

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

- Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)
- Chp. 3 The Forerunner of the King and the King’s baptism.
- Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)
- Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)
- Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)
- Chps. 11-12 The Rejection of the King.
- Chp. 13 The Parables of the King.**
- Chps. 14-16 The Revelations of the King.
- Chps. 17-20 The Instructions of the King.
- Chps. 21-23 Formal Rejection of the King.
- Chps. 24-25 The Predictions of the King.
- Chps. 26-27 The Passion of the King.
- Chp. 28 The Resurrection of the King.

Matthew presents Jesus as the fulfillment of the prophesied Jewish Messianic King. This Messianic King would be no ordinary king – He would be no ordinary person. He is presented in the OT as being a descendant of king David (human) but also at the same time as LORD (Deity).

Slide # 2

Jeremiah 23:5–6 (NKJV)

5 “Behold, the days are coming,” says the LORD, “That I will raise **to David** a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth.

6 In His days Judah will be saved, And Israel will dwell safely; Now this is **His name** by which He will be called: **THE LORD OUR RIGHTEOUSNESS**

This Messianic King and the Kingdom go together. Thus, Jesus presented Himself to Israel as her Messianic King with emphasis being on His Messianic Lordship.

The first 10 chapters of Matthew present various lines of evidence showing that Jesus is indeed the prophesied Messianic King. Chapters 11-12 show that Israel rejected the Messianic Lordship claims of Jesus. In response Jesus then in His public ministry turned to teaching parables to the crowds.

The parables revealed further kingdom insight to the true disciples while at the same time concealing it from those rejecting the Messianic Kingship/Lordship of Jesus.

Slide # 3

The Essence of the Matthew 13 Parables

- ***Further Kingdom Truth*** Previously Hidden now Revealed/Concealed (Mt. 13:11).
- There is now going to be a ***DELAY*** in the establishment of the kingdom which will be inaugurated at the **SECOND COMING**.
- ***Main Theme:*** Dealing with Who will ultimately go into the Kingdom and Who will not.

There are a total of 8 parables given in Matthew 13 – all of which were given on the same occasion. Jesus interpreted the first two as recorded in the chapter, but we are not given the interpretation of the last 6 and because of this there are many and varied ideas put forth. However, Christ's interpretation of the first two in many ways serves as a guide for properly interpreting the others.

The parable of the wheat and tares is stated in Matt. 13:24-30 and then interpreted by Christ in Matt. 13:36-43. So, in our study we now come to Christ's interpretation of the parable of the wheat and the tares.

Matthew 13:36–46 (NKJV)

36 Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.”

Note Christ’s Lordship was again on display. He was in charge as He sent the multitude away.

The house referred to is evidently the same one Christ left in 13:1 to go and preach to the crowds. This house was presumably located in Capernaum and many surmise it was very possibly Peter’s house.

Remember that Jesus said in verse 11 that the mysteries of the kingdom revealed in the parables were not for the Christ-rejecting crowds to know but that they were given for the true disciples to know (cf. v. 16-17).

But then we might ask – well why didn’t they get it? And the answer is they did in fact get it with further explanation from Christ.

They are not distinguished from the crowds by their instant and intuitive understanding but by their persistence in seeking explanations. – **D.A. Carson**

The difference was that they really wanted to know and in diligently seeking after the truth Jesus helped them to understand.

37 He answered and said to them: “He who sows the good seed is the Son of Man.

38 The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one.

The “***Son of Man***” is a Messianic title going back to Dan. 7:13. The field is the world and in that context Jesus saves people who are “***the sons of the kingdom***” – that is those who will ultimately live in the kingdom.

In contrast are the tares (counterfeit Christians) who are the sons of the devil. In this world the good seed (the wheat) and the tares grow together and the thing about tares is they are so similar to wheat that until maturity you can’t really tell them apart. Deception is Satan’s thing, and he constantly uses tares to cause disruption for the true people of God.

Tares are not planted looking as thorns or noxious weeds. No, they are planted to look like the wheat. It’s in that deceptive form that Satan does so much of his dirty work. Satan himself is transformed into an angel of light and so are his ministers of wickedness (cf. 2 Cor. 11:14-15).

