

Sermon to the saints of God which are at Topeka – Sunday, July 10, 2016

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 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. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. – Gal. 6:7-10

Henry: Many excuse themselves from the work of religion, though they may make a show, and profess it. They may impose upon others, yet they deceive themselves if they think to impose upon God, who knows their hearts as well as actions; and as he cannot be deceived, so he will not be mocked. Our present time is seed time; in the other world we shall reap as we sow now. As there are two sorts of sowing, one to the flesh, and the other to the Spirit, so will the reckoning be hereafter. Those who live a carnal, sensual life, must expect no other fruit from such a course than misery and ruin. But those who, under the guidance and influences of the Holy Spirit, live a life of faith in Christ, and abound in Christian graces, shall of the Spirit reap life everlasting. We are all very apt to tire in duty, particularly in doing good. This we should carefully watch and guard against. Only to perseverance in well-doing is the reward promised. Here is an exhortation to all to do good in their places. We should take care to do good in our life-time, and make this the business of our lives. Especially when fresh occasions offer, and as far as our power reaches.

All definitions of the word ‘sow’ imply the implanting of a seed – either a literal seed or a metaphorical one. In the literal sense, a farmer sows seed to grow a crop. In the metaphorical sense, sowing usually has to do with the implanting or introduction of ideas, concepts into minds and hearts – both in the positive and negative senses. The supernatural ‘sowing’ by God of His Word into our hearts is evidenced in the parable of the sower and the seed – and we know that the corresponding states of the heart, that are represented by the four types of ground, are also prepared by God – that the good ground that bringeth forth good fruit represents the heart of a person who has been given that heart to know his or her God by God (Mt. 13, Mk. 4, Lk. 8). Charles preached on this just last week – that faith in God is only by God and we are justified by it and by it alone, not of works – lest any man should boast (Eph. 2:9). That it is not of him that willeth nor of him that runneth, but of God that showeth mercy (Ro. 9:16).

Notice though, in all cases where a thing is sown, it is seed that is sown (either literal or metaphorical). So what is seed and where does it come from? It is an absolute afro circus of circular logic to listen to scientists try to answer this question. Imagine the ‘chicken and the egg’ question being asked, over and over, of every specie and sub-specie of plant and animal life that man has ever discovered. And then, on top of that, listen to explanations of the ‘transmutation’ of one seed to another (in order for the conceptual scheme of ‘evolution’ to be saved). Of course, our Creator is the answer to the sum total of the matter, but then most scientists don’t really like that answer because they are not merely looking for practical, descriptive causality. Most of them will literally *cling* to laws of nature, and cleave with all

their might, to their dying breath, to the overarching concept that all of nature and the physical realm is completely hemmed in and governed by laws – laws of physics, laws of ‘nature,’ laws of mathematics, but nearly all scientists and philosophers will flatly and steadfastly reject the notion of moral absolutes – or moral laws (see Ro. 1, 2Ti. 3:7, 1Ti. 6:20). And beloved, make no doubt about it - we take our existence, in heart and mind, in what is fundamentally a moral universe – the moral realm. So we reach forth for a good, practical understanding of the relationship of sowing and seed from the physical realm, and then we look to apply it meaningfully in the realm where we live in our minds and hearts – the moral realm – the supernatural realm – knowing that God is the Creator of all *things* seen and unseen – and moral laws and ideas are *things* (Col. 1:16).

To sow to the flesh is to be carnally minded, and to be carnally minded is death (Ro. 8:6). Sowing to the flesh can mean indulging the fleshly appetites in sinful behavior. It can also mean to be carnally-minded concerning our own worth, wisdom or intelligence. Sowing to the flesh seeks the gratification of the flesh, whether that be worldly renown or recognition of accomplishments or talents (vainglory), ambition, or merely being driven by a desire to be ‘well-liked.’ The flesh is devoted to selfishness; no matter how craven or benign the pursuit seems to be on a scale – the flesh and the spirit are at enmity one with the other, and so sowing to the flesh is an act of war against its enemy: the Spirit. Carnal security ripens men for ruin, and makes the ruin worse when it comes.

