

You will Reap what You Planted

by Harvey Brubacker

This sermon emphasizes the universal law of sowing and reaping, highlighting the importance of the seeds we plant in our lives, especially during our youthful years. It explores the consequences of our actions, the distinction between sowing to the flesh and sowing to the spirit, and the hope of redemption and forgiveness offered by God. The message encourages intentional planting of good seeds, showcasing the impact of our choices on our future harvest.

Scripture: Galatians 6:7, Galatians 5:22, James 1:14, Galatians 6:9, Ezekiel 18:21, 1 Timothy 6:11, Proverbs 22:8, Galatians 6:8, Isaiah 55:8

Description

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Transcript

Good morning. Are there any prayer requests this morning? Let's stand to pray. Our Heavenly Father, thank you for giving us this opportunity to meet together.

Help us to edify each other today. Please be in our midst. Fill us with your spirit.

We ask that you would guide us today. Help us to be one heart. I ask this in the name of Jesus.

Amen. Well, I'd like to talk about a law. Some people refer to it as a law.

I guess it's considered a law from the Bible, a principle from the Bible. It's something that has affected people from the time of Adam and Eve until now. It's something all of us are faced with in our life.

Some people may deny the facts, but it's still there. Everyone's included. The effects often last a lifetime and are often irreversible or mostly irreversible, but there's exceptions for those rules too.

Our youthful years are often the most important ones. Let's read in Galatians 6. I guess we'll just read verse 7 right now. Do not be deceived.

God cannot be mocked. A man reaps what he sows. It's reaping what we sow.

That's what I would like to talk about. A lot of us are familiar with agricultural practices and we know that it would be foolish if we took a seed we didn't want and planted it and hoped to get something good from it, right? I picked up a few acorns as I was sitting down. These could potentially grow into a large plant.

Most of you little children know that if I plant these seeds, I won't get a watermelon from them, will I? Or corn maybe? Something good? If I plant these in my garden, in a few years, I'll have a big oak tree and my good plants won't be able to grow because the oak tree will take away all its nutrients and it'll make a shade and the plants won't be able to grow. So I'd like for us to try to imagine a field, a beautiful fertile field that the soil has been prepared and it's ready for planting. This field is like our life and when we're young, when we're, I think parents help us to keep our field clean.

If we have godly parents, they help us to order our field when we're young, but there's a point when we get older, when we start making our own choices and we make conscious decisions, conscious choices, and those are seeds that we're planting into our soil. For us young people, I'm an old young person, but especially, I think especially young people in their teen years, you have such an opportunity right now that you can either use for something good or you can fill your field with all kinds of bad plants, plants that will eventually produce something that's very bitter, very noxious. So what seeds are you planting in your field right now when you think about your life, when you think about how you talk, how you relate to people? Are they seeds of righteousness? Are they seeds that will bring peace? I'd like to read a few verses here in Galatians 5. It talks about, I guess I'll start in verse 16 and just read down to the end of the chapter.

So I lay, so I say, walk by the spirit and you will not gratify the desires of the flesh. For the flesh desires what is contrary to the spirit, and the spirit what is contrary to the flesh. They are in conflict with each other so that you are not to do whatever you want.

But if you're led by the spirit, you are not under the law. The acts of the flesh are obvious, sexual immorality, impurity, debauchery, idolatry and witchcraft, hatred, discord, jealousy, fits of rage, selfish ambition, dissension, factions, and envy, drunkenness, orgies and the like. I warn you as I did before that those who live like this will not inherit the kingdom of God.

Here we have a list of things that Paul says that will not inherit the kingdom of God. So if we sow, if we sow, if we do these kinds of things, we are sowing to the flesh and when that plant is matured, God will have to yank it out and throw it into the fire. But this is what God wants for us here in verse 22.

But the fruit of the spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness. There is no law, oh sorry, gentleness and self-control against such things. There is no law.

Those who belong to Christ Jesus have crucified the flesh with its passions and desires. Since we live by the spirit, let us keep in step with the spirit. Let us not become conceited, provoking and envying each other.

So there we have the good seeds that we can sow in our life. We have love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. I think it's hard for us to recognize the plants we're planting until we start harvesting.