New kingdom truth was that during the time of kingdom delay God would continue to sow “*kingdom people*” in the world but there would also be “*sons of the wicked one*” side by side. During this time of delay there are possessors and mere professors and often you can’t tell them apart.

Slide # 4

Satan has a counterfeit for every divine reality. He sows the world with those who look like, talk like, and to some extent, walk like disciples. But they are not genuine followers of the King.

– ***William MacDonald***

The Jews expected the Messiah to come on the scene and immediately destroy the evildoers and take His people into the kingdom. But here Christ shows that during the time of delay God is building a kingdom people and allows both His kingdom people and the sons of the wicked one to grow side by side in the world. That was new “kingdom” insight.

39 The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.

40 Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.

Jesus as the “Son of Man” sows “the sons of the kingdom” in the world while the devil at the same time sows “the sons of the wicked one”. God has His children, and the devil has his (cf. Jn. 8:44). Those who are not God’s children are the children of the devil. There is no middle ground. One either belongs to Jesus or they belong to the devil.

Slide # 5

1 John 3:7–10 (NKJV)

7 Little children, **let no one deceive you**. He who **practices righteousness** is righteous, just as He is righteous.

8 He who **sins is of the devil**, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

9 Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

10 In this the children of God and the children of the devil are **manifest**: Whoever does not **practice** righteousness is not of God, nor is he who does not love his brother.

Do not let anyone deceive you! There are always deceivers who claim that you can live like the devil and be a child of God. John refutes this. Practice tells. It does not tell perfectly because there are very deceitful tares in the mix who play the game (like Judas) for a time very well. But the general rule is that over time “**practice tells**”. Even so, God ALONE is the final Judge! We are fruit inspectors, but God ALONE is the final Judge!

Earlier in the parable in verse 30 Christ had said, “*Let both [the wheat and tares] grow together until the harvest...*”. Because of this certain people have taught that the Church should tolerate ungodly people in their midst.

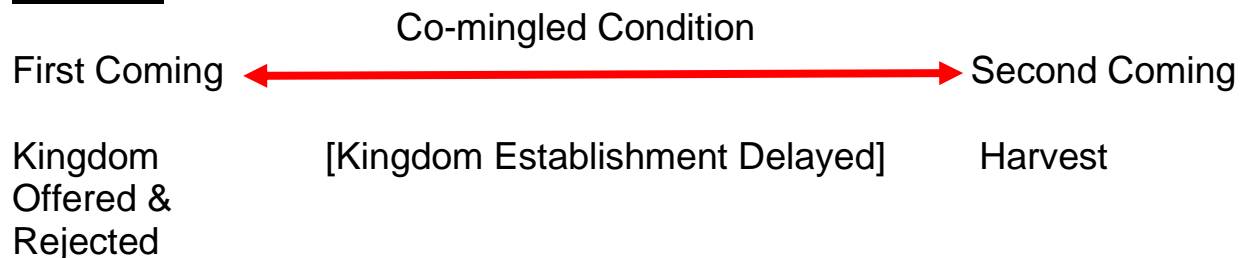
Slide # 6

This parable does not justify, as some mistakenly suppose, that toleration of ungodly people in a local Christian church. Remember that the field is the world, not the church. Local churches are explicitly commanded to put out of their fellowship all who are guilty of certain forms of wickedness (1 Cor. 5:9-13). – **William MacDonald**

This parable does not sanction indifference or a lack of discernment. It simply tells us to leave final judgment to God. In the church which is a “holy family” there are both doctrinal and moral standards for the fellowship as laid out in the Scriptures. Tares, outwardly, may for a time deceptively take root in the church, but that is why we are to be vigilant night and day and not allow compromise to take hold. That is why elders are warned to ever be closely guarding and watching for the good of the flock (cf. Acts 20:28-31).

Note that this “harvest” of judgment comes at the end of the age which in context as seen in verses 41 and 43 coincides with the time that Christ comes to set up His kingdom.

Slide # 7



**41 The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness,
42 and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.**

Note that the angels are the reapers whom Christ will use to sort out the wicked so that none of them go into the newly constituted kingdom at the time of His Second Coming.

There is a tremendous emphasis in the Scriptures that at the Second Coming Christ comes with power and great glory with all the holy angels (cf. Mt. 16:27; 24:31; 25:31).

