

# THE TREASURE IN THE FIELD THE PEARL OF GREAT PRICE THE FISH-NET

**BIBLE TEXT** : **Matthew 13:44-52**

LESSON 78 Senior Course

**MEMORY VERSE:** "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16:16).

## **BIBLE TEXT in King James Version**

### **Matthew 13:44-52**

<sup>44</sup> Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

<sup>45</sup> Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

<sup>46</sup> Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

<sup>47</sup> Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

<sup>48</sup> Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

<sup>49</sup> So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

<sup>50</sup> And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

<sup>51</sup> Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

<sup>52</sup> Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

## **BIBLE REFERENCES:**

### **I A Treasure Found Hid in a Field**

1 The Kingdom of Heaven is like a treasure hid in a field, Matthew 13:44;

**Colossians 1:26** <sup>26</sup> *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

2 A certain man who finds it hides it, because of its great value, Matthew 13:44;

**Matthew 6:20** <sup>20</sup> But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

3 He sells all to buy the field, that he may obtain that treasure, Matthew 13:44;

**Luke 12:33** <sup>33</sup> Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

### **II A Pearl Found Which Is of Great Price**

1 The Kingdom of Heaven is like a merchant seeking goodly pearls, Matthew 13:45;

**Colossians 1:26-27** <sup>26</sup> *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

<sup>27</sup> To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

2 He finds a pearl of great price, worth more than all he possesses, Matthew 13:46;

**Colossians 2:3** <sup>3</sup> In whom are hid all the treasures of wisdom and knowledge.

3 He *sells* all that he has in order to buy the Pearl of great price, Matthew 13:46;

**Proverbs 2:1-5** <sup>1</sup> My son, if thou wilt receive my words, and hide my commandments with thee;

<sup>2</sup> So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

<sup>3</sup> Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;

<sup>4</sup> If thou seekest her as silver, and searchest for her as *for* hid treasures;

<sup>5</sup> Then shalt thou understand the fear of the LORD, and find the knowledge of God.

### **III The Fish-Net Cast into the Sea**

1 The Kingdom of Heaven is like a net which gathers of every kind, Matthew 13:47;

**Isaiah 45:22** <sup>22</sup> Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

2 The net is drawn to shore and the good and bad are separated, Matthew 13:48;

**Matthew 7:22-23** <sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

<sup>23</sup> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

3 Thus at the end the angels shall separate the wicked from the just, Matthew 13:49;

**Matthew 25:31-32** <sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

<sup>32</sup> And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

4 At the judgment the wicked shall be cast into the fiery furnace, Matthew 13:50;

**Matthew 25:46** <sup>46</sup>And these shall go away into everlasting punishment: but the righteous into life eternal.

#### **IV The Parables Understood by Jesus' Disciples**

1 He was alone with His disciples, having dismissed the multitude,

**Matthew 13:36** <sup>36</sup>Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

2 He asked them whether they understood, and they answered yes, Matthew 13:51;

**Matthew 13:10-11** <sup>10</sup>And the disciples came, and said unto him, Why speakest thou unto them in parables?

<sup>11</sup>He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

3 The prophets taught "old things," but Jesus "new things," concerning the Kingdom, Matthew 13:52;

**Luke 10:23-24** <sup>23</sup>And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

<sup>24</sup>For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

#### **NOTES:**

Jesus at this time was alone with His disciples, for He had dismissed the multitude and gone into the house (**Matthew 13:36** <sup>36</sup>Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field). These three parables were therefore declared to *His* disciples **in** private. Previously the disciples had asked Him why He spoke to the multitude in parables, and He answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (Matthew 13:11). The disciples, we may *say*, knew more concerning the mysteries of the Kingdom. because they were born again, at which time the Kingdom of God is planted in the heart, as we have already learned (**Luke 17:20-21** <sup>20</sup>And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: <sup>21</sup>Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you). The cry of John the Baptist was, "Repent ye: for the kingdom of heaven's at hand," which obviously means that there is no entrance into the Kingdom except by repentance. And Jesus, in His conversation with Nicodemus. said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3) These words imply that when a man is born again, he can see, and thus can know more of the "mysteries of the kingdom" than he ever knew as a sinner. We therefore believe that Jesus was declaring these three parables to His disciples because they teach the deeper, greater, and grander things of the Kingdom of Heaven.

