

# Shepherding a Child's Heart Session 7 - Sowing & Reapng

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- [ 0 : 0 0 ] And really, I'll track with that illustration throughout this session and the next session.!
- Isaac, could you give me some help? I'm not advancing the slides. Let's go to this second one, the next one. And just click through all that whole page. Great, thank you.
- So, behaviorism is managing our child's behavior through a system of rewards or punishments. Or maybe you've seen cartoons of a man with a carrot and a stick and a donkey.
- O usted quizás ha visto los dibujos animados tratando de controlar el burrito con zanahoria o con la vara. So he can hold the carrot out in front of the donkey to get the donkey to move.
- That's a positive reward. Or he can hit the donkey on the back side with a stick. That's a negative. But it's trying to, the focus is behavior.
- [ 1 : 4 0 ] So we may have consequences that are authoritarian. And we may promise some material or physical reward to our children.
- Or we may offer some other incentives or disincentives. We might appeal to the child's sense of guilt. Or to his fear of punishment.
- Or to his fear of disapproval from father and mother. And all those things are very powerful tools for changing behavior.
- But they don't move our children in the direction of loving God and loving others. In contrast to that, we want to think about consequences biblically.
- Where we are using the enduring truth of scripture. Where we are using the enduring truth of scripture.
- [ 2 : 5 0 ] Both to instruct the heart and also to direct behavior. So since God is concerned with our hearts. As parents, we must be concerned with the hearts of our children.
- Now, we can't reach inside and change their hearts. And so the temptation is to substitute behaviorism for a ministry that addresses the hearts of our children.
- Remember, the word of God is powerful.
- And the spirit of God works through the word of God. And the spirit of God works through the word of God. To change our children. Para cambiar nuestros hijos. So, we can...
- And our hope for change is the power of the gospel. Nuestra esperanza para que haya cambio es, está en el evangelio. And that truth can energize our use of consequences in the lives of our children.
- [ 4 : 0 7 ] Remember, it is the opening of God's word that brings light. It is opening the word of God. And so our task is to bring the truth of God to our children.
- Nuestra labor es traer la verdad al corazón de nuestros hijos. Because God's spirit works through the word of God. Porque el Espíritu de Dios va a obrar a través de su palabra. So we can ask the question, then what place do consequences have?

Podemos hacer la pregunta, ¿qué lugar tienen las consecuencias en esto? Can I shepherd the heart and still have consequences for behavior? Puedo pastorear el corazón y tener consecuencias de comportamiento? Will I confuse my children if I do that?

If the heart is the battleground, why would I want to just correct... Have consequences for behavior? Si el campo de batalla es el corazón, ¿por qué debo tener consecuencias por el comportamiento?

And the sowing and reaping principle of God's word is of great help to us here. Y el sembrar y cosechar, que nos enseñara la palabra de Dios, es de mucha ayuda en esto. So we have to understand that sowing and reaping principle of the scripture.

[ 5 : 09 ] Tenemos que entender este principio de sembrar y cegar en las escrituras. And we must teach it to our children. Y debemos enseñárselo a nuestros hijos. We want them to understand the difference between behaviorism and biblical consequences that we bring.

Queremos que entiendan las diferencias entre lo que es el conductismo y cómo deben realmente conducir. Because we want our children to embrace the discipline process as that which is good for them.

And I want you to think about this with me. The sowing and reaping principle is not just negative. There are also positive implications.

Whoever sows to the spirit, Galatians 6 says, will reap eternal life. So we want our children to see the blessings of sowing and reaping.

Queremos que nuestros hijos vean las bendiciones de sembrar y de cosechar. And in the simplest terms, it's just a matter of planting and harvest. En términos simples, esto es simplemente plantar y cosechar.

[ 6 : 24 ] If we plant corn, we're going to reap corn. Si plantamos maíz, vamos a cosechar maíz. And if we sow sinful thoughts and habits.

Si sembramos pensamientos pecaminosos y hábitos pecaminosos. We're also going to reap what we've sown. Lo que vamos a cosechar es lo que hemos sembrado. Sometimes our children sow to sin and they pray for crop failure.

A veces nuestros hijos están sembrando pecaminosamente y ellos lamentablemente van a tener resultados que son malos. Sometimes we do that as adults. A veces hacemos esto también como adultos. We're sowing things that are wrong and we're praying that God won't bring upon us what we deserve.

