

Parables Matthew 13

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[0 : 00] This message was recorded at Vision Baptist Church in Alfred, Georgia. It is our prayer that you will be blessed by the preaching of God's Word. Matthew chapter 13, Matthew 13. We are going to talk about some parables today.

What you just saw was a parable, alright? And we'll talk about that today. It's fitting for me when I saw that. That was done by Empty Lion Productions, and we have the president and founder over here, Randy Clapp.

If you'll raise your hand, those that don't know Randy, Jonathan's son there. And he put that together, that awesome goofiness. He's responsible for that. I love that video because being from Kentucky, when I say parable, it sounds like I'm saying parable.

And so, one, I thought it was fitting. And then, two, I was talking to Randy the other day. We were texting back and forth, and I said, what does it mean? And I told him what I thought it meant.

And he said, sure, it sounds good. Whatever you want it to mean, it can mean for you. Like I said, I see the relationship, maybe teenagers have a boyfriend or a girlfriend, and they really act like they love it, and then they just break up, and they just move on.

[1 : 04] There's so many applications. But if you want to know a parable, then you've got to know who told the story, and you've got to also know what is the information of the people that are listening to the parable already have.

Because it's not giving new information, but it's gathering their thoughts around something, and it has one main point. In a parable, you have one main point as compared to an allegory.

In an allegory, everything has significance. If you've read Pilgrim of Progress, the most famous Christian literature of allegories, you're going to know that every part of the story has significance.

Nothing's overlooked. But in a parable, it has one driving point, and we've got to see it. So we're looking at some parables today. We're going to look at three. We're going to group two of them together, and we'll leave the other one to itself.

And then after Jesus gives the parable to them, He's going to talk to them about their relationship to the Word, and their responsibility as scribes, and as people that study the Word.

[2 : 00] And then He's going to give them some encouragement and say, I'm not accepted in my own house, and my own people, and you shouldn't expect to be either. But you have a responsibility to it.

There's 40 parables in the Bible, and all of them are told by Jesus in the Gospels, and it's all of them are giving us some understanding about the kingdom. The same point is about the kingdom being looked at in different directions.

And we have three here today for our reading. But before we get to reading the whole passage, I'm going to read a few verses for you. But if you'll see here in the passage in verse number 51, before we start in verse 44, but in verse 51 it says, Jesus saith unto them, Have you understood all these things?

And they say unto Him, Yea, Lord. He was in a house. He was teaching. A large crowd came, and He went out to the sea, and He's teaching there. And He gives some parables. He gives a parable about the sower, the seed, the wheat, and the tare.

And then He goes back into His house, and the disciples follow. And so now they're in a living room setting, and they have questions for Jesus. And they say, That last parable you gave, we don't really understand.

[3 : 07] Can we get the bonus session on it? Can we get a little bit more understanding of what you meant by that? And Jesus elaborates and tells. And in the majority of parables, it's given, and then they ask questions, and He elaborates.

The first two we have here, we don't have that happening, but know that He is meeting with His disciples. So it ought to challenge us to know here, that He is teaching on the Gospel, in a room, in a living room, with people that should understand it.

For the last several weeks now, when you come in here on Sunday morning, you've been hearing a message, that is calling unbelievers to repentance. And you say, Well, maybe because it's Sunday morning, and that would be a good thing to do, because it's the largest gathering of our church, throughout the week.

And anytime there'd be a gathering like this, giving the Gospel, and a chance to respond, would be a good idea. But that's not it. Or maybe you say, Well, Transman, when he's teaching, he loves to preach the Gospel, and share the Gospel, and so maybe he's finding that, every Sunday morning.

And even though that could be true, that's not the case. It's because we are going through the book of Matthew, and this is what Jesus is teaching. But not just on the seashore, but also in the living room, with his disciples, he wants to say, Do you get it?

[4 : 19] Do you get what I'm talking about? Do you understand the truths, that are embodied in this parable? Because I'm going to leave soon, and if you don't get it, then this world's going to be in trouble. Do you get it?

At the end of the sermon of the day, I'm going to ask you, Do you get it? Do you get what Jesus is saying? Do you fully embrace what he is saying here? Earlier this week, I went to the viewing for Missa Cook.

LG was her uncle, and he passed away. And when we opened up the door, me and Pastor did, as soon as we opened up that door, you never know when you're going to a funeral home, what to expect, and you pray before you go in, and you want to minister to the family.

