



VERSE BY VERSE MINISTRY
INTERNATIONAL

TEACHING THE WHOLE COUNSEL OF GOD

Parable of the Wheat and Tares

1

P.O. Box 702107
San Antonio, Texas, 78270
210.319.5055

©2023. Verse By Verse Ministry International.
All rights reserved

versebyverseministry.org/lessons/parable-of-the-wheat-and-tares

In part one of this webinar series, we will tackle some of the parables in Matthew 13. Through these teachings God reveals His interim plan for the mystery Kingdom and the Church. Due to Israel's rejection of the Kingdom offer, the Kingdom was postponed. Jesus explained the spiritual conditions that would now be unveiled in the Kingdom's absence. When we take a full, harmonious view of these parables, we will gain a clearer view of the inter-advent period. Join us for this great teaching followed by a Q&A session with Pastor Wesley Livingston.

Leaven in scripture is often synonymous with sin, so it's no wonder why Jesus utilizes leaven as an example of the progressive period of growth within the Church Age to emphasize the growing corruption within Christendom. Within this teaching of the Parable of the Leaven, we will understand the necessary measures by which believers must entrust themselves to the study of scripture and to be weary of false teaching within the Church. Join VBVM as Pastor Wesley addresses corruption within the universal churches today regarding certain biblical doctrines that have caused many in the faith to go astray.

The Parable of the Hidden Treasure - It is often assumed by many in evangelical circles that the church has somehow replaced Israel (Replacement Theology) because of her rejection of Messiah in the first century. However, a clear reading of scripture shows us otherwise. God still has a plan for His chosen people, Israel and that plan is distinct from the Church. Jesus addresses Israel's current position within the present Church-Age through the illustration of a hidden treasure having been set aside for a time, yet not forgotten for its future retrieval. Join VBVM as Pastor Wesley teaches the significance of Jesus' parables in Matthew 13 and how the Hidden treasure explains God's redemptive distinctions between the Church Age believers and Israel.

The Parable of the Costly Pearl - The Parable of the Costly Pearl is one that has been a part of much interpretative efforts over the years. To best understand the cost of the pearl requires that we examine the flow of the parables in the order in which Christ gave them. As we consider the Parable of the Costly Parable, we will see how a parallelism is drawn between that of what the Lord is doing within the Church-Age in addition to His retrieval of His Hidden treasure, Israel. Join VBVM as Pastor Wesley teaches on God's precious possession of both His first born, Israel, and His possession of great cost, the Church.

Alright, the parable that we're gonna look at is the parable of the dragnet.

Let's just start by reading verses 47 through 50.

It says again:

The kingdom of heaven is like a dragnet cast into the sea and gathering fish of every kind. And when it was filled, they drew it up on the beach and they sat down and gathered the good fish into containers, but the bad fish or the bad they threw away. So it will be at the end of the age, the angel shall come forth and take out the wicked from among the righteous, and we'll cast them into the furnace of fire. There shall be weeping and wailing or weeping and gnashing of teeth.

So let's think about this parable in isolation.

- And I know that we know from this chapter, there's a series of parables that we've been given, and we know that, first of all, because it begins with the word again.
- And so he is referring again to the same subject that he has already been teaching on.
- And the setting has changed marginally.

Whenever the chapter began, he was speaking to a multitude.

But in verse 36, let's look at verse 36, it says:

then he left the multitudes and went into the house, and his disciples came to him saying, explain to us the parable of the tears of the field.

And so we see it a change in the setting there in verse 36, where he went into a house and it says, his disciples came to him.

- Could be just the 12 or it could be a larger number.
- Sometimes the disciples refer to all those who are following him, frankly.
- Because it was in a house, I think this is the 12 that came to him.

They came to him and asked him a question about the parable that he had just taught to the multitude.

- So the settings changed.
 - It's a small, intimate setting. The disciples are there.

And Jesus, when they asked him to explain the, the parable he did, he explained that to them.

- And then he gave them two other parables.
- In fact, two of my favorite parables.

And then he came to this one.

- My Bible has a heading for it called a dragnet.
- But, this is a unique parable talking about what he says here is the kingdom of heaven.

Now, the kingdom of heaven is not a new subject for Matthew.

- In fact, Matthew has referred to the kingdom of heaven over and over and over.
- He's unique in that term, but he's not unique on that subject.
- Mark and Luke, even John in chapter three.

But the New Testament is full of teaching about the kingdom of God, and so is the Old Testament.

- They were fully aware and fully conscious of the concept or the promise of the kingdom that was coming.
 - So much so that whenever Jesus was crucified, you remember, he came back and as the resurrected Christ, he was with his disciples for 40 days.
 - And during those 40 days, in Acts chapter one, it says, he taught them about, guess what the kingdom of God. Verse six of that chapter shows a little bit of what's going on in the disciples mind.

And in the thinking probably of the Jews in general, the disciples said, after Jesus taught them for 40 days about the kingdom of God, then they said, are you gonna set it up now?

- Is this how you're gonna introduce the kingdom back to Israel?
- They had a very clear opinion about the kingdom of God, but it just wasn't exactly right, although they thought that it was, I'm sure they thought it was thoroughly biblically informed, but that's why Jesus spent so many, so many hours teaching them about the kingdom.

And if you go back through chapter 13, you see all of these different parables that are so different.

- I mean, you have the difference between wheat and tares sown in a field and leaven in a lump of dough.
- You have a pearl of great value.
- You have a vast number of different kinds of parables or comparisons.
 - And in each one, Jesus says, the kingdom of heavens like this or the kingdom of heaven can be kept compared to this.

So it's a little strange as we think about how in the world are all of these things alike.

- Thankfully, Jesus gives us help.
- And in this text, in this parable, he really does give us a lot of help.
- He tells us exactly what he's emphasizing.

And so let's look at the kingdom of heaven is like, it's like what?

- Whenever we first hear that, we say, oh, the kingdom of heaven's like a dragnet.

- It's not like a dragnet.
- It's like the parable of a drag.

Listen to the, all of the conjunctions plugged into these two verses.

Verse 47 and 48 is the parable.

- This is what it's like:
 - He says, it's like a dragnet cast into the sea
 - and gathering fish of every kind.
 - And when it was filled, filled, they drew it up on shore
 - and they sat down
 - and gathered the good fish into containers,
 - but they, the bad they threw away.

So the kingdom of heaven is like the process of catching fish in a drag net, processing them, keeping what you need to keep and throwing away what you need to throw away.

