

The Indiscouragables

Acts 14:1-7

Halifax: 9 September 2012

Introduction

It is all too easy to become discouraged in our efforts to spread the gospel.

- We recently invited several thousand people in the immediate area to come to church to hear the word through a triple mailing,
 - and as you know only one person showed up.
- Many of you are also regularly inviting friends and relatives and people at work to church,
 - or you are engaging them in conversation about Jesus,
 - but your efforts often meet with very little response.
 - You try to set a good example, and you reach out to people in various ways—perhaps inviting them over to your house for dinner or inviting them to go out for coffee,
 - but as soon as you begin to talk to them about the Lord, they want to change the subject or oppose what you are saying.
 - Some of you write letters or give out recordings of sermons or pass out literature, and again, often there is very little response.

It is really easy to become discouraged.

- There is no doubt that our society had been judicially blinded by the Lord.
 - There is moral blindness that causes people to openly behave in ways that are very shameful...
 - And there is also intellectual blindness that causes them to fall prey to all sorts of lies—
 - If not ameba to man evolution by mutation (which is getting more and more laughable), then they will go for the theory that aliens planted life here...
- It is obvious that the Lord is judging our society for our ingratitude.
 - We had the gospel here for so long, and many of our forefathers understood it, but they were not grateful.
 - They did not like to retain God in their hearts and turned aside to lies.
 - God has good reason for sending strong delusion upon us.
- Such circumstances can make it very discouraging when you try to spread the gospel.
 - The more you try, the more room there is for discouragement, so there is a temptation to just back off and give up.
 - But God does not call us to give up.

And today in Acts, we have an account that shows us how Paul and Barnabas keep on going under circumstances that might have discouraged us.

- It is true that their circumstances were not exactly like ours in that God was giving them a great deal of success—more than we have in our corner of the vineyard...
 - But it is also true that they had some opposition that was much more serious than any that we have yet had—
 - They had people who were trying to kill them and who drove them out of town...
 - And yet they were not discouraged by all this...
 - They were *indiscouragable*.
 - *Indiscouragable* is not really a word,
 - but I have coined it today to describe these faithful servants of the Lord who would not be discouraged.
 - I have named them “The Indiscouragables.”
- We need to learn from their example.
 - Not all of you are preachers, but all of you have a part to play in the propagation of Christ’s kingdom.
 - It is a work that we are involved in together.
 - And it is detrimental to us all when any one of us becomes weary and discouraged in the work.
 - We need each other
 - Each of you needs to do your part...
 - First of all, you need to see that the kingdom is established in your own life...
 - Then in the life of your family...
 - And then also, you are to reach out to the people around you—in some way—
 - At least you can invite them to come and hear the gospel.
 - And you need to learn from the example of Paul and Barnabas that there is no place for discouragement in this work.
 - When we left off in chapter 13, Paul and Barnabas had just been driven from town by the leaders in Antioch of Pisidia.
 - Verse 51 tells us how Paul and Barnabas pronounced a curse on the place, shaking off the dust from their feet against them,
 - and then went to Iconium.
 - It was an influential city that was a little over 100 kilometers to the east of Antioch.

- This city was very old, a centre for commerce and agriculture, that lay on a high plateau between the Sultan Mountains and Tarsus.
- Today, it is the fourth largest city in Turkey and is called Konya.

Now you might think that they would have gone here to lick their wounds a little.

- It is hard to be rejected and you feel like you need a little break...
 - They might have just visited quietly and refrained from preaching...
- But not Paul and Barnabas!
 - They go right to work!
 - And that brings me to my first point...

