

Kings Norton Baptist Church

Sunday 25th August 2024 10 am

The parable of the fig tree Luke 13:7-9

Opening Scripture.

Hymn Only a Holy God (on service sheet)

Scripture Psalm 113 (page 614)

Prayer of praise and thanksgiving.

Children's talk Chess board and temptation

Chorus MP 72 Christ is the answer

Hebrides Mission feedback ShuTing

Notices Evening service, Fellowship lunch last Sunday, Google Translate. Tea at our house 33 WHR.

Prayer and Lord's prayer

Reading Isaiah 5:1-7 (page 689)

Luke 13:1-6, 7-9 (page 1046)

Hymn MP 1072 In Christ alone

Sermon "Is your life fruitful?" (The parable of the fig tree)

Hymn In the vineyard of the Master (on service sheet)

Closing prayer

Prayer

■ Kings Norton has everything – including a tip! You've probably been there. We take the broken jar, the broken chair, that microwave that doesn't work, the old useless vacuum cleaner, there's a final 'fling' into the skip and it is gone - and forgotten. The rows of fridges and TVs have one thing in common? They don't work, they are all useless.

Today, we consider the parable of the fig tree that produced no fruit. It's an easy parable to understand and leaves us with the obvious question: 'how fruitful am I? Is your life fruitful?' Isn't 'fruitful' a bit obscure? I could ask 'How useful are you? Is your life useful? Do you function as God intends?'

When I say "is your life useful", I don't mean is it useful to you? But is it useful to the Lord, the one who made you – and made you for Himself?

That's what matters, for it's on this that we will all be judged. How much have you lived up to the purpose for which you were made? Are you useful, fruitful to Him?

But what does it mean to be fruitful?

There is **the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.** Ga 5:22,3 This is how we live to please God our maker. As Paul said to the church in Colosse - **That you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God,** Col 1:10

bearing fruit in every good work, comes from being **filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.** Php 1:11

All this is true, do this and the Lord will be pleased and rightly honoured.

But before you can do this something must happen. To find the answer to this we must read what Jesus said just before.

Jesus has been speaking to his disciples and the crowds gathered to listen. They had come asking questions about the tragedies that had recently taken place. 1 ... **the Galileans whose blood Pilate had mixed with their sacrifices.** 2 Jesus answered, **"Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no! But unless you repent, you too will all perish.** And then he gives another example: **Or those eighteen who died when the tower in Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem? I tell you, no! But unless you repent, you too will all perish."** Luke 13:1-5

One examples he gives is about the consequences of human wickedness, the other is what we might call 'a natural disaster'

What they asked then, is what people have asked ever since. As we look out across the world and see all that is wrong, where is God, what is he doing?

The crowds were thinking that those people who suffered as they did must have been bad people for that to happen to them.

Jesus is saying the right response to what we see all around - is my repentance. **However bad the suffering is – sin is worse – for it is the ultimate cause of it.** We are all sinners, we are all bad people. Repentance is not just for them - but for me.

The day Sept 11th 2001 when the twin towers fell was a Tuesday. If you were the preacher at church the following Sunday, what would you say?

Following those events America was bruised, indignant, and revengeful– the message for them was 3 **unless you repent, you too will all perish.** x2

Brian Edwards the British theologian happened to be in the US at that time. He was to preach and his text was 'those eighteen who died when the tower in Siloam fell on them' No 'make me feel good' sermon!

The point of that tragedy, any tragedy, is not for those dead but those alive!

■ Go to a funeral, it is largely not about them – it is about you.

■ Talking to Barry 75 all his illnesses with cancer twice

The 'tragedies' that come our way are actually 'helps', God's loving prompt to induce your repentance and save your soul from Hell. There's something wrong with this world, there something wrong with them, there's something wrong with me. "Help Lord please forgive and change me!"

God's judgments must jolt us out slumber, and throw us onto the Christ.

