

# *Alêtheia Christian Fellowship*

*December 1, 2019*

*Advent: Hope*

*“Will You Trust?”*

*8:00 ~ Service - Communion is for all Christians*

*9:30 ~ Fellowship & Adult Sunday school*

*10:30 ~ Service with the King's Kid's - Communion is for all Christians*

## *NEWS*

*Advent: Hope, Isaiah 9:6&7b, Psalm 33:20-22, Luke 1:26-33, Romans 4:18-25*

*Giving Tree & Sheeran Care Package*

*Joint Elder/Deacon/Staff Meeting ~ Thursday evening, December 5, at 6:00*

*Church Christmas Party ~ Friday evening, December 13, at 6:00*

*Candlelight Service ~ Tuesday afternoon, December 24, at 4:30*

330 N. Somers Rd. (Mail: PO Box 10626) Kalispell, MT 59904~ (406) 755-1776

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1) Why the two parables about selling everything?

2) Is the “Treasure” Jesus? Is the “Pearl of great value” the Gospel? Is the “Dragnet” the church?

3) Who is “Every scribe who has become a disciple”?

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**MATTHEW 13:44** ~ <sup>44NASB</sup>“The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field.

1) This is directed to the \_\_\_\_\_ and 2) Jesus wants them to \_\_\_\_\_ something with it.

Clearly, the \_\_\_\_\_ of being in the Kingdom is stressed.

There are those who propose a \_\_\_\_\_ dilemma. Shouldn't a good person tell the owner of the field about the treasure?

There was, and still is, a strong allure of mysterious buried treasure. Before \_\_\_\_\_, people routinely buried their valuables. As such, there were all kinds of parables, axioms and proverbs regarding buried treasure.

What would a typical person do if they discovered hidden treasure where they had no legal claim? They would do \_\_\_\_\_ they could to secure a legal claim. A true treasure is worth pursuing with abandon.

Did the Kingdom of Heaven that the Disciples were experiencing seem like true treasure?

Whether it always seems like it, or not, it is the greatest treasure. Give up everything that \_\_\_\_\_ you from gaining it fully.

**MATTHEW 13:45&46** ~ <sup>45</sup>NASB“Again, the kingdom of heaven is like a merchant seeking fine pearls, <sup>46</sup>and upon finding one pearl of great value, he went and sold all that he had and bought it.

Same point. Giving two similar parables \_\_\_\_\_ the point.

Rejoice that you are in the Kingdom, because your name is written in the Lamb's Book of Life... And if you're not in the Kingdom... Do everything possible to ensure you obtain it. Nothing is more \_\_\_\_\_ than that.

**MATTHEW 13:47-50** ~ <sup>47</sup>NASB“Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; <sup>48</sup>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 they threw away. <sup>49</sup>“So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, <sup>50</sup>and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

This parable is the longest of the three, it has the least in common with the other two, and it is \_\_\_\_\_. The first parable to the crowd was the longest, it had the least in common with the other two, and it was the parable Jesus \_\_\_\_\_. It creates a chiasm.

The point is different from the other two, but closely \_\_\_\_\_ the Parable of the Tares. Each point Jesus made in this chapter was emphasized by \_\_\_\_\_.

The biggest point of the chapter is, evil coexists with good – for now.

\_\_\_\_\_ was an integral part of that kind of fishing. In His explanation, Jesus says the \_\_\_\_\_ will be thrown into the furnace of fire; in that place there will be weeping and gnashing of teeth.

This parable stresses the \_\_\_\_\_ of the wicked, where the sister parable stressed the \_\_\_\_\_ or the righteous.

*Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.*

*God Bless You!*

Evil presently coexists with good. Even though God \_\_\_\_\_ evil far more than we do, it's flourishing existence, suits His purposes, for now.

Jesus has let us know that there is a \_\_\_\_\_ going forward.

What follows from that, is will you \_\_\_\_\_ God? In the face of the realities of this life... Through it all, will you \_\_\_\_\_ that God has this – that God, has you?

There will soon be \_\_\_\_\_ two distinct realities:

One is an eternity in the \_\_\_\_\_ of a perfect God, where there are no more tears and there is no more fear at all.

The other is a place of outer \_\_\_\_\_, where fear has driven out every vestige of love.