For 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. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. – Ro. 8:5-9

So then what does it mean to sow to the Spirit, and how and when can and must we do it? Always and in all things – for if we are to do all things heartily, as unto the Lord, and not unto men (Col. 3:23), then certainly we must sow to the Spirit heartily – which would mean as much as we can, as there seems no neuter state that is at rest between sowing to the Spirit and sowing to the flesh.

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. – Gal. 6:8

There is no third type of reaping. The carnally minded man has no capacity to sow to the Spirit, as such a capacity is caused and granted by God alone. So a reprobate will do nothing but sow to the flesh, no matter how well-intentioned his actions seem. For how can one sow to the Spirit, if that Spirit that is sowed to be the Spirit of God indwelt in a man as the earnest of his inheritance, and that which guides a man into all truth, when the Spirit is nowhere to be found in that man? God’s people, while having a capacity to sow to the Spirit, do not always do so – and in some cases, rarely do. Is there a third state of

affairs, or type of sowing, that is missing here? No. Two types of sowing – two types of reaping. A Christian, while having a capacity to sow to the Spirit, needs the exhortation of the Spirit of God (both in the giving of the Word and in the leading of a man's heart) to sow to that Spirit.

So, how does a man sow to the Spirit? A seed comes forth from its fruit. So, a) what seed we sow, and b) where we sow it, has to start with the fruit that it came from. The fruit of the Spirit are manifest in Gal. 5:

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. – Gal. 5:22-23.

And we know that the fruit that comes from a seed will be of that same kind. Consider the scripture:

And God said, Let the earth bring forth grass, the herb yielding seed, and 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 itself, after his kind: and God saw that it was good. – Gen. 1:11-12

There are those who suggest that sowing to the Spirit merely means to engage in some religious exercise, like reading the Bible, going to church, engaging in some form of preaching the Gospel or praying. These are all meaningful ways of worshipping, obeying and manifesting our thanks unto, reliance upon, and obedience to our God. I would just caution us here, every one of us, but especially the young people here, that these 'formal' modes of religious exercise can, if done with an improper perspective, or frame of mind, be rote and meaningless (and hence, extremely dangerous). Have you ever caught yourself reading along in the Bible (whether by yourself or in a group), and realizing that your mind, or thoughts, are on things so far away from the words that you are reading? Perhaps on what you need or want to get done after this, or something that you are focusing on from earlier in the day that you either delighted in or is troubling you? How about standing on the picket line with a sign in your hand and the LAST thing on your mind is the message of that sign? Any of a host of different thoughts could be consuming your mind in the middle of study, prayer or worship – the activities in themselves, though all proper, edifying, foundational aspects of our faith and walk, don't do a thing in themselves, as mere activities, for our benefit, devoid of a ready mind to be edified, or exhorted, or chastened, or comforted – and so doing such with an improper sobriety, focus or mindset can hardly be considered sowing to the Spirit. A mindful seeking God's face to please, obey and give thanks unto Him is a hallmark of any sowing to the Spirit.

With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O LORD: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word. GIMEL. Deal bountifully with thy servant,

that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger in the earth: hide not thy commandments from me. My soul breaketh for the longing that it hath unto thy judgments at all times. – Ps. 119:10-20

*Side note: *Gimel* (GI-mel) is the 3rd letter in the Hebrew alphabet – the first two are Aleph (A-lef) and Beth (Bet). The 119th Psalm is the longest chapter in the Bible – with 176 verses broken up into 22 sections, each corresponding to the letters (in order) of the Hebrew alphabet.

As the seed comes from the fruit of ‘his kind,’ our sowing must bear the mark of that fruit. So looking at the fruit of the Spirit is necessary to do any sowing to the Spirit. What we sow must bear resemblance to that which, in its perfect, mature, or ‘ripe’ form is the fruit itself, therefore a man sowing to the Spirit must be ‘*he who follows the leading and cultivates the affections which the Holy Spirit would produce*’ (Barnes).