⇒ **So the immediate context of this parable is - repentance, x2**

You don't hear much of repentance. It is the first thing Jesus said when he spoke of the Kingdom of God - a call to repentance. Repentance is a change of heart, a change of direction; it is a U Turn. Repentance is necessary because you cannot expect and enjoy the Lord's presence and favour when you are at the same time opposing Him. Sin opposes the Lord, it is a direct attack on God as creator and lawgiver. It is impossible to be pushing in to the Lord when you are at the same time pulling away from him.

You cannot use your time and energy and interests as you want - and at the same time call Jesus your Lord, as Jesus said: **you cannot serve two masters.**

To continue with yourself as Lord of your life is to oppose Christ's Lordship

Repenting from that sin has 4 stages – to know it, agree to it, feel it, act on it

This is the context of the parable. Only the repentant will produce fruit.

The Fig tree. (show pic)

The fig tree should bear figs, its fruit, easy. But Jesus is not concerned about fig trees, he makes the point to those around that they may know what is expected of them – just as he is making the point to us today that we know what is expected of each of us. Just as the tree produced fruit, so obedience to the divine will, and holiness to the Lord, should be the product, the fruit of a man and woman's life, it is for this that we were created.

This parable is intended to enforce this word of warning immediately before, **"But unless you repent, you too will all perish."** except you be reformed, you will be ruined. As the barren tree, except it bring forth fruit, it will be cut down." **Unless I repent, I too, one day, will be cut down.**

So let us look at this parable

"6 Then he told this parable: "A man had a fig-tree,

Jesus uses a familiar tree, the fig tree, a tree common in the middle east. It's referred to in the Bible nearly 50 times (48) from Adam and Eve trying to cover their nakedness with fig leaves, to Middle Eastern markets where for years fig leaves were sewn together and used as wrappings for fresh fruit.

Lumps or cakes of dried figs (from Heb. debēlā, 'pressed together') made an excellent food, were easy to carry, and constituted an acceptable gift (1 Sa. xxv. 18; 1 Ch. xii. 40). Such a mass of figs was prescribed by Isaiah as a poultice to heal King Hezekiah's boil (2 Ki. xx. 7; Is. xxxviii. 21).

It is often mentioned alongside the vine as a symbol of the Lord favour: **‘In that day each of you will invite his neighbour to sit under his vine and fig-tree,’ declares the LORD Almighty.** Zec 3:10

And the Lord’s disfavour = **he struck down the vines and fig-trees ... of their country.** Ps 105:33, **I will ruin her vines and her fig-trees** Ho 2:12

The man we are told **went to look for fruit on it,**

The Lord looks for fruit - and expects to find it

He went expectantly, the Lord has the right to look - and expect to find - fruit from you as from that tree.

Are we not all breathing God's air, warmed by the sun, receiving daily food, and living a God given life? and in every way wholly dependent upon him, Can you then say you have no owner?

It is our duty to God our maker to serve Him and do so gladly, to spend and be spent for the Lord God. He asks of you no more than is His due. Have you therefore loved the Lord your God with all your heart?, with all your soul?, will all your strength?, is this not his first and great commandment?

Or is this something you have willingly, constantly, persistently broken? What does the Lord think when you give him such a bad return for his kindness? Is this not provoking him?

You might say ‘I have been of use to my children, my family, I have been usefully employed. But your children, your family, the world did not create you. God made you, God has planted you, You are His God property—and yet some here have done nothing for God.

Why are you in God’s house to-day? Did you come with a desire to honour Him? How about tomorrow what place will He have? Are there some here who neither pray to God, nor praise God, nor live for God. Instead you live for everything and anything sooner than live for the God who made you.

Then what is the good of you to God? All his other creatures honour him. Every spider spinning its web does his bidding. **The ox knows his master, the donkey his owner’s manger** the Lord says in Is 1:3, but you do not know me.

Would you have a pet dog in your house that never licked your hand or responded to your call? Wouldn't you say "What is the good of this?

