

Matthew 21-02-04b

Let's continue our study now, we're in the Gospel of Matthew, chapter 13, and we're looking at the words of the Lord Jesus, one of our great privileges. And we've come to the point where the angels are separating the wicked from among the just. You know when it says, two shall be grinding at the mill, one shall be taken and the other left.

Everybody used to think that was the rapture, you were going to be taken and some poor person was going to have to finish up the work because they were left behind. But those that are taken are the bad. They are taken from among, and those that are left are then going to shine like lights in the kingdom of the Father.

So there will be wailing and gnashing of teeth. I had a good question on the break and it occurred to me while I was preparing this. Who exactly is doing the weeping and gnashing of teeth? Weeping and wailing are almost interchangeable depending on which version you read.

Some of them say weeping instead of wailing here. But the gnashing of teeth, who's doing this? Are these the bystanders who are watching those that have been plucked out from among? Could be relatives, could be loved ones. And the answer is almost certainly no, it is not the bystanders.

It is those themselves who are being judged. There are two different contexts in which you find these people or you find people who are weeping and wailing and gnashing their teeth. And that is in a judgment like this, where you're looking at unbelievers, and these are manifestly unbelievers because they are thrown into the fire.

If your works are burned up in the fire, you're a believer. If you are burned up in the fire, you are an unbeliever. And this is universally true, any of the scriptures that you go to.

But being cast into the fire here, there is weeping and there is gnashing of teeth. The word gnashing is only used in these contexts. You don't find it anywhere else except gnashing of teeth in connection with a judgment.

It is a harsh and it is a permanent judgment. We saw this back in Matthew chapter eight and verse 12. You turn back a couple of pages and what judgment is this? I say to you, many will come from east and west and sit down with Abraham, Isaac and Jacob in the kingdom of heaven.

But the sons of the kingdom will be cast into outer darkness, not cast into the fire, cast into outer darkness. Now there will be weeping and gnashing of teeth. Who's weeping and gnashing their teeth? Clearly those who are cast into outer darkness.

And my short answer to the question on the break is was and is the people in this case believers who come to the end of their life having lived life in self-righteousness, in

legalistic persuasion such as those that Jesus is addressing here, who think that they ought to be in with Abraham, Isaac and Jacob. These are self-righteous Israelites, self-righteous Jews in Jesus' day. They believe they belong with Abraham, Isaac and Jacob in the kingdom.

They are sons of the kingdom. They ought to be in it. It was available.

It was their heritage. It is their inheritance. But they do not qualify because they do not have the righteousness of God as Paul puts it in Romans and are seeking to establish their own.

I will be righteous on my own terms. Well, when these individuals, scribes, Pharisees, elders, chief priests, came to the end of their life having lived the entire thing in self-righteousness, having rejected the Lord of glory, having presided over his crucifixion as believers, it's not like because you helped to get the Lord crucified you lose your salvation. It's amazing what egregious wrongs we can do as believers.

The people that all dropped in the wilderness except for Caleb and Joshua with Moses were believers, but they failed the grace of God. They dropped in the wilderness. Moses himself through disobedience was denied entrance into the land.

Moses himself died on Mount Nebo, did not go into the land. Moses an unbeliever? No, but these individuals, once they die in that persuasion, wake up for their judgment. Israel will pass under the rod.

Some will be allowed into the kingdom with Abraham and Isaac and Jacob. With those that are gathered from the east and west, others will not. Have they learned anything during the time they were asleep? Have you ever tried learning while you're asleep? Play a book on tape and wake up thinking you know trigonometry? Doesn't work, does it? You don't learn anything while you're unconscious.

They haven't learned anything. They don't come to a sudden awareness of truth and righteousness and peace and sanctification because they've been dead for a while. So when they are judged unworthy of the kingdom, what is their response going to be? This isn't right.

This isn't fair. I have spent my life studying the scriptures. I am an authority and this isn't right.

