

The first book of the New Testament, of course, is Matthew and its purpose is to present “*The Kingdom of God.*” The first chapter presents Jesus as “*King*,” showing His *genealogy* from Abraham through David up to Joseph, Jesus’ foster father. Then, is given the record of His birth in the kingly line as Son of David, the promised King of Israel.

The second chapter of Matthew gives Jesus’ “*royal reception*,” -- wise men from the East come to honor a King. Chapter three and four sets out to prove that He is fit to be a King by His victory over the enemy. Recorded is Jesus’ temptation in wilderness, where He meets Satan, conquers him and returns victorious to present His claims to Israel. He calls out a company of men, His cabinet of officers, to who is committed the official offer of the Kingdom.

Before sending His disciples out He gives them the *constitution* of His Kingdom. Chapter 5, 6 and 7, contain laws and platform of His Kingdom.

Before a King sends His officers out to make proclamation offer of His reign, He offers His credentials. So chapter 8 and 9 present rapid-fire, uninterrupted record of miracles, signs, wonders, and supernatural works to prove His power and authority.

Chapter ten makes an official offer of Christ’s Kingdom to the Nation of Israel. Verse 1, “*And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.*” Verses 2-6 names Christ’s 12 disciples and tells them, “*Don’t preach to any except the Nation of Israel!*” Their message to the Nation of Israel was, “*The Kingdom of heaven is at hand*” (verse 8).

Then there is a turning point in the story. After all the evidence of His identity and authority has been presented and Israel, in blindness, rejected Him did not receive Him as King. “*He came unto His own, and His own received Him not!*”

Chapter eleven tells how the message of Christ’s Kingdom was received. It opens with the information of the King’s herald, John the Baptist. John is cast into prison, as Jesus’ message of the Kingdom is rejected by Israel. Then Jesus, for the first time, begins to “*upbraid*” (reproach) the leaders of Israel for their refusal to heed Him. Jesus reveals Israel’s rejection of Him and begins a *new message* for whole world. Chapter 11 closes with Jesus’ well-known invitation “*Come unto Me, all ye that labor and are heavy laden, and I will give you rest.*” This is the first hint that, because of Israel’s rejection of Him as King, Christ’s Kingdom would be presented to whosoever will.

This is the “*last straw*” -- so, chapter twelve pronounces judgment upon Israel and closes with Jesus’ denunciation of the rebellious leaders of Israel; We come to an all-important change in the message of Christ Jesus - **chapter 13!** This is a pivotal chapter in the Gospel of Matthew, as Jesus gives “*7 Parables of Kingdom of Heaven.*” These parables are a “*key*” in understanding entire Bible and unlocking of much of Scripture. These parables are not speaking of Heaven, our heavenly home. The concepts these parables teach are, in no way, true of Heaven.

The word that is translated as, “*kingdom*,” in our Bibles comes from a Greek word that means, “*to reign*,” or, “*to rule*.” Born-again believers must be willing to be ruled -- willing to let God’s Kingdom take full, complete, charge of their life!

In Matthew 13, Jesus, for the very first time, begins to speak in parables (verse 3). He gives the parable of the Sower and the one who sows “evil” seed, explain that, in this Kingdom, He is sowing good seed and Satan showing evil seed. He reveals four different responses to the seed -- the seed that is “*the word of His Kingdom.*”

He reveals two more parables concerning the Mustard Tree, showing how “*outward*” corruption would affect His Kingdom and Leaven, showing how “*inward*” corruption would affect His Kingdom.

After these first four parables, Matthew 13:34-36 tells us that, “*Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable. So was fulfilled what was spoken through the prophet: ‘I will open My mouth in parables, I will utter things hidden since the creation of the world.’* **then** He left the crowd and went into the house. His disciples came to Him and said, ‘*Explain to us the parable of the weeds in the field.*’” Jesus makes it very clear that He is revealing a magnificent concept from the mind of God, His Father, that had been kept secret from “*the foundation of the world.*”

Something very significant takes place at this point in the Gospel of Matthew, Christ sends *the multitude* away, enters the *house* again, and spoke this parable to His disciples **only!** In this fifth parable we see a treasure hid in a field, a “*man*” finds it and hides it again. Then, he sells “*all that he has*” and buys th\ate field.

## 5. THE PARABLE OF THE HIDDEN TREASURE



Matthew 13:44, “*The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.*”

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From this fifth parable we see a treasure hid in a field, A “*man*” finds it and hides it again. He sells “*all that he has*” and buys the field.

It is important to remember that “*the field*” in the first, second and third parables is “*the world*,” [The Greek word which this is translated from is, “*kosmos*,” meaning mankind - made up of families, tribes and nations of all kinds]. There should be no

problem as to the meaning of the "*field*" here in this fifth parable. The "*field*" in this parable must be the same as the other parables . . .the world!

Our interpretation of these parables must be kept consistent, therefore, it is only logical to conclude that the "*Man*" in this fifth parable is the same as the "*Man*" pictured in the other parables, that is, Christ Jesus, Himself!

***The big question, then, is, what is the "treasure?"***

The treasure cannot be "*salvation*," for the simple reason that one does not *accidentally* stumble upon salvation, as this "*man*" finds this treasure in a field, nor can one "*buy*" salvation, as this one buys this treasure, but, rather salvation is openly declared to whosoever will.

