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God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Matthew 13.

(2013)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

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Matthew 13.

Topics.

- The parable of the sower (a hundredfold, sixtyfold and thirtyfold).
- The parable of the tares and wheat.
- The parable of the mustard seed.
- The parable of the woman and the leaven.
- The parable of treasure hidden in a field.
- The parable of a precious pearl.
- The parable of the fisherman's net.

The Previous Chapter: in the previous chapter Jesus asks the Pharisees, "Is it lawful to do- good on the Sabbath Day?" He heals a man with a withered hand; a blind and mute man; he talks about a strong man entering a house and plunder the goods; blasphemy against the Holy Spirit; making a tree and its fruit good; the sign of Jonah; three days and three nights; the Queen of the South; an unclean spirit going out of a person and asks the question, "Who is my mother, and who are my brothers?"

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

The Parable of the Sower.

Matthew 13:1-9 ----- ¹That same day Jesus went out of the house and sat beside the sea. ²And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach. ³And he told them many things in parables, saying: "A sower went out to sow. ⁴And as he sowed, some seeds fell along the path, and the birds came and devoured them. ⁵Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, ⁶but when the sun rose they were scorched. And since they had no root, they withered away. ⁷Other seeds fell among thorns, and the thorns grew up and choked them. ⁸Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. ⁹He who has ears, let him hear."

(For the interpretation of this parable see verses 18-23).

To the one who has, more will be Given.

Matthew 13:10-17 --- ¹⁰Then the disciples came and said to him, "Why do you speak to them (the Pharisees and scribes) in parables?" ¹¹And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. ¹²For to the one who has more will be given, and he will have an abundance, but from the one who has not even what he has will be taken away. ¹³This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. ¹⁴Indeed, in their case the prophecy of Isaiah is fulfilled that says: "You will indeed hear but never understand, and you will indeed see but never perceive. ¹⁵For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.' ¹⁶But blessed are your eyes, for they see, and your ears, for they

hear. ¹⁷Truly, I say to you many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

Jesus cites the following verse of Isaiah: -

- I heard the voice of the LORD saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I! Send me." ⁹And he said, "Go, and say to this people: " 'Keep on hearing, but do not understand; keep on seeing, but do not perceive' (Isaiah 6:8-9).

Though Isaiah is speaking he is clearly echoing the Lord Jesus Christ and the religious leaders of Jesus day the Pharisees chief priests and scribes. They literally saw Christ and heard his messages but because of their pride and selfish ambition they could not perceive who he was or understand the spiritual message contained in the parables he spoke. In contrast to this the disciples because they had a right heart attitude perceived who Jesus was and accepted him therefore everything regarding salvation, God's promises, fellowship with the Father and the Lord Jesus Christ and eternal life was added to them. Whereas the chief priests, Pharisees and scribes had everything they treasured taken away.

This is because Christ's death and resurrection totally abolished the need for the temple, the Levitical priesthood, the holy days, the ceremonial law and a human priest to stand between us and God since no one needs any to these to be united to God and saved to eternal life. Added to this the temple was destroyed in 70 AD by the Romans and even worse than all these is the reality that without Christ they will not inherit eternal life, so they literally had everything taken away that they valued.

NOTICE: it did not matter how obvious and clear the Gospel message was the Pharisees chief priests and scribes pride was so great it stopped them from accepting Christ. They had even seen Christ perform amazing miracles and had him standing in front of them and still they could not accept. Sometimes no matter what you do or say a person's pride and desire to do their own thing is so great it will stop them from perceiving and accepting the wonder and beauty in the message of the cross and the Gospel you are sharing with them.

Many Prophets Longed to See and Hear what You See.

Jesus words, "Truly, many prophets and righteous people longed to see and hear what you see and hear" (v17) refers to all the faithful of the Old Testament. They lived by faith looking toward the coming of the promised seed of the woman in (Gen 3:15), the prophet Moses said was to come like him, the promised seed of Abraham and of David and the Messiah the Christ the Scriptures and prophets spoke of, all the faithful men and woman of the Old Testament longed to see the day their Messiah the Christ and Saviour and King would appear.

The disciples were truly blessed because they actually saw, walked and talked with the Messiah the Christ that the Old Testament prophets spoke of and righteous people could only imagine.