I know it's been that way for my life and I wish it wouldn't have to be that way. But I believe that God still gives us this option of taking examples from other people's mistakes and not having to wait until we start seeing fruits. Because once we start harvesting our fruits, and we have bitter fruits, we have bad fruits, it's

really hard to change things at that point.

Many of those things will continue to affect us the rest of our life. I think one way we can recognize the seeds that we're planting is by looking in one area. Let's take the example of our relationship with other people.

Oftentimes people will reflect someone's relationship back in the same way that we give it. So if I talk angry to you, if I mock you, if I treat you unkindly, chances are that for people that aren't Christian anyways, that people will treat me in the same way that I treated them. It's just something that people tend to do.

I think that's one way we can recognize fruits that are bad in our life, or seeds that we're planting that are bad in our life, is when we take our relationships with other people and and see something bad in them, it often is a sign of something wrong on our part. I think many of us would give anything to be able to go back and replant, re-see the field of our life, but we can't. We have to, now we have to, now we have to deal with the with the consequences of our our actions.

And so if we've sowed to righteousness, we have a joyful time of harvesting. But if we've sowed to unrighteousness, we'll have many regrets. And if we choose to serve God, at that point we have many things to straighten out and to deal with.

There's a verse in James that I wanted to talk about, James 1, 14 and 15. But first, I think something that we, something that we often, often, that often misses our attention, or that that makes us forget about the the law of sowing and reaping, is is the time that that's between the time that we plant our seeds and the time we harvest it. And so as we as we plant our field, those those those seeds lay dormant for a while.

And we may not see them growing, but they're growing. Some of them will, some of them will be growing fast. Some of them will grow slower, but all of them will produce fruit.

So let me read this here in James. But each person, I'll just read this, it's talking about temptation and and how how how we're planting the seeds. So I'll just start at 13.

When tempted, no one should say, God is tempting me. For God cannot be tempted by evil, nor does he tempt anyone. But each person is tempted when they are dragged away by their evil desire and entice.

Then after desire has conceived, it gives birth to sin when it is full grown. And sin, when it is full grown, gives birth to death. So here we see, I think James is only addressing sin here, but I think life works the same way.

When we choose to do what's right, this thing grows and finally gives forth life. So that's a good part. I want to go back to to Galatians 6 again and read verse 8, or sorry, verse 9. Says, let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.

Just like the harvest of wickedness sometimes takes a while to mature, sometimes it happens quickly. But here Paul is saying that if we have to be patient, if we're sowing good seeds, we can't just expect them to pop up overnight and all of a sudden we'll have this great field of good fruits. It takes a long time for us to harvest those benefits.

So Paul's telling us to keep on pressing in, to not get weary in sowing what is right. I'll just read verse 10 there as well. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

There we have an example of a good seed that we can be sowing, doing good to all people and especially the Christians around us. I wanted to read a verse in, or a couple verses in Ezekiel, because although it seems, even if we have planted wicked seeds all our life, or part of our life, God has given us hope. I want to read a verse in Ezekiel 18, close to the end of the chapter.

I know many of us are familiar with this chapter, but these words of hope that God spoke through Ezekiel are very hopeful. So I'll just start in verse 21, Ezekiel 21, or Ezekiel 18 verse 21. But if a wicked person turns away from all the sins that they have committed and keeps all my decrees and does what is just and right, that person will surely live.

They will not die. None of the offenses they have committed will be remembered against them. Because of the righteousness, because of the righteous things that they have done, they will live.

Do I take any pleasure in the death of the wicked, declares the sovereign Lord? Rather, am I not pleased when they turn from their ways and live? There's God's promise for us if we have sowed in unrighteousness. He forgives us if we turn away from our wickedness. If we turn away from sin and start seeking God, start planting righteousness, God is willing to forgive us.

And then I'll just read the next verse, verse 24. This is if we've lived righteous lives, if we've been planting good seeds all of our life, but in the last part, we choose to turn away from God. This is the warning for us for us not to turn away from living righteous lives.