- It's the kingdom of heaven is like that whole picture.

And so we need to, we need to understand that the disciples, when they heard that, I mean, they knew immediately.

- These were fishermen that had undoubtedly used this process to gather fish before.
- If you're a fisherman, well, maybe if you are a commercial fisherman, this wouldn't be true.
 - But if you're a fisherman, it's likely that you've never used this method to catch fish.

This was a unique method.

- It was a, a huge net with floats on the top of the net and weights on the bottom of the net.
- It would be deployed by a boat or maybe two boats, and they would take it out in the sea and set it, and then they would come back to shore.
- And people on the shore would pull ropes a rope that would connect to all four corners of this giant net.
- And they would draw it to shore drag and drag and drag.
- And whenever it would come to shore, that net would catch everything in its path.
 - It says all kinds of fish, but it would not only catch all kinds of fish, it would catch anything in the water, anything floating, branches, seaweed, trash.
 - I mean, it caught everything and drug it on shore.
- And then the tedious and meticulous and time consuming process would begin where they would have to sort through everything that was in that net and they would sort through it, save some fish, throw some fish away.
- I mean that process, that picture is the whole process is what the kingdom of God is like.

And so let's look at how that applies, because we could take that in lots of different directions.

- The wonderful thing about this passage is that verses 49 and 50, Jesus tells us what he's

trying to emphasize with this parable.

Remember, there are hermeneutical principles and in fact, literary principles about how we are to understand metaphor and how we're to understand parables.

- It is a familiar story that's used to communicate a clear idea.
- What makes it a clear idea is whenever the author tells you what it pictures, and that's what he does in verses 49 and 50.
- So let's make that turn and look at what he says here.

Verse 49 says:

so it will be at the end of the age.

Now, that tells us one thing right there, because whenever we think about the kingdom of God, it has many aspects.

- There is a sense in which God's kingdom is at work in us right now, but there is a sense of the kingdom that is eschatological.
- That is what's gonna happen at the end.
 - And whenever these guys thought about the kingdom of God, that's what they thought about.
 - They thought about this Messiah coming and establishing his kingdom where he is the unrivaled king whenever they thought of the end of the age.
 - And when they thought about the kingdom of God at that point, that's what they thought of.
 - They thought of the unrivaled kingship of the Messiah.

But there was another aspect of that, part of the kingdom that this text emphasizes.

- So it's not just at the end of the age, but it specifically narrows down to Jesus coming back, not just as conquering unrivaled king, but as the ultimate judge
- Because you see there in verses 49 and 50 that there's gonna be a time when everyone is parsed out between the righteous and the wicked.
- And the wicked will be sent to everlasting damnation in hell.

And so as we look at this verse 49, it begins with a setting, okay, it's at the end of the age.

But the next thing is so fascinating.

He says:

the angel shall come forth.

Whenever I think about the end of the age, I don't think really about angels much.

- This idea about angels, that, it appears from what Jesus says here, the angel shall come

forth.

- And it, this translation says, take out the wicked from among the righteous.

Yours may not use the word take out the word translated as takeout is, and that's a fine translation, but it means to separate, in fact, this is the very word where the Pharisees, the name Pharisees came from.

- This means to separate, this is the same word that Paul used about himself in Romans one,, when he says, I am set apart for the gospel.
- It really is an emphasis on the separation, the distinction between the righteous and the wicked.
- And it appears that the angels are the ones engaged in this.

And that, that confuses me a bit because one Corinthians chapter six verses one through three, you're familiar with that text.

- It's where Paul is telling the believers at Corinth that they should not take their disputes among believers and settle them in the courts of the world system.
 - Don't let unbelievers be your judge.
 - He's telling them you settle it on yourself.

But one of the things he says in the first three verses of that chapter that really sparks my interest is that he says, don't you know that we will judge angels?

- Well, if we're gonna judge angels, the emphasis is that the angels are gonna be somehow involved in this process.
- And it appears almost as if they will be part of the judging process.
- I know you probably already know the answer to this, but I think this way.

So that's the way I teach.

So look at second Thessalonians chapter one, look at verse seven.

- We're stepping right into the middle of a sentence, but we're headed someplace, and it'll make sense, and to give relief to you who are afflicted and to us as well.
- Listen, this is the part I want us to hear.

When the Lord Jesus shall be revealed from heaven with his mighty angels, inflaming fire, listen to this dealing out retribution to those who do not know God, and to those who do not obey the gospel of our Lord.

So the angels will be involved in this process.

- They won't be the judge.
- They'll be instruments and agents of retribution by God, by Christ.
- The Lord will be the judge.

John chapter five makes that clear, but the angels will be involved.

- Now, what's a little uncomfortable to me is that it takes these angels to do this job.

What are they gonna be dividing?

- They're been dividing between the wicked and the righteous.

Now, I mean, I struggle sometimes with discerning the difference between what is good and what is best.

- But I mean, surely I can know the difference between what is wicked and what is righteous.

So why would it take the angels to be able to tell us that the truth is 'cause neither one of us can accurately discern the difference between wickedness and righteousness in other people.

- We can't. We just don't have the ability to discern that it's gonna take them.
- It's gonna take a supernatural being to discern that difference.

I'm afraid whenever we get to heaven, we may be in store for a little bit of a surprise by who is there and who is not there.

- And the reason I say that is Matthew chapter seven, you're familiar with the text, Matthew seven verse 25.
- Jesus says, many.
 - That's an important word to catch.

Many will say to me on that day, Lord, Lord, did I not prophesying your name and in your name, cast out demons and do many miracles?

And you remember what Jesus said, he would say, he says, but I will say, depart from me.

I never knew you. You who practice lawlessness.

I think many in our circles.

- It may surprise us when we get to heaven.
- I think we'll be surprised also.

Whenever we see what works, we do go up and smoke.

One Corinthians chapter three talks about our works being tested with fire, and it's the quality of the works that will be tested.

- I think heaven's got a lot of surprises in store for us.
- This difference between the wicked and the righteous, though it's an interesting line, and it's a little bit troubling.

It's also troubling because whenever you look at the same idea in the explanation that he,

you remember as soon as the disciples in Jesus got into the house, the disciples were saying, Hey, give us, uh, an explanation of the parable you just told us.

- And Jesus gave him that parable.
- That parable is about God's judgment.
- Ultimately, it's very similar to this one.
 - And in that one he says again that he's sending his angels and they will gather the wicked.

But it's interesting to see where he gathers them from.