I. Though the Word is rejected in one place, Indiscouragables preach with just as much forcefulness in the next place.

A. It is to be preached in such a way that many might believe.

1. The sacred text actually says that Paul and Barnabas *so spoke that a multitude both of the Jews and of the Greeks believed.*
 - a. There is an implication here—
 - That they might have spoken in a way that Jews and Greeks had not believed.
 - Paul might have learned from Antioch to adjust his message so that it would not be quite so offensive to the Jews.
 - He might have altered the fact that whoever believes will be justified.
 - At least he might have been unclear about whether the Gentiles needed to be circumcised.
 - This would have made the Jews happy and kept many of the Greeks from believing...
 - Christ would be for Jews but not for Gentiles unless they first became Jews.
 - 1) But these Indiscouragables did not speak in such a way...
 - They spoke in such a way that Greeks as well as Jews believed.
 - Nothing was held back from the gospel for fear of opposition and rejection.
 - All was clearly and plainly set forth.
 - 2) If they had been pragmatists instead of Indiscouragables,
 - they might have reasoned that the overall success of their ministry would be better if they did make some adjustments...
 - Did Jesus Himself not say that they ought to be wise as serpents and harmless as doves?
 - But they were not pragmatists.

- They were faithful servants of Christ whose task it was to preach the Gospel of their Master.
- b. And there was another adjustment that they might have been tempted to make as well...
- 1) Both the Jews and the Greeks were offended by the cross...
 - The Jews were especially offended because they were trusting in their own righteousness...
 - “We are good people! Don’t tell us that our Messiah had to be cursed on our account! Perhaps for the Gentiles, but we already have an altar in Jerusalem for atonement!
 - “We need a Messiah to deliver us from our enemies, but we are not sinners like the Gentiles!”
 - And the Greeks had a tendency to think the cross was foolish...
 - In their wisdom, they could not conceive of a God who would become flesh and die in the place of guilty sinners...
 - It was just not—a very god-like thing to do!
 - 2) So to tone down the doctrine of the cross might have been a very tempting thing for Paul and Barnabas to do.
 - Because the truth is, if they had de-emphasised these unpopular truths about the cross,
 - and had spoken of the Messiah only as a Saviour who was a reformer and a powerful ruler who would gather the nations as one and teach us to love each other...
 - That would have been much more popular for everyone!
 - But there would be no power in such a gospel...
 - They would not be speaking in such a way that many would believe.
 - It’s a curious thing that there is not a lot of the preaching of the cross today.

TRANS> We must learn from the example of Paul and Barnabas!

2. We must so preach that many might believe today.
 - a. I speak carefully here...
 - I am not saying that just as long as the message is properly preached, many will be saved...
 - But I am speaking against those who so water down the gospel that it is not possible for a person to be saved based upon what they say.
 - There are times when even though the word is *so preached that many could be saved*, not many are saved.

- Isaiah and Jeremiah were expressly told that this would be the case with their ministries—and it was.
- They preached the right message,
 - but the hearers' hearts were too hard to repent and believe.
- What is required then is that the true gospel that has power to save is preached and not something else...
 - And that it is preached with reverence and urgency and plainness and humble prayer,
 - so that it is not the fault of the preaching, if many do not believe, but the fault of the hearers.
 - If a building is on fire and some chap knows it, but speaks to them about positive things—such as how lovely the weather is,
 - He has not so spoken that anyone might be saved—not based upon his speaking at least!
- All of you are part of the church's witness...
 - You are to so witness that many people might be saved—do you?
 - You are to so live that many people might be drawn to ask of the hope that is in you.
 - You are to so invite people to church that many might come and hear and be saved—
 - not to a church that denies the gospel, but to one where the gospel is faithfully preached...
 - Together, we are to so preach that many might believe...
- b. But this is not always easy to do and often it is not done.
 - People in our society are much like the people in Jeremiah's day in that they are offended at any message that speaks about judgment.
 - We are not so much filled with self-righteousness as we are with excuses and a sense that we are innocent victims of a cruel world.
 - This makes it tempting for preachers to focus on liberation from oppression rather than on salvation from our sin and guilt.
 - People are happiest with preachers who pity them as victims instead of calling them to repentance.
 - Few will be offended when they urge them to trust in Christ to relieve them from all their troubles rather than to save them from their sins,
 - Few will complain when a preacher assures people of their self-worth instead of assuring them of God's majesty and of the coming judgment.
 - And beware—even if you are not a preacher yourself, you can join yourself to such preaching and be guilty by complicity.

- c. When such perverted messages are preached, we do not “so speak that many may be saved,”
 - We so speak so that many people will like us and then go to Hell.
 - Mark it down!
 - When the gospel is not preached, it keeps people from being saved.

TRANS> But that doesn't sound very reformed, does it?

