

The Indefatigable Apostle

Acts 16:35 – 17:10

Halifax: 20 January 2013

Introduction:

The Church of Jesus Christ is amazing.

- It is a wonderful thing to see believers all over the world who cannot be stopped.
 - There are so many, even today, who are suffering for Jesus Christ for but one reason—because of their great love for Him!
 - For many, even attending church could mean arrest, torture, imprisonment, and even death...
 - and yet, they keep on going and going and going.
 - They are **indefatigable!**
- And some of you too...
 - Your life has been turned around by Christ and now you are living your life for Him.
 - Some of you are bearing many burdens, and you keep on loving Him.
 - Some of you are almost constantly serving others.
 - Even though you don't see it, other people see you as **indefatigable.**
- Isn't that a great word?
 - A couple of weeks ago, Richard was telling me about a biographical history of the Westminster Divines in which the author continually described different men on the assembly as **indefatigable.**
 - And then as I was reading various commentators on our text from Acts 17 last week,
 - I saw how Calvin referred to Paul's "unconquerable mental courage and indefatigable endurance of the cross."
 - And I thought, "Indefatigable—that beautifully describes Paul!"
- And I also thought, "Indefatigable!"
 - "That is what the church in North America is lacking!"
 - There is a growing softness!
 - It takes so little to stop us.
 - A little hardship, and a little discomfort, and we are ready to change our course.
 - Even at the smallest threat, we are running for cover.
 - Instead of faithful service, we are drawn away by our passions and lusts.
 - Our commitments are weak and we are so full excuses about why we can't keep them.

- We excuse ourselves from our marriage duties because of what the other person did—or because we find it too hard...
- Our brothers in Iran risk their lives to go to church, but we stay at home because we are a bit tired.
- Chinese ministers are labouring and suffering for the gospel, and pastors here are the ones who are suffering from burn out.

I think we would do well to look at the example of the indefatigable apostle Paul today, don't you?

- Not to discourage us, but motivate us to see what God's grace can do!
 - Paul himself said that it was not him, but the grace of God that was in him that caused him to labour more abundantly than others.
 - It is unlikely that any of us will ever attain to the indefatigability of the Apostle Paul,
 - but ought we not to at least find grace to fulfill our basic Christian duties without faltering and turning so quickly aside?
- The thing that will make all the difference for us is a true fear of the Lord!
 - We need to see that we are not the most important thing—He is!
 - It's about Him and what He wants, not about you and what you feel!
 - The Lord is so very awesome and holy that we ought to be terrified not to honour and serve Him!
 - He is so loving and gracious that we ought to be terribly ashamed not to pour out our lives for Him.
 - Paul understood Him as He is revealed in Jesus Christ.
 - He saw His awesome holiness and wrath against sin, and at the same time he saw His amazing love and grace in the gospel.
 - He tells us that the love of Christ constrained him to act like a madman in His service!
 - He was indefatigable because he was captivated by the glory of the Lord who had shown mercy to him!
 - As a sermon like this stings peoples' consciences, there are often objections.
 - People will say that it is a moralistic sermon.
 - Well, I don't want to preach a moralistic sermon—but I do want to drive you to Christ by showing you your calling.
 - Paul himself told the Corinthians:
 - **1Co 11:1: Imitate me, just as I also imitate Christ.**
 - That is what we are called to do, and can only do as we look to Christ.
 - Setting forth the high standard to which we are called as Christ's disciple is not moralistic unless we try to do it in our own strength.

So let's look at what is shown to us about Paul and his indefatigability.

I. First, see him as the indefatigable encourager.

- Look at him!
- A. As soon as he is released from his terrible ordeal, he and Silas immediately go to encourage the new believers at Philippi!
 1. Isn't Acts 16:40 amazing when you think about the context?
 - **Acts 16:40: So they went out of the prison and entered the house of Lydia; and when they had seen the brethren, they encouraged them and departed.**
 - Paul and Silas had been beaten who knows how many times with rods—
 - and then chained up in stocks for the night... stocks which were often designed to be uncomfortable...
 - then they were delivered by an earthquake and spent the rest of the night ministering the gospel to the Philippian jailor and his house!
 - And what do they do as soon as they are released?
 - They go immediately to the little group of believers at Lydia's house to encourage them!
 - You might think that Paul and Silas would have gone to **receive** encouragement—but no—they go to encourage others!
 - Paul knew that as former Gentiles, these new believers were not accustomed to suffering for their faith.
 - They might have been discouraged by what had happened to Paul and Silas...
 - so they went to encourage them that it is worth it to serve the Lord!
 2. How powerful this encouragement must have been!
 - a. We are not told here what they said, but we are told in Acts 14 when Paul and Barnabas went back to the newly planted churches in Galatia to encourage them...
 - In Acts 14:22, it says,
 - **Ac 14:22: We must through many tribulations enter the kingdom of God.**
 - Paul and Barnabas did not encourage them by saying:
 - “You probably won't have to face anything like this!”
 - But rather...
 - “This is just what you can expect if you follow Jesus—and it is all quite worth it!”
 - b. As Paul and Silas came before the little congregation, bruised and battered,
 - the forcefulness with which these words must have come upon the minds of little Philippian church!

