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**A1035 – August 29, 2010 – Galatians 6:6-10 – Support Your  
Systematic Bible Teacher**

If you'd turn in your Bible to Gal 6. We're in the section on service, serving one another which is the practical outworking of true spirituality. We serve not to become spiritual but we serve because we have become spiritual. Service is the outworking of true spirituality.

We've seen two practical examples of service. In Gal 6:1 the service of restoring a fallen brother. For example, one who has fallen from grace and slipped into legalistic practice. A Christian who insists we need to keep the Sabbath or we need to keep the Feasts of Israel to please God, those are examples of legalism. Or in our own day a Christian who insists that we should do this or that and the standard is coming from outside of the Scriptures, it's just their grand idea and they impose their grand idea on everyone else, and if you don't go along with their idea then you're just not spiritual. That's legalism and it's sinful and the spiritual one will help restore this fallen brother to grace.

The second practical example of service is in Gal 6:2-5 where an overburdened believer needs a fellow believer, a friend, to help him carry the burden. God can and does send believers more than they can handle. And his reason for doing this is so we will learn to trust Him and not ourselves. Because the truth of the matter is that while God can give us more than *we* can handle He will never give us more than *He* can handle. As long as we try to handle it ourselves without Him then our lives are no different than any pagan and He deliberately gives us more than we can handle so we'll learn to depend upon Him and that way our lives are different from pagans. That gives us an opportunity to share the objective truth of the gospel with pagans, the death and resurrection of Jesus Christ. So in verse 2, God has given

believers responsibility in easing one another's burdens. In verse 3, if any believer thinks he is too good to stoop down and help a fellow believer through a rough time in life then he's deceived himself and his self-perception doesn't correspond to reality. He's got a false view of himself and if he thought he was somebody great, some superstar of the Christian faith, in God's eyes he's a nobody in the Christian faith. Usually what happens when a believer gets in this position where he's deceived is he's compared himself to every Tom, Dick and Harry because there are bound to be Christians out there that I'm better than. And when he does that he's in no condition to serve a fellow believer. He doesn't have humility, he's arrogant. Humility comes before service. As long as I'm arrogant and self-centered I look down on everybody else and I think of no one except self. I'm a selfish brat. So Paul says, stop comparing yourself with every Tom, Dick and Harry and compare yourself with the standard of God in Scripture and that way you can see your own failings and maybe that will develop a little humility in you. Then you'll be ready to serve over-burdened believers. Because verse 5, we all have responsibility to carry our own load around here and that means we all are responsible. We don't lay 80% of the responsibilities around here on 20% of the people. Yet that's the way it usually ends up in local congregations. 80% of the people don't have *time* to do anything because they're too busy serving themselves to give up any of *their* time. And they're deceived and wrong about this. You're wrong to think that it's your time. You don't have any time, all time is God's possession and it's been loaned to you to use for His glory. Paul says in Ephesians 5, buy up the time intensively for the days are evil, that is, make the most of every moment for the glory of God, don't waste time. And you're also just plain selfishness. If you don't have enough time to help anybody because you've got this and you've got that all you're saying is I don't want to help them, I want to help myself. So don't give me this line, I don't have the time, how many hours did you sit there and watch TV this week? How many hours did you sit there and just have me time.

Today we come to verses 6-10 and this is serving the one who teaches you the word of God. Believers who are taught the word of God have responsibilities to the one who teaches them. Let me give the historical background so we understand the difference in the world's education and church education.

If we break the world into two categories we have Jewish and Gentile education. In the Gentile world they had universities much like we have

universities but they didn't have "no child left behind" programs. Which I commend them for. You need laborers in every branch of life and everyone can't be working at the top. God has a plan for each person's life and it is not that they would all go to the university. The Greeks and the Romans recognized this and education was expensive and only the privileged and wealthy could afford to get higher training and go off to the university. Professors were very expensive and so it was a great financial burden to pay the tuition.

In the Jewish world the students of Judaism had to pay a tax to the Jewish government and out of that the government paid the professors. So in both the Gentile world and the Jewish world there were fees or tuition that were required to get educated. If you didn't pay the fees you didn't get to take the class.

Now in the Christian church there's a difference. And the difference is that there are no fees or tuition required to get educated. The education is given free of charge. When you walk in these doors and get educated in the word of God you don't have to pay a dime. But you should and that's where responsibility comes in and the issue of voluntary support or contributions made of your own choice to support the teacher. So the difference between the world and the Christian church is in the area of voluntary support. You don't have to pay anything, the instruction is free, but there is a responsibility to give and vv 7-8 address the believer who says I don't want to pay for the education and we'll get to that.

