

Pauline concept of sowing and reaping in Galatians chapter 6: 7-8 and its implication for contemporary church

Abstract

Certain principles are enshrined into the very fabric of existence and one of such is the principle of sowing and reaping. The concept of sowing and reaping has been with man for so long, though it is known for its agricultural usage. But over the years probably from creation and up till today it has become a concept that was known and understood to be a guide towards action and consequences (what you sow you will reap). However among the 21st century preachers their seems to be some preachers that conceive another views about this concept, to them sowing and reaping is about financial giving reaping, financial prosperity and breakthrough. This seems confusing and a bit difficult to reconcile, is it an addition to former understanding and view or a new view entirely? To this researcher find it difficult to comprehend. Base on this problem stated above, a research was carried out with the aims to try and find also highlighted the likely scriptural meaning of the concept according to Paul in Galatian 6:7&8, attempted to establish the fact that the concept of sowing and reaping is not primarily based on financial giving and prosperity, try to make the text relevant to contemporary situation without losing its original meaning and attempted to identify how applicable the text could be in correcting some unbiblical notion about the text. The purposes highlighted above were achieved by adopting exegetical method of analysis, using primary sources and tools such as lexicon, bible commentary, English bible, Greek bible and Greek textbooks. The study revealed that the original language is weightier than the translated versions, that there are misinterpretations of the intended meaning of the text. This seems to be the reason for the wrong usages. It reveals that the concept of sowing and reaping according to Paul in Galatian 6:7&8 is more of a warning towards individual motives and attitude behind ones action towards the things of God, Pastors and fellow human being, for no one can outsmart God. Wrong teachings were also revealed to have given root to various errors and practices notice in the congregation. Base on this findings it was recommended that for a more thorough job of interpreting the bible application, more than one version of the bible should be consulted, readers and preachers should not be negatively influenced by bias interpretation and the teaching for practical living should be depending strictly on what the scripture means and should not be used to please men or the flesh. Lastly Christian should pray for the pastors and teachers more often than not to avoid errors.

Keywords: pauline concept, sowing and reaping, galatians chapter 6: 7, contemporary church

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Introduction

The phrase, 'sowing and reaping' is a concept held by many people, but they used different words to describe it, even though all these words point to the same goal. However, sowing and reaping is generally known in agriculture to mean; planting or scattering that is sowing, while reaping means harvesting or gathering. In agriculture, farmers are conscious of the time to plant and the time of harvest, they are also aware that harvest depend on the seeds planted. Following the above agricultural meaning and understanding of sowing and reaping, it can be logically assumed, that the Scripture writers adopted the concept of sowing and reaping to illustrate the same meaning but in a spiritual way and manner. Having looked and studied the letter of Paul to the Galatians in chapter six verse seven and eight it seems the letter was meant to warn believers against their attitude and motives behind every action taken because every action taken will be rewarded. (Here sowing is meant to be the action while reaping is the reward of the action taken).

Nevertheless, some people also share this same view, probably taken from the scripture or nature. Some people called it retribution from *retribuio* (Latin) word and is defined by *Oxford Advanced*

Learners' Dictionary as, to punish for wrong or reward for right doing, also the Indians and Nepalese call it *Law of Karma*, the Dictionary views it in terms of a concept in Hindu and Buddha religions which has to do with the total effect of a person's actions and conducts while living on earth.¹ However, some preachers in this post-modern era have come up with another view that, has to do with financial giving and financial harvesting. This new views or meaning is a bit disturbing and confusing. Therefore this research examined Pauline concept of sowing and reaping according to the letter to the Galatians in Gal.6:7-8 and try to give a likely Biblical position about this concept and relate it to the Christian life and services.