- Paul and Silas knew how to encourage them in the prospect of suffering,
 - because they themselves had found God’s encouragement in suffering.
3. That, my brothers and sisters, is the secret to knowing how to encourage others—of being an indefatigable encourager!
- As Paul says in 2 Corinthians 1, you comfort (or encourage) others with the comfort by which you yourself have been comforted in your trials and testings!
 - The Holy Spirit comforts you by revealing Christ to you in your sufferings—as it says in Romans 5...
 - He opens your eyes to see His love for you—to see what He suffered for you!
 - to see clearly that He is well worth suffering for—
 - that it is an honour to suffer for Him when called to do so!
 - to see clearly that His kingdom is worth suffering for—
 - that in suffering for Him, we receive far more than we give—always!
- B. But don’t suppose that Paul is some kind of masochist or something.
1. There have been believers who developed a martyr’s complex—such that they went out looking for trouble!
 - But that is not what find the heroes of the Bible doing.
 - They will not deviate from their calling because of suffering, but they do not deliberately try to stir up opposition.
 2. This is quite obvious from our text...
 - a. Remember first of all that Paul had been keeping a low profile at Philippi, knowing that there would be opposition.
 - He was not looking for trouble.
 - He did not stir up the people at Philippi.
 - It was the masters of the servant girl who stirred everyone up about Paul and Silas...
 - because they were angry that Paul had cast out the demon from their servant girl!
 - That demon made money for them by telling fortunes.
 - b. Not only that, but when the magistrates at Philippi had sent to release Paul and Silas the next day,
 - Paul had done what he could to restrain them from further violence against the church...
 - He called them to account as it says in verse 37:
 - **Acts 16:37: But Paul said to them, “They have beaten us openly, uncondemned Romans, and have thrown us into prison. And now do**

they put us out secretly? No indeed! Let them come themselves and get us out.”

- It was a serious infraction to beat a Roman citizen—especially when there had been no trial!
 - Paul calls them out on this injustice.
 - He probably could have had them removed from their posts if he had pushed for it—but it was not vengeance he was looking for.
- In verse 38, it says that the officials were afraid when they found out that Paul and Silas were Romans!
 - In verse 39, it says that they came and pled with them and asked them to please leave Philippi.

1) Why did Paul bother to call them out for this injustice?

- He probably did this because he knew that he was leaving a little congregation behind.
 - While he knew that they would have to suffer for the kingdom at Philippi—and that suffering would be good for them...
 - He still did what he could to restrain the Philippian officials.
 - They must not be so rash in opposing these people!
 - Paul is reminding them that they have responsibility to maintain law and order in their proceedings!
 - He knew that the civil magistrate—even the Romans—were appointed by the Lord.
 - In Romans 13 (Romans!), he refers them as God’s ministers of justice who serve Him by punishing wickedness.
 - My brothers and sisters, we are to humbly submit to the civil magistrate and support them.
 - Of course we are not to obey if they tell us to do anything that is contrary to God’s commands,
 - but we do not cease to submit to them in every other way... honouring them and paying our taxes...
 - and yes, calling them on their injustices when we have opportunity.

2) It might be wondered why Paul and Silas did not make it known that they were Roman citizens before they were beaten?

- It may be that in the uproar, they were not given a chance to speak.
- Or it may be that they did not want to confuse people about their allegiance—which was first to Christ.

- They wanted to be known as “Paul and Silas, the servants of the Lord;” not “Paul and Silas, the Romans!”
- Nor did they want to give anybody the impression that you dare not become a Christian unless you have Roman citizenship.
- In other words, they did not want to use their privileges as Roman citizens if it might in any way hinder the gospel.
- In any case, you can see in their example their tender regard for the church at Philippi.
 - They are not looking for trouble—
 - only recognising that it will come and that when it does, we must bear it with patience and cheerfulness,
 - knowing that the Lord has ordained it for our good.
- c. As Paul moves on to Thessalonica, we see the same spirit.
 - He and his companions do their duty, and opposition comes, but they do not deliberately stir up trouble.
 - In fact, it appears that the church first hides them and then quickly ushers them away to avoid the angry mob.
 - In this they follow Jesus’ command to be wise as serpents and harmless as doves.