- In verse 39 of the same chapter where he is describing this other parable.
- We verse 39, it says, and the enemy who showed them is the devil.
- The harvest is the end of the age, and the reapers are the angels.

Okay? So he is still setting up who's who in this parable.

- And then in verse and we'll read 40 and 41, therefore, just as the tears are gathered up and burned with fire, so it shall be at the end of the age, the son of man will send forth his angels.
- Notice where they'll gather these out of, and they will gather out of his kingdom all stumbling blocks.
- And those who commit lawlessness, they're gonna take him.
- They're gonna get people who are lawless out of God's kingdom.

We gotta be careful about what we take from this, because he's already told us about this in verse 37.

- He told us in verse 38 that we read just a minute ago where he's going to get these tears.
- The tears grew in the field, and the field is what?
- It's the world.
- It's not the church.
- It's not the kingdom, it's the world.

And so whenever we're told in verse 41 that his angels will come and gather the lawless out of his kingdom,

- I believe he started about his kingdom in a larger sense.

In a grand sense, we know that Satan is the prince of the power of the air.

- He's the prince who's the sovereign over this earth.

We can never get far away from that truth, that God as creator and God of the universe, he is the sovereign.

- Everything is his kingdom. And he has no peer.
 - Satan is not his rival.
 - Satan is his subordinate.

And so whenever we think about him sending the angels into his kingdom, I think he's talking about the broader sense that he's going just like this picture in the dragnet, the the judgment is coming to all.

- He's gathering everyone.

You remember what Revelation 20, verse 13 says, it's talking about the great white throne judgment.

And he says, in this great white throne judgment:

the sea will give up its dead, the dead that are in it, death and hell or Hades will give up the dead that are in them, and everyone will be judged.

The point is, everybody's gonna be judged.

- That's the point in the field and the tears and the wheat.
- But that's also the point in this dragnet that nobody escapes.
 - Nobody can get around the, the dragnet.
 - Everybody is encircled.
 - Everybody is brought in, everybody's gonna be examined, and everybody gives an account.

The angels are gonna bring 'em in.

- They're gonna take out the wicked from the righteous, you know, they'll take out the wicked from among the righteous.

Now, by the way, I do wanna point this out.

- I made a big point of how this is not the kingdom in its truest sense or in its most specific sense.
- But we do know that among God's people, there are always those who claim to be but are not God's people.
 - I mean, we know that that's the way it always is.

We've already talked about Matthew chapter seven, but if you talk earlier in the chapter, Jesus is the one who warns that there are those who come in who are wolves in sheep's clothing.

- They are false teachers with the expressed purpose of deceiving and pulling some away.
- In that picture in Matthew chapter seven he's not talking.

Do you know whenever the cartoon where the coyote, he's got the little sheep skin on and he sneaks into the sheep and he looks like one of the sheep, and really he's trying to steal a sheep, but the sheep dog always catches him, right?

- That's not what he's talking about by sheep's clothing here, sheep's clothing.
- That's what shepherds wore.

And so whenever Jesus says that there was somebody in sheep's clothing that were actually wolves trying to devour the sheep, he's talking about shepherds people, false teachers who were pretending to care for the sheep.

- But really what they were doing is they were devouring the sheep.
- Their purpose was to deceive and destroy.

And Jesus said, you gotta be careful because there are always gonna be those within the body who claim to be God's people, but are not God's people.

- Some are there because they are deceived, they are mistaken.
 - They think they are believers, but they really aren't.
 - There's others that are there for the purpose of deceiving others.
 - And we need to be alert to that, careful to that.

The only way that we can know that, the only way that we can know that is by the spirit of God.

- Jesus warns us in Matthew seven that you'll know 'em by their, you'll know them by their fruit.
- But we've seen a lot of false teachers produce a lot of false fruit that look convincing.
 - So we need the spirit's guidance on that.

Well, the end of this is whenever the wicked and righteous are divided, the ultimate end is that the wicked are gonna be cast into, into hell listen to what it says here:

and we'll cast them into the furnace of fire. There shall be weeping and gnashing of teeth.

I don't know about you, but that makes my hair stand up on end.

- I mean, that is, that is serious.
- In fact, that same description is repeated over and over and over in the gospels.

But there are some other descriptions.

- There's some other descriptions of what hell is even within the book of Matthew in chapter eight and in chapter 22.
- And in chapter 25, hell is described as outer darkness, where there will be weeping and gnashing of teeth outer darkness.

The picture of outer darkness is isolation.

- It's outside the society. It is outer darkness.

Revelation chapter nine describes hell as a bottomless pit prepared for the devil in his angels.

Second Thessalonians chapter one verse nine, second Thessalonians, chapter one, verse

nine.

and these will pay the penalty of eternal destruction away from the presence of the Lord and from the glory of his power.

So not only isolation and outer darkness, not only is it bottomless pit,

- it's separation from God eternally and eternal destruction.

Jude and two Peter two described it as, palpable black darkness.

- And all of them describe this, this physical agony, this torment represented by gnashing of teeth.
- Then this internal agony, this internal torment represented by this weeping.
 - So it's a, a physical and an emotional torment.
 - It is eternal, it's continuous, it's conscious, it's horrific.
 - And it's so bad that Jesus repeatedly goes over this and over this and over this so that we can know how bad it is and how badly we don't want to go there.

So what we ought to do with a to, in a response to a, to a passage like this is recognize, my goodness, I gotta do some self-evaluation and make sure that's not me in this parable.

- And not only should it cause me to make sure that I'm not going there, I ought to be telling others to make sure they don't go there.

But, but before we get there, before we finish, there is a part of this that really puts a chill up my spine.

- Did you catch it? It's there in verse 49.
- It says where it'll be: at the end of the age that the angels shall come forth and take out the wicked from the righteous and the wicked.

Go to hell.

- My spine is kind of a crescendoing echo in my brain that starts in Psalm 14 and kind of reaches its zenith in Romans three 10.
- And it says, you know what?

It says:

there is none righteous, not even one.

If there's none righteous, if there's not even one righteous, and yet the angels are gonna come and separate the righteous from the wicked, then I'm without any hope if I'm gonna be judged on that basis.

- And by the way, whatever you look at second Thessalonians, 2:7, 8, 9, whenever you look at that, and you look at so many other passage,

- Matthew 16:27 says, we're gonna be judged by our deeds according to our deeds.

Those passages just run a chill up my spine because, because if I'm judged on my deeds, I'm damned, I can't do enough righteousness to undo the contamination of the sin that is already present, the same's true with you.