But verse 6 - let's just work it out. There's a lot involved here that we want to get into: who qualifies as a teacher that should be paid and who doesn't. Notice verse 6, **The one who is taught the word is to share all good things with the one who teaches *him*.** Now the verb **share** is emphatic, which means it's the first word in the Greek sentence and it means that's the emphasis. The emphasis is on the responsibility of the student, that's you, and your responsibility is to share or contribute, that's the verb *koinoneo*, and it's an imperative verb, it's a command to follow. And the command is **to share all good things** with the teacher. What are the **good things**? The good things are goods or possessions, material things that the teacher of the word requires to make a living. Some form of payment. In other words he

shouldn't be required to have to labor in the word to teach you and then go out and have another job to support himself and his family.

Now the participle for teaches, **the one who teaches**, we have to define because this gives you a tool to evaluate the teacher and see whether he is worth being paid anything or not. The vast majority of teachers in the Christian church should quit and go do something else because they're not doing what they're supposed to be doing. The word for the **teacher** is not the word for someone who gets up and talks at church and tells some nice stories from the pulpit and has a nice homiletical sermon, makes three points in a sermonette for Christianettes. There are men who are gifted and trained to teach and there are men who are gifted and not trained as well as men who are neither gifted nor trained to teach. All three kinds of men fill pulpits today and that makes for a mess. The word for the teacher here is not the normal word. This one means one who "teaches in-depth and systematically." Those are two elements, one element refers to the content the teacher teaches and the other refers to the method the teacher uses to teach. Both are required if the teacher is to deserve to be paid for his teaching. So first, let's look at the content. The teacher should teach in-depth content, not Mickey Mouse stuff, but in-depth Bible teaching. What this requires of the teacher is several things; knowledge of the original languages, knowledge of history, knowledge of grammar, knowledge of ancient cultures and customs, knowledge of ancient geography and knowledge of literary genre. This is all required to teach the Bible in-depth. Let's take the original languages. How deep can a teacher go if he doesn't know the original languages? It would be like studying Spanish from somebody who doesn't know Spanish. Yet the Christian church accepts men who don't know the original biblical languages and they suffer because of it. He also has to know about grammar. What are the parts of speech, what's the main verb and the main clause, what are the dependent clauses, what are prepositional and participial phrases and how does it all go together, what's the syntax, so I can find the main idea and emphasize what the word of God is teaching. He also has to do word studies in the original languages so he understands how the words are used and how they're being used in context. He also has to study the cultural background and any customs in the text and decide on the basis of context whether the principle taught is limited to that time and culture or whether it's transcultural. He's got to know geography because that often casts light on the text and opens up new vistas of understanding. All of this and more is

involved in content Bible teaching. Yet the average church today, the first qualification for being a pastor or teacher today is that he's a good PR man, and what kind of social skills does he have and it goes on to all the rest of the baloney that has nothing to do with whether he's qualified to teach the word of God or not.

The second element of this word is the method of presentation he uses to teach the word and it's to be systematic. Systematic Bible teaching can be done three ways. The first way is *synthetic* and a synthetic bible class is what we're doing in the Framework study in the 9:30 hour, that means you're trying to keep the whole picture in mind, you're looking at the big picture and you're doing a fly-by so to speak, an overview of the whole of Scripture, you're looking at the overall and you don't get into too many of the fine details. This always needs to be done and that's what Paul meant when he said in Acts 20 that he teaches the whole counsel of God, he means synthetic study, the big picture of God's plan for the past, present and future. All believers need that. The second way to systematically teach the Bible is to teach *topically* and this is to pick up one subject area and see what the Bible has to say about that. It could be marriage, it could be geology, that's what we've been doing on Wednesday nights. We just took the question of rocks and said, what has God to say about rocks and what changes has God worked in the earth to cause such changes in the earth. But you can do a topical study of anything, the divisions of systematic theology are what should first come to mind; theology proper, a study of the doctrine of God, what does the Bible say about who God is; anthropology, a study of the doctrine of man, what does the Bible say about man; Christology, a study of Christ, what does the Bible say about Christ, hamartiology, a study of sin, what does the Bible say about sin and so forth. It could include historical theology and that would be studying what men of the church have said about different doctrines. So this is a vast area of study. That's all in the category of topical Bible study. The third way to systematically study the Bible is *analytically*. That's what we're doing here in Galatians, and this is going verse by verse through individual books of the Bible and to try to understand the argument of the book, the theme, the doctrines and so forth; it's a word-by-word analysis. And we're doing all three of these kinds of studies right now; we've got synthetic with the Framework, that's an overview type of study, we've got topical with the Geology class, and we've got analytic, that's Galatians. And all three of these are systematic

ways to teach the Bible. None are more right or wrong than any other and I try to keep them in balance because you need all three.