And they are going to wail and they are going to gnash their teeth because they still don't understand. Looking at the face of the Savior in judgment, looking at the face of God in judgment, looking at the angels who are separating the unjust and the just, it doesn't matter who you are. When you see the righteous judgment of God being affected by whoever it is that is doing the judging and the sentencing and the carrying out of that sentence, there's not a sudden burst of enlightenment.

Why do you think that in both the millennial kingdom, there are gates that are tended day and night and there are those who are not allowed in? And in the kingdom of the Father, there are those who are not allowed through the gates. Nothing that defiles, nothing that corrupts, nothing that is unholy is going to enter those gates. And if we don't learn it here, we're not going to learn it in the grave.

There's no time. Absent from the body, face to face with the Lord, you don't have time to get a crash course in righteousness. And people are not going to understand the righteous judgment of God.

They don't understand it now. Why would they understand it then? My point being, when you see weeping, wailing, gnashing of teeth, it happens at the judgment and it happens on the part of believers who are denied reward, inheritance, access, the overcomer blessings, who think they ought to have them, who were expecting them and are denied. They're going to weep.

They're going to gnash their teeth. I should say we, if we have a false expectation, if we have wrongly judged ourselves as being worthy and faithful and upright in the sight of God, if we've called that wrong, we're going to be weeping. We are going to be gnashing our teeth.

Anyone who does not understand the judgment of God, do you think unbelievers are going to go silently into that good night? Go silently into the lake of fire? They've been railing at God and shaking their fists at the whole concept of God their entire lives. They've rejected the convicting ministry of the Holy Spirit. Do you think that they're suddenly going to acquiesce and say, well, this, no, they're going to weep and they are going to gnash their teeth.

This word for gnashing is *brugmos*, b-r-u-g-m-o-s, and it means to grind the teeth. This is bulging jaw muscles. This is passive aggressive.

I can't throw something at God. I can't shoot at God. I can't hurl a spear or a javelin at God.

All I can do is cry aloud and grind my teeth. This is not sorrow. So I said on the break when you see Job sitting on the ash heap and his friends look at him day after day and say nothing because they see that his grief is very great.

Godly sorrow doesn't result in grinding the teeth. Grinding the teeth is anger, frustration, a sense of injustice. That's grinding the teeth.

So this is on the part of those who are being judged just as those who are outside the kingdom are going to weep and gnash their teeth. We saw that in Matthew 8 12. We see it here in Matthew 13 42.

We saw it when the wheat and the tears the bundles that are gathered and burned when those tears are cast into the furnace of fire in verse 42. There is wailing and gnashing of teeth. It's not fair.

It's not right. You live your life that way as a victim feeling that there's injustice. You don't judge yourself.

You don't look at your part your responsibility your opportunity. It's always somebody else's fault. There's grinding the teeth.

There's wailing. I am a victim of a great injustice here. People will go to their grave feeling that way.

They're going to come out of their grave feeling that way and they will go to the judgment and from the judgment feeling that way. We learn nothing in judgment. The judgment is not a time of learning.

It is a time of recompense. It's not a school but you can look this up. We're going to see it again when we get to Matthew chapter 22 and again in chapter 24 in Matthew 22 13 the king is going to say to his servants bind his feet and hands this one that comes to the wedding feast without a garment tie up his hands tie up his feet cast him into the darkness.

Notice he is present at the feast. He's not been judged. He's alive.

He's got eternal life, but he does not have the privileges. He does not have the enjoyment of the inner sanctum the celebration and the light that is going on bind his hands find his feet. He is not to serve.

He is not to walk around. Here he goes in the darkness which is outside and there's going to be wailing and there's going to be gnashing of teeth at those who think they ought to be in the new Jerusalem who think they ought to be in the presence of the lamb and in the presence of the father and they are not qualified their qualified in their own sight, but they're not qualified in God's sight. And I say again, I've said this many many times in recent months.

