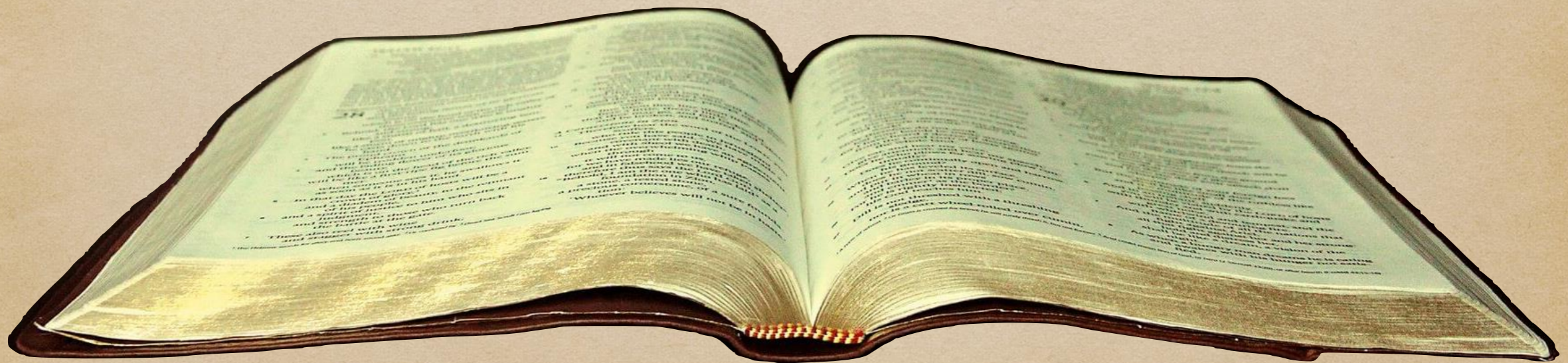




Do Not Be Deceived

Galatians 6:6-8



Galatians 6:6-8



⁶ The one who is taught the word is to share all good things with the one who teaches *him*.

⁷ Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.

⁸ For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

Introduction

-In Galatians 5, Paul made it clear that the Christian life is not produced by human effort, but by walking by means of the Spirit.

-Which results in the fruit of the Spirit in vs 22 and 23:

²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law.

-Then in 6:1–5, he shows how that plays out in relationships with other believers. Humility instead of pride - Restoration instead of comparison - Boasting in Christ rather than others.



-Now in 6:6-8, Paul answers a critical question: **If the Christian life is by grace, what role do our choices actually play?**

-Grace does not free us from responsibility; **it frees us from self-effort and redirects us into a Spirit-led responsibility.**

-This is how we're going to breakdown these three verses:

I. Grace Produces Shared Participation (vs 6)

II. Grace Establishes an Unchanging Principle (vs 7)

III. Grace Directs Spirit Driven Living (vs 8)

I. Grace Produces Shared Participation (vs 6)

The one who is taught the word is to share all good things with the one who teaches *him*. (vs 6)

-There is a "Greek connective" in verse 6 that almost all English translations ignore: **δέ (de)** Now / then / but / moreover / nevertheless.

Κοινωνεῖτω	δε	ὁ	κατηχούμενος. . .
Let share	now	the (one)	being taught. . .

-The Greek word (δέ-de) is ignored in the NASB, KJV, NKJV, CBS, and the ESV.



-But you do find it in the Wuest translation (*moreover*), and the NIV (*nevertheless*).

-“nevertheless” gives an accurate rendition between verse 5 and verse 6.

⁵ for each one should carry their own load. ⁶ Nevertheless, the one who receives instruction in the word should share all good things with their instructor. (NIV)

-Each believer must take full responsibility for his own walk before God (v.5); **nevertheless**, that personal responsibility does not cancel, but requires, a life of generous participation with those who teach. (v.6).

-So, what is verse 6 trying to tell us?

-Paul deliberately placed these two concepts together:

“Bear his own load” - our responsibility to God.