TRANS> So you see that Paul is a true encourager.

- He is not one who loves suffering for the sake of suffering,
 - But he is also one who finds so much encouragement from the Lord in his sufferings that he is able to encourage others not to fear suffering!
 - So when you suffer, look for encouragement in your sufferings—
 - look to the Lord and look to others who will point you to Him...
 - And then, as you learn to receive encouragement, you will be equipped to encourage others...
 - Like Paul, you will become an indefatigable encourager.
 - But that is not the only way that Paul was indefatigable...

II. Consider secondly that Paul was an indefatigable missionary.

- A. Despite all that he has suffered, he does not hesitate to go on to the next place.
- He is bold to enter into new dangers!
 - 1. At least he had a little time to rest from his wounds at Philippi... if you can call it rest... before the next ordeal...
 - a. He had first gone to Lydia’s house where he had encouraged the believers there...

- b. And then he had the road time—if that could be considered rest—travelling from Philippi to Thessalonica.
 - There was a fine and famous highway upon which to travel, and he would have likely stayed in the cities of Amphipolis and Apollonia,
 - which Luke mentions that he and his companions passed through.
 - We are not told why he did not minister in these cities, but it could well be that he wanted to get on to Thessalonica...
 - Thessalonica was the capital city of Macedonia.
 - It had a population of about 200,000 and also had a synagogue.
 - The entire journey from Philippi to Thessalonica was about 160 kilometres, so it would have taken a few days even if they travelled by horse.

TRANS> But here is the striking thing that has to do with his courage...

- 2. When Paul gets to Thessalonica, he goes straight to the synagogue!
 - Look at Acts 17:1-2:
 - **Acts 17:1-2: Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures,**
 - a. What is Paul doing?
 - Doesn't he remember what happens every time he goes to the synagogue?
 - Every time, a group of hostile Jews rise up against him, often with murderous intent!
 - Didn't he give up on the Jews back at Pisidian Antioch where it says:
 - **Acts 13:46-47: Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. For so the Lord has commanded us: 'I have set you as a light to the Gentiles, That you should be for salvation to the ends of the earth.'"**
 - Whatever happened to that resolution?
 - The answer is that when Paul said that, he was speaking about the local situation—
 - At Pisidian Antioch he did turn to the Gentiles—
 - but as our text says, it was his constant custom to always go to the Jews first in every city.
 - This was not just his custom, but this was what the Lord had appointed...
 - The gospel is first to be preached to God's covenant people who bear His name.

- Jesus came for the church—the great assembly of God’s people—and we are to proclaim Him to them first.
 - Besides, this was the best policy strategically because it was at the synagogue that you found both Jews and Greeks who at least knew something about the true God and who had an interest in the promises concerning Israel’s Messiah.
- b. But isn’t amazing to see how fearless Paul is in doing this despite the danger!
- He does not have his eye on all those Jews that have rejected him in other places,
 - He remembers those Jews and Greeks at the synagogues who did receive the gospel.
 - Paul doesn’t care that he will meet with hostility again!
 - He is delighted with the opportunity to make Christ known to the elect—to those who will hear!
 - It is totally worth it to him to risk the danger of being ill-treated again for the sake of the elect that are at the synagogue.
 - Just think, these are precious souls for whom Christ died!
 - Jesus went to the cross for them that He might save them!
 - And Paul has the awesome privilege of telling them about Jesus and having them understand and rejoice and come to Him!
 - Souls that will live forever will be brought from spiritual death to spiritual life—just by preaching!
 - They will be delivered from Hell and given an eternal inheritance in Heaven!
 - Who cares if there is a little opposition!
 - Paul is not at all a madman!
 - He is man who truly understands the reality of the situation!
 - He realises that a little suffering is nothing—nothing!—compared to gathering the elect unto Christ!
 - Paul truly fears God—
 - He sees Him who is invisible
 - This is what makes Paul so indefatigable in his mission!
- c. And I want you to see what Paul does when the opposition does come at Thessalonica.
- 1) It is pretty serious opposition—and crafty too!
 - Verse 5 shows that the Jews who do not believe go and hire out a mob from town...

