

**CHRISTIAN CONDUCT UNDER LIBERTY PART II**  
**Galatians 6:6-10**  
**October 14, 2012**

The book of Galatians has taught us that we are no longer under the Mosaic Law. We don't have to offer animal sacrifices. We don't have to go to Jerusalem to worship. We don't have to obey all the feast days.

More than that, we don't have to obey the Law perfectly to be accepted by God. We are not under that old works system. God has saved us by grace and we have been set free. We are free from that old system of the law.

But as we saw last time, there is certain conduct that is required under the law of liberty. God has saved us by grace and he has given us the Holy Spirit to work in us. And his Holy Spirit produces a certain fruit in us. God produces in us love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

So, when you are taken out from under the law and placed in Christ's kingdom, there is a whole new way of operation. And the key principle in Christ's kingdom is love. All you have to do in his administration is love God and love one another.

Law never was an effective motivating principle. You could do all the things under the Law every day while your heart was still unrepentant. But grace asks you to serve Christ because you love Him. God gives you everything on the front end and then asks for your service because of what He has done for you.

So, you easily see that the liberty that we have in Christ is not the liberty to live as we please, but it is the liberty to live as He pleases. And he empowers us with His Spirit.

We saw last time that we have certain duties under the law of liberty. And last time we saw that,

1. We have the duty to seek to restore our fallen brothers.

*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness . . .*

Galatians 6:1

This is a supreme act of love on our part. When our brother falls down, we are looking to pick him up. We are not trying to kick him out, but we are trying to bring him back in. And this project of restoration should be undertaken by the church as a whole.

We saw in verse 1 of chapter six that the word “ye” is a plural ye. And so the reference is to the church in general. It is church policy that we try to restore the fallen.

And this is a job for the spiritual. It is not a job for the fleshly, but it is a job for those who by their life and practice demonstrate that the Spirit works in them.

*Ye which are spiritual, restore such a one.*

Restoring a brother is also a job for the meek. The job of restoration is not for the contentious among us. It is not for the hot tempered. But, it is a job for the meek.

And then, we saw last time that,

2. We have the duty to bear one another's burdens.

*Bear ye one another's burdens, and so fulfil the law of Christ.*

Galatians 6:2

Our duty in Christ's kingdom is to watch out for our brothers. And if our brother is burdened down with some affliction or some infirmity or some temptation, then we are to bear with him in his trouble. And if possible, we should look for ways to help him carry his burden.

All of this is the law of Christ.

This morning, we come to the next duty which Paul

enjoins on his readers under the law of liberty. And this duty is found in verse six.

*Let him that is taught in the word communicate unto him that teacheth in all good things.*

Galatians 6:6

And I could have titled the message this morning Investing in the Gospel. And this is one of our chief duties under the law of liberty in Christ.

Now, under the Law of Moses the people were required to pay tithes in order to support the work of the Jewish ministry. The tribe of Levy was charged with the responsibility of performing all of these rites and rituals and services connected with Judaism. And they did not do secular work outside the tabernacle. And so, all the people paid tithes of their incomes into the treasury in order to support the priests and to carry on the religious work of the tabernacle and later of the temple.

But the Law of Moses has been abolished. Now we are under the law of Christ. We don't have that old religion of Judaism to support any longer. But there is a ministry under the law of Christ as well. And it is the ministry of the gospel.

Christ has commissioned us to take the gospel to the whole world. And one of the principle ways that God has ordained that we should do this is through the gospel ministry of His church. The Scriptures tell us that the church is the pillar and ground of the truth. (I Timothy 3:15) The church protects the truth at all costs. And the church propagates the Word of God. And it does this strangely enough through what Paul calls, "The foolishness of preaching." (I Corinthians 1:21)

Now of course, the preaching of the cross of Christ is not foolishness at all, but it is foolishness in the eyes of the world. The world thinks preaching is foolish. But in His great wisdom God has ordained preaching to be the principle mechanism of developing and protecting and spreading His gospel. And God gives the church pastors and teachers who labor in the Word. And this is for the great benefit of the church. And now we come to consider,

## We Have the Duty to Invest In Our Teachers

*Let him that is taught in the word communicate unto him that teacheth in all good things.*

Now before we look closer at this duty, let me say that you have provided for me very well. I don't have need of anything. And so, in commenting on this passage of Scripture, I know that I am preaching to the choir. You are more than generous with me and I thank you for that very much.