But note it very carefully here. Even though the tares were good at being deceptive counterfeits, yet what really defined them was that they were those who “**offend, and those who practice lawlessness**”. Again, we see that in the end “**practice tells**”.

This corresponds perfectly with what Christ said earlier in Matthew 7.

Slide # 8

Matthew 7:21–23 (NKJV)

21 “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

23 And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

In the end the tares in reality were those who did not really know Christ as Lord and it showed in their practice of lawlessness. They really are covert rebels – like Judas. These outwardly claim to be “kingdom people” and there are MANY of them as seen in the parable of the mustard seed. But this outward movement which grows large is rife with leaven as also noted in the leaven parable which is linked with the mustard seed parable.

But note something else here: Not only are tares ultimately described as those who practice lawlessness but also as those who “**offend**”. The word “offend” is the Greek word “**skandalon**” which can also be translated as “**stumbling block**”. A skandalon is that which causes trouble or others to fall into sin. This is the concern with the tares.

It seems that the tares are those who outwardly profess to be kingdom people and they put on a good show. But in truth they are stumbling blocks who practice lawlessness. They don't really know Christ as Lord – although they profess that they do (cf. Titus 1:16; Jude 3-4).

It is sobering to realize that so many who appear to be children of the kingdom are in reality phony tares whose destiny will be hell!

In the end God will sort them out of His kingdom and they will be cast into the furnace of fire – which is a description of HELL!

The tares are going to hell! This is their final destination. The Bible elsewhere describes this final place of torment for the wicked as the “***lake of fire***”.

Slide # 9

Revelation 20:15 (NKJV)

15 And anyone not found written in the Book of Life was **cast into the lake of fire.**

Jesus repeatedly described hell as a place of torment involving unending weeping, wailing, and gnashing of teeth.

Slide # 10

Revelation 20:10 (NKJV)

10 The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be **tormented day and night forever and ever.**

The Bible does not describe hell as a place of annihilation but rather as a place of unending torment – a place of never-ending agony and misery.

Hell is a place so terrible that it really defies comprehension (cf. Matt. 3:11-12; 5:22; 8:12; 13:42, 50; 22:13; 25:51; 25:30).

It is the prerogative of God to consign people to hell and so again we note the deity of Christ Who is ultimately behind this casting of the lost tares into the furnace of fire.

43 Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

At the harvest of the end of the age (the Second Coming) Christ will “**burn up the chaff with unquenchable fire**” as it says in Matt. 3:12; but at the same time He will “*gather the wheat into the barn*” which is to say into His fold in the kingdom. Many believe that verse 43 is a take off of Dan. 12:3.

Slide # 11

Daniel 12:3 (NKJV)

3 Those who are wise shall shine Like the brightness of the firmament, And those who turn many to righteousness Like the stars forever and ever.

The saved, described earlier as the “**wheat**” (v. 25), are here called “**the righteous**”. Positionally, God’s people are righteous, as justification is by faith alone. But a saving faith is a life changing faith and it demonstrates itself to some degree in practical righteousness in the life (1 Jn. 3).

In the kingdom the righteous (in contrast to those who practice lawlessness) are going to reflect and bask in the very glory of the LORD which at that time will radiate supremely throughout the entire kingdom world (cf. Isa. 35:2; 40:5).

The Messianic kingdom is given three different designations in relationship to this parable. It is called the “**kingdom of heaven**” in verse 24; the kingdom of the Son in verse 41; and the kingdom of the Father in verse 43. All of these nuances are true. The Father mediates the Messianic kingdom through the Son.

Jesus concludes this parable describing who ultimately WILL and who will NOT go into the kingdom with this warning: “**He who has ears to hear, let him hear!**”

Whenever Jesus says this, it emphasizes the importance of what has just been said as if to say, “YOU BETTER MAKE SURE YOU GET THIS BECAUSE IT IS ALL IMPORTANT – ETERNALLY IMPORTANT!” Consistently this saying is spoken in reference to eternal matters related to salvation in the kingdom.

Jesus said this in relation to both the first parable of the sower, the seed, and the soils, and also in relation to the second parable of the wheat and the tares. This has eternal significance about who ultimately will have part in the kingdom and who will be cast out. Indeed, “**He who has ears to hear, let him hear!**”

We now come to the next two parables which go together. We saw earlier that the parable of the mustard seed and the parable of the leaven were essentially twin parables. Once again in verses 44-46 we have a set of twin parables that are very similar in emphasis with only slightly different emphases.