But as soon as we opened that door, you know what we heard? We heard laughter. Naughty old reverent laughter, like this isn't a big deal, but laughter like death is not a big deal.

Laughter like we know where our uncle is at. Laughter like we are God's people, and so we understand the truths about the gospel. And they talked about his life, and they shared, and they knew, and they were grateful, that a person that was deserving of hell, like all of us, was now in heaven, and so they would rejoice, because of what he did.

[5 : 28] And they got it. And that's the first thing I thought when I opened up that door, was they get it. These people, they get it. Isn't that our prayer, that at our funeral, on our day, when we pass away, there will be a room full of people, and they just get it.

And I've seen that over the last year, on several different occasions here. And so let's see, let's make sure we get it today. We're going to look at verses 44 through 46, to get started.

And we're going to look, in this passage, we're going to look about an incredible treasure, and in the next one, we're going to look at an inescapable net. Verse number 44. Again, the kingdom of heaven, is like unto a treasure.

See that? Again, the kingdom of heaven, meaning that all these parables, continue about this kingdom, of heaven here. Again, the kingdom of heaven, is like unto a treasure, hidden in a field, that which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven, is like unto a merchant man, seeking goodly pearls, when when he had found, one pearl of great price, went and sold all that he had, and bought it. Let's pray together.

[6 : 33] Heavenly Father, we thank you for the work of the Holy Spirit, in our lives, and given us understanding, as we are students of your word, Lord, I pray that we will celebrate, and enjoy, and understand these truths, but not only will we leave here, grateful of these truths, but we will go out into this world, and we will share, what we get, what we understand, about you.

So I ask that you'll be with us today, Lord, pray that you'll remove me, from the equation, that they will hear from you, and from your word. In Jesus name I pray, Amen. So we have the two parables here, and I said we're going to put them together, because they're highlighting this, one point, it's likened to a treasure, we're talking about the value here, of the treasure.

So when you read a parable, you need to get the context, of the story, you need to try to understand, as much as you can, about the story that's created, and then from there, you get your earthly meaning, and then you're going to look, for the heavenly meaning in it.

So the first thing, you need to think about, is that it was during a time, where there was no banks, like we have them. You didn't go, and start a checking account, for a hundred dollars, or if you're a college student, if they had something valuable, they were going to keep it, with them.

And they were living in a time, where they would be invaded. We are thankful, that we live in a time, where war is not fought here, but it's fought, on enemy territory, but they didn't have, that luxury, they didn't have that benefit, and so they always, had to be prepared, that somebody may come in, and invade.

[8 : 00] And so, or maybe somebody came in, and they went, they buried their treasure, and then they ran, hoping to come back, but it never happened. They never reclaimed the land. They didn't make it, out of the battle, and they never get to come back, and get their treasure, because they were invaded.

And we don't know here, so the man, he's doing his work, going around, he doesn't have a metal detector, he's working in a field, maybe he's plowing, he's doing something, because he digs it up, it's not on the surface, but he's doing, a hard type of work, that gets down into the ground, and in doing so, he finds this treasure, and he sees the value of it, and then he leaves where he's at, and goes off, and sells everything, that he has, to come back, and buy the field, and inside of that field, is a treasure.

And this isn't case law here, for about finding something, on somebody's property. We're not teaching ethics here. If you find something, on my property, ring the doorbell, and tell me about it, okay?

That's not what's being taught here, where the focus is, on the value, of the treasure, and so he went, and he sells everything, he has it. Could you imagine, this man in the parable, was willing to sell, the pawn off anything he had.

He runs into the house, and he runs into the house, and not only does he grab, maybe his grandfather's watch, thinking this in modern day, terms here, and goes to the pawn shop, and pawns off, his grandfather's watch, he goes to his wife, and says, hey can you come outside, for a minute?

[9 : 23] She comes outside, and he sells the house. There's a real estate person, on the front porch, and she walks out, she says, I need to get a few things, don't worry about it. It was in the sale. Nothing was off limits, because he had seen the value, in the treasure, and he knew anything, that he had, was worth selling off, so that he could have, what he needs, to go and buy, the treasure.

I remind you here, it's not an allegory, it's a parable, and that's the main focus here, of this treasure here. The kingdom here, is the same as reconciliation, with God, through the work of Christ. We recognize him, as king.