#### **The Hidden Treasure**

The "treasure" in the field, we may then say, typifies the **great value** of the Kingdom of Heaven. This treasure is "hid in a field," as it were, from the eyes of the world. But this particular "man," of whom *Jesus* speaks, found that treasure, when he repented of his sins and was born again. To him it was then given to know in some measure the mysteries of the Kingdom, and when he saw the treasure, he immediately hid it— not that he wished to conceal it from his fellow men, for he wanted all the world to know of this treasure; but he cherished it in his heart as *a* secret, which only the redeemed of the Lord can know. "And for joy thereof" (which proves that he was born again) he was

prompted to go and sell all that he had, in order to secure that wonderful treasure, for he had discovered that it far outvalued all that he possessed.

God, in His love for humanity, has gone to great lengths to describe to men the glories of that heavenly Kingdom. Much space in His Word is given to this theme to show forth its inestimable value. The Old Testament prophets were entranced, as we learned in our previous lessons, by the sights revealed to them of a promised Kingdom that should never pass away in which there should be no sorrow, no tears, and no death; where a righteous King should reign supreme upon the throne of David. And when we turn to the New Testament, we find this Kingdom to be one of the central themes. John the Baptist announced it, because at last the King Himself had come. And when Jesus began His ministry, He took up the cry of His forerunner, "Repent: for the kingdom of heaven is at hand," and taught us the wonders of His Kingdom, into which the prophets inquired and the angels desired to look. He put the value of that Kingdom so high, and the necessity of gaining it so urgent, that in comparison all earthly interests dwindle into insignificance. In the Sermon on the Mount His plea to the multitudes was, "Take no thought, saying, What shall *we eat?* or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek: ) for your heavenly Father knoweth that ye have need of all these things But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:31-33). "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14 17).

But with all that the Word of God teaches concerning the Kingdom of Heaven, the finite mind of man cannot grasp its greatness, nor his natural eye behold its glories. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (I Corinthians 2:9, 10). And the Psalmist cried out, "O taste and see that the LORD is good" (Psalm 34:8). Then let the man who would know more concerning the Kingdom of Heaven come in true repentance and pray through, until he knows that his sins are forgiven and his name enrolled in Heaven. His sin-blinded eyes will then be opened, and he will behold things that he never dreamed of. He will have discovered the "treasure hid in a field," and its great value will prompt him also to go and sell "all that he hath," that he may obtain that treasure. And if he will "pay the price " the treasure shall be his.

### **The Pearl of Great Price**

This parable goes deeper into the mysteries of the Kingdom, for it concerns, we believe, the King Himself. And after all, everything pertaining to the Kingdom centers In Him. Without a king there can be no kingdom, and moreover we can have no part nor lot in this Kingdom, unless we have the King, "which is Christ in you, the hope of glory." Jesus and the Kingdom of Heaven are inseparable, for the Bible teaches that there exists a vital relation of Jesus to His Kingdom, which no earthly kingdom and its king ever has approached, or ever will approach. Jesus could well say to the Roman governor, "My kingdom is not of this world," for He Himself is not of this World. Only a brief review of the relation which Jesus bears to His Kingdom can be undertaken at this time:

(1) The Kingdom of Heaven is an eternal Kingdom, because the King is the eternal Son of God, as is clearly set forth in the Bible: "Yet have I set my king upon my holy hill of Zion. I

will declare the decree: the LORD hath said unto me. Thou art my Son; this day have I begotten thee" (Psalm 2:6, 7). And the eloquent tributes paid to God, which are found in **Psalms 45:6-7** <sup>6</sup> Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. <sup>7</sup> Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. and **Psalms 102:25-27** <sup>25</sup> Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. <sup>26</sup> They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: <sup>27</sup> But thou art the same, and thy years shall have no end, the Apostle Paul, in his Epistle to the Hebrews attributes directly to the Son: "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Hebrews 1:8-12).

(2) It is a Kingdom of power, towering above all other kingdoms, as we learned in our previous lessons, because to the King has been given all power as Jesus declared to His disciples after His resurrection: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth" (Matthew 28:18). And His power is further revealed by the manner in which He shall rule the nations, when He comes back to earth: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter vessel" (Psalm 2:9).