And where do we sow this seed? To the Spirit:

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. – Eph. 1:13-14

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. – Ro. 8:14-17

What we are talking about here, beloved, is the Holy Spirit of God supernaturally making His abode in and with you. Gill says here, in part: *not his own, but the Spirit of God; or that soweth spiritual things, that minds and savours the things of the Spirit, lives in the Spirit, and walks in the Spirit;*

*Side note: we must be careful not to make a clear and bright delineation in our thinking that any instance of the word spirit found in the scripture that begins with a capital ‘S’ refers to the Holy Spirit of God and that any instance using a small ‘s’ refers to something else, like a life force, or soul. This concept, by itself, is enough to occupy a man in study for a great long while. And while I am looking into this matter, and matters of the concepts of spirit in general, I have nothing yet of a solid and enlightening nature to share, other than to advise that we be careful, and to pay close attention to the context of the use.

Sowing to the Spirit, then, is acting in accordance with those behaviors that, when spiritual germination, nurturing, cultivating and maturity (or ripeness) is produced by that Spirit in us, are the fruit of the Spirit

– and are therefore pleasing unto the Spirit of God – when we sow to the Spirit in the best of our current capacity (as seeds that will eventually bring forth mature, ripe fruit). It is implied that part of sowing to the Spirit is study, prayer, fasting, speaking often of the things of God, ministering unto His saints and the worship of God – as the actual fruit of the Spirit implies a knowledge of each characteristic, as that spiritual motivation is earnestly intended, rather than just being chanced upon or mimicked. And a faithful man can sow to the Spirit not only in earnest communion with God, but also in all of his interactions with, and actions toward, other men (as a faithful follower of God). How do I regard my fellow elect when I communicate with them? Do I humbly and faithfully consider them? Do I let my pride, vainglory or impatience get in the way of giving them my very best, even in seemingly secular or practical dialogue? Do I regard them, in the moment, as better and more worthy of God’s grace than myself? Or do I secretly look at myself as a little betterish and just a teensy weensy bit superior to my co-elect in some regard? Do I submit to my brothers and sisters? Do I seek their best and greatest good, or do I just want to get what I need from them and given them the minimum of whatever will keep them from looking at me sideways, and then get away as soon as I can? Am I a respecter of persons – choosing only to help and commune with some while avoiding others as much as I can? In the hope of gaining a better perspective on this matter, and as a way of exhortation, encouragement and edification, what follows is a brief practical examination of the fruit of the Spirit:

Love:

1. Sincere love for God – how do we manifest this love? ***For this is the love of God, that we keep his commandments: and his commandments are not grievous (1Jn. 5:3).*** You cannot simultaneously be sinning and sowing to the Spirit – the two are mutually exclusive of each other (as you cannot sow to the Spirit and to the flesh at the same time). In virtually all other activities and moments (besides in the moment of committing sin), it is possible to sow to the Spirit. You can build a shed, or a barn and fill it up with your stuff and sow to the flesh:

And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. – Lk. 12:15-21

And you can build a shed and fill it with tools for all of your brothers’ use to fix their stuff and build on as their families grow and the need for room is created - and sow to the Spirit:

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. – Acts 2:44-45, and:

Distributing to the necessity of saints; given to hospitality. - Ro 12:13

Hospitality there is from the Greek *philonexia* (fi-lo-nek-sia) – love toward strangers, or a lover of strangers.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 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. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. – Gal. 6:7-10

A question that any of us should ask ourselves is, How often do I have opportunity to do good unto them who are of the household of faith - and how often do I seize upon the opportunity vs. squander or even fail to seek out and recognize such opportunities in everyday life?

2. Unfeigned (in your own heart, in the moment) love of the brethren - manifest, not merely conceptual (1Pe. 1:22). ***Let brotherly love continue. – Heb. 13:1*** A person can say he loves another person, but the person who is 'loved' should never have to wonder, when earnestly considering the matter – it should be manifest – and we should work at that diligently.

