

The Legal Limit on Sin

by Richard Owen Roberts

The sermon emphasizes the importance of understanding the concept of a measure of sin, which refers to the idea that God sets a limit on the amount of sin that an individual or entity can commit before they are under His wrath.

Duration: 1:04:31

Scripture: Psalm 51:10, Matthew 3:8, Matthew 9:37-38, Matthew 13:30, Matthew 13:39, Matthew 24:14, Galatians 6:7, 2 Timothy 3:5, Revelation 14:15

Topics: "Repentance", "Gods Wrath"

Description

This sermon emphasizes the importance of repentance, confession of sin, and the danger of accumulating sin in our lives, churches, and nations. It warns about the legal limit on sin, where God's wrath is poured out to the utmost when the measure of sin is full. The speaker urges listeners to be vigilant in repentance, to avoid adding to the measure of sin, and to consider the eternal consequences of sin. The message also highlights the need for revival, prayer, and a deep concern for the spiritual well-being of individuals, churches, and nations.

Transcript

Mitch has a couple of guys that will pass the plate, take up an offering. Let's have a word of prayer before we do that, sir. Come on up, guys.

A couple more coming in. Father God, we humbly come into your presence. And what an honor that is.

We thank you, Mr. Roberts, we thank you for this word that is being given to us. And pray that I as one and others may examine our lives. And that we may truly confess the root of our sin and not just the fruit.

And that we can stand before you and that you can reveal our sin to us. That we can truly be your people. That you could do a mighty work in us and through us.

And you will if only we're willing. I pray now that you'd take this offering and use it to the furtherance of your kingdom. With Mr. Roberts through this hour, through the time that we have left this evening and through the rest of the week.

Help us to absorb your word and then take it with us. And be good stewards of it. In Jesus' name we do pray.

Amen. Now some of you good folks have expressed concern that this might be too much for me. But I assure you, it's harder for you than it is for me.

Listening and listening carefully and not missing what the Lord is saying can be quite a strenuous task. And I trust that now in this next hour you will be able to hear with your heart the great truth that I'm going to set in front of you. Now I want to be quick to say that the passage we'll be looking at in this hour is not one that most people have ever paid any attention to.

And before I announce the passage I want to make a statement that perhaps will not be necessary for any of you. But just in case it is, often somebody will come up to me and say, where did you get all that novel stuff? And I simply want to say I have not said anything to you this week that's novel. Things that I have spoken to you about have been standard doctrine in healthy seasons of the church.

Sometimes things sound novel because we've lived so long in a society where truth has been violated that things may sound unusual or different or even erroneous. Now the message that I'm going to bring you now could be entitled the legal limit on sin. Now just cogitate upon that.

The legal limit on sin. God has placed a limit on sin. And when that limit is violated that person or entity is under the wrath of God to the utmost.

Now how many of you have heard a sermon before on the legal limit on sin? And as I said that may sound novel. But if you were a student you would find sermons on this subject preached by some of the great Puritan preachers. And a wonderful sermon on the subject preached by a man who is still regarded as America's most distinguished scholar.

Jonathan Edwards of Northampton, Massachusetts. So nothing novel but something terribly serious. And now I want to make a further statement.

A good share of what I have spoken to you up until this evening was intended for you personally. What I'm going to say the rest of this evening and the next two nights will still be intended for you. But I want you to listen on behalf of America.

On behalf of the churches of America. I don't know if you people adequately realize how fortunate you are. To be here under the pastoral leadership of a man who has been faithful to the word.

And who has stuck with it for a long time. So many churches have pastor after pastor after pastor. For a brief season they grow and then the next pastor knocks down whatever was built up.

Then they go through a season of confusion and then perhaps another good man comes and things build. And the community has lost all interest in the church because of the tragic past. In most places in America it's terribly difficult to find a really solid church.

And while I don't mean just to be throwing bouquets. Some need to be thrown from time to time. But I do want to plead with you very urgently to listen with care now to the message.

Because there is such need of recognition of the fact that God's patience does not endure forever. That there does come a time when God says that's it. It's finished.

It's all over. So the passage is in 1 Thessalonians chapter 2. And I invite you to turn there now and we shall read the chapter together. 1 Thessalonians chapter 2. Have I given you time enough? Have you all

found it? I hate to rush ahead and have people trying to catch up.

Let me start again now. For you yourselves know, brethren, that our coming to you was not in vain. But after we had already suffered and been mistreated in Philippi.

