

This Year Also

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- [0 : 0 0] Seeking the Lord's blessing, let us turn back to the portion of scripture that we read together in the gospel according to Luke and chapter 13 and we'll read at verse 6.
- He spake also this parable.
- Let 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.
- We shall focus especially on the words that are found in verse 8. This year also.
- They speak clearly of the beginning of another year and so they are appropriate words to consider as we stand on the threshold of a new year in our life and experience.
- [1 : 2 6] The past year is over and gone into the realm of history and so we can rightly say as we begin a new year, this year also.
- These words are found within a parable that Jesus spoke to the people, but I think it is important for us to look at the context in which he spoke this parable for a moment.
- This chapter begins by reporting two disasters that took place and there were shocking events that people were talking about and people were trying to understand.
- Some people reported to Jesus what had happened. A terrible massacre, brutality and evil that had been carried out by Roman soldiers against a group of worshipping Israelites.
- We do not know anything else about this incident because this is the only place it is mentioned in the Gospels and there is no mention of it in any historical record.
- [2 : 3 8] Apparently a group of Galileans had been offering sacrifices, presumably they had done this at the temple at Jerusalem.
- And while they were engaged in this religious act of worship, they were murdered by soldiers under the governance of Pontius Pilate, the Roman ruler of Judah.
- The Galileans were independent in those days, so perhaps Pilate saw these men as a political threat. In this massacre, the blood of the victims mingled with the blood of their sacrifices.
- It is not clear why the people brought this report to Jesus. But he replied, suppose ye that these Galileans were sinners above all the Galileans because they suffered such things.
- Jesus, who knows the motives and the thoughts of every heart, he knew that it was common in ancient Israel that when disasters or calamities visited people, they assumed that this was a proof that the people were exceptionally sinful.
- [4 : 0 4] And for that reason that God allowed them to be overtaken by such disasters. Even the disciples followed this type of reasoning when they met a man who had been blind from birth.
- Remember how they asked Jesus, who sinned, this man or his parents, that he was blind. The disciples there assumed that he had suffered because of either his own sin or his parents' sin.
- Whenever a disaster struck people, they always ask the same unanswerable question.

Why did God allow it? Why did the victims, what did they do to deserve such terrible suffering?

There is a sense in which all calamities and disasters and tragedies are due to the curse brought about by sin. If we are going to understand in any measure why there is evil in the world, then we have to go to the fountain.

[5 : 29] And that fountain is sin. God created the world perfect. God created the world good.

And it was man that spoiled it. It was man that sinned. It was man that brought evil into the life and experience of mankind.

Therefore, instead of blaming God, we are to blame ourselves. Now the people who brought the report to Jesus, for whatever reason, they assumed that the victims themselves were to blame.

And Jesus knew this. So he answered them, suppose ye that these Galileans were sinners above all the Galileans.

Do you think that they were sinners above all the other people, all the other Galileans? Because they suffered such things.

[6 : 44] I tell you, nay. But except ye repent, ye shall all likewise perish. Jesus rejected the whole line of reasoning of those who brought the report to him of what happened at the temple.

He said, no one should think that the Galileans were any worse than anyone else. When their blood was mingled with their sacrifices.

God was not singling them out to punish them for their sins. But he directed them to think about their own sin. And what it deserves.

Unless you repent, Jesus replied, ye shall likewise perish. Jesus here was warning them, unless you repent, you will all likewise perish.

Then Jesus used a second example to make the same spiritual point. Now this example involved a tragic accident rather than a terrible massacre.

[7 : 58] But Jesus used it to give the same warning. Or those eighteen upon whom the Taurans alone 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. Once again, the Bible is the only place where this incident is mentioned.

Some have speculated that it was probably a construction accident. The tower may have fallen while workers were building at the famous pool of Siloam.

But in any case, the way Jesus referred to the accident shows that it was common knowledge. Everyone knew about it.

Everyone knew where it happened. And how many people were killed. Jesus again expresses the need of repentance.

[9 : 06] Those eighteen upon whom the Taurans alone fell and slew them. Think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, no. But except ye repent, ye shall all likewise perish.

And then Jesus makes an evangelistic appeal in response to the two disasters that people were talking about. And people were trying to understand.

And he made his appeal in the form of a parable that we have in verse six to nine. Now this parable is set against a horticultural or crop farming.