3. And rightly-construed love for our neighbor, whether they be perceived as friendly or an enemy:

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. - Ga 5:14, and:

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; - Mt 5:44

Joy:

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. – Ps. 126:5-6

Joy is rendered in the Hebrew *rinnah* – which is defined as both: 1a) of entreaty, supplication, and 1b) in proclamation or praise. Mourning your sin, recognizing your low, mean, base estate, rather than lifting yourself up in pride – trusting fully in and rejoicing over God's remedies and casting your own vain imaginations down – and every idea that exalteth itself against Christ (2Cor. 10:5) – these are all the types of 'sowing' to the Spirit that manifests itself in the mature, ripe fruit that is full joy. Rejoicing in our lots – not just 'liking' what we have or 'getting used to our situations' like the world does, but with full, conscious thanksgiving unto God for all things – reminding ourselves and one another that God has given

us a heavenly portion, and on earth that which He knows to be for our best and greatest good, rather than wallowing in one discontentment or another, produces the mature, ripe fruit that is full joy.

Peace:

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. – Isa. 26:3

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. - Php 4:7

The fruit of the Spirit that is called peace is both the dispelling of anxious cares and worries that are grounded in a lack of proactive leaning and trusting in the Lord, and a condition of mind and heart that only comes from a longstanding and continual contemplation of the cessation and placation of the wrath of God against a man that only comes through the mediation and intercession of the blood of Christ. It is not a foregone conclusion that a person who has been saved will just automatically be in lock step with this peace, as it is fruit that comes from sowing to the Spirit. Consider the scripture:

But he that lacketh these things (the daisy-chained attributes of mind and heart that we add to ‘faith’ in verse 5-7) is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. - 2Pe 1:9

No man is purged of his old sins unless he is one of God’s elect, and yet this man, because of his lack of diligence in sowing to the Spirit in these things, is blind! And cannot see afar off!

Longsuffering:

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. - Jas 5:7

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: - Ro 2:7

Rejoicing in hope; patient in tribulation; continuing instant in prayer; - Ro 12:12

1. Longsuffering in patiently bearing affliction, persecution and tribulation – knowing that God hath appointed all of these things as means of perfecting his saints, chastening them, refining them, reproofing them – and waiting on the Lord for His time and His remedy.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. - 2Ti 4:2

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. - Col 3:12, 13

2. Longsuffering in forbearing one another in love – looking past those annoying idiosyncrasies and sins of the flesh that we otherwise would always and forever sweep up into piles in our minds.

3. Longsuffering in forgiving one another each time sincere repentance is sought. All three modes of *being* longsuffering bear fruit of an ever greater *capacity for* longsuffering – fruit that matures as God sheds more and more light on His sovereignty and causes our eyes to see both what manner of men we are and therefore our great need for the longsuffering of God and whatever emulation of that longsuffering we can muster in these frail frames, but being led by the Spirit in that noble pursuit.

Gentleness:

But we were gentle among you, even as a nurse cherisheth her children: - 1Th 2:7

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. - Jas 3:17

To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. - Tit 3:2

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, - 2Ti 2:24

That gentleness, as mature fruit, only comes by acting upon (sowing) a gradually-increasing understanding of what a Bible definition of ‘gentle’ is – led by the Spirit and aided by greater and greater understanding of the scriptures on the subject, and the sweet reasonableness that comes by a broken pride and therefore a letting go of secretly-held superiority of wisdom. This is a problem for both young and old, but the mature fruit of gentleness finally cuts both ways: it causes a man to gently and meekly entreat a brother, and it causes a brother to gently, meekly and easily be entreated.

Goodness:

The word ‘goodness’ is rendered here from the Greek *chrestotes* (khray-stot’-ace), and it means: moral goodness, integrity, benignity (as opposed to malignity), kindness.

And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. - Ro 15:14

That means *properly* admonish one another – with the right tact, forbearance and meekness – and this fruit comes forth as a result of being filled with all knowledge (2Pe. 1:5-7), having sown to the Spirit in the study and petitioning of the Lord for knowledge of His word of truth, and the capacity by which to rightly divide it. A legally sound admonition can be a spiritually immature one – and the mature, ripe

fruit of goodness is the product of sowing to the Spirit in becoming perfect and mature, by God's hand – being thoroughly furnished unto all good works (2Ti 3:17).