And the point of verse 6 is to give you a standard rod so you can evaluate whether you should be supporting the teacher or not. And if Christians would pay attention to verses like this and actually evaluate according to the standard I just gave you then we'd solve 98% of our problems because the doors of churches would close and Christians would all find the same two or three teachers in a town of this size and they would grow in unity and in knowledge of the Lord Jesus Christ. So the application is that if you go to a church and the teacher is not teaching you in depth content and systematically then you should walk out the door and never go back. It doesn't matter if your family has been a part of that denomination or church for the last 200 years, it makes no difference if he parts his hair on the right side, it makes no difference if he's the head of all kinds of organizations, it makes no difference if he's a professor over at the local seminary, it makes no difference if he's written some books, it makes no difference if he's been teaching for 50 years, if he does not systematically teach the word of God in depth you should leave. It's a waste of your time because you're not being educated in the word of God and it's a waste of your money because you're supporting apostasy. But if the teacher does teach in-depth and systematically then you have the responsibility to voluntarily support that teacher. That's a responsible service of the individual believer that you will answer to God for.

Now to see that the one who labors in study to teach the word of God is worthy to receive financial payment turn to 1 Tim 5:17. "The elders who rule well are to be considered worthy of double honor," that means payment, "especially those who work hard at preaching and teaching." Not PR, preaching and teaching. All elders who rule well can be considered worthy of payment but especially those who work hard at preaching and teaching. He gives the reason in verse 18, "For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "The laborer is worthy of his wages."

Turn to Luke 10. Here's the Lord Jesus Christ when He commissioned the 70 to go out and He gave them certain instructions. And in verse 7 He's talking about when they visit some place to proclaim the word of God they ought to be put up in people's homes, that was the hotel in the ancient world. He says,

“Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages.” There it is again.

Now turn to 1 Cor 9:14. This is how Paul interpreted Christ’s sending out of the 70 in Luke 10 and how he extended it to all proclaimers of the gospel. In verse 11. “If we sowed spiritual things in you, is it too much if we reap material things from you? Obviously not. Verse 14, “So also the Lord directed those who proclaim the gospel to get their living from the gospel.” It’s their right to receive a living from preaching the gospel.

Yet we also notice something in verse 12 that we want to comment on. This qualifies the rights of the teacher. So far we’ve said the believer has the responsibility to voluntarily support the teacher and we’ve said the teacher who teaches in-depth and systematically has the right to receive payment. But verse 12 says the teacher doesn’t have to use his right and receive payment. He says, “If others share the right over you, do we not more? Nevertheless, we did not use this right,” So Paul says we had the right to receive payment for teaching you the word of God but we didn’t exercise the right. You say, Paul, why didn’t you exercise the right?

The first answer is if it might confuse the free nature of the gospel. Paul says it at the end of verse 12, “so that we will cause no hindrance of the gospel of Christ.” The word hindrance is a military word for soldiers digging a trench to slow down an enemy, to block the enemy. And Paul says if my message is evangelistic then I don’t receive payment because people might be confused and think they’re buying salvation. And you can’t buy salvation. Salvation is a free gift of God. So Paul never wanted to muddy the gospel by requiring payment for preaching the gospel so he didn’t exercise the right in evangelistic situations.

The second reason a teacher may not require payment is 2 Cor 11:9. There was one group of believers Paul would not receive payment from. Paul says, “and when I was present with you and was in need,” he’s talking about financial need, when “I was in need I was not a burden to anyone; for when the brethren came from Macedonia, (that’s Silas and Timothy) “they fully supplied my need, and in everything I kept myself from being a burden to you, and will continue to do so.” Paul’s refused to burden these believers at Corinth. Why? Because they were new believers who didn’t quite understand



grace. And Paul didn't want to be supported by new believers who didn't understand grace. Paul wanted new believers to thoroughly understand what grace was. And once they thoroughly understood grace, then he'd accept financial gifts, but not from new converts. So situation one is when you're giving an evangelistic sermon to unbelievers you don't want to confuse money with salvation and situation two is when you're instructing new converts who don't fully understand grace you don't want to accept payment.

