

"SOWING AND REAPING".

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). There is one kind of sowing that guarantees a reaping, not only does it assure a reaping, but a reaping in kind. "Whatsoever is sown shall be reaped". This has primary reference to the NATURE of the harvest. The Harvest will correspond exactly with the seed sown as to the nature. But more than that, if one reaps at all, and the reaping is herein assured, one will reap MORE than he sows, thus according with the normal law of increase divinely governed. This is a fact of divine involution, raising sin to a given power, the total sum of the increase and the consequences being faithfully recorded and the record shall be exactly revealed "in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel" (Rom. 2:16). "Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. 4:13). "For there is nothing covered that shall not be revealed and neither hid that shall not be known" (Luke 12:2).

One may now cover to a certain extent the rottenness of his sowing, by deceitful appearances, but the harvest shall reveal the true nature of the seed sown, and then shall be discovered the truth that, "the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it" (Isa. 28:20). The discovery will be manifest, that the support on which he rests, and the cover under which he hides, when "Judgment is laid on the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the HIDING PLACE, and your covenant with hell shall not stand" (Isa. 28:17-18). Then shall the true purpose of speech, the motive of deeds, and the design of human planning, be brought into the light of God's countenance. We cannot judge the ulterior motives beyond the verbal or physical expression, even of a brother in Christ. For Paul wrote, "Why dost thou judge thy brother, or set at naught thy brother? For we shall all stand before the judgment seat of Christ so then every one of us shall give an account of himself to God" (Rom. 14:10,12). This is relative to that which is "in man", and not infallibly known to other men, but is known to "Him" "with whom we have to do" (Heb. 4:13), "Who needeth not that any should testify of man: for He knew what was in man" (Jno. 2:25). This is the realm where motives originate and prompt action. This is the realm which God "framed within man" (Zech. 12:1), and in which man "knows" (I Cor. 2:11), and intelligibly plans, and executes, the course of action for which he is morally responsible. Man is authorized to pass judgment on what is done by man, whether under Civil government to safe guard society, or under church government to protect the "fellowship" thereof. The punishments differ of course, one dealing with the physical, the other with the spiritual, yet the basis of determination in establishing guilt is, by WHAT WE SEE. "The Lord seeth not as man seeth: for the man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7).

Therefore, on the basis of divine selection, and that according to what man could not see, it was necessary, of course, for God, Himself, to designate the man of His choice in the matter referred to in the text just read. This God did by saying, "Arise, annoint him: (David) for this is he" (I Sam. 16:12). This example perfectly fits the truth I wish to convey in this broadcast. That is, that the judgment of the incorrigible wicked, out of the "books" (Rev. 20:11-13), will not be the judgment of men on the basis of what man sees, but it will be the divine verdict of inexorable justice, as rendered by Omniscience. The God who infallibly associates "the deeds done in the body" with "the thoughts and intents of the heart", and renders justice accordingly, and justice it will be. Justice without mercy. "Men loved darkness rather than light because their deeds were evil" (Jno. 3:19); they who made the choice, the volition of their own will, shall find themselves the eternal habitants of the "outer darkness" (Matt. 22:13). Men who choose the "broad way that leadeth to destruction" (Matt. 7:13), shall have as the fruit of their choice, "everlasting destruction from the presence of the Lord" (II Thess. 1:9). God will not force you to "sow to the spirit" nor "spread the incorrigible Word", but He who "cannot lie" has said, "Whatsoever a man soweth, that shall he also reap".