**MATTHEW 13:51&52** ~ <sup>51</sup>NASB "Have you understood all these things?" They said to Him, "Yes." <sup>52</sup>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."

The "Scribe," is γραμματεύς (grām-mä-tüs). Jesus was saying to His Apostles, you are My disciples and you are \_\_\_\_\_ in the Scriptures. Because of that, you will both teach and judge.

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Check all that apply – detach and place in the offering or the prayer box

\_\_\_\_\_ I want to talk with the pastor about \_\_\_\_\_

\_\_\_\_\_ I want prayer for \_\_\_\_\_

\_\_\_\_\_ I want to volunteer to \_\_\_\_\_

\_\_\_\_\_ I want more information about \_\_\_\_\_

\_\_\_\_\_ Other \_\_\_\_\_

Name \_\_\_\_\_ Address \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

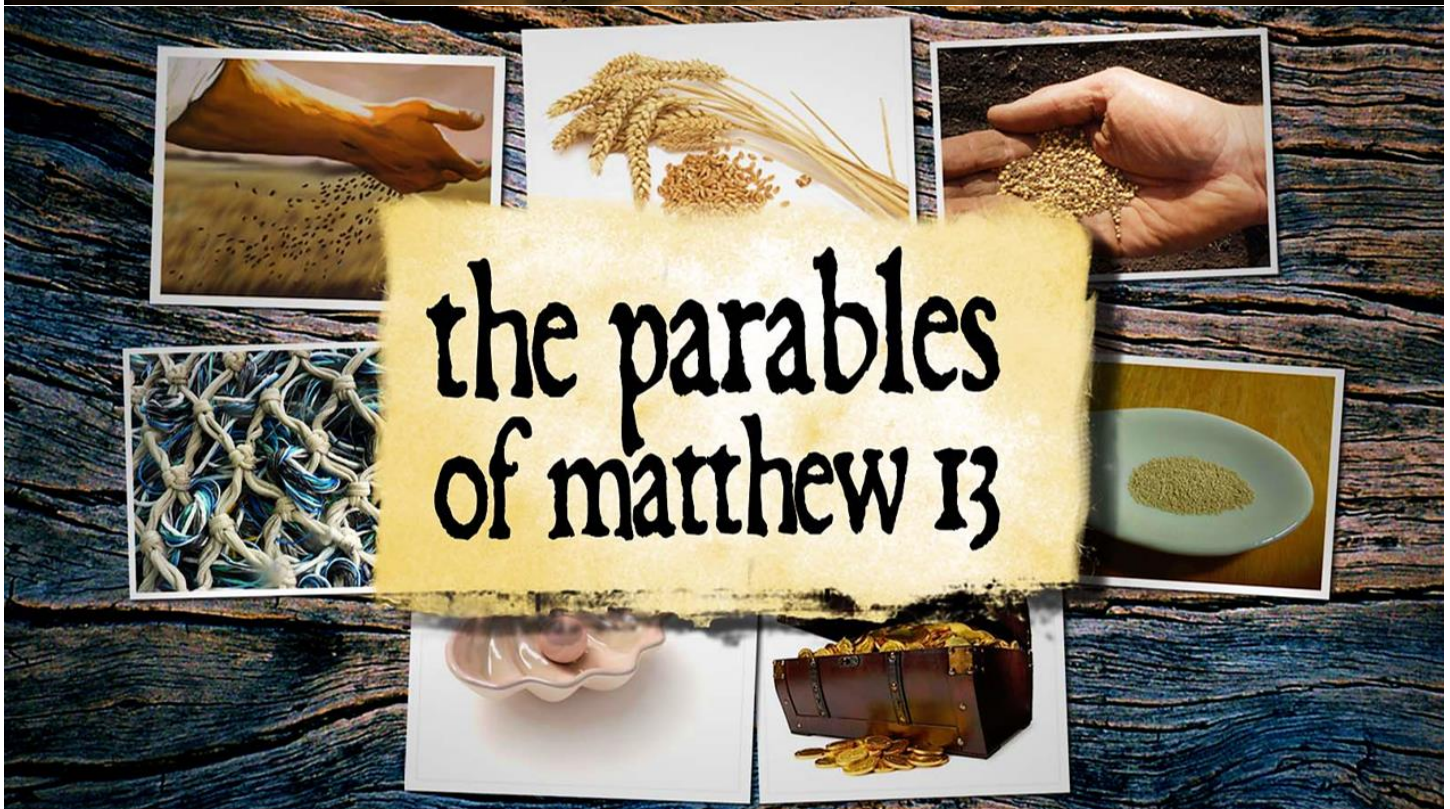


Alêtheia ~ Matthew 13f ~ 120119

*Welcome Friends*

THE GOSPEL ACCORDING TO  
**MATTHEW**  
A CLASH OF KINGDOMS

*Alêtheia Christian Fellowship*



Last week we talked about the Parable of the Mustard

Seed and the Parable of the Leaven. If you'll recall, the weeks before we discussed the Parable of the Tares or Weeds. When we did, we skipped forward and also looked at Jesus' explanation at that time... We are now set to begin in Matthew 13:44, where Jesus will give us three more parables.

What's important to remember is that there has been a change of venue. We began with Jesus speaking to a very large group of people on the shore of the Sea of Galilee. That's where He gave everyone His opening parable about the Sower and followed it with three more parables that were also directed to all the people.

Then in verse 36, Jesus and His Disciples left the beach and the crowd and went back into the house. What follows now are parables directed to Christ's followers.

The other thing I want us to remember, is that Jesus said to the crowd in verse 9, and also separately to His Disciples in verse 43, "He who has ears, let him hear." Beyond that, Jesus will conclude His parables with this question, "Have you understood all these things?" (Matthew 13:51).

It implies that people, whether unbelievers, or believers, can respond positively to what He's teaching. You do not ask someone if they understand, unless there's a possibility that they don't and a possibility that they can. Again, given God's Sovereignty, no one knows how all of that works exactly, but what we do know with certainty, is that from our perspective we must choose.

From our personal point of view, we choose to yield to the Holy Spirit and accept Christ and as Christians we continue to choose to yield to the Holy Spirit and accept His work in and through us.

What the Bible tells us is that every person will one day give an account for their choices and that they will be held eternally responsible by Almighty God for those choices made... Relative to the Grace we each were given.

