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INTERNATIONAL SUNDAY SCHOOL LESSON

(By S. O. SELLERS, Acting Director of the Sunday School Course in the Moody Bible Institute of Chicago.)
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LESSON FOR JUNE 11

SOWING AND REAPING (TEMPERANCE LESSON)

LESSON TEXT—Galatians 6.
GOLDEN TEXT—God is not mocked, for whatsoever a man soweth, that shall he also reap—Gal. 6:7.

We turn aside today to consider the second temperance lesson for the year. The first lesson to the churches was of Galatians strongly contrasts law and grace. Its key verse is ch. 2:16; and its most prominent word is "law," many claim verse one of this chapter as its golden verse. This final chapter is a most practical one and rich in suggestions regarding our social relations. Let each member come prepared to give a temperance question, or to ask a temperance question.

1. "Bear Ye One Another's Burdens" (I Cor. 1:5). If a man trespasses, be surprised in a sin, be caught in the very act, or surprised into committing a sin, "ye which are spiritual" (I Cor. 1:5), guided and governed by the spirit; let each member bring a member of the body of Christ (I Cor. 12:12, 14, 27); one who falls into sin is a dislocated limb or member, and the located limb or member is to restore him to his proper place. This must be done, however, not with any sense of our own infallibility, but in meekness, gentleness and with great tenderness. (See II Tim. 2:24-25). Paul's reason for this, "lest thou also be tempted" should lay low the pride any of us who have not fallen might feel (v. 1; Math. 7:23; Jas. 3:13). Instead of exclaiming, "I could never have done any such act," we ought rather to say, "But for the grace of God I might have done even worse than that." (I Cor. 10:13). The burden (v. 2) of our unnecessary details of the Mosaic law (Math. 23:4; Acts 15:10) but rather they are the temptations, weaknesses and failures of others. The master "came not to be ministered unto but to minister" and was "tempted in all points," "touched with a feeling of our infirmities" and in our thus sharing with each other we but follow in his steps (Ch. 5:4; John 13:34; I Cor. 12:26). This is the "law of Christ," not onerous, not a grievous burden, not necessarily an obligation, but a "law" because he, our "life leader," fully and perfectly exemplified it. (Phil. 2:5-8). It is chiefly self-control and spiritual pride (v. 3) which stands in the way of gentle forbearance in dealing with our erring brothers. Such pride does not usually deceive others; it deceives only the person who is so controlled, "deceiveth himself."

II. "Whatsoever a Man Soweth" (v. 6, 8). While each must so bear his burden, yet those who are taught are to help those who teach to bear their burden by contributing "in all good things" (Rom. 15:27; I Cor. 9:11-14). Paul sounds a solemn warning to those who refuse thus to help forward the work of righteousness, those who the work of righteousness, those who their selfishness will accrue to their advantage (v. 7). The natural world has many illustrations of this immutable law. Men may mock (sow) at this law, but find eventually that there is no escape from its operation. This law has many applications. The one in the context is, first, a physical one (v. 8), a most familiar one to us all. The same is true spiritually, and has been repeatedly illustrated throughout the history of the Christian church. (II Cor. 9:56; Prov. 11:24). In all our actions, physical, mental, moral, social and spiritual, we reap what we sow; like in kind, sown sparingly we reap sparingly; abundantly, and we reap in abundance.

III. "We Shall Reap, If We Sow Not" (v. 8). Paul now proceeds to make the practical application. If we act under the leadership of the Spirit (See ch. 5:16-25) we avoid carnal-mindedness, and we are sowing to the Spirit and of the Spirit (who is life) (John 6:63; II Cor. 3:6). We shall reap "life eternal," i. e., life which is endless in duration and divine in its essence. There must be, however, persistence. We must not withhold the good seed nor refrain from sowing it if we are to reap the reward suggested in verses nine and ten. If we do so withhold, or should we sow but the "good seed" (sow) we will surely reap the awful harvest suggested in verses 7 and 8. Temporal weariness or discouragement will not excuse us for any neglect. Nor are we to be impatient, for "in due season" in God's time (I Pet. 4:14, 15) we shall reap; not persons immediately, but the issue is certain. Some fall to reap because of laxity; others continue cultivation too long; still others, by overlooking their "opportunities" to do good (v. 10) and hence having not sown, they cannot reap.

Paul suggests (v. 12) that the sowing of "good seed" is not for any outward show, nor for conformity to the edicts and regulations of men in order to avoid persecution. (v. 11 R. V.).

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