“share with the one who teaches” - our responsibility to others who teach.

-The first thing that comes to mind is a financial responsibility to the pastors, elders, and teachers.

WOW! - Give me some money!



- Although the word for share, (κοινωνία - *koinōnia*) is the same in Phil 4:15 when Paul referred to supporting the Jerusalem church financially. This is **not** how it is used here in Galatians.
- There is no way the context of Galatians supports financial giving here.
- The Judaizers were telling the churches, “Forget about Paul, and forget about the elders that Paul has set up in your churches who are teaching you the word of God”.
- If Paul or the church elders are teaching the word of God, your support for them should be “**in all good things**”.
- Sharing in all good things has to do with participation, partnership, fellowship, and mutual involvement.
- Financial involvement could be involved, but it is mainly about our outward participation and fellowship in the ministry with other believers.
- That outward participation is illustrated by the principle of sowing and reaping.
- Which brings us to our second point in the outline:

II. Grace Establishes an Unchanging Principle (vs 7)



Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.

A. The Principle's Origin (vs 7a)

- “God is not mocked” μυκτηρίζεται - myktērizetai) the nose
- Is it possible to mock God?
- The short answer is **yes and no**, depending on what you mean.

1. **Yes**, people do attempt to mock God.

- Paul's warning only makes sense if mocking God is a real possibility.
- People live as if God can be ignored, bypassed, or outmaneuvered.
- They assume that they are not accountable to God.
- So, in that sense, people do mock God in their attitude and behavior.

2. **But No**, God can not be mocked **successfully**.

- Paul's statement is absolute: **“God is not mocked”**

God cannot be outwitted, evaded, or deceived – This is an established reality that cannot be bypassed.



-The attempt is real – but success is impossible.

-As Paul says in verse 7, “**Do not be deceived**” about this fact.

B. The principle defined (vs 7b)

“**For whatever a man sows, this he will also reap**”

-This statement functions in scripture not merely as a saying, or a proverb, but as a fixed moral law established for believer and unbeliever alike.

1. It's embedded in God's creation:

-Plants produce “**according to their kind**”. Genesis 1:11,12

-In the physical realm, a seed produces its kind.

-In the moral/spiritual realm, actions produce corresponding outcomes.

-It's built into the Divine Institutions, found in the first 11 chapters of Genesis.

2. It's embedded in the Wisdom Books (the Ketuvim) of the Old Testament.



-Proverbs 22:8,9 He who sows iniquity will reap vanity. . .
He who is generous will be blessed.

-Proverbs 11:17,18 ¹⁷The merciful man does himself good,
But the cruel man does himself harm.
¹⁸ The wicked earns deceptive wages,
But he who sows righteousness *gets* a true
reward.

-Job 4:8 Those who plow iniquity and those who
sow trouble harvest it.

-Sowing and reaping is a general law of life repeatedly
used throughout the Ketuvim.

3. It's embedded in the Mosaic Law and the Prophets.

-Here sowing and reaping becomes explicitly judicial.

-Deuteronomy 28: Obedience results in blessing,
disobedience results in cursing.

-Hosea 8:7 For they sow the wind and they
reap the whirlwind.



-Isaiah 3:10,11 ¹⁰Say to the righteous that *it will go well with them*, For they will eat the fruit of their actions.
¹¹ Woe to the wicked! *It will go badly with him*, for what he deserves will be done to him.

-The Law and the Prophets treat sowing and reaping as inescapable accountability.

4. It's embedded throughout the New Testament:

-Luke 6:37,38 ³⁷Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned. ³⁸ Give, and it will be given to you.

-Matthew 7:2 For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.

-2 Cor 9:6 Now this / say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.



5. Because it is grounded in God's character, this principle is unalterable.

-God is just. His righteousness demands the principle of sowing and reaping.

-Paul states that bypassing this principle is impossible.

-Do not deceive yourself: you may try, but you cannot mock God and get away with it. "For whatever a man sows, this he will also reap".

