

The Barren Fig Tree (Quality: Very good)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 25 November 1991

Preacher: Gosden, John C (1911-1996)

[0 : 0 0] it's a great pleasure for me to be with you again tonight we do seek the Lord's presence above all else the subject as you know from the program is the parable of the barren fig tree I'll read therefore the opening verses of Luke chapter 13 Luke chapter 13 I'll read down to verse 9 there were present at that seasons some that told him of the Galileans whose blood

Pilate had mingled with their sacrifices and Jesus answering said unto them suppose ye that these Galileans were sinners above all the Galileans because they suffered such things I tell you nay but except ye repent ye shall all likewise perish or those eighteen upon whom the tower in Siloam fell and slew them think ye that they were sinners above all men that dwelt in Jerusalem I tell you nay but except ye repent ye shall all likewise perish he spake also this parable a certain man had a fig tree planted in his vineyard and he came and sought fruit thereon and found none then said he unto the dresser of his vineyard behold these three years

I come seeking fruit on this fig tree and find none cut it down why cumbereth it the ground and he answering said unto him Lord let it alone this year also till I shall dig about it and dung it and if it bear fruit well and if not then after that thou shalt cut it down as we come to consider this parable or any other parable for that matter we need to remind ourselves that the parables are simple homely stories which are told to illustrate some spiritual truth or principle the mark of a good teacher is that he endeavours to make his subject as interesting and as easy to grasp as possible and the

Lord Jesus Christ often used parables to that particular end seeing that they are stories which have a spiritual meaning we need to be very careful how we approach them and how we interpret them we need to be sure that the message that they bring to us is the message that the Holy Spirit intended and to that end we should always look carefully at the context in which they are found and we are to determine from that the theme and the scope of the parable we are not to use unbridled imagination which has often been done in the exposition of parables we are not to force onto every single detail some spiritual meaning they are stories they are pictures and they have an overall theme and it is important for us to stay with that theme without attempting to distort the detail into some spiritual meaning the context of this parable the wider context needs just a glance we look at the headings over the chapters 11 and 12 particularly you'll see that the

Pharisees are being reprov'd for their unbelief the Lord is speaking against hypocrisy and worldly carefulness he speaks of the vain riches which men attempt to accumulate in this world and neglect the true riches of eternity so the wider context of these words is a ministry of Christ a ministry of warning a ministry which is pointing out the hypocrisy and the blatant unbelief of the religionists of his day as we come to the opening words of this chapter 13 we can bring the focus in somewhat because I believe that there is a direct connection between these opening words verses 1-5 and the parable that is before us here in these opening words that we have just read together the people come to the

[6 : 20] Lord Jesus and they remind him of two instances in their life when there seemed to be the judgment of God upon the sins of the people suppose ye that these Galileans Christ said were sinners above all Galileans because they suffered such things the implication to him evidently was that they were sinners above all the Galileans and so with these eighteen upon whom the tower of Siloam fell the implication again there is that in their minds they supposed that this was the judgment of God and because judgment had fallen upon these people they were sinners above all else but we the Pharisees are living without this trouble therefore that merely confirms our righteous standing before

God that is the sort of implication that these words have and this of course has always been the sort of thought that men and women are inclined toward if they see something happening that is adverse in the circumstances of some other perhaps a believer or some man of the world they'll immediately begin to say well this is the judgment of God something is wrong there Christ is saying we cannot connect directly circumstances of anguish and loss we cannot connect them directly to particular sins but the real point that he is making here is this you by implication are saying that you must be righteous because all is well in your circumstances but just listen to this parable parable then he gives them this parable parable of a man who had a fig tree who planted it and looked for fruit and he found none and he said to the dresser of the vineyard these three years

I have come looking for fruit on this fig tree and find none cut it down why come with it the ground and he answered and said unto him Lord let it alone this year also till I shall dig about it and dung it and if it bear fruit well and if not then after that thou shall cut it down now what was the Lord saying he was saying to these people you claim because there are no adverse circumstances in your life at the moment that you're righteous that you're accepted to God but think of this you have had privileges above many you have had great and wonderful privileges for generations and what fruit have you brought forth you may feel self righteous on the vain assumption that because your circumstances are good at the moment you must be right with