The conceptual clarification

Sowing and reaping is naturally used in an agricultural sense and it involves the planting of seeds and harvesting of crop. Chapman noted that, "the physical process of sowing and reaping crop is used in scripture to portray certain spiritual realities". This is in line with some parables of Jesus, whereby he used these types of parables to portray heavenly reality, especially whenever he wants them to know the consequences of every deed done on earth. Though most of the time Jesus made use of what people know and understand in order to

explain what they did not know, therefore, since most of his audience was into agriculture, the concept of sowing and reaping was the appropriate illustration for them to understand easily.² According to Johnson the law of cause and effect rules both the material world and also has no diminishing influence on the spiritual world. He clearly identified the certain laws that are inherent in the laws of sowing and reaping. He stated that there are laws of the sower, meaning the man has the capability or ability to create “humans, shape their lives, and control their destinies through their day-to-day decisions”, the law of the soil, this demonstrates the prudence of cultivation wise people know that potential must be cultivated to yield its precious fruits, confidence in the law of sowing and reaping inspires consistent effort and endurance.³ The law of cause and effect is synonymous to sowing and reaping, the two are the same they point at action and its consequences. Awareness of this has been with man from the beginning of creation and has been seen in the field of agriculture and it has come to mean different thing to different people.

Here ⁴ observed in his book titled, *A verse by verse Study of Galatians based on the New Testament Greek*. God has established the inviolable physical law, that each seed will produce its exact kind (Gen 1: 1 1-12, 8:22.). Likewise, a moral law is inviolable “the wages of sin is death” (Rom 6:23) these are fixed moral.⁵ Deductively it can be seen from the author’s point of view that God instituted the law of planting and harvesting and there are basic principles that when followed cannot be changed. Also going by Krnest submission, to sow corn and reap beans is not possible and it is a violation to the law of God. This then follows, that this fixed moral law of God cannot be changed; the exact thing one sow is what he/she will reap, no addition or subtraction. EPP also noted in his book titled; the flesh and Spirit in conflict, that one thing we must ever remember and that is the harvest is sure. Sowing and reaping are inseparably linked together, God created everything.⁶ There seems to be an agreement between Epp and Krnest’s assertion, on the fact that the law of sowing and reaping has been clearly written into the created world. This tend to suggest that the concept of sowing and reaping is a divine injunction from God to man. Other compelling truths about the law of sowing and reaping is that you reap what you sow, in a different season than you sow, more than what is sown and in proportion to how you sow and lastly you also reap what others have sown. The law of harvest (sowing and reaping) is not time constrained.

Biblical concept of sowing and reaping

The concept of sowing and reaping can be traced back to the Old Testament through the time of earthly ministry of Jesus till our present dispensation. The principle of sowing and reaping was first uttered by God in (Gen. 8: 22) “As long as the earth endure seed time and harvest . . . will never cease”, Apostle Paul in Galatians 6: 7. A man reaps what he sows. . . “, in Matt 13, Jesus told two parables about sowing and reaping, first is the parable of the sower and second is the parable of the weed and then He explained the parables. It seems that God uses the concept of sowing and reaping to guide nature itself, because the pronouncement made in Gen 8: 22, appears, everything God created has the ability to sow and harvest as long as the earth is still existing. In the parable of the sower that Jesus narrated in Matt 13, all seeds sown yielded rewards but only good ground produces fruits in abundant. This tends to suggest that the ground that received the seed equally count in sowing and reaping.⁷ Noted that “A seed according to the Bible is not just an agricultural seed but anything that can be planted and eventually multiply. Jesus in Matthew 13 suggested that *words* are seed and human *heart* is soil, if we correlate the analogy by Jesus to an agricultural seed it means there are different type of words (seed) and different type of heart (soil).⁸ From what Awodele

has been able to observe from the Bible, it seems the word spoken or written or preached is a form of seed, planted in the heart of the hearer. It can therefore, be assumed that the harvest will depend on both the seed (if it is good or bad) and the disposition of the hearer. This seems to show that sowing and reaping goes beyond materials or financial sowing and reaping. It also can be deduced that the individual “sower” will harvest his own planting. Lastly, ignorance of the law of sowing and reaping lies behind such trite phrases as, “Oh, go ahead, God will forgive you.” The world is full of heartbroken “reapers” who thought they could sow one thing and reap another.