So too an employee who didn't work, you would say to him or her "you have to go you are of no use to me." Well might the Lord say this of you.

Like the man who had received the one talent from God – He took it and buried it in the ground, he did nothing with it.

This parable teaches that nothing which only *takes out* can survive. The fig-tree was drawing strength and sustenance from the soil; and in return produced nothing. That was precisely its sin. There are essentially two kinds of people in this world: those who take out - and those who put in. And you?

This fig tree had been given every chance

6 A man had a fig-tree, planted in his vineyard A fig tree in the vineyard! Matthew says Jesus **seeing a fig-tree by the road,** Mt 21:19 they were often by the road. This one, however, is well cared for and nourished. Here is a tree planted in better soil, one that has every opportunity to bear fruit.

The more the Lord gives the more expected - and required - at the judgment.

C. E. M. Joad 1891–1953 said, “We have the powers of gods and we use them like irresponsible schoolboys.” Never was a generation entrusted with so much as ours and, therefore, never was a generation so answerable to God.

So we here have every chance to bear fruit in our lives. You are amongst the Lord’s people, you are hearing the word of God, you know what the Lord requires of you, and you have heard that God will give you the Grace and power to live His way. How then do you serve Him? There are always things for you to do for Him. You are free in the land to go and speak to anyone - any time - about the Lord Jesus. Christians are called to be his witnesses. Do you witness? Do you speak of the Lord to the lost. Telling them what the Lord has done for you is not for a select few. It requires no qualifications; it is for all of us. How many here this morning do it? We are to **bear fruit in every good work** Col 1:10 a work the Lord has given you to do.

A Christian is not someone who has something in his mind, it is not about having an interest in theology. It is not Bible reading. A Christian produces something **bearing fruit in every good work** means action.

We’ve an apple tree just next to our conservatory. It usually bears fruit and so it has again this year, I can see the apples. It is a fruitful tree.

A Christian bears fruit when rooted in Christ. A Christian grows and bears fruit by belonging to and serving His body the church.

The owner went to look for fruit on the fig tree - **but did not find any.**

He was disappointed x2

he went to look for fruit on it, but did not find any. With our apple tree I would have been happy with just some fruit. Was there just some little fruit?, he **did not find any**, no sign of life. When the Lord looks at you have there been just a few tears of repentance flowing from your eyes? **No.** Was there just a little seeking after Christ? **No.** Has your heart become just a little softened over the years? **No.** Is there but a little faith in Jesus? Like a grain of mustard seed? then there's a reason for sparing you. but there's nothing.

The Lord is disappointed that the word preached has made no impact. The Gospel has been presented to you, the Lord has made his appeal to you, He has urged you, He has sought to persuade you through it. But nothing. The Lord has warned you of the trouble ahead, but it's all been to no avail, it's fallen on deaf ears. Surely the time for judgment has come. ...

Judgment

7 **So he said to the man who took care of the vineyard, 'For three years now I've been coming to look for fruit on this fig-tree and haven't found any. Cut it down! Why should it use up the soil?'**

Quite, the vine dresser looks at the land occupied by this fruitless tree and thinks it could be put to better use. Where that barren tree stands there might have been a tree loaded with fruit. So too the Lord's kindness has come to you, but there's been nothing. If another had your place and received such kindness they may have repented and lived for the glory of God.

He only expected fruit, not much fruit. He gave time - he was not hasty, three years, three seasons is generous. For three successive years, year after year he had been coming to look for fruit, and each time went away disappointed. It was long enough, that the tree was barren and would yield no fruit, and that therefore it should be **Cut it down!**

Trees that bring not forth fruit must be cut down; and sinners who bring no repentance, faith, and holiness, must die. It is only a matter of time. If you are unproductive then just as it is right and reasonable to fell barren trees, so it just as right and reasonable that you should be cut down. It is quickly done, then the world will be delivered from the presence of barren souls

What if God did nothing about it? To spare the unrepentant in this world is to induce other to continue in sin. They will look at you and say, "God has not punished him so he won't punish me either, there's no punishment for sin. They will copy your attitude and be led astray from God.