- And, so we need to know, how do we escape from this hell, how do we escape from this which we've earned?
- There's good news. You know, the hope that we have is that Jesus bore my sins for me.

Isaiah 53:5:

**He was pierced for our transgressions.
He was crushed for our iniquity.
The chastisement of us for our sins fell on him.**

My goodness. And then the wonder of two Corinthians, chapter five, verse 21:

He made him (Jesus) who knew no sin to become sin on my behalf.

What a gift first John four 10:

this is love that God sent his son to be the propitiation for my sins.

- That's that word right there.
- Propitiation is one of the most wonderful words in scripture.
 - It means that Jesus absorbed the wrath of God.

For me, that's wonderful news.

- That means that there's no more wrath available for me there.
- As you know, Romans 1:8:

there's no condemnation for those who are in Christ Jesus.

Because Jesus has absorbed the wrath of God for me, because he did that.

- He saves me from hell.
- He keeps me out of hell.

But the wonderful news is he didn't stop there.

I stopped at 2 Corinthians 5:21, but the rest of that verse says:

God made him who knew no sin to be sin on our behalf so that we could become the righteousness of God in him.

Not only, not only did God remove our sin or literally impute our sin to Christ, he also imputed Christ's righteousness to me.

- That's what, that's what Romans five 18 says, that Jesus, the he perfectly obeyed the law so that that righteousness could be applied to me, so that now not only do I not go to heaven, I mean not only do I not go to hell, I go to heaven.
- I can go to heaven because he has declared me righteous, not just declared me righteous.
- He's made me righteous.
 - So my righteousness will never measure up.
 - My righteousness would never earn me the right to be gathered with the righteous.
 - But when Christ's righteousness is applied to me, that is perfectly sufficient.
 - So I'm not included in the wicked that are sent to hell.

The truth is, some of us on this might be, if you have not trusted Christ, if you've not repented of your sins and trusted in Christ, that's where you're headed.

- The the gift of salvation is receiving that gift.
- It's recognizing your desperate need.

It makes me think of Luke 18, I think it's verse 14 or 13.

- You remember that story?
- It's the public that's at the temple, and he won't even lift up his eyes and pray, but keeps his head bowed and beats his breast and says:

have mercy on me a sinner.

And Jesus says, today, that guy went home Justified.

- It's another one of those beautiful words in scripture.
- It means that God has done the work in him that we've been talking about.

That's the good news. That's the good news of the gospel.

- That's what we need to get out of this.

But, the wonder of this salvation that's made available to us is that it's given as a gift, but it needs to be received.

- Second Thessalonians chapter two verse 10 talks about those who are perishing.

And it says:

those who perish, perish because they did not receive the love of the truth so as

to be saved.

It's a love that's given.

- It's even an awareness of your sin that's given.
- But we've gotta receive that, and we've gotta embrace that.
- And if you will, you can be gathered with the righteous.
 - If not, you're gathered with the wicked.

I'm gonna pray and then we can go to questions.

QUESTIONS:

How do we know as children of God that we will not be separated from the righteous? If Jesus will say to some, I never knew you.

It's a good question. I mean, that's a concern that we, I mean, you can't read Matthew seven without being concerned about that question.

- In Jude one, verse one it says:

**Jude, a bond-servant of Jesus Christ, and brother of James,
To those who are the called, beloved in God the Father, and kept for Jesus
Christ:**

That same word is used in verse six:

is kept in eternal bonds, under darkness.

It's talking about something else, but it's the same word.

- And then the same thing is used in verse 24.
- So those who are kept in verse one, verse 24 is described like this:

Now to him, who is able to keep you from stumbling and to make you stand in the presence of his glory, blameless and with great joy to the only God, our Savior, through Jesus Christ, our Lord, be glory and majesty, dominion and authority before all time.

Now forevermore, the point is, there is only one way that I can be kept.

- It's by him.
- He's the only one that can keep me.
- I can't even keep myself.
- I'm not able to keep myself in right relationship with him.

- He has to keep me there.

Colossians two, six says:

as you therefore received Christ, Jesus the Lord, so walk in him.

So how are we to walk in him?

- Same way we received him.

How did you receive him?

- Did you clean up your life?
- Did you make sure you're doing all the things right that you could?

No, you received him by repentance and faith humbly saying, God, there is no way I can do anything to get me out of this mess.

- I am dead in my sins. I am unable to come to you.
- I come to him in humble repentance and faith, and that's the way I walk in him.
- And then he keeps me. Does that make sense?

In verse 48, the good fish are gathered into containers, but in 49, the wicked are taken out from among the righteous. Are these the same event or different stages are perhaps just a, chiastic way of stating this one event?

That's good observation.

One thing that I would say about this is what Jesus said.

- He's is pointing to the judgment.

Now, in verse 30, What he says about the wheat and the tares, he describes what's gonna happen to the righteous.

- But in this parable, his focus is not on what happens to the righteous.
- His point is, at the end, at the end of the age, in his judgment, he is going to come and the the wicked are gonna be judged.
 - That's his point.

And so the fact that the righteous, we're not told what's gonna happen to the righteous, I think it's just part of what he's saying.

When the Bible says Christians will judge angels, does this include fallen angels?

Yes. I think that's who it's talking about.

- I think he's talking about the fallen angels that will be judged.
- It's pretty startling thought to think that you and I as believers will be a part of that process and, and what part, I'm not real sure, but we will be involved in that process judging the fallen angels.

If I was baptized as a child but became lost as an adult, is it necessary to be baptized again, to rededicate my life to Christ? Or is repentance what I need or both?

- I think a very accurate way of describing this because you can be baptized as a child before you were ever lost, at least before you ever knew you were lost.
- But as an adult, you said you became lost.

I take that to mean as an adult.

- You were baptized as a child, but as an adult you wandered off and got into all kinds of stuff.
- And at some point as an adult, you became aware that you were lost, which by the way is a gift from God.
- And in the recognition that you were lost, then you came to Christ.
- Or hopefully you've taken that step when you become aware of your lost condition, that's the miracle God's drawing you to, that you would repent and put your faith and trust in him to cover that sin.

That's the wonder of recognizing your lostness, because now you know I can't do anything to fix my problem, but I need a savior.

- If you don't need a savior, you know, if you're not deserving of hell, you don't need a savior.
- And so the lostness, um, the recognition of your lostness, I think calls you to repent and belief.

And then yes, I would be baptized again.