(3) It is a Kingdom of righteousness, because the King is righteous, according to the passage of Scripture quoted above: "Thy throne, O God is for ever and ever! a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

(4) It is also a Kingdom of life, even eternal life, as is proved by the transformation wrought in this present world, and the great promise of the resurrection which awaits the redeemed of the Lord; because the King Himself is the resurrection and the life: "Jesus said unto her, I am the resurrection; and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25); "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him. may have everlasting life: and I will raise him up at the last day" (John 6:40).

(5) And the "children of the kingdom," having been born of God, are intimately related to the King, and they must be like Him: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.. Beloved, now are we the sons of God. and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:1-3).

Therefore, we believe that the "pearl of great price" is the King. And the "merchant man, seeking goodly pearls," is the man who *has* caught a vision of the Pearl of great price, and is so enthralled by the sight that he immediately sells all that he has, and buys it.

The Apostle Paul was another "merchant man, seeking goodly pearls," and caught a vision of the Pearl of great price on

his famous trip to Damascus. He, too, was impelled to go and sell "all that he had," that he might obtain that Pearl. And while imprisoned in a Roman dungeon, he tells us a little of his experience in accomplishing this:

**"What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Philippians 3:7-11).**

Many years after his Damascus experience, Paul testified before Agrippa and closed with these words: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." And the final testimony of this warrior of the Cross, when again imprisoned at Rome, awaiting martyrdom, demonstrates that he was obedient to the "heavenly vision" until the end:

**"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4: 6-8).**

These two parables, which we have been studying, teach that a man who would gain an entrance into the Kingdom of Heaven, and stand before the King when He comes, has a price to pay. In these days of His preparation, a perfecting work is going on among the children of the Kingdom to fit them for that heavenly abode. And if one would obtain the Pearl of great price, and be awarded the "crown of righteousness" in the last day, he must go and sell all that he bath.

**"Deeper, deeper in the love of Jesus  
Daily let me go;  
Higher, higher in the school of wisdom,  
More of grace to know.**

**"Deeper, deeper! blessed Holy Spirit,  
Take me deeper still,  
Till my life is wholly lost in Jesus  
And His perfect will."**

### **The Fish-Net**

Jesus, when He was prophesying of the last days, said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14). This prophecy, we believe, has a direct bearing upon the significance of the parable of the fish-net; in which case the "net, that was cast into the sea," is this Gospel of the Kingdom, and the "sea" is the multitudes among the nations to whom the Gospel is preached. The net "gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away," a procedure which was very familiar to the fishermen among Jesus' disciples, and which, we shall find typifies perfectly what takes place in the Gospel work.

The proclaiming of the Gospel in this dispensation of grace has always been attended by evil, as well as the good. Not all the

## QUESTIONS

- 1 What does the treasure hid in the field typify?
- 2 What was the spiritual state of the man when he found it?
- 3 What does the expression, he "goeth and selleth all that he hath," signify concerning a Christian?
- 4 What does the "pearl of great price" typify?
- 5 Who is a "merchant man. seeking goodly pearls," from the Christian standpoint?
- 6 Why was it that the disciples had a better understanding of the mysteries of the Kingdom than the multitude had?
- 7 What does the "net. that was cast into the sea," typify?
- 8 Upon what passage of Scripture can its typification be based?
- 9 What does the "sea" typify?
- 10 What do the "good fish" and "bad fish" typify?

"fish" which are caught in the net turn out to be good. Even in the early days, when the Children of Israel were led by the hand of the Lord out of the land of Egypt, a "mixed multitude" gathered up their belongings and marched out with them, because the blessing of the Lord rested upon Israel. And this multitude pitched their tents in the outskirts of the camp, and became the instigators of most of the dissensions and troubles which arose in Israel, which was a device of the devil to hinder the work of the Lord. Likewise the "children of the kingdom" have always had their "camp- followers" — a people who affiliate themselves with the Church, and "say they are Jews, and are not." Of this class Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23).

And so there is coming a day when there shall be a separation, when the "good fish" shall be gathered into vessels, but the "bad fish" shall be cast away. "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." But in the meanwhile it remains for the "children of the kingdom" to keep their garments spotless, and to see that none of the false doctrines and crooked teachings, which are being spewed out upon the world in these last days, touch them, "Behold, I come quickly: hold that fast which thou hast that no man take thy crown" (Revelation 3:11).