The practical application: those who accept Christ and follow him will be given everything needed to receive favour from God, forgiveness of sin, fellowship with the Lord Jesus Christ and be saved to eternal life and everlasting glory, but those who deny Christ will be spiritually blind and lose their life forever.

The Parable of the Sower.

Jesus shared the parable of the sower with the disciples in (v1-9) and now gives the interpretation of it.

Matthew 13:18-23 --- ¹⁸"Hear then the parable of the sower: ¹⁹When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. ²⁰As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, ²¹yet he has no root in

himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. ²²As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. ²³As for what *was sown* on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

NOTE: though the sower is Jesus (see verse 37) the principles taught in the parable can apply to the apostles, the disciples or to whoever shares the Good News of the Gospel.

When anyone hears the word: (v18-19) the focus in these verses is not only on hearing the word of God, but also understanding it. If a person does not understand the Gospel message they are in danger of being robbed from what they may have in their heart.

An example of this maybe a person who simply believes; everything for them is based on emotion they maybe saved, even though they have no solid intellectual understanding, but the danger in this scenario is that at some point in their life their faith could be seriously challenged and because they are unable to defend it they are thrown into doubt or even worse fall away. This does not mean that emotion is a bad thing, certainly we should embrace the comforting emotions that the Christian faith produces, but emotion should not be what our faith is built on.

NOTE: the word devil means, slanderer and accuses and the term, the evil one carries the idea of a hurtful or wicked person having an influence over another person. The word devil and the expression the evil one embraces any evil that is in the human heart and outwardly opposes and resist's the plans, purposes and will of God and stands against the Gospel of the Lord Jesus Christ so both can apply to any man or woman who influences a brother or sister in Christ to turn from their faith. Much like Peter did when Jesus said, "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man" (Matt. 16:23).

For further information see title: -

- Devil in, Satan and his Family (ON WEBSITE MENU).

The Seed Sown on Rocky Ground (v20-21).

Rocky ground implies shallow, it mostly applies to those who respond from an emotional high without considering the cost involved, they are spontaneous and full of joy at the moment of accepting the Gospel, but once the emotion of it all wears off and things get tough because of their faith (i.e. perhaps they can't live the worldly lifestyle they are used to living or their secular friends now reject them etc.), they fall away.

The Seed Sown amongst Thorns (v22).

This person hears the word, but their love for the riches of this world are of more value to them so no matter what you say or how well you say it the Gospel will not take root in the heart.

The Seed Sown in Good Soil (v23).

Good soil refers to those who hear the word, understand it and aim to live it.

NOTICE: the hundredfold, sixtyfold and thirtyfold does not apply to the riches of this world, Jesus is not saying we will multiply a hundredfold, sixtyfold and thirtyfold in material possessions, it is fruit that is in focus, (i.e. kindness, compassion,

mercy, forgiveness and humbleness etc.), that is produced in the life of those who belong to Christ, but because of the complexities of life and the differences in people's circumstance or childhood etc., not every Christian will attain to the same level of producing fruit, but we should all be improving in our character toward God and our love toward our neighbour.

The Parable of the Tares and Wheat.

Matthew 13:24-30 ----- ²⁴He put another parable before them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field, ²⁵but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. ²⁶So when the plants came up and bore grain, then the weeds appeared also. ²⁷And the servants of the master of the house came and said to him, 'Master, did you not sow good seed in your field? How then does it have weeds?' ²⁸He said to them, 'An enemy has done this.' So the servants said to him, 'Then do you want us to go and gather them?' ²⁹But he said, 'No, lest in gathering the weeds you root up the wheat along with them. ³⁰Let both grow together until the harvest, and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.' "

NOTE: The field in this context is the World (see verse 38).

The word enemy means to hate, to be hateful and act as an adversary. It embraces the evil that is in human heart that opposes and resist's the work and will of God. In this context it applies to false prophets, minister's teachers and those who serve God for selfish ambition, fame, authority and power and use their followers as merchandise for their own gain.

The focus is now upon good seed and bad seed being sown in God's Kingdom. The Kingdom began with good seed being sown, but as time went along people of the world (the field) crept in so weeds began to grow in the same Kingdom. The New Testament teaches that within the Kingdom of God there will be wise and foolish servants (i.e. those with a humble heart and those with pride and selfish ambition, those who are serving God and those who are self-serving etc.).