I. The presumption in this verse is that someone is doing some teaching.

I can't help notice here that Paul is not encouraging the church to pay for the pastor to be a church administrator. Obviously, the pastor will be involved in church business. The pastor will be involved in other matters besides teaching. The pastor will visit the sick. The pastor will engage in other acts of mercy and help. He may even help with the church music. But his principle duty and that which the church is encouraged to support is his teaching ministry.

The Word of God is the core of his work. This is his life work. This is his passion and this is his mission in life. This is his calling. This is how God has gifted him. His work in the church is first and foremost the faithful communication of the Word of God. All of his other ministries flow out of that. He gains the confidence of the church by preaching the Word of God. He gains a foothold in the lives of others by his work in the Scriptures. His entrance into the community is by his preaching and teaching.

And so, notice that the church is encouraged to support "him that teacheth."

Certainly this implies that someone is teaching. I think we might be surprised at the lack of teaching that is going on in many places. Preaching and teaching is more than just offering a little sermonette from time to time. Preaching is more than simply occupying the pulpit for thirty minutes. It is more than merely referring to the Bible ever so often. But teaching is actually communicating the Word of God in its fullness, in its depth, in its

entirety, in its purity and in its great majesty. You should be leaving our worship services each time feeling that you have actually heard the Word of God. And more than that, you should have the sense that the Scriptures are being taught and that you are learning daily by the hard work of the teacher.

And when we have a teacher that pours his heart and soul into that great project, then it is our duty to support him so that if possible he doesn't lack for anything and most importantly, that he can devote as much time as possible to this great work.

II. There is a presumption that the Word of God is being taught.

*Let him that is taught in the Word . . .*

The people are not encouraged to support someone who is teaching mathematics, or philosophy, or some other science. I don't think Paul is particularly interested in seeing the church generously support the false teachers. But he is interested in encouraging the church to support those teachers who are teaching the Word of God. And this is the duty of the church when they are taught in the Word.

III. This duty is taught in other places in the Scripture.

*Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward.*

I Timothy 5:17, 18

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*

I Corinthians 9:11-14

## The Reasons Underlying the Duty to Support Our Teachers in the Word

I. The first reason why we should pay those that labor in the Word is that it is the right thing to do.

*The laborer is worthy of his reward.*

I Timothy 5:18

It is only right that if someone works and provides a worthy service, that he should be paid for his work. It is a basic principle of life that a man works and he is paid the value of his work. It is also a basic principle of life that if a man does not work then he should not be paid. He should be paid commensurate with the value of his work.

But in our Galatians passage, there is another reason why we should pay our teachers.

II. The second reason why we should pay those that labor in the Word is that it is an investment in the gospel.

*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

Galatians 6:7, 8

Here Paul lays out the principle of sowing and reaping to explain why it is that we should be happy and generous in our support of those that teach the Word.

So, let's take a look at several principles of sowing and reaping and then we will apply those principles to this context.

### The Principle of Sowing and Reaping

Obviously, sowing and reaping is a farming metaphor. So let's use the example of a farmer.

**Example: There was a city boy who decided he wanted to be a farmer. And he decided that he wanted to grow a corn crop. And so he moved to the country and he**

**bought himself some land. And he bought him a rocking chair and he sat on his front porch everyday waiting on corn to come up in his field. But the first year, not one corn stalk came up. And the second year and the third year there was no corn. Finally he went into town and asked some of the other farmers why no corn would grow in his field. And they asked him, “Did you sow any seeds in your field?” And the city slicker answered, “You mean I have to sow seeds in order to have a corn crop?”**

And so this novice farmer learned a hard lesson. And that lesson is: **You only reap if you sow.**

**Example: So this city slicker went down to the seed store and he bought bags and bags of seeds – enough to sow his entire field. And this time, early in the spring, he sowed his field. And he was so proud of himself. And he went to bed that night and when he woke up the next morning he ran out to his front porch and he looked at his field and there was still no corn. So he went back into town and he told the farmers, “I planted corn seed yesterday just like you told me. And I got up this morning and there was not one corn stalk growing in my field.” And they said, “Look, city slicker, the corn will take several weeks to grow and to yield its crop.”**

And so, this city boy learned another lesson about sowing and reaping. And that lesson is: **You don’t reap immediately, but you reap in due season.**

**Example: So, city slicker went back home and sat down in his rocking chair and he anxiously watched his field day after day. And pretty soon he was so excited when he started to see some growth sprouting up in his field. But after a few days he began to realize that his field was being grown up with grass. And after he waited a few weeks like they told him, he had the most beautiful grassy field. And he went back into town and he asked the other farmers why there were no corn stalks in his field. And they asked him, “What kind of seed did you sow in your field?” And he went home and checked the bags of seed and he discovered that he had planted grass seed.**