Estamos sembrando cosas malas y le estamos orando a Dios que el resultado sea bueno. But we want to train our children to have a harvest mentality. Pero tenemos que entrenar a nuestros hijos para que entiendan que hay una mentalidad de cosecha.

To see that they're always sowing and they're always reaping. De que siempre constantemente se está sembrando y se está cosechando. And what we plant today, we will harvest tomorrow. Hoy es lo que vamos a cosechar mañana.

[ 7 : 31 ] And if we're not happy with today's harvest, we need to plant something different today. Y si no estamos contentos, satisfechos con el resultado de lo que estamos cosechando, vamos a tener que plantar algo mejor.

Otra cosa. La meta que tenemos en cuanto a las consecuencias es muy importante.

Porque nuestra consecuencia no es solamente cambiar el comportamiento. Lo importante de todo esto en esta enseñanza es que yo entienda la importancia de la verdad, de la palabra de Dios.

Ahora, en el conductismo, las consecuencias se usan simplemente para manipular el comportamiento. Y estos tipos de consecuencias actualmente directa a nuestros hijos de los que están haciendo, llevándolos fuera del Evangelio.

Y cerca de cambios eternos. Ellos simplemente los que están tratando con cosas en el niño que son malas.

[ 8 : 54 ] Porque en behaviorismo, we often appeal to pride. Si simplemente nos centramos en el comportamiento, estamos llevándoles a ser orgullosos. We appeal to the child's greed. Para que sea codicioso.

To the child's crass self-interest. Para un interés crasso en sí mismo. Y nos estamos llevándolos a hacer de esperar en Dios.

Ahora, el clásico texto de esto es Galatas 6. No se engañéis. Dios no puede ser burlado.

A man reaps lo que se sows. El que siembra su naturaleza pecaminosa, cegará corrupción.

Y el que siembra para agradarle al Espíritu, va a cosechar vida eterna. Quiero que noten esto conmigo.

[ 9 : 52 ] Sowing and reaping is not a warning. Cosechar y cosechar no es solo una advertencia. Es una realidad, una declaración. Dios ha construido el mundo de tal manera que siempre vamos a cosechar lo que sembramos.

Por eso es que el pasaje dice, no os engañéis. Dios no puede ser burlado. Tú vas a cosechar lo que sembraste.

A sowing and reaping has been built into God's world. Sembrar y cosechar está construido dentro del mundo de Dios. Y es una verdad muy importante que debemos enseñar a nuestros hijos.

Si recuerdan, en nuestra primera sesión, hablamos de la importancia de la instrucción formativa de nuestros hijos.

Instrucción que va a formar y va a formar las formas de pensar. La instrucción que va a formar y va a moldear la forma en que ellos piensan. This is part of that formative instruction we want to provide for our children.

[ 10 : 57 ] Esto es parte de la instrucción formativa que queremos proveer para nuestros hijos. We want them to grow up with a realization that I'm always sowing and I'm always reaping. Queremos que crezcan, entendiendo que siempre van a estar sembrando y que siempre van a estar cosechando.

And God has so constructed the world that he will not be mocked. Y Dios construyó el mundo de tal manera que Él no va a ser burlado. And I will reap what I sow. Y yo voy a cosechar lo que sembré. Even if nobody knows what I've said or done, I will still reap what I sow.

Si aún nadie ha visto lo que hemos hecho, como quiera, vamos a cosechar lo que sembramos. Because we want our children to inhabit that world of reality. Quiero que nuestros hijos entiendan esa realidad, ese mundo.

And this passage is description of reality. God has built the world so we reap what we sow. Now, that sowing and reaping principle is so important.

Now, I want to make a contrast here between behavioristic consequences and biblical consequences. Yo voy a hacer un contraste aquí. En las consecuencias del conductismo y las consecuencias bíblicas.

[ 12 : 12 ] Or between behaviorism and the sowing and reaping principle. Entre el conductismo y el principio de sembrar y cosechar. The first is the goal. Lo primero es la meta. In behaviorism, the goal is simply managing behavior.

En el conductismo, simplemente lo que se está procurando es cambiar el comportamiento. And what will appear to the child enough to be a motivation? ¿Qué va a traer al niño para que se sienta motivado a hacer lo que queremos que haga?