But wait - there's a delay

8 **'Sir,' the man replied, 'leave it alone for one more year, and I'll dig round it and fertilise it.'**

leave it alone for Oh how patient God is with us, **one more year**, how he stretches out his long-suffering arm in that gospel of grace. How he lifts up His Holy suffering Son and points to that shed blood on the cross. There's power there to turn a sinner into a saint, power there to rescue from hell and take to heaven. There's power to change Onesimus that useless runaway slave into a useful servant for 'useful' is what his name means.

Is this the yearning Spirit of Jesus who pleads with the father, the gardener saying: **I'll dig round it** will that help loosen you from your bondage to the world and its subtle sins. **and I'll fertilise it** is that to continue to feed you the food of the eternal Word, by which you can be saved. Surely love is patient.

If that is you ask yourself how much more time do you need to bear the fruit of repentance? How many more sermons to appeal and warn? John the Bapt. said **'The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire'** Mt 3:10, Lu 3:9

The Lord is patient. Very patient. This parable tells us of the gospel of the second chance. A fig-tree normally takes three years to reach maturity. If it's not bearing fruit by that time, it is not likely to bear fruit at all. But this fig-tree was given another chance.

⇒ *It is always Jesus' way to give a man chance after chance.*

But the parable also makes it quite clear that if we refuse chance after chance, if God's appeal and challenge come again and again in vain, the day finally comes when we by deliberate choice cause our own destruction.

Why should the Lord value you more than you value yourself? Why should he persevere with you when you seemed determined to wheel the axe at your own root? Why should the Lord continue in what seems like a bad investment and give more time? why should he not see that barren tree cut down immediately. The parable also teaches that uselessness invites disaster. God save us from that!

I went to a funeral on Friday. It was a good friend who heard the gospel from my lips. Yet there was no movement. The Lord had given him time.

But that time had run out for him. I wept as I thought of him. The pronouncement had come **Cut it down, Cut it down** (Show pic of dead tree)

Where are your old friends?, they are in hell, but you are not. Why because of the gracious longsuffering of the Lord God. Will you look at him who spared you, and weep and mourn for your sin? May the Spirit of God come down on you this morning and draw you to the foot of his dear cross, and as you see the blood which has spared your blood, - and see the death which has made you live until now you will finally bear the fruit of repentance before that pronouncement comes **Cut it down, Cut it down**

⇒ Do you need more time? 'Now is the time' for salvation says the Lord.

■ Finding a song based on this parable but it ends with the words: *None of us will be forsaken by the Lord, Jesus will our hearts awaken and restore us through and through.*

Everyone likes and expects a happy ending. The one we will now sing ends with the pleading: Let Thy dews of grace fall on me, Till some fruits divine appear; Let Thy patience rest upon me; Try me, Lord, another year.

END

2024 年 8 月 25 日星期日上午 10 點

無花果樹的比喻 路加福音 13:7-9

開經經。

讚美詩《唯獨聖潔的神》（服務單上）

經文 詩篇 113（第 614 頁）

讚美和感恩的禱告。

兒童對話 棋盤與誘惑

合唱團 MP 72 基督就是答案

赫布里底群島代表團回饋舒婷

通知 晚間禮拜、上主日團契午餐、Google翻譯。我們家喝茶 33 小時。

禱告與主禱文

讀以賽亞書 5:1-7（第 689 頁）

路加福音 13:1-6, 7-9（第 1046 頁）

聖詩 MP 1072 唯獨在基督裡

講道“你的生活有成果嗎？”（無花果樹的比喻）

讚美詩在主人的葡萄園裡（在服務單上）

結束祈禱

禱告

國王諾頓擁有一切 -

包括小費！你可能去過那裡。我們把破罐子、破椅子、壞了的微波爐、沒用的舊吸塵器，最後「扔」進料斗，然後就消失了——

然後被遺忘了。一排排的冰箱和電視有共同點嗎？它們不起作用，它們都是無用的。

今天我們來看無花果樹的比喻，它不結果子。這是一個很容易理解的比喻，它給我們留下了一個顯而易見的問題：『我的成果如何？你的生活富有成效嗎？我可以問『你有多大用處？你的人生有用嗎？你按照上帝的旨意行事嗎？