- The first baptism was just getting wet.

How do you answer someone who asks me why I've been given the gift of understanding, of understanding truth, but they don't believe they've been given that gift. Why did God choose to reveal truth to me and not to them?

The easy answer to that is, I don't know.

- But you see a reflection of that very statement earlier in this chapter.

In Matthew chapter 13:11 it says to you,

it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

What are we supposed to do whenever we have a gift like that, when God's spirit within us has spoken his truth to our heart in a moving, maybe even life transforming way?

- What are we supposed to do with that?
 - Well, just like Abraham, you remember Abraham was blessed for what purpose?
 - To bless others.
 - God blesses us to bless others, we're given an understanding of truth, and we're we're

called on to communicate that to other people.

So you were given truth.

- And the reason you were given truth is because God is trying to make adjustments in your life, but also he wants you to tell others hope that makes sense.

Is the kingdom of heaven an ongoing process that is happening now?

There is a sense in which the kingdom of heaven is active in me.

- Frankly, the kingdom of heaven is active in every believer as they submit to him, as they submit to the Lord of that kingdom.
- But in another sense, the kingdom is coming still.
 - And in that sense, we're praying that the kingdom will come because, because we want the king to come and the king comes when the kingdom comes.

Does that make sense?

When the angels are sent to separate the wicked from the righteous, will they be recognizable as angels? Will we know what's happening?

Now we're getting into some eschatology here.

- We have to, I have to go with opinion on this some, but I believe as believers we will not be down here when the angels come to bring retribution on the wicked.
- And certainly at the judgment we will be there and we will know, we will know the right, we'll know the angels from everybody else.

I know you're thinking about the passage that says that we can entertain angels unaware in the book of Hebrews.

- These angels won't be, we won't be unaware of them.
- I think even the wicked will recognize them as the angels.

Will the people who are in outer darkness see those who are in heaven?

No. Now I know whenever you think of that question, maybe when you think of that question, you think of the rich man in Lazarus and Lazarus.

- The rich man lifted up his eyes and saw Lazarus in Abraham's bosom, and he asked for Lazarus to dip his finger in a cup of cold water and quench his thirst.
- But the outer darkness that's described here, and in the other stories like the 10 virgins and the other stories that Jesus gives that use outer darkness as a description of God's ultimate judgment, it represents isolation, social isolation.

And that social isolation would also prevent them from seeing anything familiar, including people that they know.

- So I would tend to say to that question that people in outer darkness, people in hell will not see anyone in heaven, just like those in heaven will not see those in hell.

And someone has said before, of course, we won't see them in hell because that we're gonna

be in a place where there's no sorrow.

- And if we could see them suffering in hell, then we would feel sorry for them.
- But I'm not sure that that's accurate.
 - Their place in hell will be glorifying God according to Romans chapter nine.
 - And, I don't think we'll be able to see hell and I don't think hell will be able to see us in heaven.

When God judges the righteous, is he judging our obedience and works? When God judges the righteous, is he judging our obedience and works? Will we have consequences for not obeying?

That might be a good one to end on.

Whenever you look at one Corinthians chapter three:

Starting verse 12, it says, now, if any man builds upon the foundation with gold, silver, precious stones, wood, hay, or straw, each man's work will become evident for the day will show it because it is to be revealed with fire. And the fire itself will test the quality of each man's work. If any man's work, which he has built upon it remains, he shall receive a reward. But if any man's work is burned up, he shall suffer loss. But he himself shall be saved yet so as by fire.

So what's gonna happen, apparently, and I'm just taking from that and doing it real briefly, my works, everything that I've done down here is gonna be tested by fire in heaven.

- My works are gonna include all of my works.
- But primarily the thought is my good works are gonna be tested.
- And some of those good works that I think are such good works, they're gonna just go up in smoke because the quality's not there.
 - The motivation was wrong.

I don't know how many times I had talked about the fact that that our motives, or at least my motives, are almost always mixed.

- It's almost never pure.
- I want it to be, but it's almost never pure.
- And so those works that are tainted with bad motives are gonna go up in smoke.

The consequences of not doing what we should is gonna be that they go up and smoke.

- There are no other consequences.
- The consequences to my sins are wrath from God.
- And he's already vented that on Jesus.
- He didn't have any left to vent on me.
 - And so whenever I get to heaven, the sin or the, the impure motives behind my good works, the consequences are gonna be smoke.

And by the way, I'll say this, and I know we're pressed for time, but whenever I was a kid, I remember hearing a preacher talk about this passage and he talked about how whenever we get to heaven, all the believers are gonna be there, here at the bema seat, at the judgment and all of our sins, one by one.

- We're gonna stand before God and all our sins are gonna be put on a screen.
- I mean, as a kid, I was thinking, oh my goodness, I don't think I can endure that.
- I'm not sure I wanna go to heaven.
- My sins are not gonna be on a screen.
 - Your sins are not gonna be on a screen.

There might be a lot of smoke whenever it's my turn, but you're not gonna see any sins on a screen.

- That's gonna be the consequences.
- I won't have as much to glorify God in heaven.
 - That's the consequence.

- I'm gonna teach from verse 52, the parable there, and I'm gonna trust that you have already done some study as far as the chapter of chapter 13 of Matthew.
 - I trust you've studied through, that you've kind of gotten a feel of the parables and what he's teaching, whether it's the hope, eschatological hope, or the awareness of our utter dependence on God, or the need for us to fix our affections in a proper place.
 - Whatever the case is, you've kind of warped your way through that chapter, seeing the seven parables that describe the kingdom of heaven.
 - And we've talked about it before, that the kingdom of heaven for Matthew is synonymous with Luke and Mark's term, the kingdom of God.
 - So we're just gonna dive in here because this really is the conclusion.
- If you notice in Matthew 13, verse 52 is our text, but verse 53 says: "and it came about when he had finished these parables, he departed from there."
 - So this really is the end, this is the exclamation point.
- In fact, verse 52 begins by him saying, *therefore*, if you've looked through Matthew chapter 13, you've seen that he hasn't used this term.
 - Well, he used it one time in verse 13, explaining why he was using parables, but he never used that word again in any of his parables or in the application of his parables.
- Now, he comes to the very end, the summary of all of these things that he's been teaching, and he has a, *therefore*, for us.
 - But before we get to verse 52, and we read the parable, let's begin in verse 51 and see what he says to begin with.
 - He says in verse 51, Matthew 13:

MATT. 13:51 “Have you understood all these things?” They *said to Him, “Yes.”