Incidentally, that's another reason we are never to judge another person's eternal destination – we don't know what Grace they have to work with.

So, without further ado, we begin today in...





Matthew 13:44 ~ 44NASB “The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field.

Pretty cool. Remember the two things we just established... 1) This is directed to DISCIPLES and 2) Jesus wants them to DO something with it – it’s not merely information.

With that, and with all that we’ve learned about parables, what is Jesus’ intention here?



Clearly, the VALUE of being in the Kingdom is stressed. The basic gist is that the Kingdom of Heaven, where a person is surrendered to the Will of God through Christ, is so valuable, so important, he or she would do anything, expend every resource, realign every priority, do whatever was necessary, to obtain it. You would give up everything else, to be that surrendered subject in the Kingdom of Heaven.

Once again, people who do not understand parables come up with all sorts of differing interpretations, inappropriate questions, and wild claims.

There are those who propose a MORAL dilemma.

Shouldn't a good person tell the owner of the field about the treasure? Doesn't it really belong to that person even if you buy the field? What was the man doing, digging around on someone else's property in the first place? You trespass, then vandalize, then hoodwink the owner taking advantage of his ignorance, or worse, his faulty memory and become rich. Jesus said earlier in this chapter that "The deceitfulness of riches" (Matthew 13:19) was one of the things that prevented one from Salvation.

There are easy proposals to deal with such worries, but it is unnecessary to even address such things. Jesus formulated the parable the way He did in order to make the point we all get – the point they all got. Never read more into these things than the speaker intended.

Moral questions and concerns are not part of the parable. Jesus was simply using an easily understood concept and applying it for its similarity in a particular respect.



What I know, however, is it is unsatisfying for me to simply say don't worry about it. In those days, much

like today, there was the allure of mysterious buried treasure.

Have you ever thought about coming across some great treasure? It was a far stronger thing then, because people were routinely burying their valuables, since getting to the safety deposit vault was difficult... Before there were BANKS.

As such, there were all kinds of parables, axioms and proverbs regarding buried treasure, as well as laws governing the disposition of such discoveries. Horace, the Roman poet, wrote about 50 years earlier: “If only I could accidentally find a pot of gold, like the hireling who discovered the treasure and bought the field where he found it!”