God but where is your fruit where is your fruit what the Lord is saying here is this that the Jewish nation is the fig tree that God is the owner of that vineyard and fig tree and that the Lord Jesus Christ is the vineyard is the vine dresser he is saying to them in other words that you the Jewish nation have been privileged above every nation you have had that particular care over the generations you were a peculiar people a special nation chosen by God and because he chose you and loved you he gave to you many safeguards and many helps by the way you were separated from the other heathen nations by virtue of the covenant and of circumcision as a mark of that covenant you were granted the oracles of

God the law of God he sent you constantly over the generations prophets to declare the word to you and now finally you have sent to you in the first place the Messiah that one that was promised to come and to deal with the sins of the people all of this you have enjoyed in succeeding generations and where is the fruit what have you made of it what has been your response your response is evident to me now in your persistent unbelief in your hypocrisy in your apparent ignorance of the spiritual meaning of my person and work all of those things that

[12 : 24] I have brought you to you have neglected abused and Christ knew that very shortly they would be not only rejecting his personal work but bringing him to crucifixion so they brought forth no fruit no fruit at all the nation then represented that fruitless tree and God the father the owner of that vineyard and Christ was the one who was working in that vineyard and when this pronouncement was made that the fig tree should be cut down Christ pleaded for a little extra time for the Jews of that particular generation well that is the background to the parable it is the background to the parable which has an abiding principle it seems to me and the abiding principle is just this that

God requires spiritual fruit from those that have enjoyed his greatest gospel privileges fruit is required the only reason a person has a vineyard and a fig tree within that vineyard is that the vine and the fig tree should bring forth fruit there is no other purpose of having a vineyard or a fig tree in it except it bring forth fruit it is a cumber of the ground that is the principle spiritual fruit is required of those that enjoy spiritual privileges now we have every warrant to make this apparent leap from the Old Testament to the New because all of the history of Israel and God's dealings with Israel over the generations has an abiding relevance and reference and this is to be found in the

New Testament if you look for instance at Romans chapter 15 verse 4 whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scripture might have hope there are other passages similar to that 1 Corinthians 10 verse 11 for instance here the apostle had been speaking of the way that the children of Israel had conducted themselves in the wilderness and then in verse 11 he says this now all these things happened unto them for in samples and they are written for our admonition upon whom the ends of the world are come we have a right therefore to see in the history of the

Old Testament spiritual application to today and so this parable although it is taken from the symbolism of Israel and their course in the Old Testament we can apply it to the New and the principle as I've said is simply this that spiritual fruit is required is looked for by God in the lives of those that enjoy spiritual privileges so I really want to turn to that tonight and see the application of this parable to us because surely we are favoured among above many what privileges we enjoy what spiritual privileges we as a country and we as churches still enjoy as we know there are great areas of the world that do not know the name of

Christ never seen a Bible never heard the gospel of salvation yet we in this country have been favoured since the time of the reformation right through to the present time by a succession of eminent preachers a succession of spiritual revivals we have a tremendous heritage of Christian literature we are favoured in the same way as Israel were a particular favour has rested on our land our country and over the generations this has been maintained the forbearance and the patience of God with us as a nation is quite remarkable what are the privileges that we really enjoy at the present time well I confine myself to one or two specific ones and that is that we have here in the word of

[18 : 21] God the final the complete the inerrant and the all sufficient word of God now the Jews did not have that they look forward through prophecy to the coming of the of the Messiah but he has come he has lived a perfect life he has died a sin atone in death and the records of his life and death and the whole structure of the gospel is now shown in the word of God he has spoken he has spoken supremely in this word hardly needful for me I am sure to just refer you to two or three verses in this connection Hebrews chapter one verse one God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his son whom he hath appointed heir of all things by whom also he made the worlds and in that classic passage of of

Timothy 2 chapter 3 the holy scriptures which are able to make me wise unto salvation through faith which is in Christ Jesus all scripture is given by inspiration of God and is profitable for doctrine for reproof for correction for instruction in righteousness that the man of God may be perfect truly furnished unto all good works that is a privilege surely isn't it that we enjoy in this country a ready supply of the word of God almost any shop in any town you can go and buy this word denied to many many across the world have no scripture in their native language many throughout the world have never heard of the scriptures many until quite recently in Russia and