We cannot trust that little inner voice that says, but I'm right. I know I'm right. The other person has to be wrong because I you know, I'm Debbie Boone.

It can't be wrong. If it feels so right that by the way for those of you that weren't alive for you light up my life. I'm sure you can find it on YouTube somewhere.

Debbie Boone sings you light up my life and it's got this lyric that has just resonated in my head for decades. It can't be wrong. If it feels so right.

Yes, it can. It can be incredibly wrong. Everybody who's wrong thinks they're right.

Find a wrong person that says, you know, I know I'm wrong. Well, if you knew you're wrong, you change your mind and pick up something else. Everybody read the debates between Calvinists and whatever the opposite of Calvinism is.

They call them Arminians. They're not anybody who believes in free will anybody who believes in the biblical communication of responsibility and God's sovereignty as it actually is read the debates. Everyone is convinced everyone says but I'm a man of prayer.

I've been studying the scripture for 50 years. I used to think like you do but now I've seen the light. I know I'm right because it feels so right.

Don't trust the right-o meter. Don't trust it. The thing is broken.

There's only one meter and that's God and his word and his justice and it is the light of the word of God and we have got to come to the Lord and be asking and seeking and knocking. Read Psalm 51. Try me.

He doesn't say Lord. I've examined myself and I find that I committed a small peccadillo over here, but I'm largely righteous. Try me and see if there be any wicked way in me purge me with hissing you purge me so that I will be clean you wash me so that I will be whiter than snow we feel right and we're not these people.

Why are they weeping and gnashing their teeth? They still think they're right at the judgment of God when God pronounces judgment. They're not going to feel any differently than they did when they looked in the eyes of the Lord Jesus and listen to his human voice telling them who and what they were the woes that were pronounced on the Pharisees. What did they think we got to kill this guy? Were they convinced that the voice of the son of God change their minds? Why do you think the voice that the judgment is going to change their minds? Believers are unbelievers when judgment is passed a lot of people are not going to understand it.

They're not going to get it. The lights not going to Dawn the morning star is not going to rise in their hearts. Why do they have to be outside? You know what if the light did Dawn they would suddenly be qualified.

It's a catch-22. The reason you can't be let in is you don't understand and you still don't understand. Can't go into the shining kingdom of the father and dwell in the New Jerusalem because you still don't get it.

People who think that there's blissful perfection for everyone in the eternal future are wrong. Why are there those who are outside? Because we can get all the way to that far future point and still not get it. Now is the appointed time now is the day to learn and grow humble yourselves under the mighty hand of God that he may exalt you in due time.

It is not humble to walk around thinking you're right and you've got it all figured out. This is why question everything hold fast to what is good. I'm ready to question pre-mid or post-tribulation rapture.

I'm ready to question. What is the timing of the return? What is I'm I hope I am open and teachable and not hidebound and not so in the rut of tradition that I can't go to the scripture and see if there's a fresh and better understanding. Maybe three and a half years of the 70th week have already gone by.

I don't really know I'm working on that right now. I'll let you know if I come to a persuasion one way or the other right now. I always hold fast to the last thing.

I felt pretty sure of until I'm more sure of the next thing, but it's interesting because you don't have to figure that well, we can leave and a whole bunch of things can happen. It may all happen while we're watching and God's going to basically hit the button for our ejection seat right before the seal start cracking open. Wow, that's really kind of exciting to me that the run-up to it may happen while we're watching or a future generation of us is watching.

It could be that, you know, it all happens. PDQ pretty darn quick. So it's just another incentive to watch and pray.

You do not know at what hour the son of man is coming back. He doesn't even know. That's what he said while he's on earth.

He might know now, but he didn't know in his incarnation. Well, I want to look at this next section here in Matthew chapter 13 Jesus says have you understood all these things and they say yes Lord, I would submit to you. That this is the wrong answer.