As you know, we have the boldness in our God to speak to you the gospel of God amidst much opposition. For our exhortation does not come from error or impurity or by way of deceit. But just as we have been approved by God to be entrusted with the gospel.

So we speak, not as pleasing men, but God who examines our hearts. For we never came with flattering speech, as you know. Nor with a pretext for greed.

God is our witness. Nor did we seek glory from men, either from you or from others. Even though as apostles of Christ we may have asserted our authority.

But we prove to be gentle among you as a nursing mother tenderly cares for her children. Having thus a fond affection for you. We were well pleased to impart to you not only the gospel of God, but also our own lives.

Because you had become very dear to us. For you recall, brethren, our labor and hardship. How working night and day so as not to be a burden to any of you, we proclaim to you the gospel of God.

You are witnesses and so is God. How devoutly and uprightly and blamelessly we behaved toward you believers. Just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children.

So that you may walk in a manner worthy of the God who calls you unto his kingdom and glory. And for this reason, we also constantly thank God. That when you received from us the word of God's message, you accepted it not as the word of men.

But for what it really is, the word of God. Which also performs its work in you who believe. For you, brethren, became imitators of the churches of God in Christ Jesus.

That are in Judea. For you also endured the same sufferings at the hands of your own countrymen even as they did from the Jews. Who both killed the Lord Jesus and the prophets and drove us out.

They are not pleasing to God but hostile to all men. Hindering us from speaking to the Gentiles that they might be saved. With the result that they always fill up the measure of their sins.

But wrath has come upon them to the utmost. But we brethren having been bereft of you for a short while in person, not in spirit. We're all the more eager with great desire to see your face.

For we wanted to come to you, I, Paul, more than once. And yet Satan thwarted us. For who is our hope or joy or crown of exultation? Is it not even you in the presence of our Lord Jesus at his coming? For you are our glory and joy.

Obviously the words of a very fond pastor writing to the persons who had the joy of leading into a victorious life with Christ. Now, let's just get certain setting here for the passage that we're going to focus upon. It's clear, isn't it, starting at verse 13.

That Paul is giving a particular commendation to these Thessalonians to whom he writes. He makes it crystal clear that when they received the word of God from him. They didn't receive it as if it were from a man.

But from God. And they didn't just verbally say. We receive what you say, Paul, as if God were speaking directly to us.

He adds something of incredible consequence to that. You brethren, verse 14, became imitators of the churches of God in Christ Jesus that are in Judea. So they received the word from Paul as if it were truly the word of God.

And then they patterned their lives after other faithful believers. And they demonstrated their sincerity and urgency in the way they endured persecution when it came. Now some of us have not had that kind of a trial.

Though many are predicting that we will be faced with very serious persecution in days to come. I have talked very candidly with my own family and said to them. There are not many speaking out against the grievous sins of homosexuality and lesbianism.

And of course now it is socially incorrect and politically incorrect to do so. In Canada you can now be imprisoned for speaking out against it. And some states of the union are rapidly moving toward that same position.

But some of us will probably die for taking our stand for Christ and his kingdom. Persecution may very well be almost upon us. Saying I believe can be very different from proving that I believe by enduring when the times are truly tough.

Someone asked me recently if real persecution came and covered the land. What percentage of professed Christians do you think would actually stand up for Christ? Well nobody knows. But someone answered for me and said maybe out of 60 million so called born again Christians there might be 5 million.

Well I don't know. What I do know is Paul is full of joy when he writes. Because they received the word as if it were truly as it is the word of God.

They imitated other Christians before them and they endured persecution. That's background now for what we are looking at. In describing the persecution at the hands of the Jews at the end of verse 14.

He goes on to depict the activities of these Jews. He says they both killed the Lord Jesus. They killed the prophets.

They drove us out. They are not pleasing to God. But they are hostile to all men.

And they hinder us from speaking to the Gentiles that they might be saved. Quite a description of opposition. We have faced very little of that here to far in this country.

But obviously as I've just said we may be facing a great deal of it in the days to come. But now it's the next words that we are going to focus upon. So let me read the text.

With the result that they always fill up the measure of their sins. But the wrath of God has come upon them to the utmost. So as I said a few moments ago I'm speaking about the legal limit on sin.

And I'm asking you to use two ears. With one listen for yourself. What a tragedy it would be if someone here filled up the measure of their sin.

And came under the wrath of God to the utmost. And they were totally unaware of what was happening. But I've asked you also to listen with the other ear.

Listen for your church. Listen for the churches of this city. For the churches all around you.

