

I. **THE PARABLE OF THE HIDDEN TREASURE (Mt. 13:44).**

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

A. Analogies to be looked at in this parable:

1. The treasure is the kingdom of heaven.
2. It is hidden to some, indeed to many.
3. Some find it accidentally, unintentionally.
4. Once found, a man should obtain it, regardless of its cost.

B. Notice the difference in this parable and the next one. Here a man accidentally finds the treasure, where in the next parable a man is looking for it.

II. **THE PARABLE OF THE PEARL OF GREAT PRICE (Mt. 13:45,46).**

“Again, the kingdom of heaven is like a merchant seeking fine pearls, **46** and upon finding one pearl of great value, he went and sold all that he had and bought it.

A. The merchantman is held up for our approval because:

1. He did not waste his time admiring the pearl or wishing he had it.
2. He did not propose to obtain it as a reduced price.
3. He did not delay or postpone his decision.
4. He did not reject it as being too expensive--he brought it!

B. The following are some analogies to be drawn:

1. Seeking is an essential part of finding the kingdom.
2. A pearl of great price suggests the kingdom because:
 - a. It is not of the earth like gold, but of life.
 - b. It is created by the overwhelming of a difficulty.
 - c. It will form a gate to the Eternal City.
3. The merchant set a good example because:
 - a. He was not content with admiring or wishing.
 - b. he did not shrink from the cost.
 - c. He sold all he had and bought it.
 - d. He did so at once, then and there, without delay.

C. In light of these last two parables, how are we living our life?

D. Do we hope to just stumble into the kingdom someday, or are we diligently seeking to find it.

III. **PARABLE OF THE NET**

A. Scripture text: **Matthew 13:47-52.**

“Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering *fish* of every kind; **48** and when it was filled, they drew it up on the beach; and they sat down and gathered the good *fish* into containers, but the bad they threw away. **49** So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, **50** and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. **51** “Have you understood all these things?” They said to Him, “Yes.” **52** And Jesus said to them, “Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old.”

B. Analogies:

This is another of the parables Jesus explained, and again, not one analogy but many are noted:

1. The sea is the world.
2. The net is the church.
3. The enclosed fish of "every kind" are members of the church.
4. The good fish are the truly spiritual children of their Father.
5. The bad fish are like the tares, sons of the evil one.

6. The fact that both kinds are in the net shows the proximity of the good and bad in the kingdom, who are all accounted by men to be "in" it, but some of whom are wicked.
7. The beach represents the end of time.
8. The net's being "filled" shows that God will attain his full purpose in the redemption of men.
9. The sorting of the fish represents the judgment of the last day. The sorters are the angels.
10. The casting away of the bad is the casting of the wicked into hell.
11. The gathering into vessels represents the salvation of the godly.
12. The vessels represent heaven.

C. Commentary:

1. There is a subtle change of emphasis in the parable in which the fishermen, who may be understood to be the Lord's disciples of all ages, draw the net upon the beach; and yet, it is not THEY but the angels who are said to sever the wicked from the just. That is why no definite mention of the fishermen is made in the parable, indicating that those elements of a narrative which are not stressed by Christ are to be construed as serving no analogy.
2. One overwhelmingly important deduction to be obtained from this remarkable parable is seen in the fact that no fishes were taken into the vessels that had not first been captured in the net. In the large analogy of the sea as the world, the net as the church, and the vessels as heaven, it is thus quite plain that Christ intended to teach that membership in the church is prerequisite to entry into the eternal kingdom in heaven. God's church, or kingdom, is the appointed way of gathering from the great seas of human population the number of the redeemed. Furthermore, not all so-called Christians will be saved. A great many are in the net, "the church," who must be accounted as "bad," and who shall suffer eternal banishment from the face of the Father.
3. Both in this and in that of the tares is stressed the puzzling containment within the church herself of both good and bad elements.
4. The parable of the drag net is Christ's pledge that, whatever doubts and perplexities may arise from this mixture of good and bad in the church, there will at last occur the thorough and dramatic separation of the one from the other, and that it will be accomplished by beings most eminently qualified to do it, namely, by the angels of God.
5. Verse 51,52:

["Have you understood all these things?" They said to Him, "Yes."](#) [52 And Jesus said to them, "Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old."](#)

 - a. Both ancient and modern commentators refer these words to the Old and New Testaments. Victorinus said, "Things new and old - the new, the evangelical words of the apostles; the old, the precepts of the law and the prophets." Dummelow identified the old and the new as "the old truths which God had long made known to the Jews, as well as the new truth declared by Christ."
 - b. There is another meaning in this place, and it is contained in the unceasing wonder that the same things can be both old and new simultaneously! What is older, or newer, than conversion? The birth of a child? A wedding? Or the manner in which some soul reacts to a crisis? What is newer, or older, than the great thoughts of the Eternal God which men of each passing generation are privileged to think after him, by means of the Scriptures? It is certainly not amiss to see this "new and old" aspect of every sermon. This suggests that teachers and preachers should adapt messages to hearers.