Now that's fine Paul, but did you ever receive payment? Did you ever allow believers to pay you? Answer, Phil 4:15. We know on occasion Paul made tents for a living, apparently this was a trade he had learned as a boy and so he had to fall back on his tent-making to generate some income. But in Phil 4:15 Paul did receive financial aid and he was thankful for it. "You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me," (that means financial contribution), "in the matter of giving and receiving but you alone; <sup>16</sup>for even in Thessalonica you sent a gift more than once for my needs." So Paul did receive gifts and he was amply thankful for the gifts but only from believers that fully understood grace To these believers he taught them that it was their responsibility to support their Bible teacher and it was the teacher's right to receive payment.

Gal 6:7. Now there are consequences if you don't pay your Bible teacher. This is a weird sermon to give. Those of you who have been here for the six + years I've been here no I've never asked for your money, I've never run a campaign to raise a building fund, I've never solicited you for money, and I'm not doing that now either; I'm just teaching the word of God. You can go home and check me out. **Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.** Now believers can be deceived. The believer who is deceived says, I know I should give because I've learned a lot about the word of God but I'm not going to give because nobody will know anyway since contributions are kept anonymous. And that's true, at least here, that contributions are kept anonymous. I don't know and have never known what people give and that's a protection for me so I don't cater to those who give more and I can keep my focus on studying and teaching the word of God. Money distorts thinking. But just because it's kept anonymous from men doesn't mean it's kept anonymous from God. God knows you're not paying your systematic Bible teacher. So don't think you're getting away with



something and getting ahead. You're not getting ahead; you're getting behind ultimately because there are consequences in vv 8-9 for trying to get around this responsibility of supporting your Bible teacher. You're getting an education in the word of God without having to go to seminary. And Paul says, **Do not be deceived, God is not mocked**, meaning God is not outwitted, you can't pull one over on God, God knows exactly who you are and what you're up to. And He knows the underlying selfishness and ingratitude toward Him for sending you a strong Bible teacher so you could get educated about Him and when you don't He doesn't like that too much.

Then he gives the principle: **for whatever a man sows, this he will also reap**. Now this is the principle of cause-effect in the Christian life and reminds us of our patterns of suffering. There are 11 basic reasons people suffer. Five of these are indirect and they're more difficult to discover because they're not clearly a consequence of your choices. Six of these are direct and they are more easily discovered because they are related directly to your choices. The suffering of verse 6 is due to just plain stupidity in the Christian life. I call this "self-induced misery" because you just bring it on yourself. In this context it's stupid not to support your Bible teacher because God told you to and if you don't you can't expect God to bless that.

Vv 8-9 give the explanation of what you sow and reap and the motive to sow according to the Spirit. This is going to take us into the judgment seat of Christ so let's review our doctrine of the judgment seat or *bema*. *Bema* is the Greek word for a judgment seat. First, 2 Cor 5:10 teaches that all believers must appear at the judgment seat of Christ. "For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad." No believer is exempt from this judgment. It's not a judgment of whether you had faith in Christ or not, it's a judgment of your works done in the body, whether good or bad.

The second point from the verse is that it's a believer's works, whether good or bad, that are in view, not sin. No sin can come up at the judgment seat of Christ because by that point we've been resurrected, we don't have any sin. What then are bad works? Bad amount to missed opportunities. Failure to capitalize on the opportunities God gave us to walk in good works which is why God created us in Christ Jesus. Eph 2:10. "For we are His

workmanship,” or His artisanship, His craftsmanship, “created in Christ Jesus for” what? “for good works, which God prepared” when? “beforehand” before the foundation of the world God had a plan and purpose for each of our lives and part of the plan is that He put in our lives opportunities out there in front of us for what purpose? “so that we would walk in them.” In other words, we’re just living our lives and an opportunity presents itself to do good works, God’s give us that opportunity, and the question is are we going to capitalize on that opportunity or flake out. We all know what this is like, we’ve all been in conversations and we had an opportunity to give a testimony for Christ and we got nervous and we flaked out. Those are opportunities God gave us and we missed it...bad works. It’s not sinful, sin won’t be evaluated at the judgment seat of Christ, but we will have to answer for bad works at the judgment seat of Christ. And we’ll be rewarded for the good works.

