

SERMON: THE 5TH SEASON

Galatians 6:9

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

Introduction

In the process of doing good and walking in holiness we can easily become a victim of the devilish Ds. We can become discouraged, disappointed, dismayed, distracted, disillusioned, discombobulated, depressed, and downright disgusted. This is what happened to the churches in the region of Galatia. False teachers known as Judaizers had infiltrated their ranks. The church leaders had become fatigued over fighting the heresy and proclaiming the truth of the gospel. Their faith had become weak. These new Christians wondered if goodness would really pay off. They wondered if there was a true advantage in being good. This can happen to any Christian. Noah got weary after the flood and got drunk. He thought he needed and deserved a drink after building the ark, gathering the animals, and enduring the flood. Moses was weary with the wilderness wandering and the rebellious people. He demonstrated his weariness by striking the rock instead of speaking to it. Elijah, after his high moment of victory over the priests of Baal on Mt. Carmel, sat depressed under a juniper tree. The Galatians were one step from quitting. They did not think they would see the fruits of their labor. In our text, Paul gives them a word of encouragement. He tells them to hold out; for there will be a harvest time. Paul said in essence, "Don't give up. Don't abandon the field in which you have sown. Harvest time will surely come. Goodness and holiness will pay off. Just hang in there. Your ship will come in."

I like the way our fore-parents spoke of this verse. They said man's calendar had four seasons, but God's calendar has five seasons. Man's calendar has winter, spring, summer, and fall; only God's calendar has number five: due season. Sometimes God does not move until you enter the fifth season. The first four seasons are natural seasons, but the fifth season is the supernatural season. Let's exegete this verse and discover some relevant applications for these unprecedented times.

Exposition

1. An Inspired Standard

(Well Doing)

2. A Peril to Avoid

("Let Us Not Be Weary")

(There is a difference between being tired and being tired of what you are doing)

3. A Promise to Be Claimed

(“For in Due Season We Shall Reap”)

4. A Condition to Be Fulfilled

(“If We Faint Not”)

Closing Thoughts

When the 5th season arrives, strange things start happening:

Yokes will be destroyed,
Chains will be broken,
Wayward children will come home,
Money will no longer be funny,
Change will stop being strange,
Nights will be more restful,
Days will be more delightful,
Praise will be more appreciative,
Worship will be more intense,
Vision will be clearer,
Hope will move to a higher level,
Faith will grow stronger,
Prayers will become more powerful.

Give God Glory! Give God All the Glory!

End notes

Due Season

1. The words for “due season” are “*idios*” and “*kairos*.” The word *idios* means its own. From this we get our English word *idiosyncrasy*. The word *Kairos* is one of Greek words for time. It refers to a set season or the proper, appropriate, or most favorable time. Thus, each seed has its own set season- a specific, individual time that it will produce a harvest. Even if many multiple seeds of different kinds were all planted at one time, each has its own season to be reaped, depending on the nature of the seed. One seed produces during one set season, while another seed is reaped during a different season. Thus, it is a mistake to judge our seed and its time of harvest by the harvest time of other seeds, because each seed has its unique set season to mature. We just need to remember God’s promise: A time will come when we shall reap.

2. The Greeks had two other words for time. “*Chronos*” refers to repetitive cycles, natural rhythms, and sequential cause and effect. This is where we get our English

adjective “chronological.” The last word for time is “chaos.” It is a transliteration, not a translation. The Greek means the same thing as the English: confusion and disorder.

3. The word faint in the Greek is “*ekluo*.” It simply means to give up, to stop trying, to quit. Figuratively it means to lose your grip. The negative implications are quite obvious. If you lose your grip while carrying a piece of china it will fall to the floor and crack. If you lose your grip while climbing a ladder you will fall and hurt yourself. I am sure you can think of other examples. The old folk used to say, “Hold your holt!”

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