Nevertheless Jesus tells his disciples to let both the good and the bad grow together alongside each other. This is contrary to the Old Testament Kingdom of God in which Israel was called to go to war and destroy opposing belief systems, and those that worshipped other gods. One of the reasons Jesus is turning that concept upside down is most likely because it is a terrible testimony to the secular people of the world to see Christians fighting amongst themselves and of course we live in a totally different age to the era and generations of Old Testament Israel.

The principle this parable is teaching, is to let others do what they are going to do. Our priority is our own life and our responsibility is only to those who we have authority and influence over, what other religious groups, organisations, or institutions do is not our concern as we do not have authority over them nor are we held accountable for what they do.

The principle is to let others (however offensive they may appear to us) live their life and God will sort out who belongs to him and who doesn't at the judgment. Our focus should be upon doing what is right and helping and sharing the Gospel with those we are able.

- For a greater interpretation of this parable see (verses 36-43).
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The Parable of the Mustard Seed.

Matthew 13:31-32 --- ³¹He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field (world) (v38). ³²It is the smallest of all

seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches."

The mustard tree was a thick stemmed plant which under good conditions would often grow higher than a man can reach. In this parable Jesus is saying just as the branches of the larger plants (under good conditions) become a favourite place for smaller birds to nest so too will the Kingdom of God (under good conditions) become a place of safety and shelter for the poor and those in need.

The ultimate fulfilment of this will be when Jesus returns as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to establish God's Kingdom on earth during his millennial reign. In the first resurrection (Rev. 20:4-5) the dead in Christ and the faithful, who are alive, will be gathered together to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God.

Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth. Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power.

The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God.

The book of Revelation states: -

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

And in Revelation chapter five we are told that: -

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

For further information see titles: -

- Kingdom of God (ON WEBSITE MENU).
- The Second or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

The Parable of the, Woman and the Leaven.

Matthew 13:33 ----- ³³He told them another parable. "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened."

Following are two most common interpretations to this verse: -

1. Leaven is a symbol of growth, thus some teach that the Kingdom of God will grow in beauty until it covers the entire earth (this will be true when Christ returns in glory).
2. Leaven is most commonly seen as symbol of sin in the Bible thus others teach that the Kingdom of God over the process of time is slowly being corrupted (as it was in the Old Testament) by the bad seed that has grown into weeds amongst its religious organisations, institutions and churches.

My personal belief is to accept that both the first and second interpretations, have their place, simply because Jesus has been teaching that good seed and bad seed exists alongside each other in the Kingdom of God that is existing now by faith in the Lord Jesus Christ. A portion of the Kingdom of God at this moment is being corrupted by the weeds, but at the return of the Lord Jesus Christ the Kingdom will be established in righteousness, justice, joy and peace and ultimately cover the entire earth.

NOTICE: underlying these parables is a warning for the good seed to be careful they are not snatched away or corrupted by the bad seed.

Nothing is said without Parables.

Matthew 13:34-35 ---- ³⁴All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. ³⁵This was to fulfil what was spoken by the prophet: "I will open my mouth in parables; I will utter what has been hidden since the foundation of the world." (Cited from Psalm 78:2, 11).

It was the brutal, bloody and cruel death and glorious resurrection of the Lord Jesus Christ and the truth that those not counted as Hebrews or Jews (i.e., the Gentiles) would not only be grafted into the Commonwealth of Israel and adopted into the family of God by faith in Christ and therefore become partakers with the faithful of Israel in all the promises God made to Abraham, but also be saved to eternal life that has been hidden since the foundation of the world and is what Jesus is proclaiming in parables.

The Good Seed and the Weeds of the Field.

In these verses Jesus explains the parable of the good seed and the weeds of the field previously spoken of in (v24-30).

Matthew 13:36-43 ---- ³⁶Then he left the crowds and went into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds of the field (world) (v38)." ³⁷He answered, "The one who sows the good seed is the Son of Man. ³⁸The field is the world, and the good seed is the children of the kingdom. The weeds are the sons of the evil one, ³⁹and the enemy who sowed them is the devil. The harvest is the close of the age, and the reapers are angels. ⁴⁰Just as the weeds are gathered and burned with fire, so will it be at the close of the age. ⁴¹The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, ⁴²and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. ⁴³Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