This truth is found many times in the Bible. If you take Bible and look up the words sow, sowing, soweth, sower, and related words, one will understand better what God has to say concerning sowing and reaping. Biblical concept of sowing and ‘reaping as stated above has been able to suggest the position of the scripture. However God’s position must be clearly pinned down as well. It is widely believed that the manufacturer has the final authority on the product. God, who constituted the principle, has the veto power to determine its meaning, applications and limitations. The principle of God is clear from his statement in the book of Genesis 8:22, He declares; “While the earth remains seed time and harvest...shall not cease.” With this, it is very obvious that the concept of sowing and reaping originated from God, beyond this, looking at the event that preceded this pronouncement, it is very clear that God was not thinking of financial sowing, it is more like God looking at man for relationship that will in turn make man to do what is good and right out of love for GOD. on the matter of sowing and reaping as a principle originated by God Awoleye submitted that, God’s Law of the Harvest cannot be violated, You reap the same kind of plant that you sow (Gal.6:7-8) Deceived, being led astray. God is not mocked from mukter (nose), meaning to turn up the nose at God. It is absolutely useless for man to sneer at God’s universal laws, they simply cannot be violated. Whatever you sow, that very thing is what will grow. You cannot plant wheat and expect to reap a harvest of corn. In the same way, you cannot invest your energy in the FLESH and expect to avoid the fleshly consequences of corruption, decay, and ruin. But if you invest your energy in the SPIRIT, you can expect to reap a godly quality of life. God being all knowing, it is impossible to hide anything from Him, therefore, He cannot be deceived, also being the originator of the principle of sowing and reaping He can never make a mistake when it comes to rewarding. As rightly noted by Lewis, God established the law, it is unchanging and we can only deceive ourselves to think we can plant one thing and reap another. It look like the writers that look and think beyond pen and paper to discern the mind of God, seems to be agreeing to the fact that sowing and reaping goes beyond material or financial benefit, rather it is about receiving what you deserve according to what was done.

Influence of negative prosperity preaching

The law of sowing and reaping, is a powerful force. Its principle of giving governs everything in the kingdom of God and is fundamental to godly prosperity. Prosperity is not bad in itself, God desire it for His children, 3 John 2, noted, “Beloved I pray that you may prosper in all things and be in health, just as your soul prospers.”(RSV). Your prosperity depends on multiple factors. But the effect of it been preached negatively has generated and continues to generate an atmosphere of uncomfortable spiritual imbalance. Bucer on the subject of prosperity submits that: “we define prosperity gospel” as the teaching that believers have a right to the blessings of health and wealth and that they can obtain these blessings through positive confessions of faith and the “sowing of seeds” through the faithful payments of tithes and offerings.”⁹

This submission is very technical and tempting¹⁰ seems to be suggesting that, as long as you pay tithe and offering you are sowing seed and will surely enjoy blessings of health and wealth. This type of preaching sound strange because, payment of tithe and offering is an obligation expected from all children of God. The book of Malachi 3:8-12 make this clear; will anyone rob God? Yet you are robbing me! But you say, "How are we robbing you?" In tithes and offerings... Bring the full tithe into the storehouse, so that there may be food in my house..." (RSV). Therefore making use of tithe and offering as a sowing of seed just to preach prosperity is a negative message of prosperity. The imbalance message conveyed by such message results in the observed illusion presently permeating the Church of Christ.