Eastern Europe would have given almost their right arm to obtain a copy of the scriptures we have that privilege it's here it's been with us for generations we still enjoy but we have more than that more than the word of God we have the means of grace now when I say the means of grace of course that includes many things but particularly we have the means of grace in such local church situations as this another tremendous privilege in this country perhaps at the present time there has been more local churches that preach the whole counsel of God than there has been for several generations and that may come with something of a surprise to you but I believe it's true maybe less churches maybe less church buildings but I believe that there are many men that have been raised up by

God perhaps that we don't know certainly not in our little groups of churches that preach the whole counsel of God God has raised them up and he is placing them in strategic situations and we can only wonder why but he is working but apart from his purpose in it we enjoy the great privilege that in this land of ours we are free to meet as we are tonight no one can lawfully come in and disband this meeting what a privilege men and women have been accustomed to meet in woods barns and wherever they could for several generations in eastern Europe we have enjoyed this continuity of gospel preaching and local churches but these are not only preaching places local churches are the ordinance of

God he has ordained the church to be an oasis in the wilderness an oasis where his people can gather where he feeds his sheep a little fold in the midst of the wilderness where they can fellowship together where they can hear the word of God and where he has promised to come it is in the assemblies of the local church church that God has particularly promised to bless his people where two or three are gathered together in his name he has promised to be there whether it is as that verse refers to discipline or whether it is to prayer it doesn't matter he has promised to be where his people meet and so the local church is one of the greatest privileges that poor sinners can ever have experience of in this world an oasis a foretaste of heaven here below what a privilege when you think of the arid countries overseas devoid of gospel witness those that have never heard of the gospel of grace nor have heard of the name of Christ now we have these privileges there with us plus all the privileges of freedom and law and order and so on which we'll not consider but these two things we have the word of God the final all sufficient word of

[25 : 06] God and we have local churches God ordained oases in a wilderness we read Psalm 80 together and it's fairly obvious there that the psalmist had in mind the Old Testament covenant people as he spoke of this vine which had been brought out of Egypt the people of God they'd been dealt with with great care well we have that same privilege almost as a tradition in this country we have been looked upon as a Christian country that enjoy these various privileges what have we done with them see the greater the privilege the greater the responsibility let us never forget that

God has not given us these great privileges has he without any expectancy of fruit I reminded you that a gardener he plants his vineyard he plants his fig tree with one objective that that fig tree and that vineyard might bring forth fruit and the heavenly husbandman has given gospel privileges to you and I and to many in this country with an objective that we as individuals and we as churches bring forth fruit what then is the fruit that is to be expected what is the fruit that God looks for well I think if we stayed with 2

Timothy chapter 3 for this reason here is given by inspiration the fruit of gospel preaching very largely if we stay just for a moment with these aspects of this it will be helpful to us what fruit is the preaching of the gospel designed to bring forth in the local church and in the lives of believers well here in verse 15 of 2 Timothy 3 Paul speaking to Timothy of his knowledge of the scriptures he says that they are designed they are able to make the wise unto salvation through faith which is in

Christ Jesus that is the first fruit that is to be looked for in the lives of those who are privileged to hear the gospel proclaimed it is designed to bring forth under the power of the spirit faith in the hearts of the hearers that is where it begins it can bring forth no fruit until that initial work that initial fruit has been brought forth salvation faith in the saviour what is faith well I rather believe that we looked at that on a previous occasion but I'll just remind you of a biblical definition of faith in

Romans chapter 4 Paul is speaking of faith and he is speaking of it in connection with the faith of Abraham in verse 20 and following Abraham staggered not at the promise of God through unbelief but was strong in faith giving glory to God and being fully persuaded that what he had promised he was able also to perform what is faith oh faith is not some mystical feeling some imaginary voice some audible voice some visible light it is response of mind and heart and will to the word of God Abraham staggered not through unbelief but he was strong in faith faith is the opposite of unbelief unbelief calls

[30 : 26] God a liar faith receives the testimony of God and acts on it there is an activity of mind of will of heart when the faith is exercised so far as making a man wise unto salvation salvation the heart of a man who is made wise unto salvation responds to various aspects of truth first aspect of truth that many a man has sensed and seen and believed is the absolute holiness of God and Isaiah came into that experience in chapter 6 he glimpsed something of the awesome holiness of the eternal God the unfallen angels veiled their faces before him he reveals himself in the prophecy of Habakkuk as a purer eyes than to behold evil one who canst not look upon iniquity that God that God needs to be declared in all the awesomeness of his infinite holiness and there is a response of heart to the man who is being made wise unto salvation he believes it he feels it and in the light of that glimpse of the holiness of God he sees that he is anything but holy that he is unrighteous that he is no different than

