

March 11th, 2018
Pinecrest Baptist Church
a.m.

Sermon Series: No Place like Hell
Sermon #2 Title: Why It Is
Sermon #2 Text: (Matthew 13:36-43)

We are preaching our way to the good news of the Resurrection of Jesus. In order to get there we are preaching through the bad news of the lake of fire.

- We know and have learned that Jesus came to die for our Sin. "He shall save His people from their sins." –

I am afraid that men have no measurable concept about the magnitude of sin.

- I read a statement this week by an Archbishop of Canterbury that died in the 12th century – He said, "If I should see the shame of sin on the one hand, and the pain of hell on the other, and must of necessity choose one, I would rather be thrust into hell without sin than go into heaven with sin."

- I am afraid that doesn't even really begin to scratch the surface on the depth of sin.

- But we do know - that because of sin, there is a hell, and there is no place like it.

This morning we look at a moment when Jesus explained the meaning of a parable to His disciples, and when Jesus peels back the veil, we learn a great deal about the destiny of the lost and why that is their destiny!

Tell the story, read the parable, and explain parables in general.

Vs 36 – Two things to note here:

- 1.) Having just heard the parable about mustard seed, and the leaven, as well as the wheat and the tares, this is the only one that the disciples asked for a clear explanation.
- 2.) They called it the "parable of the tares" – rather than the parable of the wheat, they called it the parable of the tares, understanding somewhat that the thrust of the parable was not about those who would be in the kingdom of God, but those who would be thrust out.

- That being said: - The central point of this parable is to identify who is not going into the kingdom of heaven, why they are not going into the kingdom of heaven, and what will happen to them since they are not going into the kingdom of heaven.

- It captured the attention of the disciples enough to ask the Lord for clearer explanation.

(Which is the only thing to do when you don't understand a parable – study it with prayer for understanding)

Jesus peels back the metaphors, and lets us see the truth behind the veil.

I. Jesus shows us the Real "Framework of this World."

*note – There are four basic things that Jesus identifies in His parable that explains who and what He is speaking about.

A. The Personal Powers Involved – Jesus identifies 5 different intelligent persons that make up the realm of intelligent creation.

- 1.) the Son of man – now that's Jesus
- 2.) the children of the kingdom
- 3.) the children of the wicked one

4.) the enemy – that's Satan

5.) the angels

*Note – Whatever else may be said, those are the five sentient intelligent beings that exist in all of creation. – One of them is not a created being, and that is the Son of man – the Lord Jesus.

*Note – This the framework for which all of humanity, throughout all of history backward and forward functions.

B. The Particular Place Intended - (the whole world)

1.) "the world" – the field is the world.

a.) it is the word – "kosmos" it is the arranged order of things under the sun.
– this side of God's heaven.

*Note – This is the battlefield where all the motives of hell meets up with all of the powers of God.

(Note – Now those of you who study this beyond Sunday mornings; you may read some commentary, or hear some preacher, or study some article that says, "this world" that Jesus is speaking of means the "world of religion" or the "world of professed Christianity." – Some will even say this is the "world of the church." – While all that sounds magnanimous, the problem is, that it just isn't so. – When Jesus said, I am speaking of the World, without qualification, He is speaking of the world without qualification.)

b.) That means He is speaking of every culture, every country, and every continent –

- The parameters of this parable are as wide as the human race!

- He was not speaking of Israel only, nor the Middle East, or the Roman Empire. – This parable has a Universal Focus – therefore the point of it – is Universal – that's what is Intended.

- In short Jesus is showing us "how the world works", and giving us an understanding, of the framework of the life we are living in.

C. The Planned Period of Time – "the end of this world"

*Note – Now this is not a parable about the end of the world, but it underscores it. Jesus isn't explaining a process, He just declares a fact, and it's bluntly simple – that there is an end to this world.

1.) "Soontelliah" (pr) – in the Greek language it is the word that means, "entire completion." – It is pictured as a once something has come to its desired fulfillment.

2.) The Lord God put into this creation, "Time, Space, Matter, and Process" and when all things have reached their desired fulfillment – it will be over!

D. The Permanent Problem of Satan

*Note – Now mind you this is called by the Disciples the Parable of the Tares – the problem of poisonous plants.

*Note – Jesus gives us some Complex Simplicity –

- There are two sowers, two farmers, two planters in this parable, planting seed in the same field. There are two ministries, two works, two powers that be, working the same population of history -

#1.) The Son of Man has sown, and is sowing Children of the Kingdom throughout the whole world. – that's a glory!

*Note – According to the Lord, there are two kinds of people being sown in the world – "Children of the Kingdom; and Children of the Wicked one."

(Now – It is hard for men to get the meaning of the fact that the saved are Sown by Jesus, and the Lost are sown by Satan)

- Get it like this:

- Jesus Sows those He Saves! – He plants the redeemed in the field of the world.