I would suggest to you that our answer should be what the disciples say on another occasion when they said Lord increase our faith. Keep explaining. Let's extend Bible class another 15 20 minutes another half hour an hour because if you say I've got it, You know, if there's a question and answer period in your class from your professor and any more questions, nobody asks a question.

Well, that's it for the flow of information. This is your last review before the final exam. Anybody have any questions? Nope.

We understand it all. I'm the guy who says could you run through that last example and just you know, what about this? What about that ask and it shall be given seek and you will find knock and the door will be open when you say we see your sin remains remember that Pharisees come to Jesus after the blind man episode and are we blind also Jesus says if you were blind if you would admit your blindness, you would have no sin but because you say we see their sin remaining your sin remains so if the Lord Jesus ever gives a Bible class in the Millennial Kingdom or in the kingdom of the father and

we're sitting there I counsel myself and I counsel you if Jesus says if you understood all these things no Lord can we go over that one more time more depth more illustrations give me another parable and explain the parable I could really use some practice and in figuring out that key never ever say I see I know I've got it I don't want to say that as a pastor I don't go back and count you know how many years have I been translating and studying and no I do not have it figured out I am down on my knees before the Lord God increase my faith give me a better grasp let me see more have I understood all these things no no teach me Lord keep Bible class going if you say I've got it all your liable to go straight to the judgment seat of Christ well no point leaving you in time you've you've learned it all I don't think this was the right answer and look at the Lord's response so he said to them therefore every scribe instructed concerning the kingdom is like a householder who brings out of his treasury the word translated treasury there is thesaurus they saw Ross new and old notice things is in italics there new and old what is he talking about here because of this every scholar this is grammar use we get grammar and grammatical and things from this someone who is a scholar who is an expert every scholar and it says having been instructed this is the verbal form of the word for disciple you know disciple is math a taste in Greek this is the the Greek word math a 2 o math a 2 o having been disciplined if you will every every expert having been brought along by you know a disciple it is a follower so there's the master there's the Lord there's the rabbi that whose feet you're sitting and Jesus says if you really are instructed if you say we get it I have understood all these things he says if you really do understand all these things you are going to be able to put this new information together with old things things that you've always known Jesus is revealing mystery of the kingdom truth here it has been given to you to know the mysteries of the kingdom remember how this chapter started what has it been given to us to know what do we have from the Apostle Paul I'm sharing with you the fellowship of the mystery that was hidden even the Old Testament people didn't know it the Gospels don't know about it it's the church it's the body of Christ it's the Holy Spirit on Jew and Gentile slave and male and female it's a new thing it has been given to you to understand these things but you don't spend all your time just on the revelation and just on the fun we're finding out a new thing these new things need to connect with what you've already got the householder has his collection that's what a thesaurus is it's a collection he's got a collection of heirlooms of antiques we've got furniture that came from my parents and my grandparents we've got furniture that came from Patty's parents and these things are are the old things the classic things that you hold on to because they were well-made and they're durable and they they speak of times gone by but then we integrate with that our new things we've got a flat-screen TV we've got speakers that put out wonderful stereo and you bring together those things that speak of the past and things that are present and look forward to the future so Jesus does not rebuke them or mock them for saying yes we understand he says well if you really do understand if you have been truly disciplined in going through these parables and having their key and their their interpretation revealed to you you're going to be able to add these things to the collection and at the appropriate time bring out