There is the mention of a fig tree and a vineyard. And always in a horticultural scheme there is the year ending when the fruit are harvested. And the beginning when the ground is prepared for the harvest.

And these concepts are found within this parable. The parable focuses our attention on a tree.

[10 : 16] A fig tree. Now the comparison of a man to a tree is a very common feature in the word of God. Especially found in the book of Psalms.

Where you will find that man is often likened to a tree. Or a tree is a symbol of man. For instance in Psalm 1 as we already sung this evening.

Where it says that the godly man shall be like a tree. He shall be like a tree planted by the rivers of water. That bringeth forth his fruit in his season. His leaf also shall not wither.

And whatsoever he doth shall prosper. The same in Psalm 92. The righteous are said to flourish like the palm tree. He shall glow like a cedar in Lebanon.

So in the word of God the godly are likened to various trees. It is worth noting that when the word of God draws comparison between men and trees.

[11 : 14] That the focus is very often upon the spiritual condition of man. And that is true not only in regards to the saved.

But also to the unsaved. Psalm 34. Rather Psalm 37 that we have sung. Where it says I have seen the wicked in great power.

And spreading himself like a green bay tree. And we also notice that in the word of God.

The Lord employs the fig tree. Very often when he sets out to reveal a spiritual state. That is marked by that which is displeasing unto him.

You will read in the prophets very often. That when Israel was in a state that was displeasing unto God. That he often spoke of them as a fig tree.

[12 : 14] So in our parable we take the fig tree to represent a spiritual condition. That is displeasing to God.

A spiritual condition that will bring the curse of God. Unless there is repentance. This whole passage from the beginning to verse 9.

Is really focused upon this doctrine of repentance. Is focused upon this which is necessary for me and you. Which is necessary for all sinners.

To repent. It is a call for us to repentance. In our text this year also.

We are viewing certain sinners as God sees them. At the close of one year. And at the beginning of another year.

[13 : 26] As one year closes and another year begins. That your spiritual condition before God. That your spiritual condition before God is known to him.

And is in full view of him. And is revealed by him in his word. The Lord knows how you are as one year closes.

And he knows you now as we turn into a new year. At the end of one year. And the beginning of another year.

Your spiritual state is known to the Lord. And you need to give heed to that. Very carefully. Because it is very solemn.

To think that the Lord knows. He is all knowing. He is omniscient. There is nothing that we can hide from him.

[14 : 26] And the question for me and you to ask is. What kind of spiritual state are we standing before God? Because this parable is focusing upon your spiritual condition before God.

As one year closes. As another year begins. This year also. In other words. What is your relationship with God?

What was your relationship with God? As one year closed. And how is your relationship with God? As a new year begins. If you were outside of the salvation of God.

As a year closes. Are you still in the beginning of a new year. Outside the salvation of God? What is your relationship to God tonight?

How do you stand before God tonight? Well God knows. And the words this year also. Carries it with it.

[15 : 33] The thought of expectation. As you read the parable. And he says. Lord let it alone this year also.

It carries with it. The thought of expectation. It is the owner's expectation. Of finding fruit. Of finding fruit. On that fig tree. A certain man had a fig tree planted in his vineyard. And he came and saw fruit there on. And it was no different this year.

He was coming to the same fig tree again this year. But still seeking and expecting. And expecting to find fruit.

In the parable you find the owner's forbearance. His restraint and his patience. And that he had been doing this for some time.

[16 : 32] Behold these three years. I come seeking fruit on this fig tree. The Lord comes seeking spiritual fruits in the lives of men and women.

Seeking to find the fruit of repentance. And the fact that the man came for three years. Seeking fruit of the fig trees. A reminder to us.

That the Lord searches. He scrutinizes. He inspects your life constantly. Every moment. Of every day.

Of every week. Of every month. Of every year. He scrutinizes. He searches. And inspects your life constantly.

Constantly. It never stops. And it shall never cease. While you are alive in this world. He will continually. Come seeking.

[17 : 31] Scrutinizing. And inspecting you. It goes on. All the time. And at the beginning of this year. It is no different.

The Lord's eye is upon you. He is searching. He is scrutinizing. He is inspecting. He is seeking. He is seeking to find. That spiritual fruit. Of repentance. In your life.