Or what will be difficult enough to be a deterrent? ¿Qué va a ser tan difícil que va a ser algo que lo va a desanimar? And of course, children grow embittered toward those kinds of consequences.

Because they realize they're being manipulated. And they realize that it's a power play on your part. Es un plan bien poderoso de parte nuestra. And so, behavioristic consequences also instill a child a sense of rights.

El conductismo le imparte al niño un sentido de tener sentirse con derecho. I deserve this or that. Yo merezco esto o aquello. And so often, that root of bitterness develops as children are manipulated.

[ 13 : 38 ] As we exercise the sowing and reaping principle of Scripture, consequences serve to underscore the principles and absolutes of the Word of God.

Now, we're bringing about temporal outcomes to our children. Hay resultados que son temporales en nuestros hijos. But the consequences are rooted in the principles and absolutes of God's Word.

Los resultados deben estar centrados en los absolutos de la Palabra de Dios. And the training that we provide appeals to the ultimate standard of God's Word. Y el entrenamiento que proveemos está con los estándares de la Palabra de Dios.

Now, in the rewards and punishments of behaviorism, consequences are often unrelated to behavior. Y los resultados de usar el conductismo a veces no están relacionados con el problema.

Popular tactics such as time out. La táctica popular de que te voy a dejar un tiempo ahí sin que no hagas nada. Or grounding our children. Wow.

[ 14 : 42 ] Not allowing our children to go out with their friends. Or taking some of their favorite toys from them. Those are all power plays on the part of the parent.

Estos son planes poderosos que usan los papás. And they often plant seeds of rebellion within the defiant hearts of children. Y esto es lo que está haciendo, plantando semillas de rebelión en el corazón de los hijos. But as we use the sowing the principle of scripture, we want consequences that are related as closely as possible to the occasion of discipline.

Cuando somos los principios de sembrar y cosechar, estamos... We're doing... Yeah, we want the consequences to be tied to the circumstances.

For example, my son is angry because his sister went into his room and touched his stuff. My son is angry because his sister went to the room and touched his stuff.

So he gets her purse and dumps it on the floor. He puts her purse on the floor. And in the course of that, he breaks her mirror.

[ 15 : 57 ] He's going to have to make restitution for that. He'll have to replace the mirror. That's a logical and appropriate consequence. And of course, there are many illustrations in the Bible of that.

Remember Miriam in Numbers chapter 12. Miriam. She was upset because she was not getting enough attention. And God brought a consequence to her.

Do you remember what it was? It was leprosy. Which meant that she became an outcast. She had to be outside the camp. Or we could think of Exodus chapter 17.

O Exodus 17. When Moses in anger struck the rock. When Moses airado, golpeó the rock. And God brought a consequence to him for his temper fit. And God brought a consequence to him for his temper fit. And God brought a consequence to him for his temper fit.

Do you remember what it was? Do you remember what it was? He never entered the promised land. He never entered the promised land. Now, what was the whole goal of the march through the desert? What was the whole goal of the desert?

[ 17 : 05 ] It was the promised land. It was the promised land. But God brought a consequence to Moses that was tied to his rebellion against God at that moment. But God brought a consequence to Moses that was tied to his rebellion against God at that moment.

In behaviorism, consequences are often event oriented and temporary. So the focus is just simply changing behavior, solving the problem.

And moving on. As we think about the sowing and reaping principle of God's word. The consequences are process oriented.

They're honestly directed for the child's eternal benefit. That's that. They're focused on the benefit. They're focused on the benefit. They're focused on the benefit. And so that in future temptations, he might remember the things that he has experienced.

Para que en tentaciones futuras, recuerde la experiencia y la consecuencia de lo que sucedió. In behaviorism, consequences often control behavior for wrong motives.

[ 18 : 15 ] Con el conductismo, a veces controlamos el comportamiento por motivos errados. Many times, we would have to admit as parents, we correct our children because one more embarrassed by their behavior.

Muchas veces corregimos a nuestros hijos porque nos avergüenza su comportamiento. Or because at this moment, their behavior has become very inconvenient to us. O porque en este momento, su comportamiento está siendo inconveniente para nosotros.