Faith:

Henry: *Faith unites the weak believer to Christ, as really as it does the strong one, and purifies the heart of one as truly as of another; and every sincere believer is by his faith justified in the sight of God.* While the Lord will give each of His elect saving faith – He will also cause a man to be richer in faith and will strengthen the faith of a man – and a man's faith can also become atrophied and weak. This is not a thing that a man can bestow upon himself or turn the dial on, but you see the growth in a man's faith by giving diligence (again, at God's hand) to adding vital characteristics to his measure of saving faith:

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. – 2Pe. 1:5-8

While not a human operation or endeavor, a man's faith, after having made significant headway in adding these attributes to it (which is the life's work of a godly man), will be stronger and he will, in turn, even manifest more fruit of the Spirit, having earnestly and patiently sown to the Spirit in all of these things.

Meekness:

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; - 2Ti 2:25

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: - 1Pe 3:15

To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. - Tit 3:2

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. - Jas 1:21

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. - Jas 3:13

The scriptures show meekness to be spiritual fruit which allows a man both to give *and* to receive things. The engrafted word is received in meekness, and 'in meekness' is the mode of instructing those that oppose themselves. Not as a hail fellow, well met, 'nice guy'; the meekness of a godly man comes by way of a fuller understanding of what horrible, unspeakable devastation he escapes at the hand of a

merciful God who grants that worm the greatest, and really the only finally valuable gift, in that salvific act of the Lamb. And a wise man who is endued with knowledge is only able to manifest that he is such out of a good conversation (manner of life) with meekness of wisdom. I love that phrase – meekness of wisdom – here is what Gill says (in part) of this: *in a wise and humble manner, without trusting to, and depending upon, such works for justification and salvation; and without glorying in them, and boasting of them; acknowledging the deficiency and imperfection of them, and his own weakness in the performance of them; and ascribing them to the power and grace of God, by the assistance of which they are performed.* And Barnes (in part): *With a wise and prudent gentleness of life; not in a noisy, arrogant, and boastful manner. True wisdom is always meek, mild, gentle; and that is the wisdom which is needful, if men would become public teachers. A noisy, boisterous, and stormy declaimer we never select as a safe counsellor. In an eminent degree, the ministry of the gospel should be characterized by a calm, gentle, and thoughtful wisdom — a wisdom which shines in all the actions of the life.*

This is meekness which is inseparable from true wisdom.

Temperance:

And as he (Paul) reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. - Ac 24:25

This word is rendered from the Greek *egkrateia* (eng-krat'-i-ah), and is characterized by the virtue of one who masters his desires and passions – both his sensual appetites and the controlling of his spirit. Not as a Stoic, who makes a religion out of self-denial, but as one who, in God-forged perfection, cultivates the ability to take or leave the things of this world, and to have control over his spirit (or base passions). This fruit of the Spirit comes forth from sowing to the Spirit in humbling himself before His God and by submitting himself to God and therefore to his fellow elect, and in storing up heavenly treasure – resting fully in hope in the precious promises of a heavenly, eternal inheritance - having his pride broken by a God who, in mercy, finally breaks the pride and causes him to see the folly of his willfulness.

When a farmer sows there is nothing for him to see for the moment; while it is a constant concern for him to attend to his land, he has to await a harvest; and he goes patiently on with courage, in the confidence that he will have a crop. If a man in nature can do that, dependent upon God as he must be, how much more man in the Spirit? For a man's temporal crop may fail him in the providence of God, but the divine crop in grace never fails. If we sow to the Spirit there is always a wonderful crop, and if we don't sow to the Spirit as a matter of course, do we think that we are not therefore sowing to the flesh instead?

This is merely a scratching of the surface of this topic, as a man could spend the whole of his preaching career in Galatians 5 and 6. I hope that there was something there for you. I am sorry for my many offenses – please forgive me. I thank God for each of you – and for helping, as stones fitly framed by our King, to jointly edify and minister to this blessed called out assembly of souls.

I love you all. Amen.