It was an extremely well-known story throughout the Roman Empire. Regardless of the moral implications – the point, is a person discovers a vast treasure buried on land to which they have no legal claim... What would they do? They would do **WHATEVER** they could to secure as much of the treasure for themselves as possible.





Life is a mixed blessing,  
which we vainly try to unmix.

Mignon McLaughlin

quotefancy

A true treasure is worth pursuing with abandon. Did the Kingdom of Heaven that the Disciples were experiencing seem like true treasure?

Think about what they were experiencing that particular day. The people were flocking to Jesus, not to become His fully devoted followers, but to get something. “Feed us, heal us, free us, give us a better life.” That was the best of it. Most people were merely looking for some entertainment and on the other extreme, the Jewish leaders were already plotting how to murder Jesus. How valuable and important was the Kingdom Jesus was offering?

What Jesus was saying to His guys was that being in the Kingdom of Heaven, even though it is, by definition, a yielding to God – a living for His purposes, rather than your own purposes. Even though it is challenging and difficult. Even though most of the people don't get it and they are actively opposing us. Even though it may end in physical mistreatment, torture and death... It is still the most valuable and important thing there is... Expend everything you have, and everything you are, to be truly surrendered to God's rule and reign.

Whether it always seems like it or not, it is the greatest treasure by far – give up anything and everything that **HINDERS** you from gaining it fully.

Please notice that finding the treasure is nothing but good fortune – the person wasn't looking for it, they stumbled across it. Finding it is a pure blessing, but the exhortation is once you are so fortunate to find it, do whatever necessary to secure it.





Matthew 13:45&46 ~ 45NASB“Again, the kingdom of heaven is like a merchant seeking fine pearls, 46and upon finding one pearl of great value, he went and sold all that he had and bought it.

Same point. Giving two linked and very similar parables EMPHASIZES the point. You may remember that in the first set of three parables, two of them, the Parable of the Mustard Seed and the Parable of the Leaven, were very closely linked together and made the same basic point. It was for further emphasis there, and the same thing is happening again.

If your life is pearls and you finally come across the most perfect pearl you've ever seen – you've got to have it. You'd expend every resource to obtain it and you'd be overjoyed once you had.

Rejoice that people persecute you, rejoice that Satan and His demonic army oppose you, rejoice that you are on a path of self-denial and selfless love that leads to genuine Christian self-control.

Rejoice that you are in the Kingdom because your name is written in the Lamb's Book of Life... And if you're not in the Kingdom... Do everything possible to ensure you obtain it. Nothing is more valuable or **IMPORTANT** than that. Get everything else wrong but get that one right.



Matthew 13:47-50 ~ 47NASB“Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; 48and 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 they threw away. 49“So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, 50and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

This third parable to the Disciples is the longest of the three, it has the least in common with the other two and it is explained.

If you'll remember, in the three parables to the crowd, the first, not the last, was the longest it had the least in common with the other two and it was the parable Jesus explained. It creates a chiasm.

Chi is the Greek letter that looks like an "X." A chiasm, is a reversal of grammatical structure, an inverted parallelism, where the material follows an in and out, or "A, B – B, A" arrangement. It can be simple or complex and it can be large or small. A easy example is what I just said. Simple to complex, and then complex in the sense of large to simple in the sense of small. Here's another, "The wife has all my love; my heart belongs to her." "Wife," and "Her," are the same and "My love," and "My heart," are the same, but in the two phrases they are reversed.

In this chapter we have three parables to the crowds where the first one is the longest and most independent and is explained. The other two are simpler and very closely aligned and require no explanation. Then in the three parables to the disciples we have the reverse order in a chiastic structure.



I point it out to show the care and attention to detail the author employed, but also to show that the interpretation of the parables we've settled on is correct for many reasons beyond the words themselves. There are a whole host of literary and rhetorical things going on behind the scenes that help us arrive at the right understanding of Christ's teaching.

Pretty cool.

In this parable, the point is different from the other two, but it closely parallels the Parable of the Tares, or Weeds that Jesus previously explained.