The Lord is looking in your life. For that which will. Please him. And why did the owner. Expect fruit. From that fig tree.

Well he expected fruit. From the fig tree. Because. Of its. Privileges. See where the fig tree was planted. A certain man had a fig tree planted.

In his vineyard. It was. A privileged. And favored fig tree. For normally. Fig trees grew in open fields. Or by the wayside.

[18 : 33] Vineyards were places with. Special attention. And care. And care was given to the vines. That grew there. And there is no reason to doubt. That the solitary fig tree.

Would not. Would not have received the same. Attention. And care. Planted in a vineyard. In a very. Favored place. Where there would be.

Special care. And special attention. Given. To it. Well. This is a picture of those. Who are the privileges. Of the word.

Of God. The privileges of. The gospel. As we spoke of. Already. Today. The privileges.

To be. Exposed. To. What we call. The means of grace. To be exposed. To. The preaching. Of. The gospel.

[19 : 31] The privilege. To be found. In the circle. Of those. Who love the Lord. To be found. In the circle. Of those. Who want to worship.

The Lord. There are. Many within. Our community. Of North Tolstair. Who have no thought. Of such. A privilege. Who have. No time.

For the gathering. Together. To worship. The Lord. But in the providence. Of God. You are here. Tonight. And you are. Under the word. Of God. And you are under.

The gospel. Of God. And my friend. Remember. It's a great privilege. To be where the word. Of God is. A great privilege.

To be. Where God. Is worshipped. A great privilege. To be in the place. Of prayer. Where prayer. Is made. You are.

[20 : 27] You are just like. This fig tree. That was planted. In the vineyard. And because. The fig tree. In the vineyard.

Had. This favor. Shown. The man. Expected. A response. He came. Seeking. Fruit.

And since you have. This privilege. Shown to you. By the Lord. The Lord. Expects. A response. In fact. It is more serious. Than that.

Not merely. Does the Lord. Expect. A response. He requires. A response. He requires.

A response. Because. He expects. To find. Fruit. From you. Because. Of the privilege. That you have. Experienced.

[21 : 19] This man. Not only. Expected. But it was. Required. For this. Victory. To bring. For fruit. Because.

Of the privilege. Of being planted. In the vineyard. When the Lord. Gives men. And women. Privileges. He requires. He demands.

A response. And what kind. Of response. Is the Lord. Expecting. From you. As you. Sit. Under the word. And. As you hear.

The gospel. I do hope. That. The exhortation. Given in the morning. Has. Sunk. Into. Your mind. And into your heart. And that.

You will not. Be allowing. The gospel. To slip away. Or to drift away. I hope. That that is a lesson. That we have learned. This morning. Not to allow.

[22 : 15] The gospel. To slip. And drift away. And. Not consider it. Well. The gospel. The gospel. But. What kind. Of response.

Is the Lord. Expecting. From you. As you sit. Under the word. And hear the gospel. Well he is looking. For the fruit. Of true repentance. He is looking. For the fruit. Of true obedience.

And that is always. At the heart. Of the gospel message. Always at the heart. Of the gospel message.

Repentance. When John the Baptist. Preached in the wilderness. Of Judah. His message was. Repent ye. For the kingdom of heaven. Is at hand.

He challenged. The Pharisees. And the Sadducees. The religious elite. That came to hear. To bring forth fruit. Meat. For repentance. That is. To bring forth fruit.

[23 : 15] That was suitable. For repentance. To show evidences. Of repentance. In their life. When Jesus. After his baptism.

Began his public ministry. His message. Was the same. For we read. From that time. Jesus began. To preach. And to say. Repent. For the kingdom.

Of heaven. Is at hand. And we know. That repentance. Was at the core. Of the preaching. Of the apostles. On the day of Pentecost. When the people.

Who heard Peter. Preach. Were pricked. In their hearts. They inquired. Men and brethren. What shall we do? And what did Peter. Instruct them to do? He says.

Repent. To those who marveled. At the healing. Of the lying man. At the temple. Peter said. Repent ye therefore. And be converted. That your sins.

[24 : 08] May be blotted out. When the times. Of refreshing. Shall come. From the presence. Of the Lord. And the early church. Testified. That now. God calleth. All men.

Everywhere. To repent. So we see that repentance. Must be. At the very heart. Of the gospel. It must be. At the very heart.

