

DON'T GROW WEARY OF DOING GOOD

Galatians 6: 9 – Pastor Richard P. Carlson

When we are busy for God, living for Him, loving Him, and loving others, there are times when all of us are tempted, sooner or later to grow weary, and we are tempted to tire, to tire out, and even at time to give up the fight. Even the apostle Paul wrote in II Corinthians 7: 5, “For even when we came into Macedonia, our bodies had no rest, but we were afflicted at every turn—fighting without and fear within.” Becoming spiritually, physically, and emotionally drained was enough of a temptation that Paul wrote our text, in Galatians 6: 9, “And let us not grow-weary of doing good, for in due season, we will reap, if we do not give up/lose heart.” To the Thessalonian church, in II Thessalonians 3: 13, Paul wrote, “As for you, brothers/sisters, do not grow weary of doing good.” Weariness can turn into a pandemic. Weariness is contagious. In the fifth book of the Law, in Deuteronomy 20: 8, God’s law included these words, “And the officers shall speak further to the people, and say, “Is there any man who is fearful and fainthearted? Let him go back to his house, lest he make the heart of his fellows melt like his own.” So, it is our obligation not only not to grow weary, but to help each other not grow weary. Paul wrote in I Thessalonians 5: 14, saying, “And we urge you, brothers, admonish the idle, encourage the fainthearted, help the weak, be patient with them all.” We are called to help each other persevere for God and His glory.

Weariness has a way of slipping in, creeping up, and overcoming each of us. The word Paul used for grow-weary, **ekkakeo** means to fail in heart, to lose courage, to grow faint-hearted, to get tired of working for God, to become discouraged, and to lose our motivation to continue to do what God has called us to do. Many people listen to what God assigns them and become weary thinking about it, and that’s the end of the road for them. God led me to preach on this subject, and for me it is a bit marvelous, because of one encounter I faced on Thursday afternoon. It was a draining interview with two people who said they were missionaries who quoted a host of scriptures accurately, but used them to indict our pastors, leaders, and people of not being saved. There was a time in that 2 hour long conversation that I stood up and they knew I was done with their diatribe, their judgment, and their accusing me of not depending on God the Holy Spirit because I have a large library. You can know people are speaking lies, but still find yourself drained by their rank judgment and the unpleasant aroma of pride that condemns everyone but themselves. So, I tell you all today, if none of you need this pre-communion message, I must preach it for myself—as God planned it, first for me, then for you.

Turn to the setting of this charge from Paul to the Galatian church. Galatia was a Roman province in Paul’s day, modern day Turkey today, a place where our missionary Johnny Hayes has grown weary a time or two or more serving the Lord there. There were several churches formed in this area on Paul’s first missionary journey, Antioch of Pisiida, Iconium, Lystra, where Paul was stoned to death, it appeared, but God raised him up again to go back into Lystra and preach, and Derbe. These four churches Paul wrote to, saying in Galatians 1: 1-3, “Paul, an apostle, not from men nor through man, but through Jesus Christ and God the

Father, who raised Him from the dead, and all the brothers who are with me, to the churches of Galatia: Grace to you and peace from God our Father and the Lord Jesus Christ.” As you remember, not long after Paul left Galatia, new “false teachers” came and taught them a different gospel, saying that Gentile believers need to become Jews to truly be saved.” That false Gospel is still around today. We had such teaching enter one of our IWD churches some years ago, through their pastor, and after a difficult meeting in which they called me a “false prophet,” they asked me to leave. I had exposed their sin from Galatians, and they stood up, and voted themselves out of our district, and relieved me of ever again, being their superintendent. They clapped loudly as I walked out the door in Tooele, Utah. Remarkably, their pastor had been in prior years, one of my greatest supporters, having my wife and I and our family stay in their home. I will always remember walking with my son, Aaron, and Tim Inman, to my car. If you recall, it was an old, old Lincoln Town Car, given to me in 1996 when I became superintendent of the IWD. On the way to the car, a dear pastor from Huntington, Utah, Pastor Carl Sitterud, traveled up to Tooele, and he met me with open arms. That was one of many difficult days in the past 55 years of ministry. Our church chairman, Tim Inman at that time, and my son Aaron then traveled back home in a blinding snowstorm. The meeting had lasted 2 and a half hours. It was April 2, 2000.