That we live, in a kingdom. Lupe said something, online this week, about how, she was thinking about, how we live by a higher law, that we have, that we're not just citizens, of this country, but we live by a higher law, and that's true, because we are now, members of a kingdom.

We honor this government, because the kingdom, told us to do so. And so we've entered, into this kingdom, and we know that, entering into that kingdom, the means of reconciliation, are far beyond, anything else, that we could ever have.

There's nothing, there's no price, that you could put on it. We are not purchasing, our salvation. Luke 12, 32 makes it very clear. It says, Fear not, little flock, for as it is, your father's good pleasure, to give you, the kingdom.

[10 : 42] So you don't sell everything, that you have, to purchase, your salvation. We pay nothing, towards our salvation. Not because, we would not be willing, to give all we have, but because we have, nothing of value, to give.

I hope you grab a hold of that. It's not that, we weren't willing, to give everything, that we have, for so great a salvation. It's that we just, didn't have anything, of value, to take to the pawn shop, to bring to him, for it.

But when Jesus, comes to you, and he says, take up your cross, let the dead bury the dead. Hate your mother, and your father, and your family. And we said, for the treasure, that is found in Jesus, everything is willing, to go away, because we have found, incredible treasure, in Jesus.

And we found joy. And we give all of this up, for joy. Verse number 44, and for the joy thereof, goeth and selleth, all that he has. In finding the treasure, he's pursuing joy.

He says, this treasure, brings incredible joy, and I'm going to pursue, having this joy. Paul tells us, a New Testament, correlation, to what's going on here.

[11 : 48] Paul suffers, all the loss, of all these things, that he may gain Christ. All these, this is identical reality, in Philippians chapter number 3, 7 and 8. He says, all the things that I have, I count dung, as cast away, as nothingness, in comparison, of Christ, of having that salvation.

What's Jesus response to Peter? Jesus is speaking to Peter, one day in Matthew chapter number 19, 27 through 29. And Peter's kind of complaining here, and he says, we have forsaken everything, the fall of you.

And this is what Jesus says to him, he says, and everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my namesake, shall receive a hundredfold, and shall inherit everlasting life.

Well, he said, Peter, you gave up nothing. You did not give up anything. Look at what you are gaining in Christ. You know, our actions, and our attitudes, towards what we have, is a reflection of our understanding, of what we've been offered.

As Brother John talked about there, that contentment, and we fight for. And I love the analogy of his three. He knew he was going to work as grandchildren, in every offering devotion, from here on out. That one made sense. Someday he may have to stretch a little bit.

[13 : 03] And so, can you see there, Natalie is at an age, where she knows how to, I have this in my hand, but that looks better. I'll set this down, and I will get it. And smaller kids, don't know how to let that thing down.

They want both things. They're like the monkey, with their hand in the gourd. They can't let go, of what they have in their hand. But she's able to say, I don't want this, I do want that. And so she goes around, looking for something of greater value, and says, what I have in my hand, it's no big deal, in comparison to apprehending, this new thing.

Could you imagine, Eric and Rebecca here, they got engaged, on Friday night. And then Eric, he gets down on his knee, and he said, he asked her to follow him, the coming, to India, or to the moon, to signing a blank check, saying, and you're going to follow me, wherever the Lord will lead.

And she looks down, and she says, well you got a ring, and you got a nice smile, but what else, are you bringing to the table? You know, really, let's talk through this. And you probably, if you would have known, you could have got a lot more, out of him.

He really loves you, and he was willing to sell off, the family farm, and pine log, if he needed to. But could you imagine, that would, and he would walk away, right? Or at least that's what, I would have told him to do. I'd say, run, abort the mission, get out of Dodge.

[14 : 13] Because he was saying, and you don't know, what you're being offered. And when you come to the gospel, and you say, not now, at a more convenient season, or I'll get some things, straightened up, you don't know, what you're looking at.

You came upon a field, you stumbled upon a treasure, you think you found something, but you have no idea, what you have found, in Christ Jesus there. Mark 8 says, that we'd be willing, to lose our earthly life, for Christ.

That his love, and the psalmist says, that his love, and kindness is better, than life. Matthew 10 says, if we recognize who he is, we will love him more, than our mother, father Luke 14, says we're willing, to forsake all, to be his disciple, as we talked about, in adult bible fellowship, this morning.