The third point of the doctrine of the judgment seat of Christ is 1 John 2:28. There will be two prevailing attitudes at the judgment seat of Christ. Some believers will be confident and others will be ashamed. “Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.” Now the command there is to abide in Him, which means to remain in fellowship, if we do that then we will have confidence when He appears because we’re walking as He wants us to walk. But if we are not abiding in Him and He suddenly appears then we’re going to be ashamed because we’re not walking as He wants us to walk. So there are two prevailing attitudes at the judgment seat of Christ, confidence and shame.

The fourth point of the doctrine is the timing, immediately after the Rapture of the Church, when He appears to remove the Church from earth. And this removal is pre-tribulational, before the 70<sup>th</sup> week of Daniel begins. The 70<sup>th</sup> week of Daniel is for the nations and Israel, not the Church.

The fifth point is one we want to be careful with and this has to do with the motive for rewards, Rev 4:10. Is it wrong to do good works for the reward or with the rewards in mind? 99% of the time believers say we shouldn’t want rewards, that’s a selfish motive. And what they have in mind is that you want to win so you can enjoy the prize, it’s thinking from this side of eternity, thinking in terms of winning and using the reward for your own benefit.

And therefore we shouldn't want them. But the Scriptures say exactly the reverse. Paul says run so as to win the prize. So why is this? Answer, rewards are not for our own selfish benefit, they are for our selfless ability to glorify God in greater and greater ways in the future. Rev 4:10, without going in to all the details about the identity of the 24 elders, suffice it to say I think you can make a pretty good argument that the members of the church are involved here, so they've obviously already been raptured, given resurrected bodies and been judged before the Tribulation begins. Notice what they do with their rewards. "the twenty four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne saying," Observe how they cast their crowns, which are rewards before the throne. Why do they do that? Because they're not used selfishly, they're used to selflessly worship the Triune God of Creation. So if you don't want rewards you don't want greater capacity to worship God.

With those five points on the doctrine of the judgment seat of Christ let's go on to Gal 6:8, **For the one who sows to his own flesh**, notice that's the present tense, **will from the flesh reap corruption** or ruin, that's the future tense, that's at the judgment seat of Christ. The word **corruption** means worthless stuff, perishable stuff, stuff that doesn't have any lasting value or quality to it. The stuff of the flesh can't be rewarded. It's just trash and God isn't going to reward our trash. At the judgment seat of Christ our trash is burned up. There's nothing to do with trash except burn it. So this describes loss of rewards.

On the other hand we have **the one who sows to the Spirit** and he **will from the Spirit reap eternal life**. Now this isn't salvation by works. Eternal life in heaven is not what someone gains for sowing to the Spirit. It's set in contrast to sowing to the flesh and since sowing to the flesh reaps corruption, loss of rewards, then reaping eternal life means gaining of rewards.

See, here's how people get confused when they read the Bible. They have no background in the Bible because they haven't been trained systematically by strong Bible teaching and so when they read **eternal life** all they can think about is heaven. And then they think, to go to heaven you have to do good works. Eternal life is not a synonym for heaven. Eternal life has three aspects

just like sanctification, a past aspect, a present aspect and a future aspect. If you think about it the Bible teaches that you are sanctified, you are being sanctified and you will be sanctified, all three tenses are true and you have to know the context to know which aspect is being discussed. So it is with eternal life; there's a past, present and future aspect; you have eternal life, you can enjoy eternal life and you will have eternal life.

So let's define eternal life and then discuss the three aspects. As far as definition goes, **eternal life** does not refer to length of existence. Every human being will exist forever but only believers have **eternal life**. No unbeliever has or ever will have eternal life, but they will go on existing in eternal death forever. Unbelievers have eternal death. That being said, the essence of the definition of eternal life is not the length of existence but it has to do with a quality of life, it has to do with things of everlasting value, imperishable quality, things that have lasting value. It's the opposite of **corruption** in the verse. The idea is that we produce things that have either perishable value or imperishable value. When we reap from the flesh the product is perishable, loss of rewards, but when we reap from the Spirit the product is imperishable in value, gaining of rewards. And so eternal life has to do with the quality of what we produce.

Now let's go to the three aspects of eternal life. The first aspect is possession of eternal life. Either you possess eternal life or you do not. Turn to John 6:47. "Truly truly, I say to you, he who believes has eternal life." "Has," not will have, "has," that's the Greek verb for possession (*echo*). How do you get it? By works or by faith? By faith, he who believes has eternal life. So if you believe in Jesus Christ, if you believe the gospel, then you have eternal life as a possession. You don't have to wait to get it, you already have it. That's the first aspect of eternal life, it's the free gift given at the moment of faith in Christ. At that point you possess eternal life and will go to heaven. This is the heaven aspect.