We all have our stories of how God has carried us when we refused to give up, but we have needed carried. I will never forget the times Pastor Larry accompanied me on missions that were nearly impossible assignments, but God pulled us through. Thank you, forever, Pastor Larry. Some of you have been here over the years and you may remember, our piano tuner was Roy Tubbs, from Pinedale. The only time I ever heard his son Phil preach, he was announced, and he ran to the pulpit. Phil was killed in a tragic accident. We had shared much with each other. About three weeks after attending Phil Tubb’s funeral in Pinedale, I called his wife to comfort Lois after God took Phil home. I was overcome with tears when she told me, Pastor Carlson, “You know Phil had a message for you, -- ‘Never give up!’” How could she have known I needed that message that very day. Today, our text gives us three ingredients necessary for making it into God’s Hall of Faith, and how to miss joining the Hall of the Faint-hearted. What are they?

PERSEVERE IN DOING GOOD. (1) Gal. 6: 9 says, “And let us not grow weary of doing good.” An editor, David Mathis, said, “Doing good is not just for peaceful, convenient times in our life, but as much for seasons of suffering and conflict.” So, how? Vs. 10 says, “So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.” This doing good Paul illustrated in context. I see in this context seven acts of doing good. (1) **Live a Spirit-filled life.** Listen to Galatians 5: 16-26. Paul tells us what doing good isn’t before he tells us what it is. (2) **Restore fallen brothers and sisters.** Notice Gal. 6: 1. (3) **Bear each-others’ burdens** and so fulfill Christ’s only law in the New Testament. Notice verses 2-3, and vs. 5. (4) **Test your own work and then do your best, without boasting.** Notice verse 4. And remember, we compare ourselves among ourselves, that is unwise—II Cor. 10: 12. (5) **Share your income with God’s servants.** Notice verse 6, “One who is taught the Word must share

all good things with the one who teaches.” (6) **Sow to the Spirit, not to the flesh.** Notice verses 7-8. That’s doing good. (7) **Do good to all men, but focus on doing good the most to those of the household of faith.** God here specifies what He means by calling us to do good. The Greek word for doing good is **poieo**. It means to commit ourselves to bearing or bringing forth good fruit, without delay, without tarrying, or avenging ourselves. Are we keeping at it, are we persevering?

PERSEVERE IN DOING GOOD IN THE FACE OF WEARINESS. (II.)

Notice we read in Gal. 6: 9, “We will reap if we do not grow weary/give up, or faint.” The Greek word for weariness, give-up-it is, or faintheartedness is **ekluo**. This word means to leave the battlefield for the Lord, to let loose of our grip on obeying the Lord, to unloose a bowstring, to relax and quit working, (to decide to just sit beside our work and play with our cellphones. It means to resist and walk away from striving against sin—as Hebrews 12: 3, “Consider Him who endured from sinners such hostility against Himself, so that you may not grow weary or fainthearted.” It means to walk away from discipline. Hebrews 12: 5 states, “My son, do not despise or regard lightly the discipline of the Lord, nor be weary, **ekluo** when reproved by Him.” The most immediate meaning for us would be to yield to the temptation to forget bearing the fruit of the Spirit, so that we excuse ourselves of obedience, and needed discipline, saying, “I’m too tired to do anything but gripe.” It would mean “I’m done bearing others’ burdens; I am flooded and bent over backwards with my own burdens. Perhaps the best translation would mean, “to loosen our grip on hope, or as a harvester in the field, to be overcome with the heat of the day, and give way to sunstroke in the day of harvest.

Beloved, I tell you, Jesus knows what we face and that’s why He said to His disciples, “Come apart with Me and rest awhile, for we haven’t had time even to eat.” I can’t count the times Jinny has asked me, “What did you have for lunch, and I have said, “Today was so busy, I didn’t have time for lunch.” Some days, I have left work, gone home in the middle of the day, jumped in bed and told Jinny, I can’t work for going to sleep. I must sleep now! Jesus said to His disciples in Mark 6: 31, “Come away by yourselves to a desolate place and rest a while.” For many were coming and going, and they had no leisure even to eat.” In these times of weariness, there is no substitute for sleep. What causes weariness in our Christian life? What Paul faced, we can face. (1) **Paul was ripped wide open and upset with the Galatians for following false teaching.** Look at Gal. 3: 1-3. Here we find Paul’s emotions raw, and his soul is wide open for us to see him angry over sin hornswoggling these four churches. That’s an old slang word for deceiving.