And so we have found joy, in finding Jesus. We've learned the gospel. We have a friend, named Das, that was in that India film, and he was a person, out looking for truth. He went to the mosque, he went to the Hindu temple, he went anywhere he could, but then he said, when I found Jesus, I found all my answers.

And he can't hardly say that, because his smile is so big, that he can't finish his sentence, because his smile keeps growing, and growing there. And so he was as the pearl merchant, going around, looking for something, comparing things, but when he found the gospel, he says, this is above all things.

[15 : 28] And maybe you were going, about your day life, and then somebody confronted you, with the gospel. You were at work, you were a little kid, and somebody put you on a bus, took you to a vacation bible school. You were going about your daily routine, and you stumbled upon, you stumbled in quotations, because it was the work of a holy God, that placed that in your life.

You came upon it, and you said, everything that I've known, up to this point, has no meaning, in comparison, to what I am seeing. Hearing the gospel by faith, is a loving act, of our God.

Psalms 37, verse number 4, says that we should delight ourselves, in the Lord. Why was there a joy found, in going after that treasure? Because we were supposed to delight ourselves, in the Lord. Did you know that, not delighting in the Lord, was one of those sins, that we were guilty of.

Our nature caused us, to not delight in the world. And if you find more joy, in other things, but profess to be a Christian, then you are something that, in which the Bible, has no precedent, and for something, I personally can't understand.

I cannot understand, a person that professes, that has understood the treasure, that has professed, to know Jesus, and you find greater joy, in anything outside, of the gospel.

[16 : 40] And you will not find, a creature like you, in the New Testament. You will not find it, anywhere, because it's not, the case. For those that have found it, without Christ, and I hope you believe this, here with me, this truth has really, nailed me to the floor, this week.

And it sounds harsh, and it sounds unloving, but every Christian in here, out loud, or in your heart, must say amen to this. Without Christ, all our activity, is simply fidgeting, until we die.

That nothing we have done, outside of Jesus Christ, was anything. We were sitting there, going back and forth, trying to get more comfortable, in our seats, but we were just, in a waiting room, waiting for the day to die.

That nothing, that life mattered, at all. So we need, when we found the treasure, we recognized, that we were ingrates, on a cosmic level. You did not, just do something here, that would get, Brother Clapp over here, and his friends, or the county, to come out after you.

Not just the Georgia patrol, not on a federal level, not an international crime, with Interpol, but on a cosmic level. All of us in this room, were found, to be ingrates.

[17 : 53] To be found ungrateful. We did not delight ourselves, in the things of the Lord. And in doing so, we said, we don't recognize, who you are. We don't have to be taught, that people being ungrateful, they're guilty of something.

Right? At a young age, if you do something, for somebody, and they don't say thank you, you know they're guilty. Nobody has to teach that to you. We know that ungratitude, is a heinous crime, against us.

Therefore, we know in our heart, that there is a God, who we owe our heartfelt gratitude. Psalms 136, O give thanks unto the Lord, for He is good, His mercy endureth forever.

O give thanks unto the God of gods, for His mercy endureth forever. Verse 3, O give thanks to the Lord of lords, for His mercy endureth forever. What we have found in Christ.

Isaiah 55, 1 and 2, talks about a person that thirsts. O everyone that thirsteth, and come ye to the waters, and he that hath no money, come ye buy and eat, yea, come buy wine and milk, without money and without price.

[18 : 54] Wherefore do you spend money, for that which is not bread, and your labor for which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your soul delight itself, in its fatness.

Last Sunday, I was at a church in Toccoa, and they had a water fountain. And I was telling this to Brother Ty, they have plaques all over the church, and above the water fountain, it says, if you drink from this fountain, you will thirst again.

If you drink from the church water fountain, but we know when we drink from Christ, that we were satisfied. Are you satisfied in here? Do you delight in Christ, because you knew that you were once thirsty, and you had something, you had this desire, that couldn't be quenched, but you now have found, an immeasurable treasure, in Him, and He has satisfied you completely.

You and I are once, guilty, on a cosmic level, of being ungrateful people. But now, that is not the case. We recognize God, for who He is, and what He has done for us.

The laws that we have today, for slander and libel, go all the way back, before the American Revolution. There is a trial, called the Zinger Trial. That is a fun name, isn't it? Zinger. And the guy was guilty, of slander, they said, against one of the governors, of the colony.