Matthew 13:44–46 (NKJV)

44 “Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.

45 “Again, the kingdom of heaven is like a merchant seeking beautiful pearls,

46 who, when he had found one pearl of great price, went and sold all that he had and bought it.

There have been two main different interpretations of these two parables. The one view sees the man finding the treasure or finding the pearl of great price as Christ who then gives His life to secure it. In this view the treasure and the pearl are the people of God who will be in the kingdom. That is fine theology that squares with the broader context of Scripture, but it is forced when considering the immediate context.

The other main view – the more natural view in my estimation, is the one to which I would hold – which is this: The kingdom is of supreme value and those who find it are willing to sell all to buy it.

Some have argued against this view because of the language of **buying** it. But there are good reasons to think that Christ is here using illustrative language consistent with the flow of thought in these parables which consistently use the metaphorical language of “**the kingdom of heaven is like**”. And as we will see it is consistent with the emphasis Christ makes elsewhere as well.

All true Christians know that the Scripture teaches that we are saved by GRACE alone through FAITH ALONE in Christ ALONE! And that is a hill to die on! But I would argue that properly understood, what Christ is illustrating here in these parables is the NATURE of a true saving faith. This becomes the ultimate issue! The Scripture does at points use the language of “**buying**” in relation to the response of saving faith in salvation and yet at the same time emphasizes it is all of grace.

Slide # 12

Isaiah 55:1-2 (NKJV)

1 “Ho! Everyone who thirsts, **Come** to the waters; And you who have no money, **Come, buy** and eat. Yes, **come, buy** wine and milk Without money and without price.

2 Why do you **spend** money for what is not bread, And your wages for what does not satisfy?...

Charles Ryrie correctly says one view is: *“The parables of the treasure and pearl indicate the incomparable value of the kingdom, which will cause a man to do everything possible to possess it.”*

Here are 6 key reasons to think what is in view is the value of the kingdom and the metaphorical “transaction” of a true saving faith involved in a person acquiring it.

- 1) Jesus in introducing the parables makes the major issue that of salvation. In Matt. 13:14-15 quoting from Isaiah 6:9-10, Jesus shows that the parables were dealing with the issue of salvation as He says, ***“Lest they should understand with their hearts and turn, so that I should heal them.”***
- 2) At the end of the 7th parable on the dragnet which clearly involves the issue of salvation in the kingdom – Christ then says in verse 51 ***“Have you understood all these things?”*** as if to indicate that all these parables are dealing with essentially the same basic theme.
- 3) The initial parable of the sower and the soils is clearly dealing ultimately with salvation. And this parable is a template for all the other parables because in Mark 4:13 Christ said of this parable, ***“Do you not understand this parable? How then will you understand all the parables?”*** This parable is a framework for understanding ALL the rest these parables and it deals fundamentally with the nature of a saving faith response necessary to enter the kingdom.
- 4) Both of the parables that Christ interpreted (as recorded here in Matthew) deal with the ultimate issue of salvation. That is true in relation to the parable of the Sower and the soils and also in relation to the parable of the wheat and the tares. Both fundamentally are dealing with the issue of salvation in the kingdom.
- 5) All the surrounding parables on both sides of these two parables in question (the treasure and the pearl) are dealing fundamentally with the issue of salvation in the kingdom. Not only is it true of the first two leading parables interpreted by Christ but also of the parable of the dragnet that immediately follows. So, the whole flow and context of all the parables is dealing with the fundamental issue of salvation.

Slide # 13

The common opinion that the “man” in each case is Christ, the “treasure “is Israel and the “pearl” is the Church seems to miss the thrust of the other parables in Matthew 13, all of which have to do with the character and people of the physical aspect of God’s kingdom. (emphasis mine)

-Henry M. Morris

- 6) The emphasis on making a “sell out” commitment in order to attain the treasure of the kingdom is completely consistent (properly understood) with the teaching of Christ and the Scriptures.

In Matthew 10 when Christ calls for allegiance to Himself over all other commitments, He is saying essentially the same thing.