This is a law of the harvest as wide as the sowing, and as true as the integrity of God; "They that plow iniquity, and sow wickedness, reap the same" (Job 4:8); "He that soweth iniquity shall reap vanity" (Prov. 22:8); "they that sow to the wind shall reap the whirlwind" (Hos. 8:7); "Ye have plowed wickedness, ye have reaped iniquity" (Hos. 10:13), and God exhorts us to "Sow to yourselves in righteousness, reap mercy" (Hos. 10:12); For "the fruit of righteousness is sown in peace of them that make peace" (Jas. 3:18) and "the fruit of righteousness is a tree of life" (Prov. 11:30); "A tree planted by the rivers of water, that bringeth his fruit in his season; his leaf also shall not wither:" (Ps. 1:1-3); Who? "He that heareth the Word and understandeth it, which also beareth fruit" (Matt. 13:23), who are "the children of the Kingdom" (Matt. 13:38), and in the time of harvest "shall shine forth as the Sun in the Kingdom of their Father" (Matt. 13:43), the "branch" of the Father's planting, (Isa. 60:21). But on the other hand "every plant which my heavenly Father hath not planted shall be rooted up" (Matt. 15:13). You may not know the "branch" of the Father's planting, but the Harvest shall reveal the nature of the "seed" sown... "The good seed are the children of the Kingdom" (Matt. 13:38), Christ planted them (Matt. 13:37), the "tares are the children of the wicked one" (Matt. 13:38), the Devil sowed them (Matt. 13:39). They are not the same. The same seed did not produce both classes. The same sower did not plant both seeds. They shall not have the same destinies. Peter and John did not know the true nature of Judas, but Christ "knew from the beginning who they were that believed not and who should betray him" (Jno. 6:64). The eleven apostles did not know the motive that prompted Judas to say, "Why was not this ointment (Mary's pound of ointment) sold for three hundred pence and given to the poor?" (Jno. 12:5), but Christ knew and inspired John to record the motive, "This he said, not that he cared for the poor, but because he was a thief, and had the bag and bare what was put therein" (Jno. 12:6).

If man, therefore, cannot discern by "words" or "deeds" the difference between the "concern for the poor" and "the covetousness of a thief", one can readily see that if the "thoughts and intents of the heart are to be judged with the "words of the mouth" and the "deeds of the body", that is to say, if absolute justice is administered to unforgiven sinners in view of the motives that prompted them, then the inescapable conclusion is, that the only qualified judge is one who knows the "heart" where motives originate. This is affirmed in these words, "For the Father judgeth no man, but hath committed all judgment unto the Son" (Jno. 5:22). A judgment into which "he that believeth on Him" shall not come (Jno. 5:24), and from which the child of God "hath been delivered" (I Thess. 1:10). It is the judgment subsequent to the "Resurrection of damnation" (Jno. 5:29) of those "who honoured not the Son as the Father" (Jno. 5:23); thus the punitive judgment of "evil doers", called "everlasting punishment" (Matt. 26:46) of the "cursed" cast "into everlasting fire" (Matt. 26:41), "the lake of fire.... the second death" (Rev. 2:14). And all shall suffer the "second death" who did not pass from the first "death into life" by hearing and believing in the Son (Jno. 5:24), but you make the choice; "Moses said after describing the accessibility of the redeeming object of faith, said, "See, I have set before thee this day LIFE AND DEATH choose life" (Deut. 30:19). Paul quoting Moses, said he referred to the "sacrifice of Christ" (Rom. 10:5-10), the benefits of which is appropriated by faith, (Rom. 3:22,26) (Rom. 4:5) (Rom. 10:4). But you must choose, it is set before you. You are without excuse: "The Word is nigh thee, sow it to righteousness and reap a tree of life, a tree planted by the rivers of water"; a "branch" of the Father's planting.

I think now of the hundreds of thousands of High School graduates, many of whom, by reason of the Hell Born philosophy that it is necessary for them to sow their wild oats before settling down to the arduous task of choosing and reaching a goal. But what of the reaping? One cannot escape the harvest. You can choose the seed you sow, but rest assured "that whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption." Let the girl seek for popularity at the expense of virtue, and she shall reap, but there is no market for the Harvest, but a harvest there will be, none the less; a harvest of human flotsam arrested in it's drifting, on the shores of time. The flower of youth fades quickly in the shadows of this world, Hear Solomon, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: BUT KNOW THOU that for all these things God will bring thee into judgment" (Eccl. 11:9). God grant that you may soberly reflect on these words. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the Sun; But if a man live many years and rejoice in them all: YET let him remember the days of darkness: for they shall be many" (Eccl. 11:7,8).