- Don't we believe in election?
 - How can bad preaching keep the elect from being saved?
 - Whoa! I did not say that that it can keep the elect from being saved...
 - I said it can keep people from being saved.
3. What is presented here in Acts 14:1 is in no way a denial of what we saw last week in Acts 13:48:
- **“that as many as had been appointed to eternal life believed.”**
 - God is sovereign and He has chosen those who will be saved.
 - But He has also chosen the means by which they will be saved.
 - And He has also chosen the means by which some will be deceived...
 - And very often, that is by placing them under false preaching all their life as a judgement against them.
 - God's sovereignty in saving His elect not only has to do with their believing, but also with their hearing the true gospel.
 - And that very often involves sending preachers who so speak that people who believe their message will be saved.
 - Indeed, God ordains not only the salvation of the elect, but also the means by which they will be saved...
 - but this does not change the church's responsibility to so preach that people could be saved and would be saved through the message.
 - Neither does it change the fact that if we do not so speak,
 - people cannot be saved by our message and we will be held responsible for not telling them.
 - They will perish because God did not ordain them to eternal life,
 - but also because we did not so preach that they might be saved.

TRANS> So you see that Indiscouragables preach in such a way that many believe.

- But when they do,

B. They also so preach that many will be offended by the message preached.

1. It always goes together—

- Preaching in such a way that people might be saved will also be preaching in such a way that people will oppose you.

- Preach a watered down gospel, and not many will be saved—neither will many oppose it.
 - Live as life that is indistinguishable from the world and few people will be attracted to Christ by you—but few will oppose you either.
- You can see how opposition is raised up against Paul and Barnabas as reported in verse 2:
- **Acts 14:2: But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren.**
- a. We see this all the time.
- When people can't refute the message, they attack the messengers.
 - Just this week, I read an article from CMI...
 - Many of the unbelievers who responded to it began attacking the messengers—
 - saying that they were stupid or ignorant or did not understand real science...
 - but they did not refute the arguments—just attacked the messenger.
- b. We might notice who it is that spearheads the opposition...
- It is the unbelieving Jews.
 - Often it is the covenant people who are most opposed—
 - the people who go to church each week but who want nothing to do with the cross.
 - The word *unbelieving* that is used here often means *disobedient*.
 - These are the Jews who heard the good news that the Messiah had come and were commanded to repent and believe...
 - But they disobeyed the call of God...
 - And to justify their disobedience, they attack the messengers.
2. You see that their method is to launch a slander campaign.
- It says that they poisoned the minds of those who might have believed *against the brethren*.
 - They spoke against them, found fault with them...
- a. They did what they could to turn people against Paul and Barnabas.
- Even though they are unable to discredit the message, they will gain their objective if they can discredit the messengers.
 - It will insure that nobody will listen to them.
- b. There is such a natural tendency to do this when you don't like the message...
- You say that the messenger does not smile enough—or that he smiles too much...

- that he talks too fast or not fast enough...
 - that he is selfish or hypocritical.
 - that he is not properly educated or that he is overly educated...
 - that feasts too much (as was said of Jesus) or that he does not feast enough (as was said of John the Baptist).
 - You can tell how anxious people are to find fault with those who preach the gospel by the way people respond when a preacher falls into sin—
 - The news will spread like wild-fire!
 - People will latch right on to it—
 - because they are looking for an excuse to reject the message.
 - This is what makes slander campaigns against gospel preachers so effective.
 - People are eager to find fault and this makes them disposed to believe whatever rumour they might hear.
 - Even if it just seems like the rumour *might* be true—that is enough to reject the messenger as well as his message
 - c. We have had people come to church and express surprise that we were friendly.
 - Why were they surprised when they had never been here?
 - It was because people who do not like our message had told them that we were not friendly.
3. So be on your guard...
- Be on your guard that you do not allow your mind to be poisoned against faithful ministers of the gospel.
 - You do not want to deprive yourself of hearing their message.
 - And be on your guard lest you spread the poison...
 - We all like to find fault with those who challenge us with truth.
 - It seems to take the edge off of the message.

TRANS> But what do the Indiscouragables do when they are slandered...