- F.F. Bruce says the translation in the King James Version can hardly be improved upon, even though it is not in modern English...
 - they gathered **“certain lewd fellows of the baser sort.”**
 - These were idle men who do not work, but hang around the city and these angry Jews are able to rent them out for a few dollars
 - It’s “rent-a-mob.”
 - Ironically, the Jews take this mob and set the city in an uproar so that they can accuse Paul and Silas of setting the city in an uproar!
 - They charge them with “turning the world upside down,” which is a very nice phrase, but not really the best translation.
 - It is actually an accusation of sedition!
 - The idea is really more that they are disturbing the world by inciting a revolution.
 - This was a false charge!
 - Those who preach the gospel faithfully are not revolutionaries;
 - They are reformers.
 - They do not seek to *topple* government,
 - but rather to *reform* everything including government according to scripture.
 - They aim to bring all things cheerfully under Christ.
- 2) These angry Jews were not able to find Paul and Silas—
- Presumably they found out that the mob was coming and were able to hide before they got to Jason’s house,
 - Jason (Joshua would be his Jewish name), was the fellow Paul and his companions were staying with...
 - So the mob drags Jason out before the city officials and accuses him of harbouring men who are saying that there is another king—Jesus.
 - Here you see the charge of sedition!
 - Once again, it is not true, although they were proclaiming Jesus as King, they were not suggesting a revolution to replace Caesar.
 - They were calling Caesar and everyone else to enter into the kingdom of God which is not of this world.
 - The officials take security from Jason, making him promise not to allow Paul and Silas to remain in town.
 - This plan works beautifully and prevents Paul and Silas from being able to minister in Thessalonica.

- In his letter to the Thessalonians, Paul speaks of it as Satan preventing him from returning to them.
 - However, he sends Timothy to help them along in their newly formed faith and they prove to be very faithful in serving Christ despite much opposition from the Jews and the Gentiles.
 - Paul later rejoices about how they received the Word in much affliction.
- 3) So Paul leaves Thessalonica—as I have already mentioned—but look at what he does after that!
- He goes on to another city and does exactly the same thing!
 - He goes to Berea and enters the synagogue to preach!
 - You see—
 - **He is indefatigable**—
 - nothing can stop him!
 - He keeps on doing what God has called him to do without drawing back or even hesitating.

B. There are huge lessons here for all of us!

1. Put your hand to the plough and don't look back!
 - Be faithful to whatever God has called you to do!
 - Don't give up just because there is a little trouble.
 - Press on! Do your duty! Finish the job!
 - The world is always testing you to see if you love anything more than Jesus—
 - your comfort, your self, your pride, your riches, your friends, your pleasures, your lust, your name... anything...
 - And if the world can prove that you do,
 - they find great relief in that.
 - If you don't take the Lord seriously, why should they?
 - We need to learn to press forward.
2. Oh that we could learn this in the church in North America!
 - We have a Saviour who finished the work the Father had given Him to do, despite having to face extreme circumstances!
 - And yet we have young men that can't keep themselves away from porn or sleeping with their girl friend or computer games or drugs...
 - And mothers that neglect their children and will not discipline them because it is too hard...
 - And husbands and wives that won't keep their basic marriage vows...
 - And church members who won't keep their membership vows...

- And professing Christians that actually skip church for the lamest of reasons when we only meet once a week...
- And those who refuse to tithe...though they always find money for certain other things—tobacco, getting their nails done, recreations...
- And those who won't pray or read the word...
- And children who won't do their school work or their chores...
- And professing believers who will not forgive others...
- And men in business who don't follow through with their promises...
- Do you see the incongruity...
 - Paul goes to yet another and another city and enters the synagogue to preach there even though he knows they will likely try to kill him...
 - because it is the will of God...
 - And Jesus goes all the way to the cross—because it is the will of God...
 - And we can't even do the very basic things that God has called us to do because we say it is too hard!
 - Paul is indefatigable in his calling!
 - We are not!

3. What can we do?

- We need to repent at once and turn to Jesus for mercy and grace.
 - That is what we need to do.
 - We need to see our conduct for what it is—
 - We are proud and full of self when we ought to fear God!
 - We need to see that the only thing that matters is doing His will!
 - He is God!

TRANS> So now we have seen that Paul is indefatigable both as an encourager and as a missionary...

III. And now I want you to see that he is indefatigable as a preacher!

- How so?