當我說「你的生活有用嗎」時，我的意思並不是說它對你有用嗎？但這對創造你並為祂自己創造你的主有用嗎？

這才是最重要的，因為我們都會因此而受到評斷。你在多大程度上實現了你被造的目的？你對他有用、多結果子嗎？

但結果子是什麼意思呢？

有聖靈的果子：仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制。加 5:22,3

這是我們為討造我們的上帝喜悅而活的方式。正如保羅對歌羅西教會所說：「使你們行事為人對得起主，凡事蒙他喜悅，在一切善事上結果子，漸漸地多認識神」（歌羅西書 1:10）

在一切善行上結出果子，來自於充滿了藉著耶穌基督而來的公義的果子，使榮耀和頌讚歸給上帝。菲律賓比索 1:11

這一切都是真的，這樣做，主就會感到高興並受到應有的榮耀。

但在你做到這一點之前，必須先發生一些事情。為了找到這個問題的答案，我們必須閱讀耶穌之前所說的話。

耶穌一直在向祂的門徒和聚集在一起聆聽的人群講話。他們來詢問最近發生的悲劇。 1

...加利利人，彼拉多將他們的血與他們的祭物混在一起。 2

耶穌回答說：「你們以為這些加利利人比其他加利利人受這樣的苦，罪孽更重嗎？我告訴你們，不！你們若不悔改，也要滅亡。然後他又舉了一個例子：

或是那些在西羅亞塔倒塌時喪生的十八個人——你認為他們比所有住在耶路撒冷的人更有罪嗎？我告訴你，不！但你們若不悔改，也要滅亡。他舉的一個例子是關於人類邪惡的後果，另一個例子是我們所謂的“自然災害”

他們當時問的問題，也是從那時起人們一直在問的問題。當我們環顧世界，看到一切錯誤時，上帝在哪裡，祂在做什麼？

人們認為那些遭受他們這樣苦難的人一定是壞人，才會發生這樣的事。

耶穌說，對我們所看到的一切的正確反應就是我的悔改。無論苦難有多嚴重——罪惡更糟——因為它是苦難的最終原因。我們都是罪人，我們都是壞人。悔改不只是為了他們，也是為了我。

2001年9月11日雙子星大樓倒塌當天是星期二。如果你是下週日教會的傳道人，你會說什麼？

在這些事件發生之後，美國受到了傷害、憤怒和報復——給他們的訊息是 3

除非你們悔改，否則你們也會滅亡。 x2

英國神學家布萊恩愛德華茲當時恰好在美國。他要講道，他的文字是“西羅亞塔倒塌壓死的那十八個人”，不是“讓我感覺良好”的佈道！

這場悲劇，任何悲劇，其重點不在於那些死者，而在於那些活著的人！

去參加葬禮，這很大程度上與他們無關——而是與你有關。

與巴里 75 談論了他所有的癌症疾病兩次

發生在我們身上的“悲劇”實際上是“幫助”，是上帝慈愛的提示，促使你悔改，將你的靈魂從地獄中拯救出來。這個世界出了問題，他們出了問題，我也出了問題。「主啊，請原諒並改變我！」

神的審判必須把我們從沉睡中驚醒，把我們丟到基督身上。

□ 所以這個比喻的直接上下文是 - 悔改， x2

你聽不到多少悔改的聲音。這是耶穌談到神的國時所說的第一句話——呼召人悔改。悔改是心的改變、方向的改變；這是掉頭。悔改是必要的，因為當你同時反對主時，你就無法期待並享受主的同在和恩惠。