Jesus cannot be speaking about the literal visible and perfect Kingdom of God to be established during the millennial age when Christ returns because that Kingdom only has those that have already been counted worthy in it and the harvest cannot be referring to the end of the millennium Kingdom age because during that period the resurrected saints will already be with Christ. Added to this Jesus says he will return to gather out of his Kingdom all that offend (v41). Thus the focus in these parables is the spiritual Kingdom of God existing now on earth through faith in the

Lord Jesus Christ. This Kingdom at the moment embraces all those that confess to believe in the name of the Lord Jesus Christ. The New Testament teaches that in this Kingdom there are good servants and wicked servants, wise virgins and foolish virgins, those in wrong wedding garments and others that have come in by another door. Jesus planted good seed (i.e., the Gospel and those who are faithful to him) in his Kingdom that exists now within a corrupt world system that not only opposes God, but also teaches the children of this generation the theory of evolution which proclaims God does not even exist. Sadly over the years some from this world system have crept into the Kingdom that Jesus planted and false teachers and ministers (the weeds) have taken root and have produced even more weeds within the Kingdom Jesus planted when he was on earth.

Jesus ministry: Jesus after his water baptism began his ministry and planted good seed (the children of the Kingdom) in the world and is at this present time giving them time to grow in a world full of sin and amongst all kinds of law breakers (the weeds) but at the end of this age the law-breakers will be destroyed and those who belong to Christ (the good seed) will be resurrected and then the literal and visible Kingdom of God will be manifested on this earth. So far Jesus (the Sower) has allowed both the good and bad seed 2013 years to grow alongside each other.

The Parable of the, Treasure hidden in a Field.

Matthew 13:44 ----- 44 The kingdom of heaven is like treasure hidden in a field, which a man found and covered up (hides in KJV). Then in his joy he goes and sells all that he has and buys that field.

The following are the two most common teaching of this parable: -

1. The parable is about Christ seeking the sinner it is about the merchantman of the previous parable buying the field (i.e., the world) for the sake of the treasure in it (v 44). Jesus is the buyer and the horrific price he paid was the cost of His blood (1Pet. 1:18-19). Supporting this interpretation is the fact a sinner does not buy, but forsakes, the world to win Christ, nor having found Christ, does the sinner hide him again (Acts 4:20). Added to this a sinner has nothing to sell and Jesus himself said, "God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life (John 3:16).
2. The parable is about sinners seeking Christ who upon finding the Kingdom of God are not only filled with such enormous joy, but also consider it of such great value they are prepared to sacrifice everything to obtain it.

Since both views are true statements and every believer is very aware of the horrific cost Christ paid to purchase them and the fact that the parable does not necessarily have to link to the previous ones, but can be viewed in its own light the following detail is presented with the view that the sinner is seeking the Kingdom of God.

The Symbolisms of the Parable.

The Kingdom of heaven: does not mean that the kingdom is in heaven, but that it is a heavenly Kingdom (i.e., God's Kingdom) Mark and Luke use the title, "The Kingdom of God," when referring to the same Kingdom. The Jews for fear of using the LORD'S name in vain often replace the LORD'S name as Matthew has done by using the title the Kingdom of Heaven. The following verses show that the Kingdom of heaven and the Kingdom of God refer to the same Kingdom.

Matthew wrote the kingdom of *heaven* is like leaven (Matt. 13:33). Luke in his account wrote the Kingdom of *God* is like leaven (Lk 13:20-21). Matthew wrote to you it has been given to know the secrets of the kingdom of *heaven* (Matt. 13:11). Mark wrote to you has been given the secret of the Kingdom of *God* (Mark 4:11). Luke wrote, to you it has been given to know the secrets of the Kingdom of *God* (Luke 8:10). These verses (there are many more) clearly show that the title the Kingdom of heaven and the Kingdom of God refer to the same Kingdom.

- For further information see the title: Kingdom (ON WEBSITE MENU)

The treasure: there would be no need to purchase a field for a treasure chest of riches because it could be easily put on a cart and carried away. The fact the man had to purchase the field to obtain the treasure implies that the treasure could not be easily obtained and that the field must be dug up, it implies a mine of silver or gold, which when found would be impossible to get to the treasure without turning up the field which explains why the field had to be purchased.

The treasure itself is the Gospel because it reveals the riches of God in Christ and embraces the new Covenant of grace, forgiveness of sin, God's favour and eternal life all of which are most valuable treasures of inestimable and eternal worth.