[20 : 09] And Andrew Hamilton, became his lawyer, became his counsel. And the case that was won, because they decided, that truth, should be an absolute defense, against libel charges.

Basically saying, if the thing that the guy said, he was a journalist, if what he said, against the guy was true, even if it didn't make him look good, even if it hurt his reputation, that the guy, could not be charged for it, because truth, is a defense, against it.

And it was said, that this trial, was the germ, of American freedom. The morning star of liberty, which subsequently, went to the American Revolution, because in British law, it didn't matter, if it was true or not, the governor, had the power over there, but we said in America, that if it's true, then the journalist, can be defended, by that.

None of your thoughts, towards God, as an unbeliever, were true. They were slanderous. When you lived every day, without saying thank you, and giving thanks unto him, you were slanderous. That you attacked, the character of God.

You made false accusations, which were punishable, by law. We needed Jesus, to exchange lives, for us. We haven't always, been obedient. We did not always, honor the father.

[21 : 21] We have a track record, of ungrateful, slanderous people, until we found the treasure, of being in Christ. Because he had a perfect, track record. He always honored the father.

He always did what was right. We always did what was wrong. And the great exchange happened. And because of that, we have found him to be, a treasure, that is beyond, any type, of price.

So we see here, this parable, that the kingdom, is so valuable to us, that everything in comparison, now seems to be, astonishingly, insignificant. And so we should be willing, we should be willing, that when we compare, what we have in Christ, to all these other things, that matter, we should be willing.

And I would like to quickly, make one more, mention here, sub to you, that is very much, an important truth, that is taught, through the scriptures. When I told you, when we interpret, or understand a parable, we understand, we try to understand, the person telling it, which is Jesus.

We also try to understand, what it is the disciples, know. So, we are in this transition here, where the Jewish people, he is saying, it is this big transition, here is your opportunity, they are rejecting him, they say, you have the spirit of Beelzebub, and then God is transitioning now, and he is saying, that I am going to, reach out to the Gentile nations, I am going to create the church, of Jew, and the Gentile, but I want to remind you here, that God is not done, with the children of Israel, he is not done, with the Jewish people, and many people here, would see in this parable, that the treasure, would be the children of Israel, and the field, would be the world, in which he purchased, or the church, in which he purchased, to gain them, and Romans 11, all the way through, the chapter here, tells us that he did not, cast away Israel, that Israel did not, obtain the Messiah, that they were looking for, they didn't believe in Christ, and they were blinded, Israel as a nation, was blinded, and because they failed, and rejected Christ, salvation has come, unto us Gentiles, and that God is using us, to provoke the Jews, the jealousy, and the salvation, and one day, they will believe, and turn to Christ, as the deliverer, that God is not done, with these people, and I want to remind you of that, as we're in this transition here, and we're moving away, and you say God's, he's done with them, he put them on the back burner, that is not the case, by no means, they're coming to Christ, and they're seeing him, as a treasure, and they're part of the church, but there's a time coming, where God will say,

[23 : 43] I'm moving them back, into their place, and that the work of God, will be done, through these people, so don't think for a moment, that he has cast them away, next here, we have the inescapable net, again the kingdom of heaven, is likened to a net, that was cast into the sea, and gathered of every kind, which when it was full, and they drew to shore, and sat down, and gathered the good, into the vessel, and cast the bad away, so shall it be, at the end of the world, that the angels, shall come forth, and sever the wicked, from among the just, and shall cast them, in the furnace of fire, and there shall be, wailing and gnashing of teeth, in the Bible, we have three types of fishing, the one that would be, more common to us, the hook, and the line, and is sitting out there, on the dock, and fishing like that, you have another one, that would be known to you, where they would throw out, a net, and I remember doing that, before we would do, the hook and line type of fishing, we would go out, early in the morning, we would throw out the net, we would catch some, shad for that type of fishing, but then there is a third kind, that we are not as common by, and it would be that, they would put the net, upon the ship, or on the boat, and they would take it out, and attaching it, to the shoreline, and to the boat, and at the top, it would float, and at the bottom, there would be weights, and it would go out, and it would circle in, so that nothing, would escape the net, all living creatures, plants, and everything, everything would be taken, in this net, and they would bring it in, and as they bring it, into the shore, they would take the fish, and they would put it, in one direction, and they would take the things, that were of no use, and they would cast it away, and they would burn it, so in this parable, it looks like we are seeing, the wheat and the tare, revisited, and the wheat and the tare, we learn that, they grow together, they went out there, and they said, why don't we just go ahead, and pull off the wheat, or the tares, with the wheat right now, and the guy said, we can't do that, they have to grow together, because if you pull off one, you are going to pull out the other, and so then there was, a separation later on, so they coexist, in this world today, and even inside of a church, unbelievers and believers, can coexist, and they can grow, but at the day of judgment, there will be a separation, between a believer, and an unbeliever, but in this story, in this parable, what you are supposed, to be reminded of, is that it is inescapable, that nobody gets away from it, that nobody swims, outside of the net, nobody gets around, judgment here, and God was merciful, oh Jerusalem,