But we're really being very self-serving. Por lo que estamos sirviéndonos a nosotros mismos. As we use the sowing and reaping principle of God's word. Consequences are concerned with enduring fruit in the child's life.

We're building character. And godly values for usefulness in God's kingdom. And of course, we know from God's word that God's purpose and consequences is never just to punish.

It's to restore us. Y sabemos que las consecuencias en la palabra de Dios no son simplemente el propósito es castigarnos y no corregirnos. That's why Hebrews 12 says, have you forgotten the word of encouragement that addresses you as sons?

[ 19 : 29 ] Y como en Hebreos 12 que dice, han olvidado la palabra de ánimo que les digo como a hijos. My son, don't despise the Lord's discipline. Hijo mío, no menosprecies la disciplina del Señor. Because the Lord disciplines those whom he loves.

Porque el Señor disciplina aquellos que ama. Just like a father disciplina al niño al que ama. So the goal is for the good of our children.

And then finally, in behaviorism, consequences often reflect the parents' personal standards. Y en el conductismo, lo que está haciendo es reflejando los estándares de los padres.

And unfortunately, sometimes those standards are very inconsistent. Y muchas veces esos estándares son muy inconsistentes. But in sowing and reaping, we want to reflect the law of God.

But in the beginning of Sembrar y Cosechar, queremos presentar los principios of the standards of God. Because that's the pathway of peace and blessing. Now we need to understand these differences and teach these differences to our children.

[ 20 : 36 ] And this is a very important part of that formative instruction we need to be giving our kids. And this is a very important part of that formative instruction we need to be giving our kids. We want them to see that sowing and reaping is a blessing.

Queremos que entiendan que el sembrar y el cegar es un importante principio. It's God's mercy that he's giving them parents who love them. It's una misericordia de Dios que Dios le ha dado al Padre que los ama.

And who have wisdom. Y que tienen sabiduría. And who bring God's standards to them. Y que trae los estándares de Dios a ellos. Now, there are two types of consequences. Hay dos tipos de consecuencias.

There are natural consequences. Consecuencias naturales. Those are the things that happen if no one interferes. Estas son las cosas que suceden cuando nadie interviene. I mean, in the simplest term, if I kick something with my bare foot, my toe hurts.

Con principio sencillo, si yo le doy una patada a algo con mi pie, me va a doler el dedo. That's a consequence. And often, unfortunately, parents shield their children from natural consequences.

[ 21 : 42 ] Y lamentablemente, a veces los padres alaban a los niños por las consecuencias naturales que les acontece. So if my child loses his calculator, I don't have any obligation to go out and buy him a new calculator.

I don't have any obligation to go out and buy another. Now, I can be very sympathetic to him. Yo pude identificarme mucho con él. I can say, oh, I'm so sorry that you lost your calculator. Yo pude decir, oh, lo siento mucho que perdiste tu calculator.

And thankfully, God has built you on the decimal system. Y que bueno que Dios te levantó en un sistema decimal. You have ten fingers and ten toes. Tien dedos y diez dedos en los pies.

So you can do your math the old-fashioned way. Pueden hacer la matemática de la manera antigua. But see, we don't have to solve the problem. No tenemos que solucionar el problema. If my child loses his book bag, si a mi hijo se le pierde su mochila, because of his carelessness, porque no fue cuidadoso, I don't have to go out and buy him a new book bag.

Now I'm going to have to pay for the books, probably, that he's lost. And that's going to come out of his allowance. And then I'm going to say to him, let's see what we can find here that you can carry your books in.

[ 22 : 59 ] Look at these grocery bags. They have handles on them. We'll double bag them. That'll work. We need to allow those natural consequences to take place.

In the Proverbs it says, if you rescue a foolish man, you will do it again. And many times parents are still shielding their children from consequences, even when they're young adults.

And the children are solving the problems rather than letting their kids work out the problem. There are also those consequences that are shaped by the parent.

Where the parent determines the appropriate consequence. And when we're determining the consequences, they should have these characteristics.

They must be reasonable. They should not be extreme or excessive. One time I had done something wrong. I don't remember what it was.

[ 24 : 29 ] My father was very provoked with me. And I could see this consequence kind of beginning his feet and work its way up through his body. He said, that's it.