- What things?
 - What all the parables and everything he's taught about the kingdom of heaven?
 - He said, have you understood all these things?
 - And then do you see what the disciples say to Jesus?

MATT. 13:52 And he said to them, therefore, every scribe who has become a disciple of the kingdom of heaven is like a head of a household who brings forth out of his treasure things new and old.

- Now, there's a lot of good stuff in here, but it starts in verse 51.
 - The meat of verse 51, the understanding of what he's been teaching, and the understanding of what he's going to tell us starts in verse 51.

- And you can tell by verse 51, this really starts way back before that because he's talking about something that he's been teaching, and he asked them, do you understand what I've taught you?
- Now, whenever we see their response, oh yeah, we got it.
 - We think, oh man, they probably should have said no. Right?
 - But let's think back through this 13th chapter of Matthew.
- What has Jesus done?
 - Jesus has taught in pretty good detail with pretty clear illustrations by parables, explaining aspects of the kingdom.
 - And, not only did he do that, but he explained the parables to them.
 - Not only did he do that, but he also invited questions and then explained the answers to the questions that they gave.
 - And so, if we think about all of that, we might ought to give them the benefit of the doubt that perhaps they, they did have some kind of understanding of what he said.
 - But there's even more to this.
 - If you go back all the way to the beginning of chapter 13:
 - As he's beginning to talk about these parables, he says something fascinating in verse 11.

MATT. 13:11 And Jesus answered them, “To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

- So it sounds like whenever we put all of those things together, it sounds like the appropriate answer for the disciples was, yes, we understand it.
 - And I believe that's why Jesus asked the question.
 - It was a chance for Jesus, first of all, to give them an opportunity to ask any other questions that they may have, but more so, it was a time for him to affirm to them,
 - You've got this, you understand this, this has been a gift given to you.
 - You understand the kingdom of God; it's been granted to you.
 - Now, he goes from that to the word, *therefore*, and this isn't an English lesson, but the word, therefore, that connector word.
 - It's a demonstrative pronoun, but it's a connector word.
 - It's taking verse 51 and what he's established in verse 51 and he's giving us a point of action, a conclusion, a call to action based on what we saw in verse 51.
- Verse 51 says, I've taught you, do you understand?
 - They say yes. He says, you're right.
 - You've been granted understanding.
 - You've been given the instruction.

- You've been given training.
- You've been given an understanding of the kingdom of heaven.
 - *Therefore*, it's really important that we keep this flow, this connection, because he's about to take us someplace that is really strange. It's really surprising.
- Do you notice what he says in verse 13?
- Therefore, you see it every what?
 - Every **scribe**. Now, it's interesting.
- Jesus never refers to the disciples as scribes, or he hasn't up to this point.
 - And none of the scribes that were in Israel were clamoring after Jesus.
 - They weren't his followers.
 - So what's he saying here?
 - Why does he identify scribes who become disciples of the kingdom of heaven?
 - What's he saying?
- Well, I'm gonna contend that Jesus is **calling the disciples scribes** here.
 - What is a scribe?
 - In fact, if you have an NIV, your translation does not say scribe.
 - Your translation likely says, a teacher of the law.
- That's the official title of the teachers of the law in Israel were scribes.
 - They were teachers in Israel.
 - Who were the official teachers of the law of God.
- I think Jesus is pressing the disciples to understand something that is a bit of a stretch.
 - Here's a pretty motley crew.
 - These are fishermen.
 - And Jesus is saying, you are learned, prepared teachers of God's truth.
- If I were gonna title this, the title of this parable would be "*From fishermen to scribe*".
 - That in my mind is a metamorphosis that God accomplishes, and he is accomplishing it in these guys right here.
 - Therefore, every scribe, and by the way, Jesus does not refer to them as scribes up to this point. In Matthew 23:34, he does:

MATT. 23:34 “Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will flog in your synagogues, and persecute from city to city,

- Jesus says, he's talking to the, elders of Israel, the Pharisees and the scribes.
 - And he says to them, I'm gonna send to you prophets, wise men, and scribes.

- Further, he says, what you are gonna do is you are gonna kill them and crucify them and scourge them and persecute them.
 - That's what you're gonna do to them.
- Who's he talking about?
 - What are these scribes and wise men that he's gonna send?
 - It's people that he's prepared with a knowledge of God's truth, his knowledge of the kingdom of heaven, that they're gonna communicate to other people.
 - That's who a scribe is.
- A scribe is someone who is prepared and teaches others.
 - And by the way, if you studied Ezra lately, and if you haven't, you might.
- But Ezra Chapter seven, verse 10 gives us a little peek at what a scribe does.

EZRA 7:10 For Ezra had firmly resolved to study the Law of the Lord and to practice it, and to teach His statutes and ordinances in Israel.

- It's describing Ezra, and it says that Ezra set his heart to study God's law or God's word, and to practice it and to teach it.
 - That's what a scribe does.
 - I don't know if you have read Daniel lately, but we just finished Daniel here at our church, and in chapter nine of Daniel, we see a similar thing with Daniel.
 - Daniel set his heart to understand what God had said in chapter nine.
 - And you know what happened?
 - Whenever he was given, whenever he set his heart to understand what God had taught, God revealed it to him.
 - God gave him understanding. Just like he grants understanding here and that granting of understanding from studying his word and his spirit, teaching us his truth, he prepares us.
- I just spent seven minutes, eight minutes, just establishing what a scribe here is: the disciples.
 - Why would someone spend so much time on that?
 - I think it's that important that I point this out about these men, because this applies to us.
 - You say, now wait a minute.
 - Uh, they had a chance to ask Jesus all of these questions and have answers given to them, and they could push back and he could answer.
 - I don't understand it as well as the disciples must have.
 - And you know where we're going with this.
 - John 16:13 says that we have the Spirit of truth in us.

JOHN 16:13 But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

- And you know what His role is in us?
 - To guide us in all the truth that Jesus taught.
 - We've got an internal spirit.
 - We've got an internal witness that affirms and helps us to understand exactly what Jesus has taught.
 - And then you look at 1 Corinthians 2:14, the spirit of God at work in us is the one who reveals that truth to us:

1COR. 2:14 But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

- He shows us what naturally we could never come to on our own.
 - So we really do have the benefit that the disciples had.
 - In fact, Jesus says our situation's even better because we have that internal witness.
 - We have the truth.
 - We've been granted an understanding.
 - We've been given the truth.
- And so as we study it, we come to understand it, and then we're called to be the scribe.
 - So whenever he gets to verse 52, and he establishes that, okay, so you've been given this instruction.
 - You've been granted understanding, and so now your job title has changed.
 - You went from being a fisherman to now being a scribe.
 - But listen to how he describes this.