This seems to be part of the reason people felt God is a magician that is indebted to them, because many people that has been carried away by messages like this only paid tithe because they want God to prosper and make them wealthy. Some people did not even follow Biblical injunction as stated in the scripture simply because these kind of preachers make it look and sound like exploitation, therefore, for them, payment of tithe is a way of enriching preacher's pocket not Biblical injunction. The influence of this type of negative message on sowing and reaping has done so many havoc in the spiritual life of so many people, as a result, they do what pleases them not what pleases God. This could be part of the reason why the faithful preachers are suffering because these people that wanted to be wealthy overnight will not go to their churches nor listen to them, as a result, the tithe that is supposed to be paid genuinely to these faithful ones, will be taken to the prosperity movement Preachers. This seems to be another reason why God seems to be far away from His church today. All of these were as a result of negative preaching on prosperity.

Seed of faith

One of the general concept as applicable to the sowing and reaping is the teaching of seed of faith. Seed of faith today is taken to be giving of money in order to activate one's faith. Here is another observation of Maxey; 'The prosperity teaching on seed of faith is that we can materialize our hope or dreams of success, prosperity and abundance by sowing our best financial seed passages like 2cor 9:6-1 5 and Gal 6:7-9 are often cited out of context, often, we are told that giving beyond our means to faith preacher activate such faith'.¹¹ Maxey further noted; "The understanding of the Bible shows that giving should be motivated by thanksgiving for what God has done not in anticipation of what God will give, therefore, no one can compel, bribe or force God to act under duress. In addition giving is an act of obedience, submission and expression of worship".¹²

This is suggesting that, the way majority of the prosperity preachers go about their message of seed of faith, is totally unbiblical, and erroneous. This seems to be the reason why majority of Christians are not enjoying the blessings, because they are not made to sow biblically. What was seen around is the prosperity through manipulation of seed of faith. Seed of faith has it is implied, it is something done in the name of God, believing that God will accept you and your offer and then reward you accordingly. As Pace rightly asserts; "Seek to plant seed that will produce a harvest of blessing."⁹ Also the book of Hosea 10: 12 noted, "Sow for yourselves righteousness, reap steadfast love", (RSV). This was to say that the issue of seed of faith has to do with doing what one beliefs should be right in the sight of God, then believing that God will reward at the right time. In this case man cannot determine when and what God will do, and at the same time no one sow seed because somebody compels him/her to do so, also nobody stands in place of God in order to collect the seed sown, no, except if the sower has been led or directed by the Holy Spirit to a

particular minister of God, aside from his pastor.

In agreement with Pace and in the light of Hosea, it is clear that seed of faith has to be between man and God and whatever one sows as seed, will equally be reaped by the same person that sowed. Therefore, preachers that compel people to sow money as seed of faith into their lives were not acting according to the scripture but were in the business of financial empowerment.

The use of exegesis and hermeneutics

Exegesis and hermeneutics deals with the rules and principles that govern biblical interpretation. The way some preachers seems to be handling these tools tends to lead so many astray. Some do not even bother to take note of the rules, this is also another way of mishandling the scripture. Here is Carson's submission: "A critical interpretation of Scripture is one that has adequate justification lexical, grammatical, cultural, theological etc. critical exegesis in this sense is exegesis that provides sound reasons for the choices it makes and positions it adopts."¹³ There are rules that govern every language, if properly applied, there would not be much errors. Is like this is the exact thing Carson is suggesting concerning the Bible, if the rules of interpretation is well taken care of, then interpreter's position will not run contrary to the likely original meaning and will also be sound enough to be relevant to the situation and position taken. But the contrary is what is seen today, preachers handle the scripture without considering or care about the context of passage they intend to use, as long as it can be twisted to serve their personal purpose.

This is a big problem in the church today, also it has been noted by Fee and Stuart; "Exegesis is the careful, systematic study of the Scripture to discover the original, intended meaning".¹⁴ The beauty of any interpretation, is to interpret to the nearest original intended meaning, for the better understanding of the hearers. By so doing, there would not be confusion or misconception, to achieve this, what Fee and Stuart is suggesting is that there is need to carefully study the scripture with understanding to the point of being able to decode the mind of the author. This is very important in rightly dividing the word God, unfortunately this is what is missing among the modern day and prosperity movement preachers. Many of them care less about the original meaning, all they do is to impose their own mind into the scripture (eisegesis).