When a person hears the Gospel it is their duty to sacrifice all that hinders their obtaining it, and to seek it with the same earnestness as those who find a mine of silver or gold would go about digging to uncover its treasures. Just as gold lies hidden in a mine the Gospel lies buried like rich veins of silver in the Scriptures that must be searched out with diligence, and its discovery will reward the seeker for all their sacrifices.

Hidden treasure: the Bible speak of the following four hidden treasures within the Scriptures: -

1. The mystery that was hidden for ages and generations that is now revealed to all the faithful (Col. 1:26) which is the truth that Jews and Gentiles are now united together in the Kingdom of God through faith in the Lord Jesus Christ. This mystery and the message of the cross, the death and resurrection of Christ (all embraced in the Gospel) was in some measure not only hidden, under the Old Testament dispensation from the faithful, but also hidden from the Gentile world.
2. The kingdom of God hidden within the heart and mind of the faithful which is not only a treasure to those who have this hidden spiritual Kingdom within, but also an invisible treasure that is hidden from the world.
3. God's full assurance of understanding and all the treasures of wisdom and knowledge which are hidden in Christ (Col. 2:2-3).
4. The life of the believer being hidden in the Lord Jesus Christ, as stated in the following words of Paul, "You have died, and your life is hidden with Christ in God so that when Christ who is your life appears, then you also will appear with him in glory" (Col. 3:4).

These verses show that Jews and Gentiles being united together in the Kingdom of God through faith in the Lord Jesus Christ, the Kingdom of God within the heart and mind of every faithful believer, the full assurance of understanding and God's wisdom and knowledge and the life of every believer are all spoken of as being hidden treasures. Since the Gospel of the Lord Jesus Christ embraces all four of these elements the treasure can be seen as the Gospel of Christ that leads to union with God and eternal life.

A man found and covered up (hides in KJV): this may simply be stated to express how valuable this man considered the treasure or it may carry the idea of men and women finding the treasure and hiding it in their heart as they deeply ponder the value of the preciousness of the treasure, the joy it could bring and the cost of obtaining it, before they actually do.

Sells all that he has and buys that field: those who find this hidden treasure after deeply pondering the value of the preciousness of it, the joy it could bring and the cost of obtaining it, not only abandon all that was offensive to God in their life and every worldly and sinful thing that would hinder them for obtaining the treasure, but also give up all hope and attempts of earning the treasure by strictly adhering to ceremonial rites, holy days and keeping religious customs and traditions. The following verses speak about believers selling everything they have to obtain the treasure, Jesus said: -

- If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me (Matt. 19:21).

- Everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will inherit eternal life (Matt. 19:29).
- Anyone who does not renounce all that he has cannot be my disciple (Luke 14:33).

And Paul wrote: -

- Whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith (Philip. 3:7-9).

Buying the field: obviously the Gospel cannot be brought with worldly money but the idea carried of the man buying the treasure, is not that it can be brought with money, but that it will cost something of our lives to purchase it. In the book of Proverbs it is written, "Buy truth, and do not sell it; buy wisdom, instruction, and understanding" (Prov. 23:23) and Jesus said, "I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself" (Rev. 3:18). No one can buy righteousness that leads to eternal life with worldly money, the idea carried is pay the cost (i.e., sacrifice whatever stands in the way of obtaining the treasure).

The field: the field can be seen as a symbol of the Scriptures, in which the Gospel lies hidden and therefore they are to be searched into as a miner seeks and searches for silver, gold and hidden treasures by labouring and digging into mines and in the depth of the earth or as the world in which the Gospel is hidden and can only be found by those who search for it. Concerning the Holy Spirit Jesus said, "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you" (Matt. 7:7) (Luke 11:9), regardless of whether the field is a symbol of the Scriptures or of the world the principal of seeking applies to both (i.e., only those who truly seek for the treasure will find it).

SUMMARY: it would be foolishness to legalistically and dogmatically argue over whether the parable is about Christ seeking the sinner or the sinner seeking Christ since both can apply, it is certainly true there is hidden treasure in Christ that can only be found when we are willing to make him pre-imminent in our hearts, mind, thoughts and life, and it is also certainly true that Christ came seeking treasure (i.e., those with an honest and humble heart who seek his heavenly Father) in this world and was willing to give up everything to purchase us to himself. Should anyone think they are not considered treasure to God consider the following words of Jesus: -

- Greater love has no one than this, that someone lays down his life for his friends (John 15:13).
- God shows his love for us in that while we were still sinners, Christ died for us (Romans 5:8).

