

47 "Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind;48 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.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,50\* and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.51 "Have you understood all these things?" They \*said to Him, "Yes."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."53 ¶ When Jesus had finished these parables, He departed from there.

In this parable Jesus tells another story with a familiar setting. He has used agriculture, house building (at the end of the Sermon on the Mount), merchants and unexpected discoveries as settings for His parables.

Now he turns to the fishermen. Every setting for His parables is in a cultural context that would be familiar to either the crowds or His disciples. Yet, the truth of the story is only revealed to those whom God has given ears to hear and eyes to see.

The parable of the fishing net is very similar in purpose to the parable of the wheat and the tares.

The most common form of commercial fishing was by using nets.

Nets are used in three ways:

(a) A circular net, with small meshes and leaded around the edge, is cast from the shore into the shallow water in such a manner that the leaded edge forms the base of a cone, the apex being formed by the fisherman holding the center of the net in his hand. The cone thus formed encloses such fish as cannot escape the quick throw of the fisher

(b) A long net or seine of one or two fathoms depth, leaded on one edge and provided with floats on the other, is let out from boats in such a way as to surround a school of fish. Long ropes fastened to the two ends are carried ashore many yards apart, and from five to ten men on each rope gradually draw in the net. The fish are then landed from the shallow water with small nets or by hand. This method is commonly practiced on the shore of the Sea of Galilee.

(c) In deeper waters a net similar to that described above, but four or five fathoms deep, is cast from boats and the ends slowly brought together so as to form a circle. Men then dive down and bring one portion of the weighted edge over under the rest, so as to form a bottom. The compass of the net is then narrowed, and the fish are emptied from the net into the boat. Sometimes the net with the fish enclosed is towed into shallow water before drawing. The above method is probably the one the disciples used (Mt 4:18; Mr 1:16; Lu 5:2-10; Joh 21:3-11)

All kinds of fish would be gathered in the net. Once the net was pulled to shore the separation process began. The fish that were of the good kind, those that would be profit the fisherman's business were kept and the others were released.

The kingdom of God is like the dragnet. It holds or contains mankind. The sea is the world of men. In the kingdom of God, as we have already learned there will be those who are actually

experiencing the realm of the kingdom within the larger kingdom of which Christ is Lord. There will be the regenerate and the unregenerate, the righteous and the unrighteous, in other words, the good and the bad in the kingdom until the time of the consummation of the kingdom, the kingdom coming in its fullest and final measure. Until that time both kinds of people will live in the kingdom but only Christ's disciples will be aware of the nature of the kingdom and only Christ's disciples will be obedient to the King.

The sovereign purposes of God will be accomplished in this kingdom, with or without the cooperation or obedience of most inhabitants of the kingdom because God has purposed and decreed for all things to be done for His pleasure, for His glory and unto the praise of His glorious grace.

When the Kingdom is consummated, when the age ends: 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.

Jesus is very precise about the terms and conditions of the final judgement.

As God has done all through human history, angels are used as His agents of judgement. "Hell is unspeakably real, conscious, horrible and eternal-- the experience in which God vindicates the worth of his glory in holy wrath on those who would not delight in what is infinitely glorious." (God's Passion for His Glory, pg. 38) John Piper

Angels are used by God as creatures that worship Him, as messengers of His word as in Daniels' case and to the Shepherd's announcing Jesus birth, which today is not needed because we have the Word and the Holy Spirit. There are a class of angels that watch over His children,

"See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven. (Matthew 18:10, NAS95).

Jesus in the context is not talking about the little children He has used as an illustration of what it means to have a childlike faith. He not talking about little children but He is talking about God's children, as a whole. There is nothing in that Scripture or any other that supports the idea of a personal guardian angel for every believer. "Are they not all ministering spirits, sent forth to do service for the sake of them who shall inherit salvation." Heb. 1:14 merely states that angels are servants of God and under God do service in some capacity for the elect of God. Anything else is mere speculation and another bit of Christian mythology.

The cherubim and seraphim, are the only angelic beings that are represented as embodied and winged (Ex 25:20; Isa 6:2). The idea promoted in Christian art, that all angels have wings or are always in bodies, is again, not supported in Scripture.

Angels are also used by God in judgement as our text reveals.