Isaiah himself just I'll read those opening verses of Isaiah chapter 6 I saw also the Lord sitting upon a throne high and lifted up his train filled the temple above it stood the seraphims one cried unto another said holy holy holy holy is the Lord of hosts the whole earth is full of his glory then said I woe is me for I am undone because I am a man of unclean lips for mine eyes have seen the King the Lord of hosts a man that is given a glimpse of the holiness of God soon discovers his true character in the light of that holiness of God and he believes it he believes the testimony that Paul has made in Romans chapter 3 that all have sinned and come short of the glory of God a man cannot be saved from sin until he recognizes that he is a sinner the sad thing about the testimony is that a current in the day in which we live is but little ever said regarding conviction of sin repentance for sin but it's essential if a man has been made wise unto salvation he will see something of the holiness of God and his own unholiness but he will begin to respond to something else in the word of God as well as that he will begin to respond to the wonder of the fact that in the pages of scripture he reads that there is a provision made for sinners there is a provision made which will deal with his guilt and bring him into a right relationship with God he begins to believe that as well there is a response of his mind and his heart and his will to each aspect of the word of

God that is faith in exercise it is when God has finished as it were showing himself and leading him on to seek the saviour that eventually he comes to hear that gracious call of the gospel come unto me all ye that labour and are heavy laden and I will give you rest that is faith that is saving faith when the man comes to the saviour when he comes with all his unfitness with his sin he comes to the saviour in order that he may receive from the gracious saviour forgiveness and reconciliation with God he turns from sin in repentance to Christ in faith that is conversion repentance and faith always joined that is conversion when a man turns from to and that is the first fruit of the preaching of the gospel that is designed by

God to appear in men's lives how is it with you and I we have had these privileges many of us have had these privileges since we were children all our lives people but the gospel is designed and you are privileged to hear it here week by week and that gospel is designed by God to make men wise unto salvation

I say that is the first fruit of gospel preaching but there is another fruit that the scripture also requires in the life of one who has been made wise unto salvation and that is to identify himself with the Lord's people and publicly proclaim whose he is and who he serves there is no place in the New Testament scheme of things at all for uncommitted independent believers you don't find them in the New Testament they were brought immediately into the local church if you read such passages for instance as

[38 : 32] Acts chapter 2 where the New Testament church was being formed that is the pattern of the thing that is the pattern of the thing they then they that gladly received the word after having been convicted in verse 37 they that gladly received the word verse 41 were baptized and the same day were added unto them about 3,000 souls and they continued steadfastly in the apostles doctrine fellowship breaking of bread and prayers and the Lord added to the church daily such as should be saved there is something remarkably strange it seems to me about the person who has and would admit knowing something of the grace of God in salvation and yet stubbornly stands aloof from the very provision that God has made for their well-being and their spiritual health something remarkably strange it seems to me there is a pattern given the same pattern that was given to the apostles as Christ left them that they were to go into all the world and preach the gospel to every creature they were to baptize make disciples of those that responded to that word so that is another aspect of this fruit that should be showing in the life of each one who has been by grace brought to repentance and faith in the

Saviour but that's only the beginning only just begun it's a lifetime work of fruit bearing a lifetime of work because again going back to 2 Timothy 3 the other aspects of the preaching of the gospel that here is set before us is it is profitable for doctrine for reproof for correction for instruction in righteousness that the man of God may be perfect brought to perfect maturity that would mean thoroughly furnished unto all good works there must be growth there must be development there must be usefulness in life if you turn to

