

Session 5 –The Parables of the Treasure, the Pearl, and the Householder | Matthew 13:44-53

Matthew 13:44-50 | Three Private Parables

Beginning in v. 36, Jesus **went into the house** and from v. 36 onward the parables are private. These three parables are marked with the word **again** in v. 44, 45, and 47.

- Verse 44 –
 - The emphasis here must be on the Kingdom as a **treasure**, for neither the Kingdom of God nor the salvation God offers individuals today can be bought.
 - This parable (like the next) cannot be used to speak to the salvation offered today, lest we build a theology that says, “salvation is worth whatever sacrifice you give to receive it.”
 - Salvation requires no sacrifice, for the sacrifice has been given.
 - For those in lands and times of persecution, the sacrifice is *because* salvation was received, not *in order to* receive, as in this parable.
 - However, the Kingdom *does* require sacrifice to receive it.
 - Notice how perfectly this aligns with the Rich Young Ruler (who was instructed to sell everything) and the early Messianic believers who sold everything.
 - This verse is perfectly aligned with Kingdom theology and not at all aligned with salvation theology.
- Verses 45-46
 - Like the previous parable, this parable is to show the disciples the value of the Kingdom as a costly treasure. Later Jesus would tell each of them to **take up his cross** (Matthew 10:38).
 - These parables were letting them know that the Kingdom would not come without personal cost (**to whom much is given, much is required**, Lk. 12:48).
- Verses 47-50 –
 - Unlike the previous two parables, this one does not display treasure, but judgment. The judgment here is not based on faith (which has not been mentioned in any of the parables), but on *behavior*, whether the individual was **wicked** or **just** (righteous).
 - One should avoid seeing **sea** as “gentiles” because parables are focused on the main point, unlike typology which is concerned with every detail.
 - The Kingdom judgment is clearly at **the end of the world** (v. 49) and the wicked go to **the furnace of fire** (v. 50), a reference (no doubt) to the **lake of fire** of Revelation 20:10.

Matthew 13:51-53 | Concluding Remarks for the Private parables

- Verse 51 –
 - Jesus wants to make sure that the disciples **understood all these things**, so he asked them plainly. Their answer was a plain **Yea, Lord**. Because there was no objection by the Lord, we must presume the Disciples to be speaking truthfully.
- Verses 52-53 –
 - Every parable has been about **the kingdom of heaven**, and now Jesus gives parable saying that a **scribe** with the understanding of the Kingdom will be like a **householder** with **treasure** that includes **things new and old**.
 - The scribes are γραμματεὺς [grammateus], whose job was the preservation of the Word, needed to be **instructed** in order to fully understand the word about the Kingdom. The Apostles were later commanded to **teach all nations** about the Kingdom ([Matt. 28:19](#)). With this Kingdom instruction, the scribes would have the **treasure** of **things new and old**. Without the parables, they would only have the **old** treasures.

- The first four parables are for *public understanding*.
 - The sower and the soils – apparent failure of the Kingdom
 - The tares – remaining on earth until the Kingdom
 - The mustard seed – the ultimate result of the Kingdom
 - The leaven – three measures doing their secret work
- The final four parables are for *private understanding* to reveal *hidden purpose*.
 - The treasure in the field – the Kingdom has a hidden.
 - The pearl – The Kingdom is hidden.
 - The good and bad fish – The hidden nature of the ultimate “catch.”
 - The treasure in the house – The knowledge is available.
- Note that the first set relates to things *visible* and *on earth* while the second set relates to things *invisible* and *in the sea*.
- A note on why Kingdom theology is so messed up today.
 - It began with the redefinition of the Kingdom, which has been almost universally accepted.
 - To create a workable theology, the *hidden* aspects of the Kingdom were adapted to create a *spiritual* versus a *physical* kingdom. However, in each one of these parables, the Kingdom is the future, physical, fraternal Davidic Theocratic Kingdom.
 - These parables simply reveal that this Kingdom has *not* failed, but rather is *not here* and has a remnant (fully Jewish) that will remain until the arrival of the Kingdom.
 - The remnant will proclaim the instruction of the Kingdom until it has been fully proclaimed to the world and then the end will come (Mt. 24:14).
- The phrase “kingdom of heaven” is used eight times in Matthew 13 and 32 times in the Bible (all in Matthew).
- If this chapter contains the **mysteries of the kingdom of heaven** (v. 11) then it must reveal things not previously known about the Kingdom (thus not available in prophecy). However, since the mystery of the church was not given until Paul, it would be equally incorrect to apply these parables to the church.
 - Peter was given the **keys of the kingdom of heaven** (Mt. 16:19). These were neither keys to the *church* nor keys to *heaven*. Therefore, the **kingdom of heaven** can be neither church nor heaven.
 - The message revealed is that (unlike what was previously known) the Kingdom would be delayed in its arrival, that within its domain would be both righteous and wicked, and that in the end it would have the full value it was originally promised.