Each point Jesus made in this chapter was emphasized by doubling. There were two short parables to the crowds that made the same basic point as each other and were so simple they needed no explanation... Likewise there were two short parables to the Disciples that made the same basic point as each other and were so simple they needed no explanation. There was a longer, explained parable making a different point, given to the crowds and we have here a longer, explained parable making a different point, given to the Disciples. These two longer



parables parallel each other, both making the same basic point as each other.

That makes this the biggest point of the chapter. Evil coexists with good – for now.

There's little need for me to dig into this parable, since Jesus has already done that, but just to satisfy any curiosity let me say that this was a dragnet as properly translated here.

Dragnets come in a wide range of sizes. Some are over 1,000 feet long and 15 feet wide on down to a more manageable 75 feet long and 10 feet wide. They have weights at the bottom and floats at the top. They function as gill nets. Fish try to swim through and if they are the right size for the gauge of the netting, they are caught. Generally, two boats would stretch the net between them. Sometimes people on the beach would hold a rope connected to one end of the net and guys in a boat would make a big circle in the water letting out the net as they went. Once back near shore the folks holding the rope would pull the net ashore.

It was an effective means of commercial fishing, but it was quite indiscriminate. Other than what was smaller

than the gauge of the netting, it caught everything, both good and bad, both animate and inanimate.

It was standard procedure to collect what was profitable in baskets and discard the rest... Sorting was an integral part of that kind of fishing.

In His explanation Jesus equates the profitable or good fish with “The righteous,” which is to say, the people who embrace God’s Will and are therefore Kingdom of Heaven people, who are, by definition, Christian disciples of Jesus. He equates the bad with “The wicked,” which is to say, the people who are too sure of themselves to be swayed by Jesus’ Message. They reject God’s purposes for their lives and are cast into the Lake of Fire ultimately speaking.

And that’s a good way to speak, because this parable emphasizes the end far more than the Parable of the Tares did.

There the stress was on the good wheat be gathered into the barn – here the stress is on the bad fish being rejected in grim fashion.

Evil presently coexists with good. That's true, it cannot be denied, mitigated or diminished. Even though God abhors evil far more than we do, it's flourishing existence, suits His purposes, for now.

For now. Jesus has let us know that there is a plan going forward.

What follows from that, is will you trust God? In the face of the realities of this life... The vile self-serving nature of humankind, that not only set evil loose, but feeds it exponentially, so that it continues to grow exponentially. The resultant pain and sorrow, abuse and regret, pestilence and disease, hatred and fear, war and death. Through it all, will you trust that God has this – that God, has you?

The exhortation is to trust Him enough to simultaneously shun evil in our own lives, while gently offering God's grace to others.

There will soon be only two distinct realities. One is an eternity in the presence of a Holy and perfect, gracious and loving God where there are no more tears and there is no more fear at all.

Please imagine that for a moment. In God's presence there will be no fear of anything ever. There can never be an anxiety or worry, any concern or unease.

That means that no one can give or take offence at anything. There is no jockeying for position, no subtle jabs, no manipulating the situation, no positioning or posturing no be noticed, or accepted, or loved...

Because it is life in pure love where fear cannot even exist. Can you imagine being so relaxed that you can freely love God and your heavenly family with absolute abandon, because everyone else is doing the same towards you?

That's one place. The other is the Lake that eternally burns with fire and brimstone... The place of outer darkness, where there is weeping and gnashing of teeth. It is a place where pure fear has driven out every vestige of love.

Forever, so full of self, that the fear always attendant to self-focus... Get that, my friends. Self-love is the very thing that creates fear in us. Fear in us, is the very thing that manifests every evil and vile act that we humans commit.

The other place, the only destination outside of Heaven, is an eternity of self-focus, driving internal fear, driving ever greater degrees of separation from others in an ever-increasing aloneness. It's analogous to the universe. Each person is a star moving further away from all other stars out into the colder darker reaches of an expanding space, less and less frequently colliding with another star in a mutually catastrophic encounter.

You can think of it this way... When a person loves God and others more than themselves, they get to spend eternity in that company. When a person loves themselves more than God and others, they get to spend eternity with only themselves – forever alone, locked in fear and regret, forever weeping and gnashing their teeth.

This life may be hard – it may make no sense at all – it may be far worse for those aligned with God's Will and serving His Purposes... What are you going to do?

As for me and my house...