A. Paul preaches until the message divides.

1. That's right—he is very tenacious with the message and keeps on until people go one way or another.
 - Either Jesus is the only Saviour or He is not!
 - Either Jesus is Lord of all, or He is not!
2. I don't mean to suggest that Paul presses for an *immediate* decision...
 - I mean rather that he keeps on until the gospel is understood and the hearers go one way or another.
 - This is one of the reasons the Lord has given us the sacraments.

- It forces people to declare officially if they are for Christ or not!
 - You have to come under His banner!
 - To be baptized—to come to the table!
 - If you have not confessed Him, you are not permitted to come to the Lord’s Supper.
 - Every time Lord’s Supper is celebrated, you are reminded that you are outside of the kingdom.
 - Now of course I am not talking about covenant children who have not yet come of age to profess their faith.
 - You are not outside the kingdom,
 - But I am talking about those who are of full age and will not turn to Christ in a definitive way.
3. You see how the synagogue was indeed divided by Paul’s preaching.
- It is described in verse 4-5.
 - **Acts 17:4-5: And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas. 5 But the Jews who were not persuaded, becoming envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason, and so on...**
 - a. Notice how it says that the ones that were persuaded “joined Paul and Silas.”
 - 1) The word used here suggests that they were *allotted by God to Paul and Silas*—
 - attached to them so as to learn from them and to be their disciples.
 - The word carries the idea having a share in an inheritance—they joined them as sharers in God’s inheritance.
 - 2) There were a great many persons that were brought in...
 - There were some Jews—
 - a remnant of the house of Israel—
 - men who came to fulfillment of all that had been promised!
 - There was a great multitude of devout Greeks...
 - These were the God-fearers who had seen the emptiness of their pagan religion and had put their hope in Israel’s God.
 - Now they have come to the blessing of eternal salvation!
 - There were also not a few leading women!
 - I have mentioned before how there were many wealthy women who were leaders in the cities of the Roman Empire...
 - And that many of these had attached themselves to Judaism...
 - A great many of these embraced the gospel.
 - 3) What a blessing this is to have all of these join Paul and Silas!

- Consider that they joined them and stuck with them even through the persecution that came.
 - They are brought into the family of God to share in the blessed inheritance of Jesus Christ.
 - They are turned from the city of destruction and brought into the family of God!
 - They are prepared to suffer with Christ and His people.
- b. But there were many Jews that were not persuaded.
- They were incensed to see those connected with their synagogue joining Paul and Silas.
 - They might have all joined them—the entire synagogue—if they had not been so blind.
 - Here the bright light of the gospel was shining all around through the faithful preaching—
 - and still they could not see because of the hardness of their hearts.
 - Paul and Silas yearned to see them saved and that is what they aimed for in their preaching,
 - but many of them became more and more hardened and envious.
 - That is not what faithful preaching aims for—but that is a natural by-product of it...
 - It does not allow people to sit on the fence...

B. What is this indefatigable preaching like?

- It is described for us in verses 2-3.
1. You see first of all that it involves reasoning from the scriptures.
- You see from this what the source of Paul's preaching was...
 - He did not reason from human understanding, but from the scriptures where true authority is found.
 - In the scriptures, we have the very word of God and there is no other basis for solid faith.
 - Calvin wonderfully said:
 - **The proofs of faith must be fet from [sought at] the mouth of God alone. If we dispute about matters which concern men, then let human reasons take place; but in the doctrine of faith, the authority of God alone must reign, and upon it must we depend.**
 - Sadly there are many in the church today who place their own wisdom above the scriptures—
 - and what entanglements they enter into—what confusion—what uncertainty.

- If we will but come to the Word, we will find such light there that doubt will be expelled...
 - for the truth is self-attesting—
 - It is like a getting the punch line of a joke—once you get it, you know you got it.
2. And what does Paul reason with them about from the scripture?
- You can see in verse 3...
 - He explained and demonstrated that the Christ had to suffer and rise again—
 - a. This is exactly what Jesus spoke about to the two disciples He spoke to on the Emmaus Road after His resurrection...
 - He showed them the sufferings of Christ and the glory that would follow...
 - **Lu 24:25-27: Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?” And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.**
 - How their hearts burned within them as they saw so clearly what they had not seen before!
 - b. Back in Acts 13, we saw an example of this kind of preaching—
 - We also have Peter’s sermon in Acts 2 where this is done.
 - These preachers drew upon some of the scriptures that speak about the need for Christ’s suffering...
 - There is that great chapter in Isaiah that shows how He must bear the sins of His people—Isaiah 53...
 - There is the entire system of Old Testament worship that shows priests offering sacrifices to atone for sin—
 - And there is the declaration that without the shedding of blood, there is no remission of sins.
 - They also speak about the need for such atonement...
 - That God is holy and that we are sinners, and that unless Christ is crucified, there is no remission.
 - But then there is also the great news that He will be raised from the dead—that His sacrifice will be accepted!
 - In Isaiah 53, that the Father will be satisfied by His offering...
 - In Psalm 16, that his flesh would not see corruption, but that He would be raised from the dead.
 - There are passages from all of Israel’s history—

