

Matthew 13  
Part 3 (44-58)  
Parables of the kingdom continue

- IX. The parable of the hidden treasure (44).
- A. This parable reveals a man accidentally finding something of great value.
1. Buried treasure must have been common in Jesus' day (cf. Joshua 7:20, 21; Prov 2:2-4).
    - a. There were no stable banks to deposit money for safekeeping.
    - b. Men would simply take their valuables and bury them to be dug up later.
    - c. This is clearly shown in the parable of the talents (cf. 25:18).
  2. Some have said this parable violates moral law by the servant keeping what doesn't belong to him.
    - a. Supposedly, Jewish law stated that anything found belonged to the finder.
    - b. Jesus' thought may have been of a man burying his treasure then dying without revealing the location of that treasure.
- B. This parable sets forth three important lessons.
1. He recognizes the item found as a treasure.
    - a. The kingdom of heaven is the greatest of all treasures (cf. Col 2:2, 3).
    - b. It is worthy of every effort to attain it (cf. 1 Cor. 9:24; Col 1:29).
    - c. Strangely, only those who are part of the kingdom know its true value.
  2. He is willing to make the necessary sacrifices to obtain the field and, therefore, obtain the treasure contained there in.
    - a. "Selleth all that he hath," means what he had, was nothing in comparison to what he was getting in the treasure (cf. Ps 119:72; Prov 23:23).
    - b. Understanding self-denial in this life will lead us to treasures in the life to come (cf. 16:24).
    - c. Self-discipline is vital to proper growth (cf. 1 Cor. 9:27).
  3. We see the man having great joy in his discovery.
    - a. Some may regret what they have to give up, instead of focussing on the joy of what they have found (cf. Phil 3:7, 8).
    - b. Joy should be a natural part of finding the treasure (cf. Lk 19:6; Acts 2:46, 47; 8:39; 1 Jn 1:4).
- X. The parable of the goodly pear. (45, 46).
- Note: Many group this parable to the previous parable but, in truth, they are very different in design.
- A. This man was a merchant seeking something valuable.
1. Pearls in the ancient east were very prized possessions (cf. 7:6; 1 Tim 2:9).
  2. Seeking the kingdom is the greatest quest for mankind.
- B. When he found what he was looking for he sold all to possess it (cf. Acts 20:24; Gal 6:14).
1. This is the principle set forth to Peter (cf. Mk 10:28-31).
  2. This is to be our principle, as well (cf. Phil 3:7-9).
  3. Not a string of pearls but ONE pearl (cf. Eph 4:4).
- XI. The parable of the net (47-50).
- A. This is another judgement parable.

1. Jesus used this analogy many times when teaching (cf. 4:19; Lk 5:10).
    - a. The net used was sometimes called a dragnet, with weights on the bottom and floats on the top.
    - b. All kinds of fish would be caught in this net.
  2. This parable is closely related to the parable of the tares.
    - a. We see a mixture of the bad with the good.
    - b. We see a separation at the end of time.
  - B. Fish are either good (eatable) or bad (uneatable).
    1. Something is either wheat or it is weeds (cf. 13:24, 25).
    2. Someone is either right before God, or they are not right before Him (cf. 25:46; 2 Pet 3:10-14).
  - C. This parable emphasizes careful sorting. There will be no mistakes.  
 Note: The angels are involved in the sorting as in the parable of the tares (vs. 39) (cf. 24:31).
- XII. Jesus asks if they understood (51, 52).
- A. This is important. If no learning takes place, then there has been no teaching.
    1. “Teacher” is not an honorary title.
    2. We don’t “teach” to fill up a time slot.
    3. The necessity of really getting information across has always been important (cf. 13:11, 19; 16:11; Acts 8:30, 31).
  - B. Jesus compares a “Scribe” to a “householder”.
    1. Scribes were the teachers of the old law (cf. Ezra 7:6, 10, 21).
    2. Jesus is using this term “scribe” to apply to those who had the information to teach His gospel.
  - C. The householder brings things from the “treasure” or storehouse.
    1. “Treasure” is the place where articles are kept for use.
    2. This is a teaching tool.
      - a. As we teach we need to draw from our “treasure” the things we have learned long ago.
      - b. We also need to draw from it the things newly learned.
      - c. This means the teacher must always be a student to properly teach.
- XIII. Those who should have known Him best reject Jesus (53, 58).
- A. Jesus journeys back to Nazareth, His “own country” (53-54) (cf. 2:23).
    1. The “carpenter’s son” shows Joseph’s occupation.
    2. Interestingly, Mark’s account makes Jesus a carpenter as well (cf. Mk 6:3).
    3. He was “supposed” to be the son of Joseph (cf. Lk. 3:23).
  - B. Jesus’ family is listed (55, 56).
    1. Four brothers and an unknown number of sisters are with His mother.
    2. All were younger than Jesus.
      - a. They were either still at home, or at least in the same city they were raised in.
      - b. The Jewish man’s life didn’t start until he was thirty years old (cf. Lk. 3:23).
  - C. They were offended at His lowly beginnings (57, 58) (cf. Isa. 53:3; Matt 11:6; 1 Cor 1:23, 24).
    1. Their pride would not allow them to be taught by one of their own (cf. Lk 4:24).

- a. This attitude is still around. Some will ask “What college, school of preaching did you attend,” etc?
  - b. Some of the best teachers in the brotherhood are dedicated, self-taught individuals.
  - c. They would not give the Son of God proper honor because He wasn’t educated enough for them to listen to. How shameful (cf. Rom 11:20).
2. Because of this attitude. He didn’t use His full power among them.
- a. Because of the prejudice against Him, it would have been useless to show evidence.
  - b. We will see this same type of prejudice today among some we will try to teach.
  - c. There is no guarantee we can overcome the unbelief in those who doubt.
  - d. Jesus taught those who would listen. So must we!

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