罪與主作對，是對作為創造者和立法者的上帝的直接攻擊。當你在遠離主的同時，你就不可能親近祂。

你不能隨心所欲地使用你的時間、精力和興趣——

同時稱耶穌為你的主，正如耶穌所說：你不能事奉兩個主。

繼續以自己為生命的主就是反對基督的主權

悔改罪有四個階段－了解它、同意它、感受它、採取行動

這就是這個比喻的背景。只有悔改的人才能結出果子。

無花果樹。（出示圖片）

無花果樹應該結無花果，它的果實很容易。但耶穌並不關心無花果樹，他向周圍的人指出，他們可能知道對無花果樹的期望——

就像他今天向我們指出的那樣，我們知道對我們每個人的期望是什麼。正如樹結出果子一樣，順服神的旨意，聖潔主，應該成為男人和女人生命的產物，我們就是為此而被創造的。

這個比喻的目的是強化先前的警告：“但是，除非你們悔改，否則你們也會滅亡。”除非你改過自新，否則你就會被毀掉。正如一棵不結果子的樹，若不結果子，就會被砍倒。

那麼讓我們來看看這個比喻

6 於是他講了這個比喻：「一個人有一棵無花果樹，

耶穌使用了一種熟悉的樹，無花果樹，一種在中東常見的樹。聖經中提到了近 50 次（48 次），從亞當和夏娃試圖用無花果葉遮蓋自己的裸體，到多年來無花果葉被縫在一起用作新鮮水果包裝的中東市場。

無花果乾的塊或餅（來自希伯來語 *debéla*，“壓在一起”）是一種極好的食物，易於攜帶，並且是一件可以接受的禮物（1 Sa. xxv. 18；1 Ch. xii.

40）。以賽亞將這樣大量的無花果作為藥膏來治療希西家王的瘡（2 Ki. xx. 7；Is. xxxviii. 21）。

它常與葡萄樹一起被提及，作為主恩惠的象徵：「到那日，你們各人要邀請鄰舍坐在祂的葡萄樹和無花果樹下，」萬軍之耶和華如此說。亞3:10

主的不悅=他擊倒了他們國家的葡萄樹和無花果樹。詩 105:33，我要毀壞她的葡萄樹和無花果樹 何 2:12

我們被告知那個人去上面尋找水果，

主尋找果子 - 並期望找到它

他滿懷期待地走了，主有權利從你身上尋找——並期望找到——果子，就像從那棵樹上一樣。

我們不都呼吸著上帝的空氣，沐浴著陽光的溫暖，接受著每日的食物，過著上帝賦予的生活嗎？並且在各方面都完全依賴他，那麼你能說你沒有主人嗎？

我們對造物主上帝的責任是樂意事奉他，為主上帝花費和被花費。他對你的要求不過是他應得的。因此，你是否全心、全性、全力愛主你的神？

還是這是你心甘情願、不斷地、堅持不懈地打破的東西？當你對祂的仁慈給予如此糟糕的回報時，主會怎麼想？這不是在挑釁他嗎？

你可能會說『我對我的孩子、我的家庭很有用，我的工作很有用。但你的孩子、你的家庭、世界並沒有創造你。神創造了你，神栽種了你，你是祂神的財產－然而這裡有些人卻沒有為神做任何事。

你今天為什麼在神的家裡？你是帶著榮

耀祂的願望而來嗎？明天他會在什麼地方呢？這裡有沒有不禱告神、不讚美神、不為神而活的人？相反，你為一切而活，比為創造你的上帝而活更早。

那麼你對神有什麼好處呢？他的所有其他生物都尊敬他。每隻結網的蜘蛛都聽從他的命令。牛認識主人，驢子認識主人的馬槽，這是耶和華在以賽亞書 1:3 所說的，但你們卻不認識我。