sometimes you need the old stuff sometimes you need the solid tried-and-true that you've known from the beginning remember John is going to say this in his epistles I I give you a new commandment then I says well I give you an old commandment that you've had from the beginning there's new and there's old and it gets really fantastically deep in John simplest Greek most profound theology but he says a new commandment I give to you then he says well you've got this old one that you've had from the beginning new and old and you merge them together we've learned things over the course of our lives we've learned things in our past Bible studies these new things that we learn the only way that you can add them to the collection and be able to pull out something old or something new as needed is to reflect talked about this in our archive lesson on Sunday it takes time to think about to connect the dots you work out a puzzle you've got part of it that you pieced in a long time ago you've got new parts that you're trying to puzzle into place the only way you can do that if you've got a thousand piece puzzle you take that piece in your hand it's a new piece you've got to figure out where to put it in what is already put together on the table you examine the color and the pattern and you see where there are places that you can match what you've got in your hand with what's already on the table if you are really instructed if you are becoming expert in the things of the Lord you're going to be able to integrate the new and the old not just mesh them together but notice it says bring forth from his household why would he be bringing forth why wouldn't he just be like Scrooge and take each new gold coin and just put it into the Treasury into the locker he's bringing it out why would he bring it out you know I've got a wonderful old chair that's going to be perfect for grandpa to sit in he's going to enjoy it is going to remind him of earlier days he's seen it before he's the one that gave it its shape and all those creases here's a new thing this is going to be right I bring out what is old and I bring out what is new to use it sometimes the old I like taking some tools out of my piano toolbox when I'm working on piano and many of them belong to my father and it's just right he's got a sandpaper stick that he made out of a out of a paint stick you can buy them from the piano supply store but my dad just made one he said well I don't need to buy that I can make one and he just made it and I love using that thing and it is perfect for the job I bring out of my Treasury something old because it works it's tried and true but I bought myself a new tuning hammer because within a few months I was using my dad's tools and it's kind of like the clock stopped never to go again when the old man died well his tuning hammer snapped off at the at the collar where the where the the screw threads are to screw the the head onto the onto the handle as he used that thing for decades and it's stress cracked and fractured in about my third month of tuning well I got a new hammer and I find that for my particular style this thicker shorter hammer it's stiffer and I can do a better job with it it's a new thing so I use some of the old and some of the new because I'm unique I use a little bit different method than my dad did he taught me and trained me and some of the techniques and things that he taught me I still use but I've got some new things I've got an electronic flat screen tuner that he never saw and would have loved I can't wait to tell him what a great time saver it is but things new and old as we reflect on what we've learned from

scripture don't forget the old things bring them out dust them off shine them up integrate the new with the old that's what Jesus says a well-instructed disciple is going to do that and that's what we should do one final thought here as we close it came to pass in verse 53 when Jesus had finished these parables he departed from there when he had come to his own country he taught them in their synagogue and they were astonished and said where did this notice man is in italics where did this one get these things where did this get this wisdom and mighty works it didn't seem remarkable when he was here so he's gotten this stuff from somewhere it's not innate it's not he got it from somewhere where did he get it he didn't get it here is this not the carpenter's son and the word carpenter doesn't really mean a guy that works with wood this is a labor we talked about this I think several weeks back it means he worked in almost any sort of skilled construction could have been working in iron could have been working putting up walls there were several large construction projects nearby but he was a laborer and he was a skilled workman with his hands we don't know what the materials were could have been almost anything is this not the skilled workers son but it was blue-collar work he's not a scholar he didn't work miracles then it says is not his mother called Mary and his brothers James Joseph Simon and Judas we'll talk about this next time I just want to point out something about the names this is the one place where Jesus' brothers are named his sisters are not named he had at least two because it's plural so how many children in this family four brothers two sisters and Jesus that's a minimum of seven children right might have been seven that would be kind of a kind of a happy biblical number but the names of his brothers are given think about these names the first name what is it James it's not James you know this when you see James in the New Testament what is the actual name in Greek it is Jacob any time you see James in the New Testament James the just James the less James the elder James the author of the book of James anytime you see James it is Jacob so the first brother's name is Jacob the second one's name is Joseph the third one's name is Simeon Simon is just shorthand for Simeon and the fourth one's name is Judah j-u-d-a-h now was there ever a family that had these names before this family yes there was a father named Jacob and he had sons named Joseph Simeon and Judah by the way Joseph of course is Jesus stepfather's name and Joseph's father was also named Jacob right so you've got one son named for his grandfather you've got another son named for his father that's Jacob and Joseph and then you've got Simeon and Judah now think about all the time and attention that people put into naming their children think about the parents of these children who are we talking about here who named these sons Joseph and Mary now they didn't get a choice in naming the Lord Jesus you will call his name Yeshua right Joshua Joshua is the one who is at the inception of national Israel he's the one that leads the nation across the Jordan into the promised land Yeshua from the verb that means to save to deliver right these names cluster around both in the immediate generations of Joseph and his father Jacob in this day back to the beginning of the people Abraham Isaac and Jacob the tribes of Israel are named for Jacob's sons right that's their progenitors and and you can spend all day thinking about these names I got so distracted I forgot to even figure out why these people are