Listen for your extended family. Listen for the state of Virginia or Tennessee. Listen for our beloved nation.

I could hardly bring to you a more serious word than the word before us tonight. And I beg of you to listen with both ears. And to be sure you understand what the Apostle Paul is speaking of.

Let me repeat the text again. Listen with the result that they always fill up the measure of their sins. But wrath has come upon them to the utmost.

So let's begin by realistically considering this concept of a measure of sins. I've acknowledged already this may seem like a novelty to some. But put both your heart and mind in gear.

I'll speak of it in physical terms just sort of to begin to convey the idea. Most of us are aware of what a bushel basket is. Its size, the amount of apples or potatoes or whatever that it will contain.

When we have the word measure here, no size is given. Nor have we any sound reason to suppose that for every entity the measure is the same. We simply don't know.

But you can envision a bushel basket. And the teaching of this text is when that bushel basket of sins is full. That entity is under the wrath of God to the utmost.

Now has it ever occurred to you that God does set a limit? Very commonly some younger man will say to me, Mr. Roberts, do you think it's possible for a man to pastor a church where God will never come? Oh yes, absolutely. In fact I fear many men are wasting their lives pastoring churches where God will never come. The measure of sin, full.

The wrath of God upon that entity to the utmost. Now have I made it clear that we're thinking both of ourselves and of all entities with which we have anything to do? And let me make this connection in case you've missed it. You are not only responsible for your own heart and life, but for every entity with which you're connected.

If you're married, you're responsible for your mate. If you have children, you're responsible for the children. You're responsible for the extended family.

Go through the list I gave earlier of all these potential entities. Each individual Christian is responsible for the well-being of their own church. It's not just the pastor and the elders who bear responsibility.

God has given to them a particular task of leadership, but they can't lead people who will not be led. And why should it be up to the pastor and the elders to do all the thinking and all the praying and all the caring? Every single person should be as thoroughly concerned for their congregation as is the pastor himself. And it's a lack of care and concern on the part of the people that often leads the church to that point where the measure of sin is full.

There is no way the pastor can keep emptying the measure. It's impossible. This is a task of all.

So I trust that that is a crystal clear matter to you. Now, just as every individual sins, I've said earlier, so every entity sins. And just as every individual must repent, so every single entity, without any exception, must repent.

Now, we do not know what the size of that measure of sin is. We don't know the size of our own measure. We don't know the size of the measure of our church.

All we know is when the measure is full, that entity is under the wrath of God to the utmost. Now, if that still sounds like a novelty to you, listen carefully. This very principle is often shown in Scripture.

In the earlier hour, we were looking at angels who were thrown out of heaven. And we can say concerning those angels, the measure of their sin was full. And they came under the wrath of God to the utmost.

We have the account of Adam and Eve in the garden. No hope has ever been offered for them. Nowhere in Scripture are you led to hope that somehow Adam and or Eve sought and found forgiveness.

The measure of their sin was full. They were thrown out of the garden. And a barrier was placed to guard so they never could return.

Or the ancient world at the time of Noah. The measure of sin was full. God regretted that he had ever created man.

He sent the general flood that covered the earth. He spared only that handful who were in the ark. We looked as well in the first hour ever so briefly at Sodom and Gomorrah.

Remember now, in the case of Sodom and Gomorrah, three men appeared before Abraham. And he conversed with them. And two of them headed on toward Sodom and Gomorrah, but the third lingered.

And Abraham engaged in an extraordinary conversation with God. What if there are fifty righteous? Will you spare those cities for the sake of fifty? What if there are forty-five? What if there are forty? What if there are thirty? What if there are twenty? What if there are ten? Listen, friends, God was willing to spare those wicked cities for the sake of ten righteous ones. Don't despair of America.

There are enough people right here to make up an adequate remnant so that God might very well spare America for the sake of the hungry, diligent, hearted people in this assembly tonight. But God didn't find ten righteous in the cities of the plague. And so fire and brimstone came from heaven, and those cities were destroyed.

And we spoke as well already this evening of that vast army of people that were led out of Egypt and died in the wilderness because their measure of sin was full. There's nothing novel about this, you can see. Just look at the outstanding illustrations that the Scriptures bring to our minds.

I spoke last evening of a priest by the name of Eli who fell off his stool and broke his neck. His measure of sin was full. The wrath of God was upon him to the utmost.

And we thought as well about Saul, his lie, his rebellion, his measure of sin, full, and he's cut off by God. I ask at some point this week if you could think of a New Testament illustration of someone who experienced the wrath of God poured out, what I described as a final judgment. And several of you spoke

right up and said Ananias and Sapphira.