Of old preaching. Because the gospel. Demands. Repentance. Philip Henry. Wisely said.

Some people. Do not like. To hear. Much. Of repentance. But I think. It is so necessary. That if I should die.

In the pulpit. I should desire. To die. Preaching. Repentance. And if I should die. Out of the pulpit. I should like. To die.

[25 : 04] Practicing it. What is it. To repent. To repent. Is. To confess. The. Sinfulness.

Of our sin. Against God. David. In Psalm 51. Said. Against thee. The only. Have I sinned. To repent. Is to be contrite.

It is to be. Sorry. For what we have done. But. It is more than. To be sorry. It is more than. To feel sad. It is more than. To feel remorseful. We may feel like. Like that.

We may feel. Sad. And remorseful. Simply because. We have been. Caught out. Or. We. Have been brought. Face to face. With the consequences. Of our sin.

But to be truly repentant. To be truly contrite. Is to be. Grieved. By your sin. As an offence. Against. God. To repent.

[26 : 00] Is. To grieve. Over. Our sin. As an offence. Against. God. To repent. Is to change our ways.

Turning. A direction. Turning away. From sin. It is not enough. To know that sin is sin. Or even to shed tears. Or sorrow. If we are truly repentant.

Then. We have. This desire. Our endeavor. To leave our sin. Behind. And to follow God. We hate sin.

We hate sin. Not because of. The consequences. That sin brings. But because. It is an offence.

Against. God. God. The true. Repentant. The person. So grieves for. And hates. Sin. As to turn.

[26 : 58] From them all. Unto God. Purposing. And endeavoring. To walk with him. In all the ways. Of his holy law. And the owner.

Of the vineyard. Expected. Fruit. Of the fig tree. For its favored. Privilege. So the Lord. Requires. And demands. Fruit from you.

Because of your. Exalted privilege. Of having his word. Of being under the preaching. Of the gospel. And the Lord.

Requires. That you. Repent. That you. Bear the fruit. Of. Repentance. The.

The. The. These words. This year. Also. Brings before us. The owner's. Expectation. To find fruit. And it brings before us. The owner's. Forbearance. Restraint.

[27 : 51] And. Patient. In that he has been. Searching. And seeking fruit. Of this victory. For some time. And. Finding none. And how often. How many years.

Has the Lord come. Seeking fruit. Of repentance. From you. How many years. Forty. Fifty.

More years. Has the Lord. Constantly come. And has been seeking. Fruit. Because of your. Favoured position. Of having his word.

Of having the gospel. As a fig tree. Planted in a vineyard. He has come all these years. Seeking fruit.

The fruit of repentance. The fruit of obedience. The fruit of faith. The fruit of trusting. In the salvation.

[28 : 48] Of Jesus Christ. He has come seeking. That fruit. And last year. What is true. He found none.

This year also. Will it be the same. Will he be searching. You this year. And still finding. No fruit of repentance. No fruit of obedience.

No fruit of faith. Is this year. Going to be. Like last year. Despite all.

Its privileges. This. Victory. Remained barren. And dear friend. That's the solemn thing. The solemn thing.

In the courts. Of heaven tonight. Is that the Lord. Looks upon this congregation. And after all the privileges. That you have been given. Having the word of God.

[29 : 46] Having the gospel. Preached to you. Exhorted to believe. In Christ. After having Christian witness. In your home. In your family.

In your community. And yet. You remain. Spiritually barren. Empty. You know.

The angels in heaven. Are amazed. As they. Look upon. The congregation. Of North Tolstair. Tonight. And they see.

The Lord. Having given you. Privileges. Opportunities. Having given you. The opportunity. To repent. Having given you.

The opportunity. To believe. In Jesus Christ. Having given you. The opportunity. To be saved. And as they. Consider those things. To think of. The angels.

[30 : 40] Among their number. That fell. And they were. Never given. Those opportunities. To repent. They were never. Never given. The opportunities. To be restored.

Into the fellowship. From which they fell. By sinning. Against God. But you. My friend. To you. Was given. This privilege. To you. Was given.

This opportunity. And they're. Amazed. At how. You reject. And neglect. The gospel. How you let it. Drift away. And slip away.

And how you. Tonight. Remain. Spiritually. Barren. Spiritually. Barren. Oh.

Have you borne fruit. Or after all these years. Are you still. As barren. Tonight. As you were. 20. 30.