Need for sowing and reaping

As it has been discussed under Biblical concept, it seems the creation including human has been fashioned and endowed with the ability to grow and multiply. For increase to be achieved, there is need for planting.¹⁵ "The bible also teaches that there is a law of increase we read in one of the parables (in Mark 4: 20) and these are they which were sown on good ground; such as hear the word and receive it and bring forth fruit, some thirty fold, some sixty and some hundred." According to this principle we can expect to reap more than we sow. When what is sown is good, the harvest is a cause of rejoicing. When the sowing is evil, the consequences are fearful indeed".¹⁶ This presentation seems to suggest that though sowing and reaping is divine, yet it is more of quality than quantity. It means reaping good and abundant harvest has nothing to do with how much you are able to sow but in the type of seed (whether good or bad) sown. Furthermore, he quoted the book of James, "Be patient, therefore, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and late rains. You must also be patient. Strengthen your hearts, for the coming of the Lord is near." "RVS. (Jas 5: 7, 8). After quoting he commented "So we are admonished not to become weary in well doing. We do not

always see the result of our labors but we can be rest assured that there will be a harvest. And while we wait and walk with the Lord, the fruit of the spirit will be born in us exhibited through us” Based on Epp’s comment about biblical position above, he tend to suggest that, harvest is sure, this implies that everyone will surely sow at one point or the other, therefore we shall surely reap or harvest what we have sown.

Implications of sowing and reaping

If it is natural to sow and reap then, the challenges and implication cannot be avoided. According to Hampton, researcher paraphrase; there is need to be doing what we can while we leave the result with God, knowing that our labor is never in vain (1Cor. 15:1058) and knowing it has consequential implication on others. Some may be involved in the sowing, some in the watering and others in the reaping but God is at work bringing the increase according to his purpose (1 Cor. 6-7).¹⁷ The above submission can be assumed that, even when we do not want to sow, there is need to, because of the implication that has to do with the reward (harvest) which is based on God’s purpose and judgment. Nevertheless, even if one did not sow, the reward cannot be avoided. Another important thing is that, there is need to be conscious of what one is sowing because the exact thing sown will be rewarded. The implication of it all is, one reap what he or she has sown while passing through this life.

The challenges, therefore, can be, the insight to know when, how and what to sow that will be pleasing in the sight of God, for both earthly and eternal reward,¹⁸ asserts that, “Paul introduces .the matter of our relationship with God, with the solemn words, *Do not be deceived* (6: 7a) This phrase seems to be a formula to introduce a statement of warning against a false sense of security and pretending to be very spiritual, while indulging in sin assuming that God will not notice. But God cannot be mocked (6: 7) and he will judge deliberate disobedience”.¹⁹ The above assertion seems to be suggesting the challenge of not being honest enough in all our actions and reactions forgetting that God is able to discern internal intention and motive nothing is hidden before Him. The challenges can further be viewed as inability to face the reality of every action taken without focusing on man but God, especially when it seems many people are not in support of the action.

It has been established in the scripture, that God fashioned the world including human being to be productive and multiply, this was sowing and reaping in view. It has been observed that sowing and reaping goes beyond financial or material multiplication, though it is’ inclusive. Like the service to fellow humanity is part of sowing and the service one enjoy can also be part of reaping. Consciously, some preachers know this, but when it comes to preaching and teaching, they will reduce it to financial giving alone.

Exegetical study of the pericope

Chapter 6:7-8

“Stop being deceived, God is not being mocked for if (whatever) a man sows, this thing also he will reap”. “Because one who sows in the flesh out of the flesh he himself will reap corruption, but the one who sows in the Spirit will reap from the Spirit eternal life.” (NRSV)

Semantic and syntax discussion

The negative imperative passive verb *me planasthe* is a negative command, which means ‘stop being deceived.’ Imperative is a command and been passive voice, denote that, it is an action that is done on the hearer. Here Paul is commanding his hearer to face the

reality of their action and stop pretending as if it is well.