But now friends, here is the most painful of all the illustrations of which I can think. Jesus in John 2 entered the temple and he overturned the tables of the money changers and he made something of a whip and he drove out the merchants. He called them thieves.

He said my father's house is a house of prayer and you've made it a den of merchandise. And we all know what happened. He drove them out one door and they came back in another.

And we also know that late in his ministry he once again went into the temple and drove these people out. But after that second incident he went up on the hill that overlooks the temple site. You remember this? And he said, your house is left unto you desolate.

Now those are remarkable words because in the cleansing he said my father's house is a house of prayer. But shortly thereafter your house is left unto you desolate. Now have you thought through the meaning and the consequence of those words? We don't know exactly what year that event occurred.

And the main reason we don't know is because we don't know precisely what year Christ was born in. And there are differing opinions and some leeway and some are suggesting as early as 2 B.C. Yeah, 2 B.C. Some are suggesting as late as 3 A.D. But because we don't know we're going to pretend and we're going to say he was born at zero that point between A.D. and B.C. and that he spoke these words in the 33rd year of his life just before the end of his ministry. So, when he's 33 years of age at the year 33 he speaks concerning the temple and he says your house is left unto you desolate.

And God leaves. And he never returns. He had predicted that the temple would be destroyed.

That there would not be left standing one stone upon another. But we know that that did not occur in the year 33 but in the year 70. Now, you're good mathematicians.

How big of a gap is there between 33 and 70? Has it occurred to you that for 37 years they went on with their rituals with their forms with their traditions with their sermons with their tithes giving everything they did in healthy days apparently they continued in unhealthy days but during that long period of time God never came near. Now, I explained to you I think on Sunday night the difference between remedial judgments and final judgments and in case you missed that I said remedial judgment gives time and opportunity for repentance a final judgment gives no time for repentance and no opportunity for it. But a final judgment doesn't always mean destruction immediately.

In this case when Christ departed from the temple and said your house is left unto you desolate it was all over. It was too late. There was no time or opportunity for repentance.

God left that place never ever to return and yet he tolerated its existence and the carrying out of the traditions for a season of perhaps 37 years. Now we need to feel that not only recognize it as a fact. So kindly I pause and I ask do you feel that? Does that grip you? Do you see the consequence of it? What that means is that a church today in your own community could exist for 37 years when God never drew near.

When there was no hope. When everyone who went there just simply threw away their opportunity of coming near to God. And friends I speak with great kindness and concern even a church with a blessed history that you've had here could fall into the same situation.

And just as what I've said concerning the church is true so it can be said concerning a family. A family can sin to that point where the wrath of God is upon them to the utmost and just as it can be said of church and family it must be said of individuals. Persons can fill the measure of their sin.

Now if that doesn't sober you I don't know what it would take to sober you. Some of you have children who are unsaved and you've felt the weight of their lostness. But have you realized how precarious the condition of the unsaved is? And how urgent it is that they come to repentance.

Now I'm not suggesting by that that you go out tonight and knock on their door give them a good shake and say you've got to accept Christ. No. But at least it ought to provoke a fervency in prayer on our behalf.

A burden and a concern that is perpetually upon us that they may truly come to Christ. But I'm astonished at the ease with which people tell me of their own unsaved children. And they act as if it hardly matters.

And also the ease with which some invite my prayers for their children. And they're praying in totally the wrong direction. Not long ago in the state of Texas a woman asked me to pray for her daughter.

I said what is it you're hoping I will pray concerning your daughter? Oh she said she's in prison I want you to pray that she will be released. I said why is she in prison? Well she was arrested as a prostitute and for distributing drugs. No I said I will not pray that she be released from prison.

If I were to pray for your daughter I would pray that she be converted. Oh you don't need to pray that she accepted Christ at that age. I said I pity your daughter.

The biggest problem she has in her life is her own mother. It's so foolish to suppose that her daughters are Christian and they're living in sin. But I meet innumerable parents that's silly.

So they go on praying that they might have some blessing and they don't even realize their lostness. That poor woman should have been trembling all over when she approached me and said will you please pray that my daughter's measure of sin will not be full before she comes to repentance. But that apparently never gripped her.

I'm asking do you feel this matter deeply? Does it create within you an immense burden of concern for churches, for our nation? You can see the application to the nation can't you? Some people say to me if we're not careful God may judge us speaking of the nation. And I say to them since when did the judgment of God become uncertain or iffy? God judges sin the moment it occurs. You understand the biblical principle when I sin I better not go to bed with that sin left.