Slide # 14**Matthew 10:37–39 (NKJV)**

37 He who **loves** father or mother more than Me is not worthy of Me. And he who **loves** son or daughter more than Me is not worthy of Me.

38 And he who does not take his cross and follow after Me is not worthy of Me.

39 He who **finds his life will lose it**, and he who **loses his life for My sake will find it**.

The issue of supremely valuing Jesus is consistently the issue. It is clearly shown to be the issue in the matter of eternal life in the parallel passage of John 12.

Slide # 15**John 12:25–26 (NKJV)**

25 He who **loves his life will lose it**, and he who **hates his life** in this world will **keep it for eternal life**.

26 If anyone serves Me, let him **follow Me**; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.

What Jesus is teaching about valuing kingdom truth above all in the parable of the treasure and pearl is the same concept He stressed to the rich young ruler in Mark 10.

Slide # 16

Mark 10:17–21 (NKJV)

17 Now as He was going out on the road, one came running, knelt before Him, and asked Him, “Good Teacher, what shall I do that I may inherit **eternal life?**”

18 So Jesus said to him, “Why do you call Me good? No one is good but One, that is, God.

19 You know the commandments: ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Do not defraud,’ ‘Honor your father and your mother.’ ”

20 And he answered and said to Him, “Teacher, all these things I have kept from my youth.”

21 Then Jesus, looking at him, loved him, and said to him, “**One thing you lack: Go your way, sell** whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me.”

Salvation is not a matter of works, but it is a matter of faith that involves the WILL. It will cost you your “***will***” – it will cost you your “***self-will***” – it will cost you your “***rebellious self-will***” that must submit to Christ as Lord – as your supreme authority – as your greatest commitment.

This was the issue with the rich young ruler. His money was His God, and He wasn’t willing to exchange His money as his Lord for Jesus as his Lord. It was a Godship or a Lordship issue! And therefore, he could not be saved. In that sense a person must be willing to “***sell out***” for Jesus! It is a matter of saving faith which recognizes Christ as personal Lord above all else!

If you doubt this just listen to Paul’s personal testimony in Phil. 3.

Slide # 17**Philippians 3:7–9 (NKJV)**

7 But what things were gain to me, these **I have counted loss for Christ.**

8 Yet indeed I also **count all things loss** for the excellence of the knowledge of **Christ Jesus my Lord**, for whom I have **suffered the loss of all things**, and count them as rubbish, **that I may gain Christ**

9 and be found in Him, not having my own righteousness, which is from the law, but that which is through **faith** in Christ, the righteousness which is from God by **faith**;

Paul counted everything loss so that he might gain Christ. This is the only way he could have Christ. And this kind of “sell out” for Christ is according to faith – it is the very nature of a true saving faith. And did you see in Phil. 3:8 that Paul spoke of counting all things loss as being in reference to “**Christ Jesus my Lord**”. This was a Lordship commitment! A Lordship commitment is a FAITH commitment – a saving faith commitment!

In Matthew 23:37-38 Jesus says to the Jews, “How often I wanted to gather [you]...but you were not willing! See! Your house is left to you desolate...”.

In the parable of the minas in Luke 19 Jesus spoke of Himself as a nobleman who comes to receive a kingdom, but the people said, “We will not have this man to reign over us.” (v. 14)

There is a death to self involved in the act of saving faith that denies self and recognizes Christ as Lord.

Slide # 18

Galatians 5:24 (NKJV)

24 And those who are Christ’s have crucified the flesh with its passions and desires.

In saying “yes” to Christ as Lord we say “no” to the flesh which is our rebellious self-will. And of course, it is God who brings us to this point. Apart from God’s intervention of grace we would never come to saving faith. 1 Cor. 12:3 says, “***no one can say that Jesus is Lord except by the Holy Spirit.***”

The thief on the cross is a perfect illustration of the nature of saving faith which involves death to self.

Earlier in the day both thieves were mocking Christ on the cross. In Matt. 27:44 it says, “***Even the robbers who were crucified with Him reviled Him...***”.

But then something happened in the heart of the repentant thief. He had a fundamental change of mind called repentance. He humbled himself. It cost him his ego – it cost him his sinful/rebel self-will – and in saving faith He looked to Jesus and said, “***Lord, remember me when You come into Your kingdom***” (Lk. 23:42).