Ephesians chapter 4 the same emphasis is found there verse 8 and following Ephesians chapter 4 wherefore he said when he ascended up on high he led captivity captive he gave gifts unto men he gave some apostles some prophets some evangelists some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man under the measure of the stature of the fullness of Christ that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine by the slight of men and cunning craftiness whereby they wait to deceive there is required then in the life of those that have been by grace brought to true conversion that is repentance and faith there is to appear in their life growth growth you see if you planted a vine or a fig tree and it didn't grow or it grew perhaps and had a few fruit the first year and didn't grow anything more there would be something wrong with it wouldn't there if you have a child and it doesn't grow there is something wrong with it where there's life there must be growth if that life is healthy and so on and so it is with those that have been made wise unto salvation that is but the beginning the life lays before us and in our lives as true believers we are to bring forth these fruits we are to bring forth growth growth is to be seen how does that manifest itself well

I believe on the basis of scripture that it is to manifest itself in a continuing life of faith I say that for this reason in two Colossians chapter two and verse six as ye have therefore received Christ Jesus the Lord so walk ye in him now if we receive him by faith we are to continue to walk with him by faith and that is a clear statement of the scriptures the just shall live by faith having been saved through faith there to live by faith that is that there is to be a continuing response to the precepts and commandments and instructions of the word of God have we neglected these precepts do you suppose in our determination to say that salvation is all of grace have we left no place in our life for works

I believe sadly that has been so we have been frightened away from any mention of works but we are required to bring forth fruit and fruit will only come in the life of a believer who walks in obedience to the precepts the instructions and the commandments of the word of God why is it that these epistles probably a third or a half of each of these epistles written by Paul to the churches contain practical precepts on how to live in this world he has given them because God requires us to live in that way doesn't he the commandments the ten commandments almost fallen into disuse they almost only fit for the museums but they are a reflection of God's infinite holiness and they are given to man for his good for his spiritual prosperity they are given so that we might live in a way which is honouring to God if you look at some of these other epistles you'll see that

[47 : 07] God has left us precise instructions as to our attitudes look at such a passage as Romans chapter 12 speaking of the relationship of church members and so on let love be without dissimulation abhor that which is evil cleave to that which is good be kindly affection one to another with brotherly love in honour preferring one another not slothful in business fervent in spirit serving the Lord rejoicing in hope and so on or if you look at the next chapter in Ephesians Ephesians 5 it gives detailed instructions as to our family arrangements as to our business arrangements too there is a framework set up in the New Testament as to how God's people should live and it's there so that our lives may show forth his praise by a close walk with God we mean a walk of obedience the obedience of faith and love that responds to the instructions that are given in the word of God how is it with us well we have the means we have the potential if we have been made wise unto salvation a new heart and a renewed mind we have the potential are we obedient to this word how does our life look as we compare it against the requirements of these

New Testament epistles what are our attitudes not so much our external conformity to a religious system but how do our inner lives look our attitudes when we are alone this is the guide that we are given the Lord Jesus in his great prayer sought that his father would sanctify them through the truth how can a man be sanctified by the truth only by being obedient to the truth and living it out he has a responsibility to bring forth fruit in his life by mortifying the old nature as well not only the word as a word of sanctification but he is exhorted in

Colossians chapter 3 to mortify therefore your members which are upon the earth fornication uncleanness inordinate affection evil concupiscence covetousness which is idolatry for which things sake the wrath of God cometh on the children of disobedience these things are banned for the Christian so there is the word to guide us and there is a duty and responsibility placed upon us to follow them and to pluck out an eye and cut off the hand if necessary in order that we may follow the precepts the commandments and the instructions of the word of God as believers in our daily life fruit fruit fruit there is also and really the time is going on the fruits of the spirit look at

Galatians chapter 5 the fruits of the spirit is love joy peace long suffering gentleness goodness faith meekness temperance against such there is no law the proof of a renewed heart is the fruit that appears in the life this love well it's described in the scriptures in many ways but it is to be of the same quality of the love of Christ to his people a love which seeks the other's good without any hope of reward or self satisfaction joy joy and peace in believing not too much of that evident at the present time but if you by grace have been saved from a lost eternity and by the blood of Christ your conscience has been cleansed you'll know joy won't you we can lose that joy too sadly we do the prayer of

