself getting a little discouraged, and then I looked up and had a subtle reminder about that verse, and a little bit later I had to come back and say, hey, I'm not trying to turn you guys against this issue, because I realized, you know, that hey, I need to back it off a little bit here, but that verse was a good reminder, and so I looked at those, and kind of, as we wrap up tonight, I mean, it's a great verse, probably for us to finish up on tonight, as we have opportunity, are we doing good unto all men, especially of the household of faith, shouldn't that have priority seating, if you will, into our life? Shouldn't that be the people we're even more so looking out for to do good unto the people that we're going to be with for all eternity? And I think when the lost sees believers being ugly to one another, what does that show them? Do you really think they want to hear what we have to say? I mean, hey, they can get gossip, lying, and deceit for free outside these doors. They don't have to. They don't have

to give. The idea is, you know, you join a church, you gotta give, right? They can keep their money and still get the same experiences. I think we have to realize the way we treat one another has the real impact to be the only path to the gospel that some lost people will ever see. And when lost people can see forgiveness under the most extreme situations, they're like, wow, I've never seen anything like that. I need to know more about what you believe and what you're doing, and what this is, because what you have is something I cannot imagine. Of all people, we should do good unto the household of faith. Let's pray. Dear Heavenly Father, thank you for this day. Thank you for this wonderful passage. I know even myself, Lord, these are things I can grow in and need to grow in, Lord. I just pray that you would just, that these words would ring true this week. We go home and study these things out, Lord. There are some real basic parts to what we talked about today. We know these common laws about reaping and sowing, and it's, it's always the same. If we, if we sow the spirit, then we're going to reap the things of the spirit. If we sow the flesh, then we're going to reap the things of the flesh. And the more that we are in the flesh, the less we're going to be willing to do good unto all men, especially those of the household of faith. And the more that we're in the flesh, we are going to be weary, we are going to quit, we're not going to want to keep going. You see how these things are linked. So, Lord, I just thank you for your word. I pray, Lord, that it would reach down into our hearts, Lord, it would do the things that only your word can do, that we talked about in Hebrews 4:12 I pray the areas that need to be adjusted, Lord, that the word would do that, Lord, in conjunction with the Holy Spirit, and Lord, that the Holy Spirit would then energize us to be able to go and do those things that we have studied tonight, Lord. We pray, Lord, you be with us as we finish up next week, and Lord, we promise to give you all the honor and glory in Jesus' name. Amen. One more week,



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