你家裡有一隻從不舔你的手或不回應你的呼喚的寵物狗嗎？你不會說：「這有什麼好處？

同樣，對於不工作的員工，你也會對他或她說“你必須走，你對我毫無用處。”或許主會這樣評價你。

就像那個從上帝那裡得到一他連得的人一樣——他把它拿起來埋在地裡，但他什麼也沒做。

這個寓言告訴我們，只有被淘汰的東西才能生存。無花果樹從土壤中汲取力量和養分；但沒有產生任何回報。這正是它的罪過。這個世界本質上有兩種人：一種是索取的人，另一種是投入的人。

這棵無花果樹得到了一切機會

6 有一個人有一棵無花果樹，栽在他的葡萄園裡。馬太說耶穌看見路邊有一棵無花果樹，太 21:19 他們常在路邊。然而，這只受到了很好的照顧和滋養。這是一棵種植在更好的土壤中的樹，它有一切機會結出果實。

主給予的越多，審判時的期望和要求就越多。

C.E.M.喬德 (C.E.M.Joad, 1891-

1953) 說：“我們擁有神的力量，但我們卻像不負責任的小學生一樣使用它們。”從來沒有哪一個世代像我們這代人那樣被託付如此之多，因此，也沒有哪一個世代對上帝如此負責。

所以我們在這裡有一切機會在我們的生活中結出果實。你是主的子民之一，你正在聽神的話語，你知道主對你的要求，你也聽到神會賜給你恩典和能力來遵行祂的道。那你如何事奉祂呢？總是有一些事情需要你為祂做。你可以在這片土地上自由地隨時隨地與任何人談論主耶穌。基督徒被呼召成為祂的見證人。你見證嗎？你向失喪的人談論主嗎？告訴他們主為你所做的一切都不適合少數人。不需要任何資格；這是為了我們所有人。今天早上這裡有多少人這樣做？我們要在一切善事上結果子 歌羅西書 1:10

這是主交給你去做的工作。

基督徒不是腦子裡有什麼東西的人，也不是對神學有興趣。這不是讀聖經。基督徒在每項善行中都會結出果實，這就是行動。

我們的溫室旁邊有一棵蘋果樹。通常都會結果子，今年又結果了，我可以看到蘋果了。這是一棵碩果累累的樹。

當基督徒在基督裡紮根時，他就會結出果實。基督徒透過歸屬並服事祂的身體－教會而成長並結出果實。

主人到無花果樹上尋找果子，但沒有找到。

他很失望x2

他去尋找上面的水果，但沒有找到。有了我們的蘋果樹，只要有一些水果我就很高興了。難道只是一些小果子嗎？當主看著你時，你的眼中是否隻流過幾滴悔改的眼淚？不，只是有一點點尋求基督嗎？不，這些年你的心是不是變得柔軟了一些？不，對耶穌只有一點點信心嗎？就像一粒芥菜籽？那就有理由放過你了。但什麼也沒有。

主對所傳的道並沒有產生任何影響感到失望。福音已經呈現給你，主已經向你發出呼籲，祂已經敦促你，祂已經試圖透過它來說服你。但什麼也沒有。主已經警告過你前面的麻煩，但這一切都無濟於事，你都置若罔聞。毫無疑問，審判的時刻已經到來。

判斷

7

於是他對看守葡萄園的人說：『我到這無花果樹上找果子已經三年了，卻找不著。砍掉它！為什麼要耗盡土壤呢？』

確實，葡萄種植者看著這棵不結果子的樹所佔據的土地，認為它可以得到更好的利用。那棵光禿禿的樹所在的地方，可能有一棵結滿果實的樹。主的恩慈也臨到了你，但什麼也沒有。如果另一個人有你的地位並接受了這樣的仁慈，他們可能會悔改並為上帝的榮耀而活。