mad at Jesus because looking at the names of his brothers and you think about Mary and Joseph because they've already had the Lord Jesus he's the firstborn he's unique he's conceived of the Holy Spirit but then they're going to have a regular family and so here comes Jacob here comes the first male baby they didn't know he was a male until he was born but he's he's they're probably given in birth order this was just standard practice but Jacob and you think about the thought that went into giving him this name they've already got Yeshua who is the one that brings the people into the promised land into the future kingdom right Jacob is the progenitor of the people of Israel my people Israel chosen by God Jacob is given the name Israel I will not let you go until you bless me all right I'm going to wither your hip and call you Yitzra'el Prince of God but he starts out being Yaakov so interesting and then you have Joseph now Simeon and Judah who's their mother these other two brothers who was their mother in the days of Isaac's son Jacob who's their mother Leah remember Reuben Simeon Levi Judah can't name anybody Levi because you get the Levites to handle that so that's left with Reuben well Reuben lost his birthright by doing a horrible thing so you're left with Simeon and Judah of that first four the first four sons of Jacob now what else is unique about Simeon if Simeon and Levi they hamstring the oxen you've got the whole Dinah incident the rest of it but think more recently when would be the perhaps the most recent time that they ran across somebody named Simeon remember when they took the baby to be dedicated in Jerusalem do you think they might have named this child for him wonderful bracket there for the beginning of the nation and the culmination of the salvation of Israel and then you have Judah and of course fourth son who was Jacob's fourth son Judah anyway there's a lot going on there and we'll look at it next time but I think that Mary and Joseph thought a about these names and chose them perhaps under inspiration because they speak so much truth what other parents would there be to make these choices than the parents that raised the Lord Jesus to into his adult years so we have a lot more to talk about here but in terms of an inspiration to stop and think the world wants us to think about politics and economics and events and trends and means and all of these other things that distract us away from reflecting and thinking about the truth of the Word of God and how it can be a part of our daily lives once you name a child you're going to say that name thousands of times and you wonder if every time I remember when we named our daughters and as they were growing up and I would say those names and to this day when I say those names I think about the biblical basis and what those names mean and why we chose them and to put things in our path that bring us back to the truth of the Word of God and the wonderful status that we enjoy in Christ to turn our minds toward him at every opportunity is the way to grow it is the way to be ready for the judgment so that we are not going to be weeping and we are not going to be wailing and we will not be gnashing our teeth we will be of those who by faith and patience inherit the promises we'll pick up at this point next time but we'll close here in order prayer father thank you for the truth of your word thank you for the wonderful depth and the many facets in every passage of scripture that feeds our souls and nourishes our hope strengthens our faith and enables and empowers our love for you and for one another we pray that as we

think about these things that your Holy Spirit will enliven them and help us to see their pertinence and their applicability in every area of our lives that we can present ourselves as a sacrifice that is pleasing in your sight and rather than being conformed to the world we can be transformed by the renewing of our minds and understand the good and acceptable and perfect will that you have for us we pray these things in Jesus name amen