- The people have been told that the men who have come to town are false prophets...
 - Or that they are dishonest men or greedy men or perverted men...
- And now many peoples' minds are poisoned so that they don't want to listen to them...
 - so what is to be done?
 - What does Paul do and what does Barnabas do?
 - They ramp up their preaching!

**II. When minds are poisoned against them, Indiscouragables preach all the more!
- not less, but more!**

- A. They realise that they must work harder than ever now because people have been turned against them...
- You see what it says in verse 3...
 - **v. 3 Therefore they stayed there a long time, speaking boldly in the Lord**
1. Isn't that terrific? They were thinking of others here!
 - a. Do you see the word *therefore*...
 - It indicates the sense here—that they stayed longer *because* of the attack...
 - b. They realised that it would take longer for the gospel to get through because of the poisoned minds.
 - And they desperately wanted the gospel to get through.
 - So they would have to be all the more patient now and just keep preaching the message God had given them with boldness.
 - And that is just what they do.
 - c. It says that they speak *in the Lord*...
 - That is, by the grace that He gives them—the grace to keep on faithfully when there is much opposition.
 - The grace to stay on focus and to not lose heart.
 2. They were not thinking of themselves here!
 - If they had, they would have been discouraged and have given up.
 - Personal attacks can be very discouraging—and draining...
 - They can be an occasion for depression—
 - They make you feel like you just want to give up...
 - It is just too hard to go on!
 - But depression is overcome, not by wallowing in it, but by going on and doing the will of God whether you feel like it or not!
 - Don't say that you **can't** go on—by the grace of God you can and you must!
 - Don't limp along, but redouble your efforts!
 - Another selfish response is anger...
 - If slander doesn't make you give up, it makes you angry so that you start to quarrel...
 - You start trying to defend yourself and clear your name.
 - But ordinarily, this is a selfish, unhelpful response.
 3. My brothers and sisters, you need to have this mind that Paul and Barnabas had here!
 - If the truth is resisted, don't give up even though you feel like it...

- Instead, redouble your efforts!
 - Recognise that now you are going to have to work harder than ever.
 - If you have been slandered, you will have to overcome the evil with good conduct that cannot be spoken against...
 - If faithful preachers have been slandered, just keep on encouraging people to hear the Word from them.
- And whatever you do, don't hide away in a church that perverts the message...
 - It may be more comfortable, but people desperately need to hear the truth declared plainly...and you are to do your part.
 - People need to hear the message that they need to be saved from their sins and that Jesus is the only one who can save them.

TRANS> And I tell you, if you do what Paul and Barnabas did when you and your church are slandered,

B. The Lord will confirm His Word.

- He will vindicate His message.
 - He has all sorts of ways to do that.
- 1. He used signs and wonders to confirm the word of Paul and Barnabas, His servants.
 - a. You see what it says in the rest of verse 3...
 - I will start at the beginning...
 - **Acts 14:3: Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands.**
 - b. This means that they were able to do miracles among the people...
 - Miracles such as the ones Jesus did...
 - Not just making fire come out of a rock or making a mountain move,
 - but signs that were illustrations of spiritual truths—such as healings and resurrections and casting out demons...
 - all in the name of Jesus to show that salvation comes through Him.
 - By giving them power to do such things,
 - The Lord was showing that He was with them and that their message was true.
 - Way back when God called Moses to be His prophet before the Egyptians,
 - Moses said, “How will they know that you have sent me?”

- And God gave him signs—his staff could turn into a serpent and he could make his hand wither...
 - And then there were the plagues and the parting of the Red Sea.
 - By these signs, people knew that God was with him and had sent him.
- c. Well, the Lord gave such signs to His apostles and prophets in the first century.
- People needed to know that they had been sent by God because they were officially proclaiming the Messiah and His will for the new age.
 - They were laying the foundation for all the ages to come.
 - So the signs that they were given were called “the signs of the apostles.”
 - In Hebrews 2, this purpose of confirming them as truth speakers is clearly expressed:
 - **Heb 2:3-4 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?**
 - It has been God’s gracious way to give us confirming signs whenever new revelation is given...
 - Signs accompany prophetic periods when there is new revelation.
 - Once the revelation is complete, the signs begin to die out.
2. So where does this leave us today?
- a. Should we look for the Lord to confirm His word with signs and wonders when it is preached today?
- No, we should not expect it.
 - The Scriptures indicate that signs and wonders are for times of new revelation—
- b. We have a greater privilege now—
- We possess God’s complete revelation in the Bible.
 - It is revelation that was given by men who were confirmed by signs and wonders that God gave them to do.
 - We can examine the Scriptures and see how all the parts fit together.
 - We can see how they give glory to God all the way through.
 - We can see their purity and majesty...
 - We can see how they transform lives—