You're not going to be able to go out for the next six months. And you're not going to be able to go out for the next six months. Now there was only one thing that gave me hope at that moment.

I could see my mother behind him going, oh no. I was going to be able to go out for the next six months. Of course, her problem was not that I was going to be grounded for the next six months.

Her problem was not that I was going to be grounded for the next six months. She just didn't want to be the jailer for the next six months. Ella no quería ser la portera de la cárcel for six months.

And he came back later with something more reasonable. They should also be logical. I've already mentioned this that they should be connected as much as possible to what has gone wrong.

[ 25 : 37 ] When we had youthful drivers at our home, one of our rules was you couldn't take anyone in the car that we didn't agree that you could have in the car before you left.

Now, if we discovered they had broken that rule, then they would not be allowed to use the car for a period of time.

So that's a logical connection. But we also want to emphasize for our children that there's far more involved in consequences than just those things that we as parents bring to them.

because there are spiritual dimensions of sowing and reaping.

It's more than just the temporal consequences that we bring. And Galatians 6 has even eternal rewards in view.

[ 26 : 53 ] If you sow to the flesh, you'll reap destruction. That's both in this life and even in the life to come. in this life and in the coming and if you sow to the Spirit, you'll reap life.

In this life and even in the life to come. So there are powerful things our children need to understand about sowing and reaping.

Let me go back to my 10-year-old who doesn't take the trash out. As I sit down to talk with him, what kind of issues do I want to talk about?

When I go to I want to talk about this issue and there are at least five consequences I want to review with you very quickly. We reap in relationship to God.

The problem says man's ways are in full view of the Lord. And he examines all of his paths and he examines his paths.

[ 28 : 10 ] God is either our friend or our adversary. We're either hot or cold spiritually.

We either gather or we scatter. We either live with a biblical sense of well-being or we live with fear and guilt.

We have to live with a biblical sense of well-being or we live with fear and guilt. So my son is reaping even if he doesn't realize it he's reaping because he cannot disobey mom and dad's direction without hardening his heart toward God.

because he will reap that hardness of heart. And he will reap that hardness of heart. And this is what happens to children often raised in Christian homes.

They're sneaky and they're disobedient toward their parents. and they get away with things they should not have gotten away with. And they are hardening their hearts toward God.

[ 29 : 32 ] Because I cannot fail to obey father and mother without saying within myself I don't care what God says I'm going to do this anyway.

I cannot obey my father and mother and think that I'm going to do what I want and that it doesn't have to do with God. That's always the nature of sin. We sin against truth and when we do that we harden our hearts toward God.

And you become harder and harder over time. I think of it like putting calluses on your heart. Now calluses on your hand are very handy.

They're wonderful to have. They enable you to hold a hot cup of coffee without burning your fingers. They enable you to pick up sharp objects without being cut.

The calluses on your heart are devastating. Because they desensitize you to the reality that you're living before God. because they sensibelize to the reality that we're living for God.

- [ 30 : 48 ] So I want to remind my son that you're not getting away with this disobedience. Even if daddy never brings a consequence, these consequences will come to you.
- And one of those is that you're hardening your heart toward God. God will not be mocked. You know, the thief thinks he's gotten away with stolen goods.
- But he reaps a dead conscience and he's becoming more and more enslaved to stealing.
- The adulterer thinks he's gotten away with his stolen love. But he reaps a life of guilt and hidden pleasures.
- And he squanders the beauty of marriage. And even a restored sinner will often face long-term consequences for his sin.
- [ 32 : 18 ] Remember David when he sinned with Bathsheba. He confessed his sin. We have that in Psalm 51. But the son born of that union died.
- And that was a consequence God brought to him. Because God will not be mocked. your children desperately need to understand that truth.
- And part of the formative instruction we need to be bringing them is this truth that God will not be mocked. you will reap what you sow.
- Well secondly we reap in habits of life. A child's habits of thought and habits of practice they will prove very very stubborn in adult life.
- I read a phrase recently I'll probably butcher this phrase but it was the chains of habit seem very light until they're too heavy to break.
- [ 33 : 43 ] Our children develop habits of response. ways of deceitful ways of solving life's daily problems.
- And they reap a bitter harvest. Now my son has an opportunity to develop good habits in obeying this responsibility of taking the trash out.
- But my son has an opportunity to take the trash! It's a way for him to develop the habit of serving the family. Because that will help develop his desire to serve the family.
- Of being responsible. And being someone that can be relied upon. someone to trust to trust to trust those habits will be reflected in his school work and other things he does.
- But if he doesn't learn those things sin has a way of enslaving us.
- [ 34 : 56 ] But if he does apply to those things the things have to esclavizarnos. The Proverbs says that the evil deeds of a wicked man trap him. And the cords of his sin hold him fast.
- We also reap in terms of reputation. Our reputation is just the sum of how others consider us, how more we!
- And children often want to be seen as good and as trustworthy, as kind, but they fail to recognize that their reputation is really developed by the ways they behave.
- Proverbs 20 says even a child is known by his actions. While there is conduct is true and right. So my lazy son has a reputation in the family.
- When I say to his sister it's time for you to do the dishes, she says, why should I ever have to do the dishes? Johnny never takes the trash out.
- [ 36 : 29 ] So he has a reputation in our family. And children often fail to connect the dots between the things that they do and the ways that we respond to them.
- But we will reap either beauty or pain in our relationships. We also reap in terms of relationships.
- Because our habits have great implications for our relationships. If my son fails to take the trash out every Wednesday, that puts unnecessary pressure on our relationship on Thursday.