This "*treasure*" cannot be the Church, as some teach, because the whole of Christ's teachings is that the Church is the "*light of the world, not to be hidden in the world.*"

Looking at the **PROPHETIC REVELATION**, the fact that Jesus dismissed the multitude and took His disciples into the house, has great significance. Christ was sharing the form His kingdom was to assume after His departure.

These words to the "*disciples only*" were to reassure their hearts. Jesus had just told them, in the first parable of the sower, Christ reveals that only a fractional portion of the good seed would take root and bear fruit; in the second parable of the tares, Christ reveals that the Devil would turn farmer and over-sow the field with "*tares*;" in the third parable of the mustered seed, Christ warns there would be a development so rapid that it would be like a little mustard-seed growing up into a "*tree*," with wide spreading branches, where the Devil and his agents would find shelter; and in the fourth parable of leaven, Jesus announces that into the "*meal*" (emblem of pure truth) a foreign and corrupting element would be introduced, which would ultimately effect the whole loaf.

Now, Jesus takes His disciples aside and shares with them the parables of the treasure and the pearl, in order to reassure their hearts.

Jesus is speaking, not of His true Church, but, rather, of "*professing Christendom*" on earth, and He warns them of an *outward* development that would turn out to be tragic, however, it was not, in anyway, a failure on the part of God! Jesus begins to explain that there were two bodies . . . two elect peoples . . . who are inexpressible precious in His sight, and, though them, He would manifest the inexhaustible riches of His grace and glory!

Jesus shows His disciples, that in the realm of His kingdom of heaven, (the realm of His dominion), there were two elect companies, one likened unto a "*treasure hid in a field*," symbolizing the literal nation of Israel; and the other likened unto a "*pearl*," symbolizing the one body which has a heavenly calling . . . the Church!

Another key in unlocking this fifth parable, as well as the two parables which follow, is indicated in the way Jesus *divided* the whole series of these seven parables of the kingdom. — [Permit me to, once more, make known the order of these parables] — You will note the seven parables are divided into two groups: the first four parables form one group and the last three parables form the second group. The seaside in the hearing of the multitudes spoke the first four parables; the last three parables were spoken *inside the house* only to the disciples! The first four parables are divided into two's, (as shown in 1<sup>st</sup> lesson of this series of studies). The first two parables show the establishing of Christ's kingdom, the second two [parables 3 and 4] show the difficulties Christ's kingdom would face through the ages.

The last three parables look at Christ's kingdom from God's point of view. The fifth and sixth parables [the hidden treasure and the pearl of great price] relate God's thoughts on Christ's kingdom, and shows what God is doing *within* the kingdom

**PROPHETICLY** speaking, this parable of "*the hidden treasure*" is God's temporary "*hiding*" His treasure, Israel, - setting her aside until the fullness of the Gentiles be fulfilled.

It is amazing how Scripture will explain itself, when one takes the time and effort to investigate what God says about something, instead of grasping at easy "*surface*" explanations.

Interestingly, Israel is referred to as God's "*treasure*" in Exodus 19:5, Deuteronomy 14:2 and Psalm 135:4.

*God teachings in Romans 11:25-26, "I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written: `The deliverer will come from Zion; he will turn godlessness away from Jacob.'"*

Note, that it was the temporary "*hiding*" of this treasure, Israel that was God's way of making salvation possible for all mankind. Listen to the words of Paul, speaking of the "*treasure*," Israel:

*Romans 11:28, "As far as the gospel is concerned they [Israel] are enemies on your account . . . [that is, God rejects them, to make room for you] . . . but as far as election is concerned, they [Israel] are loved on account of the patriarchs, (verses 30-32), "Just as you [Gentiles] who were at one time disobedient to God have now received mercy as a result of their [Israel's] disobedience, so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you . . . [Just as you Gentiles. At one time had not yielded unto God, and yet now you have received mercy by Israel's refusal to yield, so they also have now refused to yield but someday they will share in God's mercy upon you.]"*

Keep in mind that the *Triple Approach* in understanding these parables of the kingdom:

1. *The Primary Interpretation*, [that is, God's plan for Israel and the Church]
2. *The Practical Application*, [God's kingdom in the believer's life]
3. *The Prophetic Revelation*, [A prophetic view of God's plan for mankind].

At the risk of repetition, I remind you of these three different approaches in understanding these parables. While I am, also, presenting the "*Prophetic Revelation*" in this study, in order to give the student an understanding of the entire meaning of this passage in Matthew 13, however, my *main* purpose for this study is the "*Practical Application*." In doing so, however, we must keep these three areas clear, or there will be confusion.

**THE PRACTICAL APPLICATION**, in light of the kingdom of God in the believer's life, in this parable of the hidden treasure, would be, "*the kingdom of God*" - the wonderful, precious supremacy of the Lord, Jesus Christ - is to be hidden within our hearts. This "*treasure*," purchased at great price, is our inner, hidden resource of life.

The world will not see, nor understand, but in times of difficulty, persecution, and hardship we quietly "*turn it over to the Lord's reign*" and let Him work it out.

CHRIST'S RULE BECOMES THE BELIEVER'S MOTIVATION  
--- FOR LIVING AND GIVES TRUE JOY!