- such as their time in Egypt, a kind of death ended by a kind of resurrection...
- such as their time in Babylon, a kind of death ended by a kind of resurrection...
- such as the experience of Joseph into the prison and then raised to rule over all...
- such as David, pursued and driven into exile and caves, only to be raised up to deliver God's people...
- such as the experience of Jonah, three days in the belly of the fish and then raised up to preach the word...
 - All of this points to God's appointed way for His people...
 - suffering for sin followed by resurrection to eternal life!
 - But the whole sacrificial system showed that it must be done by a substitute that God would appoint!
 - The one who is specifically spoken of in Psalm 2 and Psalm 16 and Isaiah 7 and Gen 3:15 and Deuteronomy 18:15 and Isaiah 9 and Isaiah 53 and Psalm 110 and Micah 5:2, and Zechariah 9:9-10 and Malachi 3 and so many other places!

1) The word *explained* speaks of opening the scriptures to their minds—

- Paul opens up to them what had been closed so that they can see it...see what it means...
 - And again, once it is seen, there is no going back—once you get a joke—once it is opened to you—you cannot deny it.

2) And the word translated *demonstrated* is a word that speaks of *setting things side by side*, showing how they fit together—bringing evidence.

- And in particular, Paul was showing them that Jesus who was crucified is the Christ.
- He came at the time that had been specified by the prophets...
 - and He did just what the scriptures said the Messiah would do—he suffered and then He was raised up to glory.
 - And now, just as the scripture had said, the nations are coming to Him for salvation while many in Israel are hardened.

3. Under such preaching there is no excuse for unbelief.

- It is nothing but hardness of heart, pride, rebellion, and blindness.
 - The truth is so very clear.
- Once we face that we are sinners who need to be saved—once we stop trying to avoid that fact...
 - then it is utterly obvious that there is no real way of salvation apart from Jesus Christ...
 - And once you see, you don't even want another way!

- Jesus alone has been crucified for us and He alone has been raised from the dead.
 - He fits everything that was said about Him in the Old Testament written over 2000 years!
- And most of all—He is what we all need if only we would face it.
 - People run to excuses—that some Christians are hypocrites, that some are self-righteous...
 - but the Bible does not teach us to be hypocrites or self-righteous—
 - so why would someone who is against hypocrisy and self-righteousness use that as an excuse for unbelief?
 - People say that they don't know if it is true...
 - but what is true?
 - We know that we are sinners and nobody has another real solution for sin.
 - God revealed this solution for hundreds of years and then He brought Him into the world to fulfill it all!
 - That is enough for any honest inquirer.
 - But none of us are honest inquirers—we are all deceivers until God opens our hearts to His word...
 - And then we see and once we see, it is impossible not to see.
- The indefatigable preacher knows this and he doesn't let up until everyone takes a side—either persuaded or not persuaded...
 - either joining the church or turning away.

Conclusion

So what about you?

- Have you cast in your lot with Christ and with His people?
 - If not, you must!
 - If so, then are you indefatigable?
 - Are you an indefatigable encourager of others?—
 - drawing up your encouragement from the Lord and encouraging others to keep on going as you have been encouraged?
 - Are you indefatigable in your calling from God?
 - Are you keeping your vows and pressing on to do the will of God even when there is much opposition?
 - Are you indefatigable in your evangelism?
 - Do you allow people to claim neutrality? or do you press them to face the truth and turn to Christ?

- Of course we all stumble in many ways.
 - Only Christ is truly indefatigable—and that is why we put all our trust in Him.
 - He alone has fulfilled what God requires, and He did it not only for Himself, but also for us.
 - There is nothing lacking in Him—not one thing.
 - And if we come to Him, He will bring us into His perfect righteousness and will begin to work in us to make us truly indefatigable.
 - We will at last reign with Him the glory into which He has already entered!
 - See that you are among those who are persuaded and who join yourself to this glorious inheritance.
 - Every other choice is an absolute losing proposition.