But verse 24, but if a righteous person turns from their righteousness and commits sin and does the same detestable things that the wicked person does, will they live? None of the righteous things that person has done will be remembered. Because of the unfaithfulness they are guilty of, and because of the sins they have committed, they will die. So I just want to encourage everyone here to remember that our seeds that we're planting are very important.

Our thoughts, our words, what we do, they will someday, someday they will give fruit and our garden, our field of life, if I compare it with a garden, will show what we've planted. And especially for the young people, it's so important that you plant good seeds now, because you only have one chance. Yeah, that's all I have.

If there's any comments or questions, be free to share. Yeah, thank you, Harvey. As you were starting in there in the beginning with some of the characteristics of this law you were wanting to talk about, I started catching on that that's going to be it.

Nobody escapes it. Whether it's a good person or an evil person, no one escapes that law. And I do think it's maybe good to recognize that like, regardless of what we've sown, there is redemption and forgiveness available, but that doesn't doesn't altogether mean we escape consequences.

You know, like just for an example, someone that gets drunk and goes recklessly driving down the road and crashes his car and loses his leg, you know, he can be forgiven of that sin, but he'll hobble around the rest of his life on one leg or something like that, you know. Anyway, it was pretty sobering to me what you said about how like one way to test, to test, though it has exceptions, but one way that we can test is is

that people tend to treat us the way we treat them. And I think there's a lot of truth to that, like it's not, I think probably all of us may have may have experienced, you know, somebody, some just really angry, unreasonable person, you know, not do that or the other way around it can be, but like if there's a pattern you see in life, if there's a pattern, yeah, I think, I think it'd be safe to say like if he's, if there's a pattern that you see in life of how people treat you, then then take heed.

There's this story, it's, I suppose it's a true story, I mean it could well be a true story, it's supposedly an Amish, in an Amish community, like these two families moved in to this community at about the same time and the bishop went to to visit with the one family and and he asked that, he asked that family about, you know, how, how are the people, how were the people in the community you came from and and he said, oh, they were so nice, you know, just just real good people, kind, generous, loving people. The bishop said, yeah, that's, that's kind of how you'll find the people in this community and then later he went to visit the other family that moved in and asked, asked him, among other questions he asked him, like how, how were the people in the community you came from and he said, oh, they were so hard to get along with, they were just always just causing trouble and fighting and he said, yeah, that's kind of how you'll find the people here and later these two, two newcomers were talking with each other and and both of them said that, you know, the bishop, bishop told them that they'd kind of find the people the way they described them at home and both of them were like, what, it's two very different answers and, and yet the one guy that, that, that had said his, his old community was, was full of nice and kind people. He, he kind of walked home thinking, I think maybe the bishop said the truth there and, you know, it wasn't, the story goes that it wasn't long until the second person, you know, was, was dissatisfied there and found everybody to be hard to get along with and couldn't, couldn't make it.

Anyway, it's kind of a good story. Obviously, the, the, whether true or false, the less, whether it's true or made up, I don't know who it pertains to, therefore I'm just saying that I, I think it could be true, but, but whether it's a story somebody made up, the lesson's pretty clear, like people tend to, people tend to be, or the, like, like Harvey said, the problem often tends to be with ourselves. Somebody rightly said one time that we will, we will reap, we will reap what we sow, after we sow, and more than we sow.

Those are just some of the, some of the universal laws about sowing and reaping. Anyway, thanks Harvey. Amen Harvey, thank you for a very edifying message, and it's not good, it's not just good for the younger ones, but it's good for the older ones too.

I didn't know it was a law, but you're a farmer Harvey, and you reap what you sow is, is a law. It's just a couple of verses, no corrections, I just, I praised, it was the message, something that was very edifying. In Isaiah, a popular verse that we quote in Isaiah is, for my thoughts are not your thoughts, and my ways are not yours, as the sky is higher than the heavens, the heavens are higher than whatever the earth, and my thoughts, and so he, you know, his omniscience, his eternity, his power, power, time, knowledge is, is in a different realm than ours, but in the context of that, the verse before that, I read it, it says, let the wicked forsake his way, and the unrighteous his thoughts, the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God he will abundantly pardon.