Jerusalem, which kill us, the prophets, and stonest them, that sent them, how often, should I gather, thy children together, as a hen doth gather, her brood under her wings, and you would not, he says, please come to me, come to me, come to me, and he was merciful, and in this parable, he continues to warn, the people, but not only has he warned, the people on the seashore, but he is warning the people, in the house, warning people, about the gospel, and that judgment is coming, in the community, is merciful, but sitting down, in a living room, with disciples, and making sure, that those people, understand the urgency, that's also merciful, that's an evangelistic endeavor, when we get together, as believers, right now, as I'm reminding, a group full of Christians here, for the most part, that we need to, remember that, this judgment's inescapable, this is an act of mercy, from God's word, into your life, and that's what he was doing, he was talking, to disciples in his room, and he speaks, of a literal hell, and no other doctrine, in the Bible, do I wish, that we could get rid of, don't you feel that way, but no matter, how you feel about it, we don't eliminate it, we didn't create it, and we don't sustain it,

Jesus teaches on hell, more than any preacher, in the Bible, and why is that, maybe because, if it came from anybody, but from God, we couldn't believe it, it is just too horrific, it's unimaginable, it goes beyond, anything, we can fathom, no writer, no poet, nobody has ever, drawn a picture, of heaven, or hell, that scratches the surface, of how incredibly, wonderful heaven is, and how horrific, hell is, and it teaches, of a literal hell, Matthew 5 says, the fool shall be in danger, of hell fire, whoever says thou are full, is it profitable, Matthew 5 29, that we would pluck out, a part of our body, instead of being cast, into hell, Matthew 23, Matthew 23 says, to the serpent, generation of vipers, how do you escape, the damnation, of hell, we know, what we know about hell, quickly, is that there is, unrelieved torment, and Luke chapter number 16, the guy says, I just want to drop of water, I just need a little bit, of comfort,

I know that I am not, getting out of here, I know that I am not, going to get away from it, but I have not had, anything, that has eased the comfort, could I get, a drop of water, we also, that is not just, for the soul, it is not just torment, it is not laying, in a grave, having awful memories, but it is for the body, because we should fear, that which kills the body, and the soul, which is God, here, in heaven, we are given, a new body, to enjoy it, because the body, we have now, would not be able, to handle it, that people, that will go to hell, the resurrection, will be given, a new body, to endure, not peacefully, but because, this body, would burn up, and they have a, they have been equipped, with a new body, to endure it, for all eternity, and eternity, the worm dies not, the worm would eat this body, but that new body, the worm eats on it, and eats on it, and never eats it up, the fire burns, and it never, burns up, as with Moses, when he saw the burning bush, it burned and burned, and it never burned up, so are people, right now, by the millions, and billions, that are in hell, that will never, burn up, and it is horrific, we also find here, in a parable, it's believed here, that maybe,

Jesus is giving these parables, not only as a warning, not only because, it helps the disciples, get a better, three dimensional, understanding of truth, but in mercy, because the more witness, that you're given, that you reject, there's greater judgment, to you, and I don't understand that, but in every time, he speaks about, the degrees of hell, it has to do with, those that had heard the truth, and reject it, this week, in anger, I heard about a woman, who threw her kid, off a bridge in Oregon, a six year old, and in anger, I said, I pray that that little kid, crawled into the arms, of our savior, and heard these words, you will never see, that evil woman, again, believing that that woman, would be separated, from God, for all eternity, and that there would be, a special place, for her, but that's not what, the Bible teaches, the Bible doesn't teach, that these degrees, of that, are for heinous crimes, or that one, that sings another, even though, there's nothing good, that can be said about that, but the Bible says, those that had the witness, and they rejected, are worse off, than Sodom, and Gomorrah, and not having, a full understanding, about it,