[31 : 36] 40. Years ago. And is that. What will be true. Of you. This year. Also. That you will remain. Spiritually. Barren. Because. Of the privileges. That the Lord. Has given to you. There is. That expectation. Of the fruit. Of repentance. Of the fruit. Of obedience. And the fruit. Of faith. In the Lord. Jesus Christ. The fig tree.

Has a. Very. Unusual. Feature. Regarding. Its development. And growth. So we are told. And that is. That its fruit. Comes. First.

And then. Its leaves. So. When you see. A fig tree. Full of leaves. You expect. To find fruit. Upon that tree. There is. An instance.

[32 : 34] Given to us. In the gospel. Of Mark. Chapter 11. When Jesus. And the disciples. Were coming. From Bethany. And Jesus. Was hungry. And we are told.

That he saw. A fig tree. Afar off. Having leaves. And he came. To the fig tree. If happily. He might find. Anything thereon. And when he came to it. He found. Nothing but leaves. For the time of figs. Was not yet. And although. There is. No mention. Of leaves. In this parable.

The fact. That the owner. Came. And saw. Fruit. May indicate. To us. That there were. Leaves. On the tree. And that he had. Done this. For three years. And that he said.

As he would lift up. The leaves. With great expectation. He would. Finding fruit. But we are told. That he found. None. If this fig tree.

[33 : 30] Had leaves. It professed. Much. But. Produced. Nothing. And may you ask.

Tonight. Is that a picture. Of me. Professing. Much. Showing leaves. But producing.

No fruit. Of repentance. Of obedience. Or of faith. We noted earlier. That John the Baptist.

Challenged the Pharisees. And the Sadducees. That came to him. To bring forth fruit. Suitable. For repentance. The Pharisees.

And the Sadducees. Would both display. The leaves. Of profession. Of religion. But sadly. There was no fruit.

[34 : 25] That was suitable. For repentance. Found. Upon them. They were circumcised. The eighth day. They were a people.

That was. Full of seal. Outwardly. They were blameless. Some of them. Fasted twice. In a week. They gave tithes.

For all they possessed. They would be. Elevated. In the. Mind. And thoughts. Of people.

Who are so religious. Than the Pharisee. And the Sadducee. And yet. They were barren. Spiritually. Yet.

They did not bear fruit. That was suitable. For. Repentance. You see. Man looks on the outward. Word.

[35 : 19] But God looks. On the heart. We may be outwardly. Religious. We may. We make a profession.

Of religion. And yet. Inwardly. Be spiritually barren. Bearing. Bearing no fruit. Of repentance. Bearing no fruit.

Of obedience. Bearing no fruit. Of faith. Professing much. But bearing.

No fruit. Leaves. Only. Profession. Only. But where is the repentance? Where is. The obedience?

Where is. The faith? Maybe this tree. In the parable. Was completely barren. But. Was a privilege given. Should not only have leaves.

[36 : 16] It should bear fruit. Well. How do you stand? In Matthew 3. We read. Therefore. Every tree. Which bringeth not forth.

Good fruit. Is hewn down. And cast. Into. The fire. Remember. Remember. The barren tree. That Jesus.

Went to. To seek. Victory. He cursed. It was destroyed. Lack of fruit. Every tree.

Which bringeth not forth. Good fruit. Is hewn down. And cast. Into the fire. And in our parable. The owner. Of the vineyard. Says. Cut it down. Why.

Cumbereth it. The ground. To. The tree. Has not brought. To fruition. Any suitable. Fruit. Of repentance. Faith.

[37 : 10] Or obedience. Cut it down. God. Requires. And expects. Fruit of you.

Because. You are highly. Privileged. God. Has been looking for this. In the year. Gone by. He has required. This for you. For many years. And now. This year.

Also. He is looking. For the fruit. Of repentance. The fruit. Of obedience. And the fruit. Of fear. There is within.

Our text. This year. Also. The thought. Of limitation. 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. The owner. Had done much.

[38 : 05] For this victory. And yet. It bore him. No fruit. It remained barren. And a plea. Goes up. That the tree. Might be spared. One. More. Year.

The plea. Was not. For an indefinite. Time. It was limited. One. More. Year. 52 weeks.

365 days. Remember. Friend. That you have been given. Enough time. To repent.