For the second aspect of eternal life turn to John 10:10, the second aspect is the enjoyment of eternal life. Not all believers enjoy the eternal life they possess. Here Jesus' states His purpose in coming and He contrasts it with Satan's purpose. "The thief," that's Satan, "The thief comes only to steal and kill and destroy;" that's Satan's plan for humanity. Here's Christ's plan for humanity. "I came that they may have life, and have it abundantly." Now, is

there one purpose there or two? Two. First Christ came “that they may have life,” that’s the first aspect, the possession of eternal life,” But there’s a second purpose, “and have it abundantly.” That is, to enjoy it. Christ came for these two purposes with respect to eternal life. He didn’t just come so you would possess it and go to heaven. He also came that you might enjoy it as you walk by the Spirit, as you abide in Him, as you are filled by means of the Spirit with His word such that it overflows in your life. So we would say that all believers possess eternal life but not all believers are enjoying the eternal life they possess because not all believers walk by the Spirit. Practically speaking a believer who is enjoying eternal life has a relaxed mental attitude and is content with all circumstances in life, it doesn’t mean everything is peachy, but it does mean that whatever your circumstances in life you have a relaxed mental attitude and you’re content.

For the third aspect of eternal life turn to John 4:34, this is the future reward of eternal life. Eternal life is also a reward for good works and in this sense it refers to rewards used for enjoyment in the future resurrection life. Jesus uses an analogy from agriculture, sowing and reaping. Verse 34, “Jesus said to them, “My food is to do the will of Him who sent Me and to accomplish His work.” So what’s the context? Faith or works? Works, doing God’s will. Verse 35, “Do you not say, “There are yet four months, and *then* comes the harvest?” Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. <sup>36</sup>“Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together.” He’s talking about evangelizing isn’t He and He says there are already people out in the fields of harvest reaping and gathering fruit for life eternal, that’s the third aspect, when we are rewarded for our good works and we enjoy those together with those who were saved through our ministry.

So we go back to Gal 6:8, now that we have worked out the three aspects of eternal life we can see which one is involved here. What metaphor is Paul using in Gal 6:8? He’s using the agricultural metaphor of sowing and reaping. And what metaphor did Jesus use in John 4? The agricultural metaphor of sowing and reaping. So Paul is merely picking up this third aspect of eternal life, eternal life as a reward and encouraging them to sow to the Spirit, for, he says, **the one who sows to the Spirit will, future tense, will from the Spirit reap eternal life.** So this is the quality of life enjoyed by the believer

who sows to the Spirit, at the judgment seat of Christ he will reap rewards that will enhance his ability to glorify God forever.

Gal 6:9. **Let us not lose heart in doing good, for in due time we will reap if we do not grow weary.** This is the doctrine of perseverance, continuing, enduring to the end. We want to take note of the fact that we don't persevere in doing good to be saved, that would be a works salvation, and we're not saved by works, but by faith alone. But we who are saved by faith alone should persevere in doing good so we can be rewarded in heaven. That's quite a difference and you don't want to confuse the two. Salvation is by faith alone, rewards are by persevering in good works, understanding His grace enables us to do the good works. So Paul says we want to persevere in **doing good** so we will reap a lot of rewards at the judgment seat of Christ. If we get tired of doing good works then we'll stop doing them and we won't reap rewards. The motive here he says for how to persevere is to **not lose heart**, the word for **lose heart** is *egkakeo* and it means let us not lose the motive to reach the goal, see, the motive is the rewards, that's the whole point, why else live the Christian life, why else run the race? So Christians that say we should not want rewards say exactly the opposite of Scripture. Paul says the motive to continuing to persevere in doing good is that at the other end there will be rewards. It's just like running a race. What keeps the person going is the goal of winning the prize and so they push harder and harder and they don't grow weary and quit, they keep going and going because they want to win the prize; that's v 9.

The conclusion is v 10, **So then, while we have opportunity**, that should say **when, when we have opportunity**, that's the opportunities God gives you, Eph 2:10, God wrote a plan for your life and when the opportunities come to do good works you should recognize them and act on them. **So then, when we have opportunity let us do good to all people**, that's anyone in the entire human race, the good Samaritan approach, **especially to those who are of the household of the faith**, that is, most importantly to believers. So we **do good** to all as God gives us opportunity, especially to fellow believers and if we persevere in this then at the judgment seat of Christ we will be rewarded handsomely.

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