And so, city slicker learned another lesson about sowing and reaping. And that lesson is: **You reap what you sow.**

**Example: So city slicker went to the seed store this time and bought him some corn seed. And he planted his entire field with corn seed. And he kept his empty sacks so that at harvest time he could use the same sacks to harvest his corn. O foolish city slicker! So, he sat in his rocking chair and anxiously waited for several weeks. And corn stalks began to spring up in his field. Everywhere that he had planted a seed, a stalk grew up. And on every stalk there were several ears of corn. It was a wonderful crop. And when he took his seed 20 seed bags out to the field to harvest his crop, he found that he needed 1000 bags to carry all the corn that had grown in his field. So, city slicker went back to town and he asked the farmers, "I only planted 20 bags of corn, but when I went into the field I needed 1000 bags for the harvest." And they told him, "This is how you make money. One seed yields many ears of corn."**

And so, city slicker learned another lesson about sowing and reaping: You reap more than you sow.

Now city slicker was also a Christian. And he belonged to the Grace Baptist Church of Farmtown. And one day the preacher came to Galatians 6:6 which says,

*Let him that is taught in the word communicate unto him that teacheth in all good things . . .*

And the preacher was telling the people that it is good to invest in the preaching of the Word of God; that it is good to invest in the propagation of the gospel; that it was their duty to support the work of the ministry in the church and especially, as this passage says, to take care of the material needs of their teachers.

After the service the town farmers were grumbling in the back of the church. And they were saying, "How dare this preacher! We work our fields day after day in the hot sun and he sits in his air conditioned office every day reading books. And they said, "Why should we give our hard-earned money? He can get a job like us." And they turned to city slicker and they asked



him, "What do you think about that city slicker?"

And city slicker read them verses 7 and 8.

*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

Galatians 6:7, 8

And city slicker said, "You know, it was you guys who taught me the principles of reaping and sowing. And here is the first principle that you taught me: **You only reap if you sow.**

He said, "Remember how at first I sat on my porch and never sowed a seed in my field and expected something to grow? How foolish I was! And likewise, if we never plant a seed in the field of the gospel, then we will never reap fruit. If we never plant in the field of the church, then we will never reap a harvest. If we never plant a seed in the kingdom of God, then we will have nothing to take to the King at harvest time.

And the farmers said, "Yes, we understand the principle of sowing very well and it is true that you must sow in order to reap. But we have been giving to this church and paying this preacher for months and even a few years now, and this church has barely grown at all. And we are getting tired of giving."

And city slicker said, "But you taught me another principle of sowing and reaping. And that is, **you don't reap immediately, but you reap in due season.**

*And let us not be weary in well doing, for in due season we shall reap, if we faint not.*

Galatians 6:9

And the farmers had to agree, "Yes, it is true that you don't reap immediately, you must wait patiently. But you know what? We have already done a lot for this church. We have built a gymnasium, and we have bought a bus and we have built a fine recreation room and we have purchased interest bearing savings accounts for the church, I just don't know if we can

afford to pay the preacher.”

And city slicker couldn't wait to remind them that when he planted grass he got a field full of grass. But when he planted corn, he got a field full of corn. And so city slicker said, “Maybe we need to sow the right kind of seed in our church to begin to reap a gospel harvest. And he read them verse 8.

*For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

Galatians 6:8

And city slicker told the farmers, “If we want to reap a gospel harvest, then we must sow liberally and generously with gospel seeds. We must not sow fleshly seeds, but spiritual seeds.

And the farmers said, “Yes, we understand that concept well enough, but how do we know we will ever get our money's worth?”

And city slicker was so excited he couldn't wait to tell them. And he said, “Ah, but that also is the principle of sowing and reaping. You plant one seed and your reap 100 or 200 or 500 fold. Look what we shall reap if we sow spiritual things!

*But he that soweth to the Spirit shall of the Spirit reap life everlasting.*

Galatians 6:8

Here is the wonderful truth of sowing and reaping. We sow our fields with the seed of the gospel and God gives the increase in the time of harvest. What he asks us to do is to sow the seed of the Word of God. He asks us to be faithful in making the gospel of Jesus Christ our chief focus. He asks us not to be diverted. We should not experiment with other seeds. We are to leave the vain philosophies of men to their fields, But we are to sow the pure seed of the Word of God in our church and in our community and in the world. And if we do, in the time of harvest, God will give us an increase that our storehouses will not be able to contain.