

Law One: We Reap Only What Has Been Sown

Law Two: We Reap the Same in Kind as We Have Sown

Law Three: We Reap in a Different Season Than We Sow

Law Four: We Reap More Than We Sow

Law Five: We Reap in Proportion to What We Sow

**Law Six: We Reap the Full Harvest of the Good only if We Persevere**

Law Seven: We Can't Do Anything About Last Year's Harvest

## **THE SEVEN LAWS OF THE HARVEST**

### **LAW SIX: WE REAP THE FULL HARVEST OF THE GOOD ONLY IF WE PERSEVERE**

#### **TEXT: GALATIANS 6:9-10**

**Galatians 6:9-10 And let us not be weary in well doing: for in due season we shall reap, if we faint not. <sup>10</sup> As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.**

**Verse 9** contains both a promise and a prerequisite.

**The promise is, we shall reap.**

**The prerequisite is if we faint not.**

To receive the full fruit of our labors, we must persevere.

Scripture, life experiences, and nature teach us that we reap the full harvest of the good only through persistent effort.

Evil, on the other hand, **needs no help** to spread and multiply. This is a principle that every farmer understands.

A field must be cultivated regularly to provide for conditions that promote healthy growth and fruitful plants.

**However, weeds will soon overrun what was once a fruitful field if it is left to itself.**

Complacency or neglect takes its toll on everything.

Consider, for example, a new home. It won't stay new looking very long without continual upkeep.

In time, the paint will begin to crack and peel. The carpets will get dirty, and the linoleum scuffed and scarred.

Dandelions and stickers will begin to grow in the yard. Time, use, and the elements will take their toll on your house unless you remain watchful for signs of decay and persistently fight against them.

The same is true in our lives, our homes, and our church because of the many forces that work against the good.

Knowing the enemies, that we face and our own natural tendency to become complacent, Paul commanded us to persevere in well doing until the harvest was reaped.

## **I. The Certainty of Opposition**

The Presence of Sin

1. Sin has made our world subject to a principle of decay and death.

**Romans 8:20-22 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,**

**<sup>21</sup> Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.**

**<sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now.**

This tells us that the world is in a bondage of corruption and the whole of creation groaneth and travaileth in pain together until this present time.

b. **Hebrews 1:10-12 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:**

**<sup>11</sup> They shall perish; but thou remainest; and they all shall wax old as doth a garment;**

**<sup>12</sup> And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.**

**Heb. 1** states that the earth shall wax old as doth a garment.

**1 Peter 1:24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:**

**declares that all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away.**

2. Because of this principle, we can only reap the harvest of the good through persistent hard work.

**Genesis 3:17-19 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground**

**for thy sake; in sorrow shalt thou eat of it all the days of thy life;**

**<sup>18</sup> Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;**

**<sup>19</sup> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.**

**a. As the ground brings forth thorns and thistles, so life brings forth trials and travail.**

b. Man must labor in the sweat of his brow to **"eat bread,"** and he must do so continually until the day of his death. So, life only yields the full harvest of the good (whether of things material or spiritual) through persevering labor.

This principle of decay effects every area of our existence.

**Without persistent hard work, your spiritual life will wither, your family relationships will erode, and the work of Christ will suffer from complacency and neglect.**

The Person of Satan

In **Matthew 13**, Satan is presented as opposing the harvest of the good. Through the parable of the Sower and the parable of the wheat and tares, we see Satan's methods of opposition.

1. He works to prevent the good seed from taking root and maturing.

**Matthew 13:3-4 <sup>3</sup> And he spake many things unto**

**them in parables, saying, Behold, a sower went forth to sow;**

**<sup>4</sup> And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:**

**Matthew 13:19** When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

**a. In this parable, the seed is the Word of God.**

The Sower is the Lord and, by application anyone who is involved in spreading the Word of God.

**b. The birds represent the "evil one," Satan and his workers, who snatch away the seed sown in the heart before it can bring forth any fruit.**

Satan works to keep the lost from believing and obeying the Gospel.

He also works to keep Christians from believing and obeying the Word of God.

2. He sows false seed to grow up alongside the good.

**Matthew 13:24-25** Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:<sup>25</sup> But while men slept, his enemy came and sowed tares among the wheat, and went his way.

**Matthew 13:36-39** Then Jesus sent the multitude away, and went into the house: and his disciples came

unto him, saying, **Declare unto us the parable of the tares of the field.**

**<sup>37</sup> He answered and said unto them, He that soweth the good seed is the Son of man;**

**<sup>38</sup> The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;**

**<sup>39</sup> The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.**

a. In this parable, **we see two sowings:**

That of the man who owns the field, who expects to reap a particular harvest because he has sown "**good seed**" into his field.