The judgement of the unrighteous is a horrible end:

50 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

Jesus is explicit. There will be an eternal judgement and fire is a means by which the judgement occurs.

We must be reminded that there is a growing movement today that is called Annihilationism.

Annihilationism is a belief that the final fate of the wicked is unconscious non-existence.

Popular advocates of this doctrine are John Stott, John Sanders & Clark and Calvinistic tradition. Today the doctrine is most often associated with groups descended from William Miller and the Adventist movement of the mid-1800s including Seventh-day Adventists, Jehovah's Witnesses, and the various Advent Christian churches but it is obvious that evangelical Christians are supporting this heresy.

Jesus then asks the disciples,

51 "Have you understood all these things?" They \*said to Him, "Yes."

Their answer does not mean that they absolutely in every detail understand everything. This is proven out as time goes by. But they do grasp the essentials of the kingdom and what it is, how it is established, how it grows and that Jesus will return and establish a final kingdom.

Jesus gives them another parable:

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."

The teaching here in its place at the end of this series of kingdom parables is quite significant.

The scribe is so often cast in a negative light throughout the Gospels.

Mt 5:20\* "For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.

Mt 7:29\* for He was teaching them as one having authority, and not as their scribes.

Mt 9:3\* And some of the scribes said to themselves, "This fellow blasphemes."

Mt 16:21\* From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

Mt 20:18\* "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death,

Mt 21:15\* But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, "Hosanna to the Son of David," they became indignant

Seven times In Mt.23 He says woe to you scribes and Pharisees as He says some rather harsh things to them, all of which are true.

In this parable the scribe is to be commended. The idea of the kind of scribe that Jesus is talking about in the parable is one who is a diligent student of the Scriptures who is a disciple of the kingdom. The disciple who is looking to the Scriptures will find the truth of the kingdom

of heaven. This is a scribe who wants to know the truth. This kind of scribe does not just rely on the traditions of others but this scribe is one who as a disciple of the kingdom of heaven has a knowledge of the truths of the kingdom of heaven and wants to know more of the truth of the kingdom of heaven contains things new and old.

This person values both the new and the old.

The scribes that Jesus so frequently rebuked had the old and did not want the new.

What they had of the old, they perverted and did not see its value in light of the new. They wanted only the old treasure of Moses and wanted nothing to do with the new treasure of Christ. What they saw revealed in the Old Testament and under the Old Covenant of the things that were pointing to the New Covenant in Christ, they did not understand. They did not want a suffering servant. They wanted a military commander to come and annihilate the enemy and establish the Messianic Kingdom.

They did not understand the ultimate prophecies concerning the seed of Abraham and his spiritual children and that the unique special seed of Abraham was Christ.

Jn.:37 "I know that you are Abraham's descendants; yet you seek to kill Me, because My word has no place in you  
38\* ¶ "I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father."39\* They answered and said to Him, "Abraham is our father." Jesus \*said to them, "If you are Abraham's children, do the deeds of Abraham.40\* "But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do.

And in the same discourse He says,

Jn.51\* ¶ "Truly, truly, I say to you, if anyone keeps My word he will never see death."

52\* The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets also; and You say, 'If anyone keeps My word, he will never taste of death.'

53\* "Surely You are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out to be?"54\* Jesus answered, "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, 'He is our God';

55 and you have not come to know Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word.56\* "Your father Abraham rejoiced to see My day, and he saw it and was glad."57\* So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"58\* Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am." 59\* Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.

These so called students of the word did not see the connections between Jesus and Abraham as the Scriptures revealed it. Abraham had revelation of the promise of Christ and of the promise of a resurrection as it was shown to him in Isaac on the mountain of sacrifice. The writer of Hebrews makes this clear,

Heb.11:17\* By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son;18\* it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED."19\* He considered that God is able to raise people even from the dead, from which he also received him back as a type.

The disciple of the kingdom who is a good scribe will value all of the revelation of God's word

as it pertains to the clearest and fullest understanding of the kingdom of heaven and of course, there is no understanding of the kingdom apart from understanding Jesus as Lord and King. It is the kingdom teaching as it is developed from the old into the new that is most valuable because the priority of Scripture is the priority of Jesus Christ.

Many times in Scripture even the physical placement of a word is very significant.