And so our relationship, the tension of me needing to correct him for his failure is brought into our relationship. Sin destroys relationships.

I remember many years ago a man when I was pastoring a man came to me. He said, Pastor, I'm going to divorce my wife. And you're going to know sooner or later so I thought I would be a man and tell you.

[ 38 : 02 ] I said, who are you seeing? I'm not seeing anybody, said. He said, come on, you're lying to me. well, there's this woman at work.

I haven't done anything with her. But we talked together, we had these wonderful conversations. And I feel so free with her.

I haven't had a conversation like that with my wife for 20 years. I said, you know the difference between the woman at work and your wife? the woman at work hasn't lived with you for the last 20 years.

You give her 20 years and she won't want to talk to you either. You see, sin is destructive for relationships.

And that's true in those very big relationships like husband and wife. And it's also true in the relationships between parents and children. And we also reap in terms of long term and even eternal outcomes.

[ 39 : 21 ] If we sow to the Spirit, we reap life. Both in this life and in the life to come. I mean, a life of obedience to God is the very best life you can have on this earth.

A life of obedience to God is the best life you can have in this life. And the rewards for that are out of this world. They go on forever and ever.

But if we sow to the flesh, we reap destruction. If we sow to the flesh, we reap destruction. It's destructive both in this life and in the life to come.

Now, this truth is truth your children need to understand.

These five dimensions of sowing and reaping are so important for your children. And part of what it means to provide formative instruction for them is to teach these things to them.

[ 40 : 37 ] And it's not something you just teach once. But these are lessons that you reinforce again and again and again. We reap in relationship to God.

We reap in habits for life. We reap in our reputation. We reap in our human relationships. And ultimately, life and destruction are in play here.

And in ultima instancia, they are playing life and destruction. Behaviorism might be popular. It might seem a lot simpler just to use some behavioristic consequence.

And it may even work at the moment. But it will obscure the gospel.

And it will keep you from teaching these important truths to your children. Now, how do we honestly bring these kinds of consequences to our kids?

[ 41 : 53 ] We have to be students of the Scripture. We have to know the Word of God so that the Word of God is dwelling in us richly.

And we have to study it. And of course, we have to pray for ourselves and for our children. Pray that God will help us to be parents who are not lazy, but parents who are willing to do this hard work.

and pray that God will help our children to hear what is true and good. And we have to pray even over the consequences we bring to our children.

To be sure that they're reasonable and logical. And that we're helping them to see this big picture of spiritual reaping that takes place. And we have to shepherd ourselves.

We looked at this in Deuteronomio chapter 6. Deuteronomio chapter 6. These words should be upon your hearts. Instruct them to your children.

[ 43 : 11 ] Or Psalm 34. Taste and see that the Lord is good. Blessed is a soul that trusts in him.

And then a couple of verses later it says, come my children, listen to me and I will teach you the words And then of verses later it says, come my children, listen to me, and I will teach you the words of the Lord.

May God give us help. Amen.