That of the enemy who sowed seed that would bring no harvest, only hamper, and obstruct the fruitfulness of the good seed.

b. In the same way, when Satan cannot prevent growth and maturity by snatching the seed away, he works to keep it from reaching its full potential.

He trespasses into "**fields**" which should rightfully bring forth a good harvest.

Out of hatred for God, he sows his seeds of opposition.

He does **it "while men sleep"** – when they are not expecting it nor watching for it; by implication, when they

are complacent and have let down their guard.

Because of the presence of sin and the person of Satan, with every opportunity to do good (Galatians 6:10), there will be opposition to be faced and overcome.

**Galatians 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.**

## **II. The Command to Persevere – Galatians 6:9-10**

**Galatians 6:9-10 And let us not be weary in well doing: for in due season we shall reap, if we faint not.  
10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.**

The peril of discouragement

**"And let us not be not weary in well doing"**

1. The word translated weary means **"to lose heart," to become discouraged.**

a. It is human nature to lose the desire to continue because of difficult circumstances or unfulfilled expectations.

b. This is especially true when results are not immediately apparent; when, in fact, it seems as if our work is unproductive, unappreciated, or unrewarded.

2. Well-doing – to reap the full harvest of the good – requires continued effort. Discouragement will cause us to quit before we have reached our goal.

**Florence Chadwick** was the first woman to swim the English Channel in both directions. On July 4, 1951, she

attempted to swim from Catalina Island to the California coast.

To complicate matters, a dense fog settled over the area that prevented her from seeing more than a few feet ahead.

After about 15 hours in the water, and less than a half-mile from her goal, Chadwick gave up. Later she told a reporter, **"If I could have seen land, I might have made it."**

The prospect of **weariness "If we faint not"**

1. The word translated **"faint"** literally meant to loosen or relax in such a way that a thing became weakened.

a. It was used of a bowstring that had lost its tension, thus lessening the efficiency and power of the bow.

b. It was often used of becoming physically weakened through hunger or exhausting labor.

2. Paul recognized an inescapable truth: well, doing often produces emotional and physical exhaustion.

Today, we call it **"burn-out."**

a. One reason for this is our good works never seem to have a point of completion.

Can we ever say that we have finished the work of evangelism?

There is no time clock for parents to punch in and punch out; they are on the job 24 hours of the day.

b. Another reason for this is that the good often carries a sense of urgency.

The word **"opportunity" in verse ten** is the same as the word **"season" in verse 9.**



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It means a limited amount of time, a decisive period.

The implication is that we must seize the opportunities given to us to do good because they may not present themselves again.

**3. To avoid fainting,** it is vital that we find time for spiritual, physical, and emotional refreshment.

a. Tired people (emotionally or physically) are less productive, prone to mistakes, and more vulnerable to discouragement and depression.

b. Some have said, **"I'd rather burn out than rust out."**  
**The problem is, either way you're out.**

The promise of the harvest **"in due season we shall reap"**

1. "In due season" reminds us that there is a relationship between seedtime and harvest.

a. We have **"opportunities"** to do good.  
When they arrive, it's time to sow. Right THEN!

b. For every opportunity, there is a time appointed for harvest. To miss the former is to lose the latter.

2. **"We shall reap"** is God's promise to the faithful and believing.

a. On this basis, Paul charges us to take the opportunities God gives us. **Verse 10**

b. Persevering comes from the sure knowledge that God will keep His Word, the time of harvest will arrive, and therefore, our labor is not in vain.

There is a need to persevere in sowing good seed. It is seldom easy, often tiresome, and usually under appreciated.

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Sometimes, we don't even see the fruit of our labors in this life. We do the sowing, and a future generation reaps.

A wonderful illustration of this truth is found in the life of John Wycliffe.

### **Wycliffe worked hard at giving the world an English translation of the Bible.**

He wanted a Bible that anyone could read, not just the priests.

He was declared an outlaw and a heretic for his efforts. His enemies made no secret of the fact that they sought his life, and Wycliffe had to finish his work while in hiding.

When it was finished, there was no printing press, so each copy had to be made by hand.

It was a slow and expensive project.

Then, less than two years after the first copy was completed, Wycliffe died.

Years later, he was so hated by his enemies that they dug up his bones, burned them, and scattered the ashes on the Thames River.

Today, we are the reapers of Wycliffe's harvest.

We have the Bible in our hands because he didn't quit in the face of opposition and discouragement.

He stayed at the task, which is what we all must do if we expect to reap the full harvest of the good.

? Will you PERSEVERE or will you burn out and QUIT?  
INV.