In doing so He saw Jesus as Lord in charge of admission into the kingdom. He saw Jesus as Savior who can get Him into the kingdom – He saw Jesus as more valuable than anything else. Jesus was His all in all – His full hope of the kingdom. His salvation was not a matter of works – but it was a matter of the heart that called on Jesus as Lord and Savior. It cost him his ego – it cost him his will – and yet at the same time it was a free gift for simply calling on the name of the Lord. This is the nature of a true saving faith.

Slide # 19

There is no suggestion of purchasing salvation, but that coming under the sovereignty of God means the complete denial of self (cf. 10:38 f.; 16:25; Jn. 12:25). – ***New International Bible Commentary***

Christ says...

Matthew 13:44 (NKJV)

44 “Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.

The subject is the kingdom which is like hidden treasure that one discovers. In Bible times it was common to bury your treasure in the ground. But then because of war or death or whatever the treasure could be lost. Later in digging someone may accidentally discover it. That is the picture here.

Technically, the treasure belonged to the landowner. So, the man finding the treasure went and sold all that he had to buy the field and thereby gain possession of the treasure.

The point of the parable is the value of the treasure which is the kingdom and giving all to secure it. The kingdom is most valuable and attaining it is costly but also joyous. It will cost you everything (your will) but it is worth it!

Slide # 20

The kingdom of heaven is worth infinitely more than the cost of discipleship, and those who know where the treasure lies joyfully abandon everything else to secure it. – ***D.A. Carson***

These parables teach that the kingdom of heaven is so valuable that the wise are willing to sacrifice anything in order to gain it (19:21-26).

- **HCSB**

This parable teaches that the great treasure of the kingdom is sometimes found by those who are not actively looking for it but rather unexpectedly “stumble” upon it. The Samaritan woman in John 4 was not actively looking for it and yet was delighted to find it.

Saul who became the apostle Paul was not looking for it and yet suddenly came upon the great treasure of the kingdom truth as found in Jesus on the road to Damascus and was forever changed (Acts 9). In Isaiah 65:1 God says, “***I was found by those who did not seek Me.***”

Some who are not looking for the kingdom in effect end up stumbling upon it and in saving faith joyously receive the truth of Christ and thereby gain entrance into the kingdom.

The Gentiles as a group are not looking for the King nor the kingdom. They couldn't care less. And yet by the grace of God many of them suddenly find themselves face to face with kingdom treasure as presented in the person of Christ. And those who come to believe on the Lord Jesus Christ become kingdom citizens and thereby possess the kingdom.

The value of the kingdom remains hidden from most people. Those who by grace discover its priceless value are like a man finding hidden treasure in a field who gladly give up everything in order to obtain it (cf. Phil. 3:8).

In contrast to the Gentiles who were NOT looking for the kingdom, the Jews were looking for the Messianic King and His kingdom and yet largely failed to see it when they had it presented to them. Yet, there was a remnant of true disciples who did see the truth of it and did embrace Jesus as the Messiah-Lord and thereby gained the kingdom.

The second parable in this set depicts them – it depicts the person searching for the kingdom and upon finding kingdom truth in Christ sells all to secure it as Paul did in Phil. 3.

45 “Again, the kingdom of heaven is like a merchant seeking beautiful pearls,

46 who, when he had found one pearl of great price, went and sold all that he had and bought it.

Slide # 21

This parable has a slightly different emphasis. Though the first individual found his treasure by accident, the second found his by diligent search. No matter how a person is led to Christ's kingdom, its values and delights will be beyond estimation.

– *The Nelson Study Bible*

Again, the nature of saving faith is similarly brought out in Hebrews 11 – the Hall of Faith chapter in the example of Moses.

Slide # 22

Hebrews 11:24–26 (NKJV)

24 By faith Moses, when he **became of age, refused** to be called the son of Pharaoh's daughter,

25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin,

26 esteeming the reproach of Christ greater riches than the treasures in Egypt; for he **looked to the reward.**

Heb. 11:6 brings out that the nature of a true saving faith diligently seeks God which is consistent with the two parables in Matt. 13:44-46.