Let me say a word about suffering, especially suffering because you're a Christian. It can be handled in only one of two ways.

It will either be a temptation of your flesh, to lose faith and react from fear, or it will be a test of the Holy Spirit within you, to increase faith as you react in love.

That is precisely what the final petition in the Lord's Prayer is all about... Almighty God, as You lead me through the steps of my life, and I encounter all the difficulties along that path, do not let it be to me, a temptation of my flesh. Surely, if it is a temptation, I will fail. From a lack of faith, my fear will drive me, and my resultant reaction will be evil.

Instead, keep me ever mindful that You are leading me. That you are with me. That You dwell within me. Let every difficulty be a test of You and Your character in me. In Your strength let me have the faith to operate in Your love, where my resultant reaction will bring glory and honor to You and be a blessing to others in the midst of my trial.

It is through trusting You, Lord, that even greater trust is built going forward. The result is complete and total

deliverance from all evil – that which is within and that which is without, that which is physical and that which is spiritual, that which is temporal and that which is eternal. To Your eternal praise – “For thine is the kingdom and the power and the glory forever and ever, Amen.”

We’re not masochists – we’re not called to enjoy pain. We’re not Buddhists – we’re not called to pretend pain does not exist. We’re not British – we’re not called to ignore pain. We are Christians – we’re called to remember Who God is and respond to pain with the Joy of the Lord that produces an inner peace that passes all understanding. It occurs because of a greater reliance on Him, not on ourselves.



Matthew 13:51&52 ~ 51NASB“Have you understood all these things?” They said to Him, “Yes.” 52And 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.”

As mentioned earlier, Jesus didn't teach to merely impart facts, nor does the Bible merely impart facts. There is a consistent effort to ensure comprehension and to elicit an appropriate reaction. “Do you understand?” is far more than, “Can you regurgitate what I've said?”

That is evidenced by what Jesus said next. “Therefore every scribe who has become a disciple of the kingdom of heaven,” has sparked a lot of unnecessary controversy.

“Therefore,” in this construction means, “to take things I’ve said a step further...” Because you understand what I taught through those 7 parables this applies.

The “Scribe,” is γραμματεὺς (gřäm-mä-tüs), and does not mean student as the HCSB and the MSG, translate. Quite the opposite, it means expert teacher and therefore judge. A γραμματεὺς was a scholar who knew the written material, whether secular, Jewish, or now Christian so well, that they could duplicate it by copying, they could teach it to others, and they could act as judges regarding the meaning.

Jewish Scribes also called experts in the Law or Lawyers, were the ones who normally sat in the Seat of Moses, meaning to judge Jewish matters (Matthew 23:2). In our secular society, nearly every judge is a lawyer first.

To “Become a disciple of the kingdom of heaven, means to become a sincere and maturing Christian.

Now putting it all together we get to a bit of Greek that is not easy to put into English. The underlying meaning is not that every Jewish expert on what we call the Old Testament who subsequently becomes a Christian, it is more like “Every Christian who is an expert in the Bible.” However, whenever they became an expert on the Scripture is irrelevant. The two things are brought hand-in-hand. A Disciple – so a disciplined Christian, combined with a person who is an expert in the Bible.

Jesus was saying to His Apostles, you are those guys. You are My disciples and you are experts in the Scriptures. Because of that you will both teach and judge.

That might seem crazy. How were these guys now experts on the Scripture? First, it is a Holy Spirit calling – they would be filled on Pentecost. Second it is a process – they would get better over time. Third, and most salient for this point is the fact that they were already more correct in their interpretation of the Old Testament than the best Jewish Scribes of the day.

Our fifth-grade kids have a more accurate understanding of cosmology than the Harvard PhD



chair of the department still stuck in a purely materialist way of thinking.

Jesus equated the Apostles in that role with a master host who gives out to others from his treasure...

“Brings out,” is a poor translation here. It is to cast out and so the emphasis is not on what he brings forth, but on what he hands over. It is someone who teaches others.

The reversal of the words old and new mean that He takes from his old treasure and presents it as though it is new. With the stress being on the new part. It is a new way to understand the old treasure.

These Apostles would follow Jesus and they would explain the Old Testament, and the Old Covenant it represented, in a new way, as seen through the light of Jesus, that would be a New Covenant, described by the New Testament, that they would produce.