Seeing the old treasure, the Old Testament scriptures and the Old covenant preceded the New Testament Scriptures and the New Covenant it would seem that because the old preceded the new that one would think about comparing the two in the same way. In other words, compare the old to the new. But here the new is looked at first and then the old. Both are valued. Both are treasures in the treasure chest.

In the word of God the greatest understanding of the treasure of Christ is found in the New Testament as the New Covenant is revealed. We understand that the truth of the old is made clearest in the light of the new. The new gives even more value to the old because it makes the old so much clearer.

For Jesus disciples there were new things that they were learning but there were old things they knew and needed to see them in light of the new.

Jesus follows this very pattern after His resurrection while walking on the road to Emmaus [Lu 24:27](#)\* Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

Jesus did not begin with the Law of Moses to explain to them what the Old Testament Scriptures revealed about Him. He began with the first book of Moses, the book of Genesis and from Genesis 3:15 and the first promise of His victory over sin and death and continued until the last mention of Him in the prophets. He did it all in light of His present revelation of himself to them. All the things that were in the Old pointed to fulfillment in Christ in the New Covenant

Jesus own emphasis on what is most important in Scripture helps us to see that God's Historical-Redemptive revelation is the most important thing view.

When we have Christ properly understood first in light of the New covenant and then looking back to the Old, as Jesus did, then we also know the most essential things about God the Father because our greatest understanding of Him comes through the revelation of Jesus Christ, "if you have seen me you have seen the Father." I believe that could be stated in another way as well in the sense of, if you have understood Me, then you have understood the Father because all of our present understanding of the Father is through Christ. Without

knowledge of Christ there is no knowledge of God at all:

Col 1:19 For it was the Father's good pleasure for all the fullness to dwell in Him."

How long does it take to walk 7-8 miles at a comfortable pace while conversing with other people and take some rest stops along the way?

Compute the time in hours. How many hours did it take Jesus to make himself clear from the OT Scriptures? The essentials were given and from there more understanding came as the New Testament letters were being written and as the apostles made clear the things of Christ as they preached the Gospel of Jesus Christ and the revelation of Him from the Old treasure. I believe it is essential for us to do the same thing. God has given us all of the Word He wants us to have. The New Testament is the completion of God's word and it is the first hand commentary on the truths of the Old Testament that reveal the historical redemptive purpose of God in Christ. We need to give a logical priority to the New Covenant Scriptures to help us understand the glorious truths of the Old.

Both the new and the old are valued. They both come from the treasure chest. They are both indeed treasures for us. Yet the full value of the Old cannot be comprehended apart from the New.

If Jesus had wanted the apostles to struggle with a fuller understanding of the old, He would not have explained what they spoke of Him as He ushered in the kingdom of heaven. Just as He prepared the way of discipleship and commitment with the Sermon on the Mount, He now makes it clear that the priority of the Scriptures has always been Himself and that the purest presentation of the Scriptures begins with Him in the context of the Gospel. Even as Paul wrote:

Rom.1:16 ¶ For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.<sup>17</sup>\* For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."<sup>18</sup>\* For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,<sup>19</sup>¶ because that which is known about God is evident within them; for God made it evident to them.<sup>20</sup> For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

<sup>21</sup> For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.

The purpose of the Scripture is the glory of God and its priority is the revelation of Jesus Christ. We have affirmed that in our doctrinal statement for First Baptist Evans.

We have taught it in Sunday School and in other messages.

Learn to love the study of Scripture as a good scribe who is a disciple of the kingdom of

heaven. Learn how to adore the truth and be adorned in the truths we treasure and the truths we teach.

Learn to love both the new and the old. Look to the old for that which is revealed in the new and you will be adoring the Christ of Scripture.

In one of my more worn out bibles, I have this poem by J.C. Mcaulay written in the front cover. It is entitled, Thyself.

I read Thy word o Lord, each passing day.  
And in the sacred pages find glad employ.  
But this I pray - save from the killing letter.  
Teach my heart, set free from human forms,  
the holy art of reading thee in every line,  
in precept, prophecy and sign,  
till all my vision filled with Thee, Thy likeness shall reflect in me.  
Not knowledge, but Thyself - my joy.  
For this I pray.

So, let us pray.

PAGE

PAGE 8

Mt. 13;47-53 First Baptist Evans Pastor Joseph Krygier July 2, 2006