You have heard. Enough sermons preached. You have been. Exhorted. Time and time again. Gained. To make peace. With God. And despite.

All these. Privileges. You have remained. Barren. Spiritually. Fruitless. This year also. A limited time.

[39 : 09] It cannot go on. Forever. The time is short. But also. This was. A plea.

But it was. A final plea. This year. This year also. I plead. This year also. But there will be no more pleadings.

There will be no more pleas. Friend. Whatever time you have left. Remember this. It is fast. Running.

Out. Fast. Fast. Running. Running. Out. Whatever length. Whatever length. Of days you have.

They are fast. Running. Out. Out. Is there any concern. Or desiring. In your heart. To do. What God requires.

[40 : 08] Of you. To bring forth. Fruit suitable. For repentance. To bring forth. The fruit of repentance. To bring forth. The fruit of.

Obedience. And of faith. Now. Now. God. Calleth. All men. Everywhere. To repent.

We know not. Whether we will have. Another day. Granted us. Do not think. That repentance. Is a deathbed duty. It is a duty. Now. It is today.

It is now. Repent. Now. Lest you be like. Another man. That we have. In the word of God. Called. Esau. Who saw the blessing.

With tears. When it was. Too late. Augustine. Once said. How long. Shall I say. I will repent. Tomorrow. How long.

[41 : 05] Shall I say. I will repent. Tomorrow. How long. Will you. Promise yourself. I will repent. Tomorrow. But why not. At this instance. Why not.

Now. Remember. That delay. Brings danger. Today. If you will hear his voice. Harden not. Your hearts.

That is. God's summons to you. God's summons. To repentance. You know. There is this remarkable thing. In the experience of man.

And that is. When Satan tempts you. You do not say. To Satan. Well. It is too soon. temptation. But you. Immediately.

Embrace. Embrace. The temptation. But when God summons you. When God summons you. To repentance. When he summons you.

[42 : 01] To obedience. When he summons you. To faith. What do you do? You say. It is too soon. It is too early. I will do it tomorrow.

No. You have not put Satan off. In that manner. But you complied with his temptation. Immediately. But you put God off.

You put repentance off. You put obedience off. You put faith off. Oh let it alone.

This year. Also. Come seeking fruit. And if this tree. If it remained barren.

After all its privileges. If it remained barren. We know what the end was. It was cut down. And dear friend.

[43 : 01] If you remain barren. If you remain fruitless. If you don't bring forth. The fruit of repentance. And obedience. And faith.

Then your destiny. Is to be destroyed. Your destiny. Is to be. Where. The. It is brought before us.

Here in verse 28. To that place. Where they shall be weeping. And gnashing. Of teeth. But may I make.

One plea to you. My friend. Why should it be so? Why should you. Even think of. Such a destiny. When tonight.

You are given the opportunity. And the privilege. To repent. To sorrow. Over your sin. To turn. To the mercy of God. To follow Jesus Christ.

[43 : 59] To embrace his salvation. To be saved. Why. Should you contemplate. Such. A destiny. When heaven.

Is held out to you. And the way to heaven. Is held out to you. Through Jesus Christ. The saviour. Through trusting.

Through trusting. Through trusting. In Jesus. Jesus. Christ. This. Year also. Well my friend. How will the year find you?

If God. Spares us. 52 weeks. And I stand here. And ask you the same question.

Will your reply be. Preacher. I am as barren. As I was. 52 weeks ago. Oh my friend.

[44 : 59] What a confession to make. When the gospel. Is given to you. When the privilege. Of closing in. With Jesus Christ.

As saviour. Is given to you. I hope. That that will not be. Your confession. But that you will say.

This year. Has been the year. Of my salvation. This year. Has been the year. Of me finding. And following Christ. This year. Has been the year. Of repentance.

The year. Of obedience. And the year. Of faith. May that be. Your confession. At the end.

Of this year. Because remember. Friend. Don't promise yourself. I must add. Don't promise yourself. Anything. Now.

[45 : 54] Is a decision time. Now. Is the time. That you must repent. Now. Is the time. You must. Show. And. Give obedience.

And embrace. Christ. As you Lord. And as your. Savior. Start it. Now. Don't leave it.

Until tomorrow. Don't leave it. Till the end. Of the year. Start it. Now. Now. Now. May the Lord.

Bless you.