

- I. BELIEVERS CAN BE BESET BY WEARINESS WHILE DOING “THE GOOD”. Gal. 6:9
- A. “Weariness” can result in the midst of the believer doing good.
1. “Weariness” is the Greek word ekkakeo which is a combination of two words:
 - a) “Ek” -- out from
 - b) Kakeo -- evil.
 2. “Ekkakeo” is:
 - a) The *mental surrender due to a failure to realize attainment to an end, though persistent in its pursuit.* -- K.D.J.
 - b) *“(One who is) disheartened, and who gives over his efforts; he that is appalled by obstacles, and that faints on account of the embarrassments thrown in his way; he that pines for ease, and withdraws from the field of benevolence, shows that he has no true attachment to the cause,”* -- Barnes Notes on The Whole Bible
 3. Cf. Lk. 18:1 (of not getting answer in prayer); 2 Co. 4:1 (of maintaining proper ministry); Eph. 3:13 (can occur in observance of another’s afflictions); 2 Thess 3:13 (a common possibility for those following good)
 4. Paul uses a hortatory subjunctive to exhort the believers to join him in not becoming wear while doing the good.
- B. Doing “good” is essential to the believer in this life.
1. Kalos and agathos are two words used primarily to translate “good”.
 - a) Agathos is a word that notes the motivation behind a good work that is performed by a spiritual believer.
 - (1) Agathos can be defined as that which is beneficial. Mat. 19:16; John 1:46
 - (2) Agathos is contrasted with kakos several times in Scripture. Cf. Rom. 9:11 (of things that men practice in this life); 2 Co. 5:10
 - (3) Agathos and kalos are used in the same context on several occasions. 1 Tim. 5:10
 - (4) Agathos is the word that looks at works as pertaining to the inner motivation to do works. Cf. 2 Co. 5:10; 1st Thess. 5:15
 - b) Kalos is used in Scripture of *works that are done which display an outward beauty in the way they are conducted.*
 - (1) Those works are equated with the will of God for a believer. Rom. 7:18 (carnality prevents); Ja. 4:17 (one can determine to do opposite)
 - (2) Such works are seen as having a beautiful appearance. Cf. Matt. 5:16 (they could be seen under law); 1st Tim. 2:3 (communication for government leaders by believers); Eph. 4:29 (of speech)

2. “Doing” is the perfect act. Part. of poieo which notes continuous action by the subject which notes a certain state of mind. Cf. Lk. 8:21 (of those which did the word under the Lord’s earthly ministry); Eph. 2:3 (of the routine manner of life of the unsaved id doing the desires of the flesh and of the mind)

C. There is a promise of the believer reaping if he doesn’t faint. Gal. 6:9

1. “Reap” is theido (fut. Act. ind.) which is to harvest that which has been planted.
2. “Faint” is from ekluo (pres. Pass. part.) and is a different word for “weary”.
 - a) Ekluo is a compound word that means:
 - (1) Ek -- out
 - (2) Luo -- loose
 - b) **“To have one’s strength relaxed, to be enfeebled through exhaustion, to be tired out; to despond, become faint hearted.”** --Joseph Thayer cf. Matt. 15:32 (because of a lack of food); Heb. 12:3,5 (because of chastening)

II. PROPER USE OF “THE GOOD” IS A NECESSARY DISTINCTION FOR BELIEVERS. Gal. 6:10

A. The articular use of agathos in the accusative is used to note those things that are beneficial as pertaining to the will of God.

1. It is identified with the will of God. Rom. 12:2
2. Rulers are not a terror to those who do these type of works. Rom. 13:3
3. They are works that build up other believers. Rom. 15:2
4. Believers have a responsibility to pursue these type of works. 1st Thess. 5:15

B. “The Good” is to be done as the believer has “opportunity”. Gal. 6:10

1. “Opportunity” is the word kairos (in the accusative -- noting that it is the thing in view)
 - a) “Kairos is contrasted with Chronos in Scripture to distinguish between an occasion for a thing to occur; Heb. 9:9 (of things under law); versus the sequential time for a thing to occur. Cf. Acts 17:30 (of the sequences of God’s progressive revelation)
 - b) “Kairon” is used in Scripture of a proper occasion for something to occur. Cf. Rom. 5:6 (the time for Christ to die for the ungodly)
 - c) The particular use notes the occasion prepared by God for a believer to accomplish a particular thing. Col. 4:5
2. “Do” is from ergazomai (pres. Act. subj -- horatory subjunctive -- join me in producing). Cf. Eph. 4:28 (of doing work with hands); 1st Thess. 2:9 (of manual labour)

C. “To all” is inclusive of believer and unbeliever alike. Gal. 6:10

1. "To all" is a construction used in the Greek language to note all mankind. Cf. Acts 22:15 (Paul was to be a witness to); 1st Thess. 5:14 (longsuffering to all); Tit. 3:2 (patient to all)
2. The believer is the primary focus of "the good". Gal. 6:10
 - a) "Especially" is malista -- is used to note primarily; first of all; over and above. Cf. 1st Tim. 5:17 (of elders worthy of double honor); 1st Tim. 4:10 (of Christ being Saviour of them that believe)
 - b) "The household of faith".
 - (1) "Household" notes those in a family relationship. Cf. 1st Tim. 5:8; Eph. 2:19
 - (2) The use of the preposition "pros" notes the to or towards, facing -- noting the primary focus of the good is the believer.

- D.
- III. THE BELIEVER'S FOCUS IN THIS LIFE IS UPON DOING "THE GOOD".
- IV.

CONCLUSION