I believe that the principle about anger can be brought into all sin. Don't let the sun go down on your wrath. Don't let the sun go down on any sin in your life.

But multitudes in the church let sin settle in their life and even as I used the subway car of New York as an illustration earlier this week one sin draws others and soon they are in a terribly precarious situation with the accumulation of sin. But how close to full is the measure of sin of our nation? We have an extraordinary history. This is truly a land where God has shed his grace.

I don't care what the liars say who tell us this was never a Christian nation that's malarkey. Some of you have learned that I'm a book collector and actually I have a book business. I have a huge personal library with thousands of things published in the early years of America.

I have hundreds and hundreds of little pamphlets that were published between the 1600s and the 1800s that are what we call fast day sermons or election day sermons or Thanksgiving day sermons and each of them calls the people of their day to repentance and to the renewal of the covenant for all our early Christian fathers in this land understood that this was a nation in covenant relationship with God. They honestly thought that when they created this country by the good and kind hand of God they were creating the new Israel. Now you may disagree with their opinion I'm just telling you what they thought that America was the new Israel a nation in covenant relationship with God and I have these countless numbers of books and pamphlets in which the peoples of the nation are called to return to God in repentance and in the renewal of their covenant with God and now to say we were never a Christian nation I don't care how smart Obama thinks he is he doesn't know what America is that was in covenant relationship with God and forgets that covenant it becomes as precarious as Israel in the wilderness.

I think of all the years of mercy and grace that God extended Israel but the day came when God said the measure of sin is full and now the remnant is carried off into Babylonian captivity I think there is still hope for America I am convinced that God could by simply raising his hand or even simply by thinking it into being to send upon our dear land the most wonderful revival that ever occurred in history but I know that our measure of sin as a nation is precariously close to fall and there may be someone on your prayer list where the measure is precariously close to fall or there may be some church or community where that can be said listen to these words from Matthew 23 Oh Jerusalem Jerusalem who kills the prophets and stones those who are sent to her how often I wanted to gather your

children together the way a hen gathers her chicks under her wings unwilling behold your house is being left to you desolate now each of us as an individual began sinning almost immediately after our birth I hope you won't mind this personal reference to my own family our son was a chubby little red haired child and I don't think this is just parental prejudice he was truly a glow he looked like a chap people were shocked when they saw him his mother led a choir at the time I traveled then as now in preaching she would set this little child on the front row and she would lead the choir in the church and that child sat there like an angel and people were astonished but at one time when I had the joy of being home for several days I was sitting in my favorite chair reading a truly rare book

something published in the 1600s the actual first edition of this book and this little kid who could not walk came crawling along the floor and he got a hold of my pant leg and managed to pull himself upright and gave me this angelic smile then he reached his little hand out and laid it on the book and I treated him respectfully son this is a very precious book if this were destroyed your father would never find another one this is a real treasure a great saint of God wrote it and I mustn't let you put your hand on it so I lifted his little hand and I gently put it to his side and immediately it was back so I rehearsed the matters again with great kindness and a little more firmness but again it was back the third time he grabbed hold of some pages and tried to tear them out now where did

he learn that? in sin did my mother conceive me said King David and we started sinning almost immediately and every single sin we ever committed was placed in that measure and remains there unless we have truly come to Christ and received his forgiveness and that measure has been empty but no Christian heart is willing to begin again filling up that measure of sin and when a professed Christian returns to their sin and starts adding to that measure I would not take it as a given that they are a backslidden believer they might be that's God's decision not mine obviously but I would regard that person as being in terribly perilous circumstances and I would plead with you to think that way that poor mother who wanted me to pray her daughter out of prison broke my heart because she didn't

seem to care about the measure of sin her daughter was busy filling up and as we must concern ourselves with ourselves and with others and with entities we must be constantly alert to the danger perhaps even the first measure that God allows is larger than the second measure how do we know maybe if your sins are forgiven and then you start to sin again and you go on living in sin it might be the allotment is even smaller than the first time around and I don't know I just know when a person's measure of sin is full they're under the wrath of God to the utmost and that requires me to plead with you don't let any sin accumulate in the measure and that requires me to plead on behalf of your beloved church don't let any sin accumulate and I have to take a few moments to stress the incredible