MATT. 13:52 And Jesus said to them, “Therefore every scribe [*who has become a disciple of the kingdom of heaven*] is like a head of a household, who brings out of his treasure things new and old.”

- That's what we're after.
 - We wanna know the king; therefore, we wanna know about his kingdom.
 - In fact, we pray for his kingdom to come.
 - We pray about this.

- This is a thought that captures our attention.
- We are the disciples of the kingdom here.
- But listen to the picture that he paints.
- Therefore, every scribe who has become a disciple of the kingdom of heaven is like a head of household or is like a householder.
 - That's a very specific term.
 - Jesus could have used another term, a term that meant manager or steward.
 - But instead, he used this word.
 - This is two words, put together, house and despot.
 - This is the owner of the house and the master of the house.
 - Jesus is making a correlation between the student of the kingdom, the disciple of the kingdom.
 - He's making a correlation between that person and one who is the owner of the household.
- Now, think about this. I know little alarms are gonna go off in your head, but yeah.. what about this?
 - But stay with me on this and think about this, because we've been given some things that we are to own, some truths that God has taught us.
 - Truths that should be ours.
 - That we should own.
 - I mean, for one, we've been given the Holy Spirit.
 - Not only have we been given the Holy Spirit, but we've also been given an understanding that we've been granted God in us, right?
 - Ephesians 1:13 says we've been sealed in the Spirit.

EPH. 1:13 In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise,

- Romans 8:9 if you don't have the Holy Spirit within you, you don't belong to God.

ROM. 8:9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

- We've been given God in us, and we understand that truth.
 - It's still a bit of a mystery, but we are understanding that truth.
 - There's another truth that we've been given along with the Holy Spirit.

- We've been made aware, fully convicted of the reality that we've received Sonship.

ROM. 8:16 The Spirit Himself testifies with our spirit that we are children of God,

GAL. 4:6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

- It's through the spirit of God at work in us helping us to understand that truth fully, that we can say Abba, father, that's another gift that we've been given, that we own.
 - We've been given peace.

JOHN 14:27 Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

- Jesus said, my peace I leave with you.
 - He has given us his peace.
 - And it's more than just a feeling.
 - There's a reality.
 - We see that in Romans 5:1 we've been given peace with God.

ROM. 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

- Romans 5:5 we've been given peace in circumstances.

ROM. 5:5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

- Philippians 4, we have a peace that passes all understanding.

PHIL. 4:7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

- These are more than just feelings that we've been given.
 - These are gifts that through scripture, we come to thoroughly understand the gravity of what this is.
 - Jesus said in John 15:11 that through his word, he's given us joy.

JOHN 15:11 These things I have spoken to you so that My joy may be in you, and that your joy may be made full.

- I mean, think about 2 Corinthians 4:6

2COR. 4:6 For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.

- He said, God, who said, light shall shine out of darkness.
 - Who, what God is that, that God, the God that began in Genesis 1:1, the God that we were reintroduced to in John 1:1.
 - Now the God who said, light shall shine out of darkness, is the one who has shown in our hearts that we might have the knowledge of the glory of God in the face of Christ.
 - That's what we've been given!
 - By the way, the next verse says, we have this treasure in our earth and vessels.

2COR. 4:7 But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves;

- So we've gotten this treasure, we've gotten all of these gifts, all of these gifts have been given to us, and they become ours.
 - We are in that sense, owners of this household.
 - Now, I know the little alarm bells that are going off that say, wait, wait, wait, wait.
 - We're not really owners. Aren't we stewards?
 - We are.
 - But we ought to be owning these things.
 - These things are gifts that have been given, and we need to own them.
 - But in a real sense, I know what verse keeps echoing in your mind – 1 Corinthians 4:1:

1COR 4:1 Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God.

- Moreover, it is required of a steward that he be found faithful.
 - I mean, we recognized, yes, I am an owner of this gift, owner of all of these wonderful gifts that God has given, but I'm also a steward.

- I am also responsible for what I'm supposed to do with it.
 - What am I supposed to do with it?
 - Remember, there's a hint that we've already received your scribes, but let's keep going.
- So he says, as therefore, every scribe who has become a disciple of the kingdom of heaven is like a head of a household, one who owns it, what does he do with it?
 - And before we read the answer, what do you do with your treasures?
 - Well, we hide them.
 - We lock them away, and we enjoy them in privacy and seclusion, right?
 - So that's what we're supposed to do. No, no!
 - Listen to what he says:

MATT. 13: 52 And Jesus said to them, “Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, [*who brings out of his treasure*] things new and old.”

- He's like a head of a household who brings forth.
 - You know what the word for bring forth is?
 - It's used most frequently to describe in the New Testament to describe casting out a demon.
 - It's to throw something out.
 - It's like throwing bread on the water. It's used that way.
 - It is to take what I've got and to throw it - to cast it away.
- What he's describing here is that we are to do our dead level best not to hide these treasures, but we're to do our dead level best to get them in the hands of other people.
 - But it's important to see what reservoir this comes from.
 - He says, you're like a head of a household who brings forth out of his treasure, ***out of his treasure.***
 - Well, what is your treasure?
 - We've seen it. We've seen that term already in the parables here in Matthew 13.
 - Well, what's your treasure?
 - It's supposed to be this right here, this truth, the truth that he has given us.
 - You remember what Psalm 119:11 says?

PSALM 119:11 Your word I have treasured in my heart,
That I may not sin against You.

- That means whenever I treasure God's word, it's transformational, it transforms my thinking.
 - That's Romans 12:1-2:

ROM. 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

ROM. 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

- Matthew 12:35 says that whenever I'm loving his word, it transforms my speech.

MATT 12:35 The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil.

- Colossians 3:16 says, when God's word richly dwells in me, then it overflows to the benefit of those around me.

COL. 3:16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.

- The point is, I'm to treasure this book!
 - And by the way, I want you to think about this:
 - You can do webinars, you can read books, and you can go to church.
 - I hope you do all those things.
 - But if God's not speaking, then it's not a treasure.
 - You don't treasure it.
 - But when God speaks to your heart, it is a fabulous treasure.
- I can go through my Bible and there's little notes on the side of my Bible whenever I'm studying through a passage and all of a sudden.. and you know, maybe I've studied it for a while, maybe I'm really familiar with it, and then all of a sudden the Lord just says something to me through it, man, I'm making a note of that.
 - In fact, when I'm reading a Bible that I don't have those notes in, and I come across one of those texts, my mind goes right back to that moment whenever he spoke it to me.
 - You know why? Because it's a treasure.
- That's what happens when we recognize that God is the one who is speaking to me, his

truth, he is a treasure.