III. Grace Directs Spirit Driven Living (vs 8)

For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

-We have seen that the principle of sowing and reaping is universal and applicable to every person, saved or unsaved, throughout all of history.

-But now Paul takes this universal principle and applies it to the life of the church age believer. Those who are 'In Christ'.

-Those who have been 'baptized by the Holy Spirit'.

Compare verse 8 with Galatians 5:16



- The command: **But I say, walk by the Spirit, and you will not carry out the desire of the flesh. (5:16)**
- The application: **The one who sows to the Spirit will from the Spirit reap eternal life. (6:8)**
- Usually when you hear the phrase, “you will reap what you sow”, it is in a negative light. It’s usually thought of as a warning or punishment.
 - That is how it’s usually portrayed, especially when dealing with the human condition.
 - Human nature tends to sow to the flesh, so that warning dominates.
 - The negative side is more visible and memorable.
- But the principle is neither good or bad. Although an inescapable fact, it is **neutral**.
- Considering the work of the Holy Spirit, this principle in the believer's walk is best brought out at the Bema Seat of Christ.
- Although scripture implies that this takes place sometime after the rapture, it is an evaluation of the believer’s walk while he was here on earth.



-1 Corinthians 3:11-15

¹¹ For no man can lay a foundation other than the one which is laid, which is Jesus Christ. ¹² Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, ¹³ each man's work will become evident; for the day will show it because it is *to be* revealed with fire, and the fire itself will test the quality of each man's work. ¹⁴ If any man's work which he has built on it remains, he will receive a reward. ¹⁵ If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.

-2 Corinthians 5:10

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.

-Romans 14:10

But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God.



- We have spent weeks establishing the doctrine of grace in our study of Galatians.
- How the spiritual life is all of God and not of man's effort or works.
- Now suddenly we're dealing with sowing, works, and deeds?
- This sounds like a contradiction! Have we suddenly switched from grace to works?**
- The key is combining Galatians 6:8 with 5:16 - **"walk by the Spirit"**.

5:16 walking by the Spirit = 6:8 sowing to the Spirit

"Each man's work" (1 Cor 3:13), "deeds in the body" (2 Cor 5:10), and "man's sowing" (Gal 6:7) is not an effort by man, but a result of the Holy Spirit's work in us.

-If we were to paraphrase 1 Cor 3:12-15:

-If we sow to the Spirit, (gold, silver and precious stones), we will reap eternal life.

-If we sow to the flesh, (wood, hay, and stubble), we will reap nothing.



-The Bema Seat's emphasis is on its **source**, not its **activity**.

-Is the source the flesh or the Spirit?

-The Bema Seat is not about what you did – it's about if what was done came from the flesh or from the Spirit.

-How do we interpret "eternal life" in Gal 6:8?

The one who sows to the Spirit will from the Spirit reap eternal life. (6:8)

-Eternal life for salvation comes by faith and faith alone, not by sowing to the Spirit.

-This eternal life in 6:8 must mean something other than our initial salvation.

-Eternal life (*ζωὴ αἰώνιος* - *zoeaionion*) Life eternal is not only a future possession secured at salvation - it is a present, participation, and fellowship in the life of Christ.

-Eternal life is a quality of life today, not just a future promise.

-That quality is dependent on sowing to the Spirit and not the flesh.



-When Timothy was thinking of giving up, Paul encouraged him in 1st Timothy 6:12 to:

Fight the good fight of faith; take hold of the eternal life to which you were called. . .

-Paul is not telling Timothy to get eternal life (he already has it), but to actively lay hold of its reality in daily living.

-This brings us to a glaring controversy.

-If grace is **all of God** and **not of works**, then what are the works and rewards at the Bema Seat all about?

-As we ponder that, think about this statement:

Grace is a free gift – Rewards are earned.