So the context of that verse is, God's thoughts are not our thoughts, is that his mercy is so infinite compared to ours, he has mercy where we don't, and I mean, where we wouldn't, think of the thief in the cross, think of King Manasseh, and think of the worst sinner of all time, the apostle Paul, he had mercy on them, and they have examples for us to follow, so let's not ever think that, oh, I'm just too, how could anyone love someone, or even accept someone who's such as evil as myself, but I know there's a song,

and Brother Robert Malloy was telling me, the words of a song that, I said, hey, that applies for everyone, and the words of the song was something, it was like, if I, what I know now, what I know now, if I only knew when I was young, the things I know now, spiritually wrecked, the things I know now, that I knew, if I only knew when I was a teenager, the things we know now, only if we knew them when a teenager, how we could have an impact in the world, on ourselves, on our testimony, and I guess we all could say that to a certain degree, oh, what I know now, only if I knew that, when I was growing up a Catholic in Boston, and did every ungodly thing, only if I knew now, how I could have tried to stop a lot of the sin, and other people's lives, in my own life, but I appreciate you talking about the fruits of the Spirit, good memory things, and nine fruits of the Spirit, or the Beatitudes, just another powerful thing, to let the Word of Christ indwell in us, richly, the fruits of the Spirit, and he also says to Timothy, the young Timothy, first Timothy, pursue righteousness, godliness, love, faith, patience, and meekness, and my last comment will be the, you know, the three types, and you could have dealt with it, brother Harvey, the three types of sin, lust of the eye, lust of the flesh, and pride of life, we look at the examples of the lust of the eye, money, just say money, possessions, Judas, Gehazi, Simon the sorcerer, what would they sell the Lord for, right, they sell the Lord for money, the lust of the flesh, look at Ammon, how he raped Hema, look at David, how he raped Bathsheba, and they repented, and the pride of life, Nebuchadnezzar, and King David, when he wanted a census, and we learn, these things were written for our instruction, the Lord be magnified, and bless all you brothers. On the victory ground of glory, on the victory I shall win, the summer sun was shining, the sweat was on his brow, his garments worn and dusty, his steps seemed very slow, but he kept pressing onward, for he was ending home, still shouting as he journeyed, he'd never run so long, then on the victory ground of glory, on the victory I shall win, the sun shone, the arbor that set his mind away, attracted his attention, inviting his delay, his heart's working onward, he stopped in and ran, still shouting as he journeyed, he'd never run so long, then on the victory ground of glory, on the victory I shall win, I saw him in the evening, the sun was sending low, he'd overcome the mountain, and reached the vale below, he saw an open city, his everlasting home, and shouted loud as an eagle, he'd never run so come, then on the victory ground of glory, on the victory I shall win, while sitting on that city, the sun was an arrow's bud, a band of holy angels came from the throne of God, they bore him on their kingdoms, they poured the bashing foam, and joined him in a triumph, he'd never run so come, then on the victory ground of glory, on the victory I shall win, I heard the song of triumph, they sang upon that shore, say Jesus has defeated us, his suffer never more, then casting his eyes backward, from the darkness which he had run, he shouted loud as an owl, he'd never run so come, then on the victory ground of glory, on the victory I shall win, for the beauty of the earth, for the beauty of the sky, for the love which from our birth, over and around us lies, Christ our God to thee we raise, this our hymn of grateful praise, for the joy of human love, brother, sister, parent, child, friends on earth and friends above, for all gentle thoughts and love, Christ our God to thee we raise, this our hymn of grateful praise, for thy church hath evermore, lived the holy and the vow, of bringing love on every shore, with pure sacrifice of love, Christ our God to thee we raise, this our hymn of grateful praise, for thyself that still defies, to thy race so freely gives, for that great great love of thine, peace on earth and joy in heav'n, Christ our God to thee we raise, this our hymn of grateful praise, for thou knowest how to balance the heav'nly, and lead us more certainly, than chariots and the people, more than thou be thou afraid of hell, for the Lord thy God is with thee, for the Lord thy God is with thee, for the Lord thy God is with thee, be not afraid of hell, for the Lord thy God is with thee, for the Lord thy God is with thee, for the Lord thy God is with thee, be not afraid of hell, for the Lord thy God is with thee, where'er thou be thou, thou know'st the land of Egypt.

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