

## Due Season

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### Galatians 6:8-10

In our text, the formulae are given for both eternal benefit and for certain ruin. There is no waste of words here with the Holy Spirit's message. These are simple formulae. In the one mix, if a man sows to the flesh he will of the flesh reap corruption. This word corruption is an interesting Greek word (phthora; pronounced fthora). It has in it the idea of decay, destruction and death. And it has another idea within its use. That of ruin. Many people have lived to exhibit this characteristic in their lives through cultivating the things of the flesh. Spending days on end broadcasting the seed of fleshly passions, pleasures, desires; and soon enough, (or maybe too soon for the sower), a crop from these is bound to bear fruit. Such seed will grow well enough and quickly enough in this world, and in the heart and life of he who does the planting. Before long people who sow these seeds will find themselves in a tangled weed field of their own making. The farm of their lives soon becomes an overgrown jungle of desolation consisting of every poisonous and invasive plant. They are ruined by the very things they cultivated. And so, it becomes true that, having sown to the flesh, they have OF THE FLESH reaped ruin. Additionally, decay, destruction, and death always accompany this ruin and in fact are part of it.

On the other hand, the other formula according to verse 8 is such that the person who sows to the Spirit will OF THE SPIRIT reap life everlasting. In the mixing of this formula, a person examines the seed that is available to him, sees the good and healthy seed which the Spirit of God supplies and these are the seed he plants. We may wonder what these seeds look like. The bible tells us that (**Gal. 5:22-23**) "...the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance:" This does not specifically point to the seed, but the law of like kind that God expounded in Genesis 1:11 holds true here (He decreed that the growing things of earth yield seed and fruit "after his kind" ; i.e. according to what they were). So, we can know that the fruit is a recapitulation of the seed. Or, in other words, the fruit itself bears witness to the kind of seed that produced it. In fact, the amazing thing about God's order in nature is that you find the seeds of a thing duplicated within its fruit. Isn't that a great lesson for us about the yield we should expect from sowing to the Spirit? Within the fruit of the Spirit will lie the seeds that will germinate into growth of a like kind. And that is really the reason that the bible can promise us that "he that soweth to the Spirit shall of the Spirit reap life everlasting." Because everything that grows out from those seed sown is everlasting in nature and we will look upon it in an everlasting state in due time!

And that brings us to the thought in our message and the focal point of it that we want to look at more closely in **verse 9**. In it we read, "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

This is a great piece of advice from the Lord, but we as humans need to discover the way to take that advice. There are a lot of things in the world of spiritual endeavors...of spiritual work...that can interfere with our fulfilling this exhortation. "Well doing" is hard work folks. We don't

have to live long in this world to realize that humanity finds it a lot easier to work wickedness than to work righteousness. Further, even we who are believers find that evil takes little effort while doing good takes spiritual energy. So, we want to learn how to avoid fainting so that we will have the spiritual energy to prevent fainting. How can we do that?

I. We can class about everything that can cause us to weary in well-doing as spiritual tiredness. Spiritual tiredness causes us to begin to neglect our spiritual exercises and causes us to have a waning of spiritual energy - Avoid letting spiritual tiredness take you away from a steady spiritual state.

- ❖ The bible speaks of spiritual tiredness as “fainting”- the root of wearying in well doing
- ❖ What causes wearying in well-doing...spiritual tiredness...fainting?
  - The constant drain caused by resisting evil
    - Resisting evil which comes through the attacks of the devil
    - Resisting evil which comes through the temptations of our own flesh
  - The constant discouragement from seeing our labor apparently come to nothing
  - The often open or hidden and subtle opposition to the right that we stand for
    - By the unbelieving
    - By professing believers
- ❖ See the key for escaping the pitfall of fainting **II Cor. 4:14-18**:
  - **14** Knowing that he which raised up the Lord Jesus **shall raise up us also** by Jesus, and shall present *us* with you. **15 For all things *are* for your sakes**, that the abundant **grace might** through the thanksgiving of many **redound to the glory of God**. **16** For which cause we faint not; but though our outward man perish, yet the **inward *man* is renewed day by day**. **17** For our **light affliction**, which is **but for a moment**, worketh for us a far more exceeding *and* eternal weight of glory; **18** While we **look not at the things which are seen, but at the things which are not seen**: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

II. Spiritual fainting symptoms:

- ❖ Lack of interest in the condition of souls
- ❖ Lack of interest in studying God’s Word
- ❖ Lack of interest in praying
- ❖ Lack of interest in fellow-shiping with the saints
- ❖ Growing focus on worldly things
- ❖ Lack of interest in careful moral conduct

III. There is a **season for reaping** (“...for in **due season** we shall reap...”)

- ❖ It is a **due** season: **Ecc. 3:1** “To everything there is a season; and a time to every purpose under the heaven.”
- ❖ Do we know when the due season has come? No.
  - We find a hint of how we are to leave the bringing of the season with the Lord in **Psalms 104:27**. Here the Psalmist writes of the necessity of waiting on the Lord by the creatures of the earth. He says, “These wait all upon thee; that thou mayest give *them* their meat in due season.”
  - The way that the Lord handled the overthrow of the city of Jericho gives us a great

imagery of how the people of the Lord should wait for the Lord to make His move:

▪ **Jos. 6:2** And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

▪ **Jos. 6:3** And ye shall compass the city, all *ye* men of war, *and* go **round about the city once. Thus shalt thou do six days.**

▪ **Jos. 6:4** And seven priests shall bear before the ark seven trumpets of rams' horns: and the **seventh day ye shall compass the city seven times**, and the priests shall blow with the trumpets.

➤ One of the hardest tasks we have when we begin to weary in well doing...when we begin to faint...is to simply wait on the Lord: **Psalms 27:14 Wait on the LORD:** be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

➤ We are promised a renewal of our spiritual energy if we just wait on our Lord: **Isaiah 40:31** But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

### III. Reaping cannot happen if we faint

❖ Reaping implies that something was sown. If we faint, we can't reap because fainting allows for no further tending of that crop which we sowed before we fainted (see **Luke 13:7-8**)

➤ **Luke 13:6-8** He spake also this parable; **A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:**

❖ The farmer who abandons his fields will find that natural forces take over. This happens even if he has planted a crop

➤ Things growing will follow a natural course if left untended) **Luke 8:5-7 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it.**

❖ Opportunity cannot occur to those who have wearied of well doing and have fainted

➤ Read **Luke 18:1-5** at closing: And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; **2** Saying, **There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.**

➤ This parable teaches about persistence in making requests, but it teaches something else. It teaches us that “keeping on keeping on” will bring results many times when nothing else will.

▪ Diane had some pots of Shamrocks which had for all practical purposes died. She prepared to throw them outside, and noticed some tiny little shoots in all that dead growth. So, she got some good potting soil, worked it up, set those shoots in their new

environment, babied them, watered them and now she has a pot full of thriving Shamrocks.

- I've spent this entire sermon presenting information like this not wearying in well doing is all about reaping the results of laboring on external projects. But, I want to close by reminding us that this attitude and spiritual work ethic is just as well applied to our sowing and tending of spiritual things **INSIDE** ourselves.
  - Much of the sowing and tending we have opportunity to do is in the field of our own heart. That is just as critical and valuable as what we may do toward our fellow-man out there in the world.