他只期待果實，而不是太多果實。他付出了時間——

他並不草率，三年、三個賽季已經很慷慨了。連續三年，年復一年，他都來找果子，每次都失望而去。時間已經夠長了，這棵樹已經不結果子了，所以應該把它砍掉！

不結果子的樹必須砍伐；那些沒有悔改、信心和聖潔的罪人必須死。這只是時間問題。如果你生產力低下，那麼就像砍伐貧瘠的樹木是正確和合理的一樣，你被砍伐也是正確和合理的。很快就完成了，然後世界就會從貧瘠的靈魂中解脫出來

如果上帝什麼都不做怎麼辦？在這個世界上饒恕那些不悔改的人，就是誘導其他人繼續犯罪。他們會看著你說：「神沒有懲罰他，所以他也不會懲罰我，罪沒有懲罰。他們會效法你的態度，並被引入歧途，遠離神。」

但是等等 - 有延遲

8 那人回答說：“先生，再等一年，我就在它周圍挖土，給它施肥。”

哦，上帝對我們多麼有耐心，再過一年，祂如何在恩典的福音中伸出祂長期受苦的手臂。祂如何高舉祂神聖受苦的兒子，並指出十字架上流的血。有能力將罪人變成聖人，有能力將人從地獄中拯救出來並進入天堂。有能力將阿尼西母這個無用的逃亡奴隸變成有用的僕人，因為「有用」就是他名字的意思。

這就是耶穌渴望的精神嗎？

他向父親、園丁懇求說：我會在它周圍挖掘，幫助你擺脫對世界及其微妙罪惡的束縛。我要施肥的就是繼續用永恆的道來餵養你，這樣你就可以得救。果然，愛是恆久忍耐的。

如果是這樣，你問自己，你還需要多少時間才能結出悔改的果子？還有多少講道需要呼籲和警告？施洗者約翰。說：「斧頭已經到了樹根，凡不結好果子的樹，就被砍下來，丟在火裡。」太 3:10，路 3:9

主是有耐心的。很有耐心。這個比喻告訴我們第二次機會的福音。無花果樹通常需要三年才能成熟。如果到那時還沒有結果，那就根本不可能結果。但這棵無花果樹又得到了一次機會。

□ 耶穌總是以某種方式給人一次又一次的機會。

但這個比喻也清楚地表明，如果我們拒絕一次又一次的機會，如果神的呼召和挑戰一次又一次徒然而來，那麼我們故意選擇導致自己毀滅的那一天終於到來了。

為什麼主看重你比你重視自己更重要？當你似乎決心要砍掉自己的根時，他為什麼要堅持與你在一起？為什麼主應該繼續進行看似糟糕的投資並給予更多時間？他為什麼不立刻看到那棵不結果子的樹被砍掉呢？這個寓言還告訴我們，無用會招致災難。願上帝拯救我們免於這樣的災難！

星期五我去參加了一個葬禮。是一位好朋友從我口中聽到了福音。然而卻沒有任何動靜。主給了他時間。

但他的時間已經不多了。當我想到他時我哭了。聲明已經到來 砍掉它，砍掉它（顯示死樹的圖片）
你的老朋友在哪裡？為什麼是因為主神仁慈的忍耐。你會看著饒恕你的他，為你的罪而哭泣和哀悼嗎？願上帝的靈今天早上降臨在你身上，把你吸引到祂親愛的十字架腳下，當你看到那不讓你流血的血時，當你看到那使你活到現在的死亡時，你將最終承受在宣告之前悔改的果實 砍掉它，砍掉它
□ 您需要更多時間嗎？主說：「現在就是拯救的時候」。

找到一首基於這個寓言的歌曲，但它的結尾是這樣的：主不會拋棄我們，耶穌會喚醒我們的心，徹底恢復我們。

每個人都喜歡並期待一個美好的結局。我們現在要唱的這首歌以懇求結束：讓你恩典的露珠落在我身上，直到一些神聖的果實出現；讓祢的忍耐降臨在我身上；主啊，再試試我一年。 結尾