- Drunks are no longer drunks and perverts are no longer perverts.
 - Atheists who do relief work in Africa have to admit that the only way to transform a culture is through the gospel.
 - We can see many remarkable prophecies that have been fulfilled.
 - We also have the amazing fact that these prophets foretold that the gospel would spread into all the world...
 - And we can see very clearly that it has—to all different cultures and peoples!
- c. But most of all, we must rely on God’s Spirit to remove the blindness and corruption of people’s hearts so that they can recognise the truth!
- So that the Word convicts them of their sin...
 - So that it convinces them of the saving power of Christ through the cross....
 - Really, this working of the Spirit was the only thing that ever caused hearers to believe the truth...
 - Just think of all the people that saw Moses’ miracles did not come to believe in the Lord in a saving way.
 - They believed the miracles that he did, but they did not turn to the Lord.
 - And so it was here in Iconium where the Paul and Barnabas were.
 - The word of grace was confirmed by signs and wonders.
 - Everyone saw these signs and wonders, but as we shall see, not everyone believed.
- d. So what am I saying?
- I am saying that the Lord is still in the business of confirming His word when we faithfully proclaim it.
 - He does not confirm it in the same way He does when new revelation is given—with signs and wonders...
 - But He most certainly does continue to confirm it especially when it is proclaimed in times of opposition.
 - The transformed lives of His people that shine more than ever under persecution are one of the best confirmations.

TRANS> So do not be discouraged when the Word is opposed and the followers of Christ are spoken against...

- Just work all the harder to keep getting the Word out and the Lord will confirm your work.
 - Don’t give in to the tendency to do less in opposition—do more!
 - By God’s grace, be indiscouragable!
 - And now let me show you the outcome of such preaching...

III. The outcome of the preaching of Indiscouragables is division.

- You will say:
 - “What? Division! That doesn’t sound like a very good outcome”...
 - But it is!

A. Division indicates that the message has gotten through.

1. Truth clearly proclaimed forces you to go one way or the other—
 - either you must believe it or you must reject it.
 - a. You can see that this is what happened at Iconium.
 - Paul and Barnabas just kept on preaching and their slanderers keep on slandering...
 - And after a while people had to make a judgement—either Jesus was the Messiah or He wasn’t.
 - They were forced to deal with it!
 - Look at what it says in verse 4
 - **Acts 14:4: But the multitude of the city was divided: part sided with the Jews, and part with the apostles.**
 - b. Just think of what a funny division was made here.
 - Before there had been a line between Jews and Greeks, but now there was a line between followers of Jesus and rejecters of Jesus...
 - And there were Jews and Greeks that were united for Jesus...
 - And there were Jews and Greeks that were united against Him.
 - The Gospel has a way of bringing together people that were before completely diverse.
 - Once they have Christ in common, they have all things in common.
 - We see the gospel doing that among us.
 - Many of us would have never been friends if the gospel had not brought us together.
 - Of course such division can be very painful...
 - c. It not only brings people together, but also divides people that used to be united...
 - Even families are divided.
 - Remember what Jesus said?
 - **Mark 10:34-39: "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to set a man against his father, a daughter against her mother, and a**

daughter-in-law against her mother-in-law; and a man's enemies will be those of his own household. He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it.