The Great Commission in Matthew 28:18-20,  
18NASBA And Jesus came up and spoke to them (that's the 11 remaining Apostles), saying, “All authority has been given to Me in heaven and on earth. 19“Go therefore and make disciples of all the nations,

baptizing them in the name of the Father and the Son and the Holy Spirit, 20teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

The Commission and the words we finished with today were directed to those guys. As a result of the content of the direction they were given, they passed along to the next generation the same direction and it has continues down through 2,000 years of church history to this very day.

### *Alêtheia Christian Fellowship*

*December 1, 2019*

*Advent: Hope*

*“Will You Trust?”*

8:00 ~ Service - Communion is for all Christians

9:30 ~ Fellowship & Adult Sunday school

10:30 ~ Service with the King's Kids - Communion is for all Christians

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- 1) Why the two parables about selling everything?
- 2) Is the “Treasure” Jesus? Is the “Pearl of great value” the Gospel? Is the “Dragnet” the church?
- 3) Who is “Every scribe who has become a disciple”?

**MATTHEW 13:44 ~ 44NASB** “The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field.

- 1) This is directed to the DISCIPLES and 2) Jesus wants them to DO something with it.

Clearly, the VALUE of being in the Kingdom is stressed.

There are those who propose a MORAL dilemma. Shouldn't a good person tell the owner of the field about the treasure?

There was, and still is, a strong allure of mysterious buried treasure. Before BANKS, people routinely buried their valuables. As such, there were all kinds of parables, axioms and proverbs regarding buried treasure.

What would a typical person do if they discovered hidden treasure where they had no legal claim? They would do WHATEVER they could to secure a legal claim. A true treasure is worth pursuing with abandon.

Did the Kingdom of Heaven that the Disciples were experiencing seem like true treasure?

Whether it always seems like it, or not, it is the greatest treasure. Give up everything that HINDERS you from gaining it fully.

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Same point. Giving two similar parables EMPHASIZES the point.

Rejoice that you are in the Kingdom, because your name is written in the Lamb's Book of Life... And if you're not in the Kingdom... Do everything possible to ensure you obtain it. Nothing is more IMPORTANT than that.

**MATTHEW 13:47-50 ~ 47NASB** Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; 48and 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 they threw away. 49So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, 50and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

This parable is the longest of the three, it has the least in common with the other two, and it is EXPLAINED. The first parable to the crowd was the longest, it had the least in common with the other two, and it was the parable Jesus EXPLAINED. It creates a chiasm.

The point is different from the other two, but closely PARALLELS the Parable of the Tares. Each point Jesus made in this chapter was emphasized by DOUBLING.

The biggest point of the chapter is, evil coexists with good – for now.

SORTING was an integral part of that kind of fishing. In His explanation, Jesus says the WICKED will be thrown into the furnace of fire; in that place there will be weeping and gnashing of teeth.

This parable stresses the OUTCOME of the wicked, where the sister parable stressed the OUTCOME of the righteous.

*Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.*

*God Bless You!*

Evil presently coexists with good. Even though God ABHORS evil far more than we do, it's flourishing existence, suits His purposes, for now.

Jesus has let us know that there is a PLAN going forward.

What follows from that, is will you TRUST God? In the face of the realities of this life... Through it all, will you TRUST that God has this – that God, has you?

There will soon be ONLY two distinct realities:

One is an eternity in the PRESENCE of a perfect God, where there are no more tears and there is no more fear at all.

The other is a place of outer DARKNESS, where fear has driven out every vestige of love.

**MATTHEW 13:51&52 ~ 51NASB** Have you understood all these things?" They said to Him, "Yes." 52And 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."

The "Scribe," is γραμματεὺς (grām-mā-tūs). Jesus was saying to His Apostles, you are My disciples and you are EXPERTS in the Scriptures. Because of that, you will both teach and judge.

Check all that apply – detach and place in the offering or the prayer box

☐ I want to talk with the pastor about \_\_\_\_\_

☐ I want prayer for \_\_\_\_\_

☐ I want to volunteer to \_\_\_\_\_

☐ I want more information about \_\_\_\_\_

☐ Other \_\_\_\_\_

Name \_\_\_\_\_ Address \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_