“If sow” it was meant to denote futuristic condition of which it was to be translated “If,” meaning if he/she sows. RSV translated it to be ‘whatever’ which is this thing is equally important and need to be translated to show its importance in the text though some translation did not show it, It makes the text lose the power of emphasis and condition for obedience.²⁰

Me planasthe- present, passive, imperative, second persons plural, Stop being deceived or led astray’ from present active indicative first person singular I deceive or I lead astray. According to Catherine, Imperative mood is usually used to express and command, and normally take second person when commanding the person you are talking to, or third person to command someone you are not talking to directly. Louis noted the used of with imperative was Greek way of expressing negative command, which usually shows that the speaker wanted his hearer to stop doing a particular thing.

Theos -Nominative, singular, masculine, ‘God’. The used of nominative case for God shows that God was in subject position, which means He was the one talking about, the topic of the sentence.

Ou mukterizetai - present, passive, indicative, third person singular, ‘He is not being mocked, from present, active, indicative first person, singular

Mukterio I mock. Using an indicative mood denotes a statement of fact, according to Louis, Greek used indicative mood to express statements of facts and ask question about fact, it is a mood of reality. The use of also expresses negative in Greek, the use of passive here is worthy of noting, it shows that an action was being done on the subject.²¹ This literarily means, something was said about the subject, and that is, the subject (GOD) cannot be mocked, this is a statement of fact and reality.

If he/she sows,’ from present active indicative. First person singular I sow. According to Catherine, subjunctive is the mood ‘of contingency it expresses an element of doubt.

Application to the contemporary church

For the fact that, it is a statement of fact that everybody, both believers and unbelievers belief, and has become a law, shows that it is an inspired word of God. Based on this fact the following theological lesson can be derived; first, no one can outsmart God, He will reward every action taken positively or negatively. Second, Christ, being the head of the Church, shall assume the responsibility of every action taken by his children. This seems to be the reason for His reward and judgment. Third, it is very obvious that God is expecting a particular standard of lifestyle from his children, hence Paul will not be inspired to give that type of warning concerning sowing and reaping. Fourth, anything that attracts God’s reward is a seed sown to be rewarded. Fifth, the instruction given by Paul is an inspiration from God, therefore, it is a command to be followed finally, even if someone is not conscious of his or her action, there is a way that the reward catches up and will reward whatever one has done.²² This also established the fact that, God has decided to guide human beings with this principle of sowing and reaping. Maybe to send warning and caution to human sub-consciousness, in order to probably maintain good conscience. By deliberately doing what is right and good, hence one will reap goodness as one passes through this life and in eternity. Some preacher interpreted Gal.6:7 based on v6 to mean material or financial support alone. Even at that, there are three major abuses towards it namely; First, an abuse by the ministers: in an attempt to make people give anyhow, they tie such given to this

type of verse, just to make their audience feel guilty and obliged to give. Therefore, people give out reluctantly if they do not have, and they give out, of compulsion, if they have another plan for the money. They did not give out of love and obedience to God. The Bible says God loves a cheerful giver. Second, the 'ministers' are tempted to be lazy: they majorly depend on the congregation markedly in season and out of season, meaning when it is needful and when it is not, therefore, they did not bother to work even spiritual they are lazy as it is usually seen in their messages, they always give a disjointed and motivational messages that is full of eisegesis. This is because they are too lazy to consult exegetical tools that can aid their interpretation.