These verses shine a brilliant spotlight on the truth that Jesus not only laid his life down for us, he did it not because we loved him, but because he loved us this glorious truth should convince any faithful brother and sister in Christ that they are not only greatly treasured and valued, but also greatly loved.

NOTE.

Some in the Christian faith determine whether God loves them by their good or bad circumstances, (i.e., if life is calm and running smoothly God loves them, but if it suddenly takes a turn for the worse and trouble comes they feel God has withdrawn his love), but this is superstition and judging God according to this world, when anyone who believes in Christ doubts God's love all we have to do is look back to the bloodstained cross and see what it cost the Father to save us and how much his Son suffered so that we could have put upon us a royal crown and majestic robe of righteousness apart from the law and works and not only be justified but granted eternal life in everlasting glory.

It is clearly true that Christ considers us a great treasure and paid a great price to purchase us, and also clearly true that those who understand such great love sacrifice everything to obtain it since they consider it the greatest treasure to be obtained in this world.

The Parable of the Pearls.

Matthew 13:45-46 ---- ⁴⁵"Again, the kingdom of heaven is like a merchant in search of fine pearls, ⁴⁶who, on finding one pearl of great value, went and sold all that he had and bought it.

Pearls: were esteemed as the most valuable ornaments, and were sought by merchants on distant shores, they are valuable on account of their beauty and because they are rare. Likewise this parable can be viewed in two ways: -

1. Christ seeking his elect, the church (i.e., men and women whose hearts are of good soil). The merchant can be viewed as Jesus seeking after those who are lost and going to great pains to call them to himself and purchase them since they are to him and to his heavenly Father a pearl of great price and because they are very precious and highly esteemed he gave himself as a ransom for them, and by doing so purchased them, with the price of his own blood.
2. People seeking for happiness and finding the Gospel, the pearl of great price who upon finding it are willing to lay aside and sacrifice all other things for it.

Finding the Gospel of the Lord Jesus Christ changes a person's passions, values and their priorities so much so that it causes them to willing lay aside anything that would hinder them from attaining the Gospel, but it is not just the knowledge of the Gospel that turns a person's life around, but finding and experiencing the love of the one the Gospel reveals.

Jesus said, "Greater love has no one than this, that someone lays down his life for his friends (John 15:13). Truly no greater love can be shown to a person than someone giving up their life for them this is exactly what the King of the Kingdom has done. It is through the Gospel that a sinner finds the King of the Kingdom and when they do not only does he become their supreme joy, greatest love and best thought, but they receive eternal life. It is for this reason the pearl of great value can be seen as the Gospel.

SUMMARY: once again it would be foolishness to legalistically and dogmatically argue over which of the two are right since both interpretations contain glorious and beautiful truths.

The Parable of the Net.

Matthew 13:47-51 ---- ⁴⁷"Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. ⁴⁸When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. ⁴⁹So it will be at the close of the age. The angels will come out and separate the evil from the righteous ⁵⁰and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. ⁵¹"Have you understood all these things?" They said to him, "Yes."

NOTICE: the net is full of all kinds of fish, some worthy to be kept while others are of no value to the fishermen, such is the Kingdom of God there are all kinds of people gathered into it, some worthy of it and others who like the fish have no value to the Lord. When Jesus returns he's not coming to plant or sow a Kingdom he's coming to harvest a Kingdom that already exists. It is after the harvesting of this present existing Kingdom of God that this age ends and the glorious New Age to come begins.

Scribes Trained for Good and Old.

Matthew 13:52 ----- ⁵²he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old."

The words, "Every scribe," do not refer to the legal scribes who were only conversant with the letter of the law, as those that shut the up the Kingdom of God and would neither go in themselves, nor suffer others, but to faithful scribes who not only know the Scriptures, but also know the love and grace of God and the Saviour they reveal.

The treasure can refer to Christ in who all the riches and treasures of salvation and God's grace can be found or to the Gospel that reveals Christ and God's grace and the words, "Brings out of his treasure what is new and what is old" carry the idea of teaching from the old Covenant and the Old Testament Scriptures and teaching from the New Covenant and the messages of the Lord Jesus Christ what is needed for the occasion and the circumstance. The allusion is to a good provider for his family, who stores up for them of all sorts of treasures and upon proper occasions brings them forth for their relief, encouragement and benefit.

