

He Who Is Sowing to His Own Flesh

"Because he who is sowing to his own flesh, of the flesh shall reap corruption; and he who is sowing to the Spirit, of the Spirit shall reap life age-enduring." — Galatians 6:8 (YLT)

I have been under the Spirit's scrutiny for some time now, and I have had to face a hard question: why does the fruit of the Spirit grow so slowly in me, when I know the answer is within reach?

I have been praying Romans 12:1-2 — be transformed, renew the mind — with real passion. But passion isn't the same as the right motive. Reading my own prayers back, I noticed something uncomfortable: I have been praying mostly for my own transformation. For my own benefit. Only secondly for the body of Christ. That ordering is backward, and it is fleshly — the very thing James warns against: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

This is an old pattern. Cain also brought an offering — just not the one that was asked for. He brought what suited him rather than what was required, and Yahshua's question to him still challenges each of us: "If you do well, will you not be accepted?" The flesh can pray, can sacrifice, can even quote Scripture — and still be asking amiss, still be offering the wrong thing, if the purpose behind it is self-centered.

This is not a flaw I picked up along the way — it is, as Hebrews puts it, "the sin which doth so easily beset us" (Hebrews 12:1), woven into me before I ever had a choice in the matter. David said the same of himself: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5) — not naming a single act, but the shape he was born into. Paul names the mechanism behind it plainly: "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). Not unwilling — unable. That is why renewing the mind (Romans 12:2) cannot be a project the old mind manages on its own terms; the very mind asking amiss is the mind Scripture says cannot be subject to Elohim in the first place. The fight is not against a habit. It is against a nature.

Galatians 6 doesn't end with the warning. It turns immediately to the remedy: "in doing good we may not be faint-hearted, for at the proper time we shall reap, not desponding... let us work the good to all, and especially unto those of the household

of the faith" (6:9-10). The transformation Paul is after was never private. It was always for the edification of the body — that the image of Christ might be witnessed to the lost, that we might be one as the Father and the Son are one (John 17:11).

So the real question to sit with isn't "why can't I see the change I'm praying for?" It's a deeper one: whose benefit was I praying for in the first place?

Revelation's counsel to the lukewarm church is to buy eye salve, that we might see (3:18) — but seeing rightly starts before the prayer is even prayed. Ask, seek, knock (Matthew 7:7) isn't a formula for getting what we want; it's the preparation that makes the asking itself sincere. We pray our opening prayers on Sunday morning. The harder question is whether we prepared our eyes and ears before we ever opened our mouths.

What we sow, we reap — not because Elohim is keeping score, but because sowing to the flesh and sowing to the Spirit really do produce different fruit, every time, without exception (Galatians 6:7). The flesh, asking amiss, reaps corruption. The Spirit, asking rightly — for the body of Christ, not the self — reaps life age-enduring.

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