Thirdly, abuse by the congregation: The wealthy individuals among the congregation takes advantage of their wealth and the loose minister, to influence the church administration and ministry to their own taste not counting of divine glory and interest of other members of the Church. Holy services that supposed to be unto the Lord will now turn to be unto man. "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny". This is a good biblical teaching.²³ It means whatever one sows either in word or in action goes a long way to affect one's life in either to shape or deform one's future. All believers, should know that their attitude towards the things of God or whatever they do in the name of Jesus is highly and keenly been observed and will be rewarded accordingly. In addition, these verses are applicable to all things not on finance only. "Men should not be deceived, thinking that they can evade the consequences of the choices. God cannot be outwitted, a man will reap what he has sown (financially, morally etc.) if it has been to the flesh then corruption, but if to the spirit life eternal."²⁴

Galatians 6:7; The Apostle is so worked up over this matter that he is not content with a mere admonition. He utters the threatening words, «God is not mocked.» Our countrymen think it good sport to despise the ministry. They like to treat the ministers like servants and slaves. «Be not deceived,» warns the Apostle, «God is not mocked.» God will not be mocked in His ministers. Christ said: «He that despiseth you, despiseth me.» (Luke 10:16.) To Samuel God said: «They have not rejected thee, but they have rejected me.»²⁵ (1 Sam 8:7.) Be careful, you scoffers. God may postpone His punishment for a time, but He will find you out in time, and punish you for despising His servants. You cannot laugh at God. Maybe the people are little impressed by the threats of God, but in the hour of their death they shall know whom they have mocked. God is not ever going to let His ministers starve. When the rich suffer the pangs of hunger God will feed His own servants. «In the days of famine they shall be satisfied.»²⁵

For whatever a man soweth, that shall he also reap²⁶ these passages are all meant to benefit the ministers. If a minister preaches on money he is likely to be accused of covetousness. Still people must be told these things that they may know their duty over against their pastors.²⁷ Our Saviour says: "Eating and drinking such things as they give; for the laborer is worthy of his hire."²⁸ And Paul says elsewhere: "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."²⁹ "For he that sowed to his flesh shall of the flesh reap corruption; but he that sowed to the Spirit shall of the Spirit reap everlasting life;" reaping is based on proper support of ministers.³⁰ "He that sowed to the Spirit; are those that honor the ministers of God, they are doing a spiritual things therefore will reap everlasting life."³¹ He that sowed to the flesh; are those that has nothing left for the ministers of God, but only thinks of themselves, that person will reap of the flesh corruption, not only in this life but also in the life to come.³² The Apostle wants to stir up his readers to be generous

to their pastors. That the ministers of God need support everyone can feel and see it, though this support is something physical the Apostle does not hesitate to call it sowing to the Spirit. When people gathered up everything they can lay their hands on and keep everything for themselves the Apostle calls it a sowing to the flesh. He pronounces those who sow to the Spirit blessed for this life and the life to come, while those who sow to the flesh are accursed now and forever.

Conclusion

One can deduce that the Greek rendition of the verse under review one can deduce that the translations are less weighty than the original text. This invariably is the reason for most misinterpretation and usage in the present day church. The command given supposed to be taken as serious as one of the Ten Commandments, but unfortunately it was not seen like that, perhaps because of the way it has been interpreted and used over the years.

Nevertheless, many preachers have led many believers astray, to the extent that some Christians do not trust God for the provision of their needs again without first enticing God with money, where then is the position of their faith? Prosperity movement has worsened the situation, the position of sowing and reaping seed of faith, has been misunderstood and applied wrongly. Whereas, people should be motivated and encouraged through teaching, to give willingly has been led by the Holy Spirit and based on their love towards God not because they want God to double the amount they lay down. Furthermore, peoples' attitudes and responses to the Word of God have also been surprisingly noted, to be a way of sowing. Commitment to the things of God, and whatever one does for Christ's sake are all inclusive. It generally means that, meeting one's need is God's business to take care off, not based on one's ability to sow money and reap double. Giving, been productive, sowing in order to reap etc. is an act of obedience to God's injunction, multiply and replenish the earth (Gen.1:28), while God care of one's need according to his plan and purpose.

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The authors declare that they have no conflicts of interest.

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