(2) **Paul was faced with accusations.** Accusations rip us, and tear at us and weary us. Notice Paul’s revelation of all his accusers in Galatians 6: 17. “From now on, let no one cause me trouble, for I bear on my body the marks of Jesus.” (3) **Paul knew well the dissension and divisions in the churches of Galatia.** In Gal. 5: 20, Paul described how it wearied him and he called it “enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, and Paul never missed a beat in seeing those sins every bit as evil as sexual immorality, impurity/pornography, sensuality/lust, idolatry, sorcery, (including drug addictions), drunkenness, orgies,

and things like these. Beloved, nothing makes us more-weary than dissensions and division—instigated by the enemy. (4) **Paul faced strained relationships that were coming from those who once supported him the most**—as David said, “from my familiar friend.” Go to Gal. 4: 12-16, 19. A betrayal of support with a friend becoming our greatest accuser—that stings and is the most-weary thing we could ever face. One of Jesus’ disciples, Judas betrayed Him with a kiss on that night He sweat great drops of blood. (5) **Paul faced difficult decisions that he had to make because of sin in the Galatians.** Notice Gal. 5: 1-4. Paul knew what it was to be weary in doing good. He needed words of encouragement as we all do. He was preaching to himself, without a doubt, as I am also doing today. Thirdly,

PERSEVERE IN DOING GOOD BY WAITING IN DUE SEASON FOR REAPING. (III.) Notice Gal. 6: 9 again. Paul says the payoff never comes **until**

due season has arrived, the proper time, God’s time. It means we wait for God’s timely moment, His due time, His harvest season. This timely season could be in our lifetime or perhaps not until after we are called Home to Jesus. It is when Jesus came incarnate, “Galatians 4: 4, “when the fullness of the time had come.” If the message is from the Word of God, or is truly from the prompting of the Spirit, take it to the bank. It’s as good as done, no matter how long we have to wait. All my ministry I have heard prophecies that were supposedly promised from God. Thank God, a few of those did happen. They were from God, but sadly, many prophesy their hopes saying, “Thus says the Lord.” Made up “**kairos**” time never comes, for God has not spoken. When God speaks, His due season comes.

In my spirit, I hear Knowles Shaw’s old hymn, written in 1874, “Bringing in the Sheaves. (1) “Sowing in the morning, sowing seeds of kindness, sowing in the noontide and the dewy eve; Waiting for the harvest, and the time of reaping, We shall come rejoicing, bringing in the sheaves. **Chorus:** Bringing in the sheaves, bringing in the sheaves, we shall come rejoicing, bringing in the sheaves, bringing in the sheaves, bringing in the sheaves, we shall come rejoicing, bringing in the sheaves. (2) Sowing in the sunshine, sowing in the shadows, fearing neither clouds nor winter's chilling breeze; By and by the harvest, and the labor ended, we shall come rejoicing, bringing in the sheaves. Chorus: (3) Going forth with weeping, sowing for the Master, Though the loss sustained, our spirit often grieves; When our weeping's over, He will bid us welcome, we shall come rejoicing, bringing in the sheaves.” Then, I hear Fanny Crosby’s hymn of 1903, “Never Give Up.” (1) “Never be sad or desponding, if you have faith to believe; Grace, for the duties before thee, ask of your God and receive. **Chorus:** Never give up, never give up, never give up to thy sorrows, Jesus will bid them depart; Trust in the Lord, trust in the Lord, sing when your trials are greatest, Trust in the Lord and take heart. (2) What if your burdens oppress you; What though your life may be drear; Look on the side that is brightest, Pray, and your path will be clear. (3) Never be sad or desponding, there is a morrow for thee; Soon you shall dwell in its brightness, there with the Lord you shall be. (4) Never be sad or desponding, Lean on the arm of thy Lord; Dwell in the depths of His mercy, You shalt receive your reward.” Chorus: Quote Galatians 6: 9. Amen and Amen.