danger of churches allowing sin to accumulate we read earlier the passage from second Timothy chapter three those who are doomed to live with the form of religion but deny its power all across America are powerless Christians and powerless churches there are churches by the tens of thousands where nothing really good is happening churches that have had some kind of a squabble I was told not long ago about a church where two of the devoted women decided the nursery need to be painted they didn't consult with the deacons or anybody else they just went out and got some paint which didn't happen to match the carpet didn't blend at all and they painted the nursery and they destroyed that church's witness because a great battle ensued over that and there were camps within the church fighting

one another the smallest sin allowed can result in an incredible landslide of evil that destroys the witness of the church but the great danger I speak of tonight is not merely the witness of the church but the holy God who hates sin and will not tolerate its accumulation thankfully he has made provision for the cleansing of every sin and there is no sin that he cannot forgive but multitudes allow sin to accumulate they do not repent so let us close by briefly reflecting on the sober words under the wrath of God to the utmost now utmost means unrestrained all of the wrath of God that any of us have personally felt has been restrained all of the wrath of God poured out upon our nation has been restrained but when the measure of sin is full the restraint on God's law wrath is eliminated the

word utmost also indicates the absolute certainty of it when the measure is full it is an absolute guarantee there is no hope that remains once the measure is full and again thinking of our nation suppose just one more gross wickedness and that's it for America or for some person whom you know and love one more sin might be the maximum and the wrath of God unrestrained and absolute will fall it must also said that this phrase wrath to the utmost speaks in terms of its purposefulness there's nothing random in it it's not hit or miss it's not just circumstance that happens but the holiness of God the purity of his heart his love of righteousness make it mandatory that he destroy sin and when the measure is full all of the outpouring of wrath will be purposeful to accomplish his will and

purpose to maintain holiness it must also be said and this is so obvious this wrath of God is eternal wrath unending wrath and as well it is truly the wrath of God we know something of falling under some person's wrath I've fallen a few times under the wrath of a local church and survived wasn't even injured or slowed down but the wrath of God no escape no hope so dear friends is it too much for an old man to hope that you will look at things in a different light and you will be forever reminding yourself of the danger of adding to the measure of sin and you will be ever thinking of your church and other churches and your family and other families we have ample illustrations of it in scripture we have ample illustrations of it in history we have nations that have simply disappeared

because they came under the wrath of God it's no comfort but right now the land from which my family came the principality of Wales which was once the land of revival a century ago there were church seats

for everybody in the nation and every Sunday the churches were full and now thousands of the churches have been closed if you were to travel have you ever traveled in the principality of Wales if you were to travel there you would feel dismay at the hundreds of churches where the roofs are caved in where the windows are broken out and churches that have been turned into chicken coops and gambling casinos and merchandise markets and we're following behind them as rapidly as we know how and the time has come brothers and sisters to be done with foolishness and to take the word of God to

heart and to live like men and women who love the Lord God with all of our hearts souls strength and mind help us oh Lord our God for Jesus Christ's sake Amen I don't know how to stand before you other than to say that our hearts should be heavy we should have plenty to pray for tonight I don't know what to say to think that we're going to open our doors and let these children come in and to know that our hearts are heavy I can look in your faces and know that that you share the pain to think how far we have fallen and that we as a church I as a person need revival we don't have time to come to the front and pray but maybe that's what we need to do next session but we do need to open the doors and let the children in so I'll let you go at your own discretion what you need to do thank you

all and thank you Mr.

Roberts seed even an oak tree can break through concrete so we must have confidence in the work of God the power of the seed of his of his word behind our lives as the weaver stands and works his wondrous will we leave it all in his wise hands and trust his perfect skill should mystery enshroud his plan and our short sight be dim we will not try the hole to scan but leave each thread to him I find comfort this morning in knowing that there's a powerful God who is at work in his word there's one more thing in this passage and that is in verse 29 I think this passage also reminds us of the harvest notice he says when the grain ripens immediately he puts in the sickle because the harvest has come now when's the harvest is the harvest now or later is the harvest now as we sow the word of God or is the harvest later at the judgment and I think the Bible uses it both ways remember Jesus said say not there are four months and then cometh harvest lift up your eyes and look on the fields behold they are ripe ripe already unto harvest sometimes the Bible uses harvest as the imagery of the planting of the seed and of individuals coming to faith in Jesus now but I think in this parable the harvest is describing if you want to put something beside letter A I think the harvest is reminding us of the end of the age there will be a judgment day coming there is a judgment that's number two the end of the age is A and a warning of judgment is B and it's kind of hard to separate them but we're reminded that God has put into the harvest

Video: <https://sermonindex2.b-cdn.net/NyefDm1EBKA.mp4>

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