

A Person Does Reap What He Sows

The Law of Sowing and Reaping

⁷Don't delude yourselves: no one makes a fool of God! A person reaps what he sows.⁸Those who keep sowing in the field of their old nature, in order to meet its demands, will eventually reap ruin; but those who keep sowing in the field of the Spirit will reap from the Spirit everlasting life. (Gal 6:7-8)

³For thus says יהוה to the men of Judah and to Jerusalem, 'Break up your fallow ground, And do not sow among thorns. ⁴Circumcise yourselves to יהוה And remove the foreskins of your heart, men of Judah and inhabitants of Jerusalem, or else My wrath will go forth like fire and burn with none to quench it, because of the evil of your deeds.'" (Jer. 4:3-4, NASB)

These are strong words from the prophet Jeremiah (*Yirmiyahu*). Appropriate words for you, and for me, for Jewish men, and for the inhabitants of Jerusalem (which includes the righteous sojourners (Hebrew *Gerim*) – a good metaphor for a Messianic Congregation. In the life of our patriarchs, we see יהוה's law of sowing and reaping play out (as well as His Sovereignty). We are continually reminded of the sowing and reaping law in Scripture, yet the enemy continually places into our minds the erroneous idea that יהוה is not going to do what He said – that He is not a God of His Word. This is deception at its best! No wonder his name is "deceiver" and his primary job is trickery. The classical problem we ignore in this law is that the farmer reaps ten, twenty, fifty and even a hundred times what he sows. When we sow iniquity and evil, we will also reap much, much more than what we sowed, even up to a hundred times more!

⁹And the great dragon was thrown down, the serpent of old who is called the devil and Satan [the Adversary], who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. (Rev 12:9)

Scripture reminds us that יהוה is: "Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." (See Exodus 34:7) This same phraseology was given in Mt. Sinai after speaking in the hearing of our people the second of the Ten Commandments (Ten Words) – יהוה means what He says. We see that if we sow treachery, we will reap treachery, and if we sow iniquity, we will reap iniquity. Even when יהוה is with us, as He was indeed with our father *Ya'akov*, the fact that He is with us does not invalidate His *Torah*, nor it invalidates His Ways. The enemy of our souls wants us to believe and trust that יהוה is love (1 John 4:7-8). And He is. This is why Scripture says that He sent *Yeshua* (John 3:16), but He is also just and He is a 'Rewarder' of those who diligently seek Him (see Hebrews 11:6, and by implication, a non-Rewarder to those who do not trust Him enough to do what He said).

Our father Abraham (*Avram Avinu*) sowed iniquity with respect to lying and deceiving – could not יהוה (whom Abraham knew could raise the dead) not also protect *Sarah*? Is it necessary to lie and to deceive? Was it necessary for *Yizchak* (exactly like his father) to lie about *Rebekkah* his wife? Was it necessary for *Ya'akov* to lie and deceive *Yizchak* in his deathbed? Do we serve a wimpy *Elohim* who cannot deliver our loved ones or cannot keep His promise to us?

I believe this is the basis of the deceiver's plan for us – since without trusting (faith) it is impossible to please Him – he gets us to mask out faith/trust, to doubt/mistrust Him, and to act on our fears that He is not able, that He does not care, that He does not deliver on His promises, that it is not going to happen unless we intervene. And so we fall again to our lack of faith/trust, and displease (sin against) Him. In the process, we are

responsible for altering the roads of life. We will ultimately accomplish His Will for us if we submit to His Sovereignty, but O do we suffer consequences! Could the 12 tribes of Israel not be born of Rachel, instead of from 4 different women? Did our father *Ya'akov* suffer for his fraud? Will we if we get involved in knavery?

The text in this week's *Torah* portion tells us that *Adonai* is near *Ya'akov*. He assures him that He is with him. He reiterates the promises that He had made to his father and grandfather and assures him that He is in the scene until it is all accomplished. *Adonai* will guard (*shomer*) us. Do we trust Him to do so?

¹⁵*Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you. (Gen 28:15, KJV)*

The Almighty's Will is not hidden from us – we do not have to guess anymore about what He wants for our lives. He wants us to *sh'ma*, that is, He wants us to prove that we heard His Word by our actions. This is simply called obedience. Our ancestors said in Exodus “*Na-aseh V'Nishma*” (see Ex. 19:8 and 24:3 “*all the words הוה has spoken, we will do.*” Unlike our forefathers who were hearing His Words for the first time, we have the advantage that we know a priori what He wants since we have His written Word and His *Torah*. So be ye not deceived anymore – live your life according to His Will. These are not my words and these are not your parent's words, these are הוה's Words! Scripture has given us the benefit of having an absolute roadmap for our lives – will you sow righteousness and reap a great reward with His joy? That is why the song comes to mind:

♪♪ *He gave me beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that we might be trees of righteousness, the planting of the LORD, that he might be glorified.* ♪♪

Scripture tells us about the cyclic nature of life. King Solomon (*Sh'lomo*) the wisest human to ever live tells us: “¹⁴*I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.* ¹⁵*That which hath been is now; and that which is to be hath already been; and God requireth that which is past.*” (Eccl 3:14-16) Can we not break the cycle of iniquity that plagues our lives? *Yeshua* said: “*Because you have such little trust! Yes! I tell you that if you have trust as tiny as a mustard seed, you will be able to say to this mountain, ‘Move from here to there!’ and it will move; indeed, nothing will be impossible for you!*” (Jer. 32:17). Again He repeated: “*Humanly, this is impossible; but with God everything is possible*” (Matt. 19:26). *Miryam* was told in Luke 1:37: “*For with God, nothing is impossible.*” And once more in Luke 18:27: “*What is impossible humanly is possible with God.*” Do you get the picture? We can! You can! I can! Say it with me: “***I am an over comer by the blood of the Lamb, by the words of my testimony about the Blood of Messiah, and because I love not my life unto the death***” (Rev. 12:11). Repeat with me: “***I can do all things through Yeshua who strengthens me!***” (Phil. 4:13)

It is time to break the cycle of consequences that plague our walk with the Lord. There is great reward awaiting us if we sow precious seeds of righteousness. This is why Scripture states: “⁵*Those who sow in tears shall reap with joyful shouting.* ⁶*He who goes to and fro weeping, carrying his bag of seed, shall indeed come again with a shout of joy, bringing his sheaves with him*” (Ps. 126:5-6). We can, with His Spirit by our side and with His strength change the course of history, I challenge us to rise and become the generation of Rev. 12:10-11. We are that generation, by trusting (by faith), will you join me and the thousands of our people at Mt. Sinai and reaffirm to Him “*Na-aseh V'Nishma.*” **We will do and we will obey...**

♪ O God let us be the generation that seeks, that seeks your face O God of Jacob ♪