-There are basically three schools of thought when dealing with works and rewards at the Judgment Seat of Christ:

A. Lordship Salvation

B. Free Grace Theology

C. Pure Grace Theology



A. Lordship Salvation

- Although salvation comes by faith:
- Saving faith is inseparable from submission to Christ as Lord.
- Works are not the basis of salvation, but they are the inevitable evidence of genuine faith.
- A person who does not produce works is often said to have never truly been saved.
- A common saying, “If He is not Lord of all, He is not Lord at all”.
- This position was made popular by John MacArthur’s book, “The Gospel According to Jesus” published in 1988
- Hopefully, we can dismiss this view without much explanation.

-Now for the last two

- Free Grace Theology and Pure Grace share two Core points:
 - Salvation is by grace alone through faith alone.
 - Works play no role in Justification.
- This is where agreement between the two largely ends.

B. Free Grace Theology



1. Works play no part in salvation - but they are associated with rewards, growth, and experience.

- Works are the result of walking by means of the Spirit.
- Works are attributed to the Holy Spirit, not the believer.
- The only requirement of the believer is faith - faith in the Holy Spirit's sufficiency.
- Rewards are directly tied to the believer's relationship to the Holy Spirit.
- And the believer's relationship to the Holy Spirit is tied to his faithfulness.

2. Therefore, works and rewards are not based on what we do, but on what we let the Holy Spirit accomplish through us by faith.

- At the Judgment Seat of Christ, rewards are granted after the rapture. They are determined by how we lived on earth - yet enjoyed after our resurrection.

3. There is an emphasis on works and rewards here that isn't seen in the Pure Grace camp.

C. Pure Grace (Sometimes called Hyper-Grace)



-What critics call Hyper-Grace, its proponents call Pure Grace - the difference lies not in grace itself, but in whether grace cancels consequences or directs how they operate.

1. Works play no role in evaluation or judgment - even after salvation.

-Works are irrelevant to standing and often minimized in practice.

-Rewards are either identical for all believers, or redefined (non-merit based, or purely grace-distributed)

2. While justification is entirely free, sanctification is an automatic result of identification.

-Rewards are either de-emphasized or detached from performance.

3. Scriptures on rewards are either minimized or reinterpreted.

Comparison Between Free Grace and Pure Grace

1. Free grace will take the Bema Seat passages at face value while Pure Grace will ignore or reinterpret them.

-Free Grace – believers are judged according to works resulting in rewards or loss of rewards.



-Pure Grace – Judgment is declarative, not evaluative - fully resolved at the cross. Any loss is subjective not forfeiture.

2. Concerning our passage: Reaping and Sowing:

-Free Grace - Reaping and sowing is an unalterable principle with two real outcomes. Sow to the flesh – corruption, sow to the Spirit – eternal life (experiential and reward).

-Pure Grace - Because sowing and reaping are viewed as already settled in Christ, no future distinctions or conditional outcomes remain.

3. Practical consequences:

-Free Grace - Grace empowers responsibility. Men's choices genuinely matter and future reward/loss is real.

-Pure Grace - Grace removes performance categories, and emphasizes identity, rest, and the finished work, de-emphasizing accountability, warnings, and reward structure.

-Although there are some fine lines between Free Grace and Pure Grace, we need to consider the whole council of God when we interpret scripture.

Conclusion



- Grace is the sole cause of salvation and the enabling power of the Christian life.
- Works are the visible outworking of grace already at work.
- Works are not self-generated merit—they are Spirit-produced outcomes.
- Rewards are recognition of what grace has produced through the believer.
- The Bema Seat is after the rapture, so the rewards are usually seen as given when we return with Christ in the Millennium.
- The Christian life is not working for grace, but grace working through us and that is what God rewards.

-In Summation

- Salvation is by grace alone.
 - The Christian life is grace working through the believer.
 - Rewards are based on how that grace is lived out in the Spirit.
- There are a lot of fine believers on both sides of this controversy, and we need to keep in mind Paul's admonition in 6:9-10:



⁹ Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. ¹⁰ So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.

Galatians 6:9,10