- And whenever I treasure it, it transforms me.
- And by the way, when it transforms me, there is a passion and an urgency to pass that along to other people.
- That's what we're supposed to be doing.
 - We treasure this word.
 - We treasure this revelation.
 - We treasure God speaking to our hearts, and then we urgently and passionately communicate it to other people.
- So out of their treasure, they brought forth what they bring forth things new and old.

MATT. 13:52 And Jesus said to them, “Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure [*things new and old.*”]

We ought to take a pause right here.

- I'm just saying, we ought to think about this because I want to say every pastor, I want to say every teacher, but I really don't know that's true.
- I don't know that it's anybody but me.

But I do know for me, I love to find the little new things.

- And unfortunately, that's not what he's talking about, not here.
 - What that is in me has way more to do with pride and arrogance and the desire to impress others.
 - That desire for myself to know something new, that desire is evil.
 - It's arrogance, it's sin that I need to recognize and acknowledge and kill every day.

That's not what he's talking about here.

- Whenever we read and it talks about something old and new, he's talking about something a whole lot better than that.
- He's talking about the truth of the old being enlightened or explained or made clear by the new.

If you want an example of this, you could go to the book of Hebrews.

- The whole book is a catalog of Old Testament types being enlightened or fulfilled by New Testament anti-types.
- Chapter 9 is a perfect example of just this one little thing:

HEB. 9:11 But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

HEB 9:12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

HEB. 9:13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

HEB 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

- It's the comparison of the blood of bulls and goats as the picture and the blood of Christ, which is the fulfillment of that.
- And, you know that verse, the blood of bulls and goats can't cleanse our conscience, but the blood of Christ cleanses our conscience from dead works so that we can serve the living God.
- That's the wonder of what God does in us.

But the picture is, these old things are being explained by the new things.

- We see the same thing in 1 John 4:7-8 love one, another

1JOHN 4:7 Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God.

1JOHN 4:8 The one who does not love does not know God, for God is love.

1 John 2:7-8 is similar:

1JOHN 2:7 Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard.

1JOHN 2:8 On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining.

- Verse seven says, there's an old commandment.
- And then verse eight says, but on the other hand, it is a new commandment.

What? How can it be both?

- Well, the old commandment is love one another.

What's the new commandment?

- The new commandment is love one another, as I have loved you.

Jesus is the fulfillment.

- He shines a light on the old, the old law, the old truth, the old thing is made alive by the new thing.
- And so it takes both things to help us understand what God is teaching us clearly.

We often say "That's something I don't think I can do."

- Welcome aboard, welcome aboard. I can't either.

That's exactly what Paul said in 1 Corinthians 4:

1COR. 4:1 This is the way any person is to regard us: as servants of Christ and stewards of the mysteries of God.

1COR. 4:2 In this case, moreover, it is required [a]of stewards that one be found trustworthy.

1COR. 4:3 But to me it is an insignificant matter that I would be examined by you, or by any human court; in fact, I do not even examine myself.

1COR. 4:4 For I am not aware of anything against myself; however I am not vindicated by this, but the one who examines me is the Lord.

1COR. 4:5 Therefore do not go on passing judgment before [d]the time, but wait until the Lord comes, who will both bring to light the things hidden in the darkness and disclose the motives of human hearts; and then praise will come to each person from God.

1COR. 4:6 Now these things, brothers and sisters, I have figuratively applied to myself and Apollos on your account, so that in us you may learn not to exceed what is written, so that no one of you will become arrogant in behalf of one against the other.

1COR. 4:7 For who considers you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?

We can't do this either. I mean, we're in good company.

- We can't do it.
- Paul couldn't do it, but Paul said, our adequacy comes from God.

Makes me think about, 2 Timothy 3:16, God's word is inspired and profitable for teaching.

2TIM. 3:16 All Scripture is inspired by God and beneficial for teaching, for rebuke, for correction, for training in righteousness;

2TIM. 3:17 so that the man or woman of God may be fully capable, equipped for every good work.

- That the man of God may be super right, that the man of God may be fabulous. WRONG
- It's that the man of God may be adequate, equipped for every good work.

Do you know what we ought to be saying right now?

- Lord, I just want to be what you want me to be.
- I want to be adequate.

I know that seems like we're setting our bar pretty low.

- But listen, God's calling us to do stuff we can't do.
- Only he can do it.

The way we're adequate is we sink ourselves into this book.

- This book is what prepares us in the spirit of God, it's what enables us.
- And then we teach and see, that takes us right back to where this started.

Whenever you become a believer, when you become his, you give your life to him.

- You know what he does?
 - He plants in you a hunger for his word, which is an indispensable miracle in salvation.
 - He saves you. He makes you alive.

Ephesians 2:1-5:

EPH. 2:1 And you were dead in your offenses and sins,

EPH. 2:2 in which you previously walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

EPH. 2:3 Among them we too all previously lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, just as the rest.

EPH. 2:4 But God, being rich in mercy, because of His great love with which He loved us,

EPH. 2:5 even when we were dead in our wrongdoings, made us alive together with Christ (by grace you have been saved),
you were dead in your sins, and he made you alive.

- But the next gift he gives is a voracious hunger for his word.
- And as you study his word, it becomes a treasure.
 - And whenever God's word becomes a treasure, then you get passionate about sharing it with others because it's transformed you.

That's a little glimpse at the metamorphosis, the miracle that takes place.

- The miracle is the fishermen becomes a scribe.
 - Remember, we're the fishermen in this picture.

That's the miracle that he's doing in you.

- He's given you his word.
- He's given you his spirit.
- He's given you his promises, and he's called you to be a student of this.

I mean, the key thought here is every scribe who has become a disciple, every scribe who has become a learner, every scribe who has devoted his heart to study God's word, the wonder of that is everyone who has devoted their heart to study God's word, God accomplishes that in them.

- And whenever God starts turning on the light, my goodness, they're treasures.
- You can't let 'em go.
 - And as that happens, the metamorphosis takes place.

You, the fishermen, become scribes.

Well, that is how I would see the parable of the householder.