- The Gospel divides, not because it is by nature a divisive thing...
 - For it unites us with God the Father and God the Son...
 - But it divides because it causes those who reject the gospel to be divided from us through their own fault for rejecting salvation.
 - We are not to try to create such division,
 - but if they object to it when we do the will of God—when we obey His commandments and follow Christ...
 - we will, of course, have to keep on following our dear Lord Jesus even if our loved ones reject us for it.
2. And I tell you that we must be careful that we don't soften the gospel in an effort to avoid division.
- a. Not that you should try to be difficult and hard to get along with—quite the opposite...
 - but that you must never ever distort or pervert the truth or break commandments in an effort to maintain peace!
 - Besides, if you really love your unbelieving friends and relations, you will not want to leave them in vague middle ground as if they can ignore Christ without the fear of judgement!
 - It is better when the truth forces them to either reject Him or accept Him.
 - b. We ought to pray for our church...
 - That there would be no one that is in the undefined middle!
 - Pray that the gospel will be clear enough that people will know that they must either accept it and follow Christ,
 - or reject it and deny Christ.
 - c. When God is really blessing the gospel, that will be the outcome.
 - When He is not, it will be hard to tell where people stand.
 - As we saw earlier,
 - to bring this clarity about requires hard work on your part.
 - You have to keep on pressing the message so that nobody is left in the middle.
 - That is what Paul and Barnabas did and the result was a clear rift throughout the entire city between believers and unbelievers.
 - Have you been clear in your witness to others?

TRANS> But understand ahead that there will be consequences when you are clear.

B. You can see that violence erupts when division settles into a city.

1. The slanderers at Iconium were not able to discredit the missionaries, so now they resort to violence.

- Verse 5 informs us that
 - **a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them,**
- Do you see?
 - The division is so widespread that now you have Gentiles, Jews, and rulers plotting to abuse and stone Paul and Barnabas!
 - They want to completely eliminate these pesky missionaries.
 - They have heard quite enough of this ‘salvation in Jesus’ talk.

2. You see that there is a progression here...

- First, there was a gospel message that the disobedient could not refute.
- This led the unbelievers to slander them.
- But this failed to keep many from believing, so now they turn to violence.
 - The equation is...
 - Irrefutable arguments lead to slander...
 - And slander leads to a violent attack

3. This too is very typical.

- We have seen this with Kirk Hubick with his street preaching...
 - He has been attacked by people who could not refute his arguments.
- In the last hundred years we have seen many Christ-rejecting governments rise up and systematically attack Christians...
 - in Soviet Russia, in China, in Nepal, in Iran.
- Such attacks come when the gospel is brought forth clearly.
 - We must not suppose that we have done something wrong.
 - It may very likely be that we have been faithful.

C. See how the Lord protects His servants from such violence...

1. At Iconium, He allows Paul and Barnabas to discover the plot so that they can escape.

- You see that verse 5 & 6 describe this...
 - **Acts 14:5-6: And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them, they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region.**
- You see that when there was slander, they stayed on.
 - They wanted to stay until the message had been clearly proclaimed—

- but now it had and consequently the rift had deepened and the opposition had been stirred up to kill them...
- It was time to move on!
 - It was time to go to the next city!
 - The lines had been drawn and the gospel had now been firmly planted.
 - Their work was done and there was no reason for them to stay and be executed.
 - The Lord had more work from them to do.
- When we studied about Stephen and the persecution that followed,
 - I pointed out to you that some stayed to care for the church at Jerusalem,
 - but others fled to escape the persecution...
 - Both were to be commended.
 - Remember that those who fled did not stop talking about Christ, but proclaimed Him wherever they went.

TRANS> Note well... Paul and Barnabas do the same...

2. The Lord not only protects them from physical harm, but also from cowardice.
 - You might think that surely this time they would learn their lesson and tone down their message...
 - I mean, they divided a whole city and barely escaped with their lives!
 - Surely they will soften up their message a bit.
 - But not at all!
 - They go to Lystra and Derbe, and verse 7 says that they preached the gospel there!
 - They do the same thing that keeps getting them into trouble.
 - Not because they enjoy getting in trouble.
 - Not because they have a persecution complex
 - But because they love the Lord and his glorious gospel and want many more people to come to Him and be saved and become His true worshippers through Jesus Christ.
 - It is good that they never learned to tone down the truth!
 - They remain Indiscouragable.
 - We are right back where we started with the point that:
 - **Though the Word is rejected in one place, Indiscouragables preach with just as much forcefulness in the next place**
 - May it be so with us also.