What then is the sensible thing to do? "Put away evil from thy flesh: for childhood and youth are vanity" (Eccl. 11:10). That is, when spent in sowing to the flesh "childhood and youth" are vain things, and so we have this divine exhortation, "Remember now thy Creator in the days of thy Youth, while the evil days come not, nor the years draw nigh." (Eccl. 12:1). Remember NOW: for it will be

too late to remember when this life time, with it's responsibilities, and opportunities are over. NOW is the time, to think, plan, choose and execute. "Now is the day of salvation" "Come now let us reason together saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool" (Isa. 1:18). Choose now, before the senses are dulled, by the illusory grandeur of time. Do you not know that the "Nations which left God out of their reckoning shall be turned into hell with the wicked?" (Ps. 9:17), and that the glory of such nations rode the crest of human perversity, as they cried "Doth God know?" Well, centuries have come and gone, the cries are long since silenced, and the glory covered with the accumulating dust of the Millenniums, a tarnished glory that yields grudgingly to the curiosity of the Archaeologists, and is but a silent and humiliated witness to the truth "that the things which are seen are temporal, but the things which are not seen are eternal" (II Cor. 4:18). Let us therefore, look and look now, not at the things which are seen, but "at the things which are not seen". But to look thus, is to look by faith; Abraham looked by faith and saw the day of Christ (Jno. 8:56), and "rejoiced.... and was glad". It will not take a polemical giant with the logic of a Blackstone, and the oratory of a Demosthenes to convince Pharaoh that Moses made the wise decision when "He chose rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season" (Heb. 11:25). May one enjoy the pleasures of sin? Certainly. But be assured that the enjoyment is but "for a season" but in contrast the "joys of our Lord" are forever, secured to those of whom it shall be said, "The blessed of our Father".

Choose now: The disconnected utterances of imbecility could convince Herod now, that John the Baptist stood on the best foundation. It wouldn't need a logician to prove to Potiphar's wife that the purity of Joseph is preferable to her unprincipled provocations. Let every lost sinner hearing this broadcast, be assured that not only will God reveal your every unlawful act and thought, but you will acknowledge them as your own. Hear the Book, "Thou hast set our iniquities before our secret sins in the light of thy countenance" (Ps. 90:8). Your sins will be classified according to God's own hatred and knowledge of them. The world may condone them, and justify and make them honorable, but the world will be the subject of the judgment, not the Judge. And not only will your sins be "set before Him", as this text affirms, but God will set them in order before you: "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes" (Ps. 50:21). Multitudes have created their own God, the kind of a God they want, one who will not interfere in their ungodly ways, and one who will accept their views of sin; but how awful shall be the awakening when they stand before God, not a God of human construction, but the God of truth. The God who is of "purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13); Yea, the God in whose sight "the stars are not pure" (Job 25:5), and who will by no means clear the guilty" (Ex. 34:7), and in the light of whose law, the "world became guilty" (Rom. 3:19). But God be thanked that in His mercy He satisfied the claims of justice and "made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him" (I Cor. 5:21): "For through this man is preached unto you the

forgiveness of sin and by Him all that believe are justified from all things" (Acts 13:38-39).

Remember, young man or young woman, NOW, thy creator the God of redemption, know Him NOW, whom "to know is life eternal", lest they find you saying, "For thou writest bitter things against me, and maketh me to possess the iniquities of my youth" (Job 13:26), and go into the Valley of the Shadow confessing, "that your bones are full of the sin of your youth, which shall lie down with you in the dust" (Job 20:11). "Wilt thou not cry unto me from this time, My Father, thou art the guide of my youth?" (Jer. 3:4), for it is only in grace, by the blood through faith that we can justly say, "Remember not the sins of my youth, nor my transgressions" (Ps. 25:7). For it is there he says, "I will be merciful to their unrighteousness and their sins and iniquities will I remember no more" (Heb. 8:12).

Otherwise you are faced with the terrible harvest of the inexorable law of the wrong sowing. Let now the "incorruptible Seed", the Word of God, find lodging in your heart, by faith, and plant you among the children of the "Kingdom", until time, with it's sufferings, fades before eternity with it's glory, when the light of the world shall illuminate the universe and there shall be no more curse, while ages roll. The fruit of righteousness, the eternal effect of sowing to the Spirit.

What are you sowing? In whom do you trust? You alone must answer, but answer you MUST.