

Ninth Sunday after Pentecost

Sermon Road Map
Pastor Roger W. Huffman

Matthew 13:24-30, 36-43
August 10, 2014

Know Jesus' mercy that says, "No, not yet!"

How many times a week does your heart wonder and ache: *Lord, why? Why do you let the wicked succeed - harming, suppressing, or even misleading your children? How long, O Lord? Why, Jesus, don't you sweep away the bullies who make our lives miserable? Bullies we have to live with. Bullies we have to hear about in the news.* Jesus anticipated our yearning and wondering. He answered us with this *Parable of the Weeds*. His answer: Come...

Know Jesus' mercy that says, "No, not yet!"

- ❖ Know this field - the *Now*. *Now* is a time for **mercy**.
 - The field = this world, now - life marked with calendars and clocks.
 - The reality of 2 sources - 2 seeds - planted side by side
 - The Son sows God's offspring. Satan sows his offspring.
 - *Weeds*: wheat look-a-like, *black wheat* - toxic fungus
 - It's God's field. Misguided helpers are eager to *take out* the weeds **now**.
 - In mercy, Jesus says, "No, not yet!"
 - His own would be disturbed and harmed by *taking out* all unbelievers.
 - Imagine waking up to find all your friends and family members outside of Christ to be dead. It would be hard - devastating
 - It's mercy for us - especially the weak in faith, he says, "No, not yet"
 - The mercy that doesn't treat us as our sins deserve, also shows the spiritually dead mercy, a time of grace, time to be changed into *wheat*.
 - His *No, not yet* mercy pities those captive to sin and seeks their rescue.
 - God's mercy is not mindless. It has a mission: save sin's captives.
 - Knowing his mercy, pray *Protect your people. Rescue the wicked*.
 - ✧ Appalled over sinners - pity the sinners' captivity and blindness.
 - ✧ His mercy can lead us to long for the rescue of Satan's worst.
 - ✧ His mercy opens our eyes to pity our nice friends outside of Christ.

God's mercy is new every morning - for believer and unbeliever. This *Now* is God's time to daily **Know Jesus' mercy that says, "No, not yet!"** Yet this Parable makes it clear: "*No, not yet*" is **not** "*No, not ever*." There will be a day - the Last Day, the end of calendars and clocks, when all humans and angels will be separated into 2 groups by their **natures**. Satan and his offspring - cast into the eternal fire. Christ and his offspring - gathered safely into eternal life.

Christ's payment for our sins, victory over death, and resurrection to new life earned and guaranteed these gifts of mercy. This good news brought us to faith, giving us a new nature, with new life. *Then* we will be made new.

Jesus' "*No, Not yet*" means it's time for us to grow to see how good and right it is that all who die outside of Christ - even our nice loved ones - belong in hell.

- ❖ Know that Jesus' judgment is not only just and right, but also good.
 - Quick answer: God is holy and just. It's only right to condemn sin.
 - We who know him and revere him say, "Amen."
 - Yet we hear the objections:
 - How can a loving God send anyone to a place like hell?
 - If God is Almighty, why couldn't he change them and fix the problem?
 - Punish yes, but forever? Why not give them another chance?
 - **Sin** is not just a list or surface deep. **Sin** is their **nature** and their *good*.
 - All residents in hell are 100% sin, through and through.
 - Sin is hostile to God, rejecting that he is good. Believing sin is *good*.
 - *Unbelief* is the only sin that damns, for it separates from God, separating from what is good, separating from life.
 - The condemned trust Satan's lies - trusting self or others, not God.
 - The lost despise God and the good of righteousness. They do not see the real heaven as good. There's no sin there for them.
 - In a state of spiritual blindness, hostility, bitterness, contempt
 - Angry they can't steal God's good gifts and use them as they want
 - This nature will come out in hell, the home of wickedness.

It is fitting, just, and right they get what they died saying they wanted: *Not with God*. To free God's people from all evil, it is **good** that those who are sin by nature are completely confined forever. Anything less would not be good.

It is sad to think of the lost. God is sad. He loves them. Jesus died for them. We deserve to go there too. Only by God's mercy have we been born of God, made new, forgiven, given new life, and made heirs of heaven. We have no room to boast or feel superior. While grieving that they not only despised the Good God, but the Lamb of God who bled for them, squandering their time of grace - dying calling their ways better than God's ways - we see their damnation is just, right, and good, because we **Know Jesus' mercy that says, "No, not yet!"**