[30 : 26] I can't help, but think about, people in this room today, or those that live, in America, you turn on the radio, as Steve Morgan did, and heard the gospel, maybe for the first time, or start to get an understanding, you saw Billy Graham, on television, you went to a church, you're in here today, how much gospel witness, so in these parables, maybe he is shielding them, for more judgment, because they're not getting it, and he says, there's no more reason, to give pearl before swine, because I'm just adding, to your judgment, here, I was at a funeral, earlier this week, and while I was there, I saw a grandfather clock, and on that grandfather clock, it ticks back and forth, and I was asking about, how it gets wound up, and you just look at it, tick back and forth, and you have no idea, when it's going to stop, it just ticks back and forth, and then it'll stop, I begin to think about my life, and I say, I have no idea, how tightly wound, that I am, my wife thinks, I'm pretty tightly wound, alright, doesn't mean, I'm going to go, for a long time, but I don't know, it's just going to go, it's going to go, it's going to go, and then it's going to stop, some of us get warnings, many of us don't, but we know, that the net is drawing to us, that it's coming, either he'll come, in the rapture, he'll be left behind, the net will be drawn, maybe in death, but judgment's coming, none of you are going to escape it, in here, there's no way to get around it, it is appointed unto man, it's appointed unto woman, it's appointed unto all of us, once to die, and there's a day, and there's a moment, that you don't know about, but you will die,

Matthew 22 tells a story, about people that gather, for a wedding, and a king looks over there, and says, you're not dressed for the wedding, what are you doing here, you're not prepared, and that day is coming, and some of you, will not be dressed, with the righteousness, of Jesus Christ, and you will not be ready, for that day, of judgment, judgment is coming, and no one will escape it, be ready, so first of all, we said in here, be willing, that this treasure, that Jesus Christ, is worth all, that we could ever give, give your life to him, in service, tell people about, what you have found, just because other people, around you have heard it, doesn't make it, of any less value, be willing to give, anything that you would have, to make much of that treasure, in your life, and then secondly in here, is be ready, the net is being drawn, there's a day of judgment, it's inescapable, for every one of us, in here, and next week, we will look about, the inhibition, the inhibition, of unbelief, how unbelief, stops us, why that word, because it starts, with the letter I, and it also means that, because what does unbelief, do in our lives, so I want to, first I want to just, kind of review in here, the inescapable net, and also the incredible, treasure, and you have some decisions, that you need to make, in here today, do you recognize, the treasure that is found, in him, have you been ungrateful, and do you continue, to be ungrateful, to him, or have you found, the treasure in Jesus Christ, and also the time clock, that is there upon the wall, there's an inescapable net, and it's being drawn, and it's coming, and it gives you, an urgency, about the matter, and need to remember that, and I remind you, all of in here, that are Christians, where is this parable, being told, it's being told, in a living room, with his disciples, because he says,

I am teaching you something, I want to make sure, do you get it, because when we leave, this living room, the rest of the world, needs to know, that you get it, that you understand, the treasure that I am, that you understand, that the net, is being drawn, do you get it, so Vision Baptist Church, this morning, I just ask you, do you get it, do you understand, not only understand it, it's just, the truth that you can repeat, but you understand it, in every direction, does it really impact your life, when they open up, the funeral door, and you walk in, and everybody's laughing, because there's a group of people, that get it, they get the gospel, they get the value, of the kingdom, and I pray that, if you don't get it right now, that before you leave here, you'll get some understanding, that you'll sit down, with somebody, and you will get understanding, about the kingdom, and the king, that reigns in it, Heavenly Father, thank you for your word, thank you for preserving it for us, thank you for allowing me, to hold it, in your hand, thank you for the people, that are in this room today, or that came here, to study it, because they delight in you, they are grateful, for what you have done, they see you, as an immeasurable treasure, and they want to pour their life out, and worship to you, and give you everything, and I pray for those, in here today, that have never seen you, as that, they've seen you, as a fixer upper, they've seen you, as somebody that helps them out, but they've never seen you, as being more valuable, than everything, that this world, has to offer, this message, was recorded, at Vision Baptist Church, in Alfred Georgia, for more information, log on to, www.visionbaptist.com, where you can find, our service times, location, contact information, and more audio, and video recordings,