*Note – The metaphor of the Saved being “sown into the world” bounces down the corridors of the scriptures - :

- In the book of Hosea when Israel was pictured as the wife of God, the Bible says in 2:23 – “And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.”

- Isaiah 53:10 – “Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.”

- 1 John 3:9 – “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”

- One of the metaphors in scripture for those who are born again by faith in Christ is that of a “seed.” – And even the language of a planting farmer is used throughout the NT – when the believers were “scattered abroad” or “scattered” throughout the Roman Empire – that is the sowing/planting of Jesus throughout the world. (Acts 8; James 1, 1st Peter 1)

*Note – Now that’s a wonderful thing

#2. The Enemy Sows the Children of the Wicked.

*Note – How is it that Satan sows children? How is it that Satan has sown, and is continuing to sow Children of Wickedness in this world?

a.) Genesis 3:15 – The Bible tells us that Satan has a seed – “the seed of the serpent”

*Note - When Satan won Adam and Eve, he won their offspring – the human race.

- The entirety of the human race was born in unbelief of God – and naturally willing to believe Satan’s lies.

- The entire race of once-born people are the seed of Satan.

1st John 3:10 – “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”

- Now that’s not “social righteousness” or “civil righteousness” or good morality by the standards of man – that is the righteousness of God produced by the indwelling of Jesus Christ.

- Now all of that being said “the natural born human race are positionally, and characteristically children of the wicked one – they are being raised as he would raise them!

*Note – Now all of that being said, in the broadest sense that is the Framework of the World we live in.

II. Jesus shows us the “Final Future of this Wicked”

*Note – verse 39 – “The harvest is the end of the world; and the reapers are the angels.

*Note – The future holds two clear actions:

A. Bringing in the Sheaves

1.) the field will be finished, and the farmer will be through.

2.) vs 30 – Jesus said in the parable that the “Wheat would be gathered into the barn”

*Note – Matthew 24:31 – Jesus said the same thing about the angels – “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

- That is the future for the children of the kingdom – we are not wishing for it, we are waiting on it. We are not hoping that it will happen, we are occupying till it does.

- But that is not the primary part of the future that Jesus points out.

B. Burning of the Tares

- In verse 30 before there is the bringing in of the Sheaves, there will be the Bundling and Burning of the Tares

- "...I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them..."

Vs 40 – "As therefore the tares are gathered and burned in the fire so shall it be in the end of this world."

*Note – Now mind you, the disciples wanted to know more about the tares than they did about the wheat. What Jesus has set our attentions on in this parable is not the future of the wheat, but the future of the tares.

- Here is the future –

1.) verse 42 – "And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

*Note – Without question this will be the most horrendous moment in all of time, and for all of eternity, next to the crucifixion of Jesus.

a.) Kaminos – "furnace"

b.) Poor – "fire"

*Note – Men have for centuries tried to do everything they can to extinguish the fire from hell. They have gone through every kind of linguistic contortion to make that fire "figurative" and not "literal" or "actual."

#1 – That has to be the most insane desire coming from the madness of men pertaining to anything in the scriptures. – Even if it were a metaphor – the reality is always far more intense than a metaphor. Men should rather it be literal fire

than figurative, because whatever it would be figurative for would be far worse than fire.

#2 – It is fire. Now there are different kinds of fire, but the result is always the same. Make no mistake about it, the Word of God from front to back lines the eternal prison with the flames of fire in judgment.

- From Deuteronomy 32:22 – "For a fire is kindled in mine anger, and shall burn unto the lowest (sheol) hell..."; to Revelation 20:15 – Death and hell were cast into the lake of fire – to all the Old Testament sacrifices of animals being punished for the sins of the people being "Burned with Fire" – The final destination of the unsaved will be eternal Fire.

#3 – It is Conscious, and it is Compelling – "Wailing and gnashing of teeth."

- the fire will be felt to the fullness of the measure of God's judgment.

*Note – This parable no doubt struck fear in the hearts of the disciples. The sheer weight and consequences of what Jesus had just said about the burning of the tares had arrested their attention.

- As we said at the beginning – they didn't ask about the Mustard Tree; they didn't ask about Leavened Loaf of Bread – they asked about the Burning of the Tares

*Note – Listen very carefully, men may put the future out of their minds, but it always has a way of showing up. You may bury tomorrow in the business of the day, but tomorrow will always come.

*Note – Why hell? – Why Burn them? Why is that the consequence of those “Not entering into the Kingdom of Heaven?”

Don’t miss the magnitude of this message from Jesus

- There are a lot of scriptures that just warn about “not getting into the kingdom of heaven –

1 Corinthians 15:50 – “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” – just not getting in.

Matthew 7:23 – “Depart from me ye that work iniquity I never knew you.” – Not getting in.

John 3:3&5 – “Except a man be born again he cannot see or enter into the kingdom of God.” – Not getting in.