Slide # 23

Hebrews 11:6 (NKJV)

6 But without **faith** it is impossible to please Him, for he who **comes** to God must **believe** that He is, and that He is a **rewarder of those who diligently seek Him.**

Faith comes to God believing “***that He is a rewarder of those who diligently seek Him.***” In view is a saving faith such as Moses had when it says that in faith “***he looked to the reward.***” (Heb. 11:26) In Gen. 15:1 God told Abram, “***I am... your exceedingly great reward***” and then in context Gen. 15:6 says that Abraham “***believed in the LORD, and He accounted it to Him for righteousness.***”

In Heb. 11:6 the word ***seek*** in the phrase “***diligently seek Him***” is in an intensive form in the Greek. It is a determined effort to find something or to look intently for something. This is the sense of Jer. 29:13.

Jeremiah 29:13 (NKJV)

13 And you will seek Me and find Me, when you search for Me with all your heart.

This is the sense of the intensity in the parable of the treasure and of the pearl here in Matt. 13 (cf. Mt. 6:33; 10:34-39; 13:18-23; 19:29).

Slide # 24

These parables speak of the value of the kingdom and the intense desire that must accompany those who seek to enter it. One should value the kingdom above all else. – **Dr. Michael Vlach**

Slide # 25

Jesus is not interested in religious efforts or in affirming that one can “buy” the kingdom; on the contrary, he is saying that the person whose whole life has been bound up with “pearls” – the entire heritage of the Jews – will, on comprehending the true value of the kingdom as Jesus presents it, gladly exchange all else to follow him.

– **D.A. Carson**

Slide # 26

The parables of the treasure and the pearl summarized:

- 1) Kingdom truth in the time of kingdom delay is providentially “discovered”.
 - 2) Those that find it see it as most valuable above all else.
 - 3) And those who value it properly are willing to “sell all” to acquire it.
- These parables illustrate the nature of saving faith in kingdom citizens.

Kingdom people are all in! They “sell out” (deny self) and “buy in” put their faith in Christ as Lord and Savior.

In these parables what Jesus was bringing out was new kingdom insight.

- 1) The Jews did not see the kingdom as some sort of buried treasure or valuable pearl that was discovered. Instead, they saw it coming powerfully and openly from God at the end of the age – period! They did not see the time of delay between the first coming and the second coming – a time during which many would stumble upon the truth of the kingdom or discover it as found in the person of Christ and thereby become kingdom citizens. This was new kingdom revelation.

- 2) Also, the Jews in general believed that they as the chosen/favored people were automatically destined to gain entrance into the kingdom. These parables show that is not the case. A whole hearted personal faith commitment is necessary for entrance into the kingdom. The kingdom is possessed only by those who perceive its priceless value and then are willing to a saving faith commitment to acquire it. Such is the nature of a true saving faith as illustrated in the commitment Jesus demanded of the rich young ruler.

Kingdom citizenship is not based on heritage or religion, but rather on a whole-hearted faith commitment to Jesus as Lord and Savior! This is what Israel failed to comprehend, but what all true disciples come to see. Israel's great sin was not that they failed to believe on Christ as Savior (in the sense of Him dying on the cross for sin – for this was yet future), rather Israel's great sin was not believing on Christ as Messiah-LORD!

When I first read through John MacArthur's book, "The Gospel According to Jesus" I thought it was heresy. You see I had been disciplined in "Easy Believism" which is tantamount to a "Lordless Gospel". When I came to the part where MacArthur says, "**salvation is a gift, yet it costs everything**" I put 7 question marks in the margin. But as I read on, I saw that the "cost" he was talking about was the "total abandonment of self-will" (p. 31, 140). It will cost you your self-will! Believing on Christ as Lord involves death to self!

This is consistent with Jesus' teaching and with the saving faith response illustrated in the parables as found here in Matthew 13.

Paul said... I count all things loss for the superior truth of Christ Jesus my Lord for whom I have suffered the loss of all things that I may gain Christ (cf. Phil. 3:8).

Have you done that? Have you believed on Christ as personal Lord and Savior in which He is your number One above all others and above all else? If so, I will see you in the kingdom.

If not, now is the accepted time. Come to Jesus and receive Him as your personal Lord and Savior! This is the only way into the kingdom! This is how you come to possess the true kingdom treasure!

As our Savior Jesus died for all our sins – as Lord over all He arose again.

Believe on the Lord Jesus Christ and you will be saved.