David was restore unto me the joy of thy salvation I believe that that is a prayer we need to pray we spoke coming up in the car just a moment ago of how much we need of that other prayer of Paul's in Ephesians chapter 3 to be a reality with us for this cause I bow my knee unto the father of our lord Jesus Christ for whom the whole family in heaven and earth is named that he would grant you according to the riches of his glory to be strengthened with his might by his spirit in the inner man that Christ may dwell in your hearts by faith that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge that ye might be filled with all the fullness of God there would be joy in your heart wouldn't there if we experienced more of that a day of small things are so crept over us that we are almost almost accustomed to it with little joy and not much expectancy for any more but the fruits of the spirit here in Galatians chapter 3 chapter 5 they include love that self sacrifice in love joy and peace in believing and that would begin to modify our outlook and our relationships with men we should then know more long suffering more gentleness more goodness more meekness more temperance shouldn't we you see the problem is with us as with the people of God in every generation once we have lost our first love once the reality of sonship begins to wane the world begins to come in again joy and peace and love are almost forgotten what fruit is there in your life

[55 : 24] I believe a study of this parable is not going to flatter us over much is not going to give us any great cause for complacency is he fruit reality not talk leaves you see you can grow a vine I know a person that grew a vine for years he had beautiful leaves but not much else and our lives can be like that you know we can be satisfied with our traditionalism our formalities our correctness our orthodoxy even but if there's not love if there's not joy and peace in believing there won't be much fruit what do we find what do we find in our life I believe even in the things of of God that are legitimate and necessary and connected perhaps with his cause and with his work much of that is done without love and without joy it becomes something of a professional tradition that we go through each week now it's fruit it's fruit that he wants it's fruit that he needs that he desires in the life of his people how does

God deal with his people then well he doesn't cut them off the gracious saviour pleaded for another year didn't he you see the sentence had gone forth cut it down why cumbereth it the ground but Christ the vine dresser the one that was tending this barren fig tree said give it a little space give it time I'll deal with it and then if there is still no fruit then we'll cut it down what a gracious saviour he is isn't he like as a father pitieth his children so the lord pitieth them that fear him for he knoweth their frame he remembereth their dust he knows that because of the effect of the fall on us their old nature there is nothing good in it fall said in me that is in my flesh dwelleth no good thing but the lord if by grace you have been made wise unto salvation will not leave the matter there no he has given the word by which we may be sanctified he has given instruction by which we may mortify the members and the tendencies of the flesh but he will step in if those means are not effectively used and he will chasten us he will chasten us he will bring us into circumstances that we can't handle ourselves at all you see that's what he will do you read

Hebrews chapter 12 it tells you all about it there Hebrews chapter 12 he chastens those who he's going to cut off and destroy no he chastens those whom he loves he lets the world alone he lets the Pharisees go but those whom he loves those that are being made wise unto salvation when he sees the old nature becoming ascendant once again in the life he will begin to prune it he will begin to cut it back he will bring us into circumstances and trials and difficulties sufficiently severe that will bring forth the fruits of righteousness the writer of the Hebrews says just that no chastisement for the present seemeth to be joyous but grievous nevertheless afterward it yieldeth the peaceable fruits of righteousness to those that are exercised thereby fruit he'll have his fruit he'll prune it hard enough to bring forth fruit within the next year well we need to thank

God don't we that he doesn't leave us to our own miserable attempts to live near to him when we fail he'll take control of the situation and by the bitterness of chastisement and affliction and trial of some sort he will from the barrenness of our hearts bring forth fruit to his honour and to his glory those that have enjoyed these privileges and bring forth no fruit will be cut down as cumberers of the ground and their condemnation will be more severe than those poor souls who in heathen countries have never heard the name of

Christ do you believe that that is the testimony of the word of God it will be more tolerable for Sodom and Gomorrah other than from those places such as Capernaum where the Lord's work was manifest it will be more tolerable for poor men and women in the midst of the African bush than it will be for some who have sat in the luxury and comfort of modern chapels and heard the gospel preached all their life with no response in their heart I say it not on my authority but on Christ's he that rejecteth me and receiveth not my word hath one that judgeth him the word that I have spoken the same shall judge him in the last day our condemnation will be aggravated because the gracious promises and invitations and overtures of the gospel will be chief witness against us in that day cut it down why cumbereth it the ground

[62 : 49] I believe we need to be reminded from time to time that the greater the privilege the greater the responsibility and that a man will never ever be the same again who has heard the gospel preached it will either make him better and wise unto salvation or it will deepen his condemnation in the last day may God in his mercy use the gospel as it's preached here to bring forth copious fruit to his glory in our individual lives and in the life of the church feet feet and do in

Mina