A prophet is not without Honour except in His Home Town.

Matthew 13:53-58 ---- ⁵³And when Jesus had finished these parables, he went away from there ⁵⁴and coming to his hometown he taught them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom and these mighty works? ⁵⁵Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? ⁵⁶And are not all his sisters with us? Where then did this man get all these things?" ⁵⁷And they took offence at him. But Jesus said to them, "A prophet is not without honour except in his home town and in his own household." ⁵⁸And he did not do many mighty works there, because of their unbelief.

The principal implied in these final verses is quite a common one. If a person comes from a royal family, is rich or famous people will exalt them and listen to what they say, but if a person comes from a poor abode and does not dress in royal robes or designer clothes even though they may have greater wisdom than the rich or famous no-one will take notice of it.

The people in Jesus hometown not only knew that his legal father was a humble carpenter and that they were not rich, famous or even important, but also knew that Jesus had never attended a Jewish religious college or served in the temple as all religious priest and leaders did during his era nor was he a descendant of the Levites so they despised Jesus because he spoke as one who had authority of Moses Law, the Old Testament Scriptures, the prophets and of God.

SUMMARY: The Kingdom Parables.

Paul says God has: -

- Delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins (Col. 1:13-14).

Paul encourages us to: -

- Be strengthened with all power, according to his glorious might, for all endurance and patience with joy, giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. (Col. 1:11-12).

Knowing that in any great house there are: -

- Not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. Therefore, if anyone cleanses himself from what is dishonorable, they will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work (2 Tim. 2:20-21).

These verses shine a brilliant spotlight on the truth that those who love the Lord and trust in him for their righteousness and eternal salvation should be comforted in their faith as they endeavour to be an honourable vessel set apart to be useful to the master of the house and ready for every good work being patient and joyful giving thanks to the Father who has qualified them to share in the inheritance of the of the Old Testament faithful all the while being fully aware and knowing as they patiently wait that: -

- God's firm foundation stands, bearing this seal: "The Lord knows those who are his" (2 Tim. 2:19).

FOOTNOTE: Four Different Kingdoms of God.

Prior to Christ's death and resurrection no-one, not even the apostles fully understood that Jesus was going to be put to death and rise again so the focus is upon the Kingdom of God on earth, but after Jesus death and resurrection the primary focus changes from the Kingdom to the Gospel of the Kingdom and to the King of the Kingdom rather than the actual Kingdom.

This is because whoever belongs to the King's family will inherit the Kingdom. Jesus the King is the golden and royal path into the Kingdom, while the Kingdom is the inheritance of those who belong to the King. The following shows that the Kingdom of God has and will exist in four different forms and shapes throughout history and into eternity: -.

1. It existed in the Old Testament under the Judges, David and Solomon and many other kings of Israel. It was not a perfect Kingdom and never has been. Jesus was not the King and many of the kings that did reign were far from godly nevertheless it was God's Kingdom because God was the King.
2. Today there is an invisible and spiritual Kingdom of God existing worldwide in the hearts and minds of those who have faith in the Lord Jesus Christ and trust in God's grace. This Kingdom has taken on a different shape and form to that of the Old Testament Kingdom. This Kingdom is a spiritual Kingdom of faith and conscience that is manifested outwardly by a believer's testimony and godly lifestyle and collectively by the visible church (howbeit like the Old Testament Kingdom not perfectly).
3. When the Lord will return as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) and the dead in Christ and the faithful, who are alive, are gathered together in the first resurrection (Rev. 20:4-5) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. During this glorious new age Christ ruling as King united with his people (Rev. 1:5-7) (Rev. 5:9-10) will establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth. During this millennial reign of Christ God's Kingdom will take on a different shape again.
4. At the end of this glorious Kingdom age God's Kingdom will take on another shape and form. God Himself will descend to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

These four examples shine a brilliant spotlight on the truth that it is the King who determines whose Kingdom it is and not the shape or form of the Kingdom. Even though all four Kingdoms mentioned have been different in shape, form and appearance they are all called God's Kingdom simply because God and the Lord Jesus Christ is their King whether the Kingdom is seen or unseen, perfect or flawed.

For further information see titles: -

- Kingdom of God (ON WEBSITE MENU).
- The Second or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).