- While this is not the only passage that does so, it is one passage that says What happens to those “not getting in” and “why”

III. Jesus shows the Fatal Felony of the Lost

*note – It is true that all of natural mind finds his future in this parable. There are only two kinds of people here – Saved and Lost – but we would not be faithful to the text if we did not point out that Jesus is pointing to a particular kind of lost people; but He does mention all kinds of lost people.

Why do lost people go to hell?

Two reasons:

A. To the Farmer goes his Fruit

1.) Matthew 25:41 – “Then shall he say also unto them on the left hand, Depart from me,

ye cursed, into everlasting fire, prepared for the devil and his angels:”

*Note – The everlasting fire was prepared out of the Goodness of God, as the Justice for Satan.

- The everlasting fire was created out of the Goodness of God!

- I didn’t say the happiness of God

- I didn’t say the joy, or pleasure, or indulgence of God

- I said the “goodness” the “righteousness” of God.

- In the same sense that it is Sad, every time a guilty man is convicted and sentenced – but it is good. – Justice is Good.

- Hell was prepared out of Divine Justice for Lucifer and his angels.

- he planted the crop of unbelievers on earth – to the fruit goes the farmer.

B. To the Felon goes the Penalty

1.) vs 41 – “The Son of man shall send forth His angels and they shall gather out of His kingdom (the world) all things that offend, and them which do iniquity.”

*Note – Here are the crimes against the King

- all that offend (Jesus)

- all that do iniquity – unsaved

*Note – Now listen some often argue about the punishment fitting the crime, and in so doing declare their ignorance of God’s measurements.

- Sin within – the fact of it, not the facts it. The existence of it, not just the expression of it, is as worthy of eternal punishment, as the fact of Divinely given righteousness is worthy of eternal reward.

- The sinner gets the just dose of punishment, to the same degree that the redeemed get Christ’s just dose of eternity.

BUT now all the lost have the same destiny – the everlasting fire. While all of the lost are included in this parable, there is a particular kind of lost, that Jesus has emphasized.

- He calls them “tares” – the word means “darnel”
 - This is perhaps the most dangerous of all seeds that could be sown in a wheat farmers field.

Lolium temulentum – darnel/tare – it is a noxious weed. It predominantly contains a poisonous fungus.

- Seed - cooked. Used as a piñole or ground into a flour and used to make bread etc[213, 257]. It is very nutritious, like oats, but it is not advisable to eat the seed due to the risk of fungal infection[114]. This fungal infection, called ergot, causes hallucinations in small doses but can cause severe damage to the nervous system in larger quantities, and in large enough doses can cause death.

- Furthermore it’s root system is so aggressive that it quickly intertwines itself with the plants around it rendering nearly impossible to uproot without tearing up the plants next to it.

- It is noxious, poisonous, corrupting and destructive in every way. – But that’s not the primary reason it is so dangerous . .

- It Looks Exactly Like Wheat.

- Scientists tell us that only the most trained eye can discern a difference, but even at that, only after it has grown for a while. – A Darnel doesn’t show it’s true fruit, until it is nearly ready to harvest.

- When it first springs up, it looks like wheat, acts like wheat and can give the impression of a bumper crop . . .

- Only as it grows can the trained eyes begin to tell the difference -

- FOR MANY CENTURIES, PERHAPS FOR as long as humans have cultivated cereal grains, wheat’s evil twin has insinuated itself into our crops. In a big enough dose, this grass, darnel, can kill a person, and farmers would have to take care to separate it out from their true harvest—...Darnel occupies a grey area in human agricultural history. It’s definitely not good for us. When people eat its seeds, they get dizzy, off-balance and nauseous, and its official name, *L. temulentum*, comes from a Latin word for “drunk.”... Darnel is a “mimic weed,” neither entirely tame or quite wild, that looks and behaves so much like wheat that it can’t live without human assistance. Darnel seeds are stowaways: the plant’s survival strategy requires its seeds to be harvested along with those of domesticated grasses, stored and replanted next season.

- “The interesting thing about darnel is that we’ve caught it in the act,” says Howard Thomas, a professor of biology who for years worked with darnel in the lab. The mimic weed took advantage of humans without fully bending to our will....Thomas and two humanities-focused colleagues have been investigating darnel’s double life, as a menace and a sought-after intoxicant. They’ve found that darnel shows up time and again in key literary texts, as a symbol of subversion. “Where there is darnel, there is treachery and toxicity,” they write in the *Journal of Ethnobiology*.

Conclusion – The reason that the parable of the tares captured the attention of the disciples, is because they knew “Tares and Wheat” are indistinguishable to the untrained eye.

- They knew that the Wheat were the Saved, and the Tares were the people that LOOKED Just like they were Saved – They acted Just like they were Saved, They convinced the eyes of men they were saved – and the whole time, they still had the fungus of unremoved sin poisoning them, intertwining their roots with the real wheat around them, destroying and killing.

- The Parable of the Tares is not merely the Destiny of the Lost, it is the Treachery of Satan in planting Counterfeit Christians - and helping make Lost Souls Look Just like they're Saved

- Their destiny is the same is the Devil Himself.

