

Sunday December 13<sup>th</sup> 2015  
Without a Parable  
Part Twelve

1). Mt 13:44 ¶ *"Again, the kingdom of heaven continues 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.*

a). We had seen last time that having reentered the house and having given an explanation of the parable of the wheat and tares to the disciples the Lord then gives the 3 remaining parables in this 7 parable sequence.

b). And we had noted that within the internal chronology of the parables themselves and by comparing this chronology with that seen in the first 6 Chapters of the Book of the Revelation these last 3 parables take us beyond the end of this present dispensation to events that lead into the Millennial Kingdom.

c). And here in Matthew 13:44 we have seen a parable that deals with events surrounding the Lord's first advent and then with the Lord's resumption of His dealings with the nation of Israel after He has completed calling out a people for His Name amongst the Gentiles. We will remember that the 'man' finding and hiding the 'treasure' refers to the Lord coming to Israel at His first advent and then setting Israel aside. Following this the Lord then goes to the cross to pay the price necessary to redeem that lost by Adam in the Garden thereby making the way possible for Israel's future deliverance and restoration and making possible the creation of the one new man from whom will come His Wife.

d). The details that we see here in v44 are the same as we have previously seen in the Book of Daniel - Da 9:24 *"Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy. 25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in*

*troublesome times. 26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary.*

e). As the Lord gave this parable back in the house He was literally in the 69<sup>th</sup> week of Daniel's prophecy and about to fulfill that seen in v26, 'Messiah shall be cut off'. And so as to bring about the finishing of the transgression, to bring an end to sins and to reconcile iniquity the Lord would hide Israel in the 'field' where the nation would be both protected and brought to repentance amongst the Gentile nations completing Daniel's 70<sup>th</sup> week - Eze 36:24 *"For I will take you from among the nations, gather you out of all countries, and bring you into your own land. 25 ¶ "Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. 26 "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. 27 "I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. 28 "Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.*

f). Buying the 'field' in Matthew 13:44 and Daniel's 70<sup>th</sup> week are one and the same. There are no details concerning the buying of the field in Matthew 13:44 because that is not the intent of the parable. In order to understand what buying the field looks like from a Jewish perspective we would have to put the scriptures together just as we have looked at in past weeks drawing from not only the Book of Daniel, but also from Genesis, Exodus, Esther and the prophets as well as Chapters 6-19 of the Revelation.

g). Suffice it to say that where ever we go in the scriptures the outcome of that pictured by buying the field is the same, the Lord has His 'treasure' for His own – Es 9:20 ¶ *And Mordecai wrote these things and sent letters to all the Jews, near and far, who were in all the provinces of King Ahasuerus, 21 to establish among them that they should celebrate yearly the fourteenth and fifteenth days of the month of Adar, 22 as the days on which the Jews had rest from their enemies, as the month which was turned from sorrow to joy for them, and from mourning to a holiday; that they should make them days of feasting and joy, of sending presents to one another and gifts to the poor.*

*Eze 37:23 "They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver*

*them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God. 24 "David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. 25 "Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David shall be their prince forever. 26 "Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. 27 "My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. 28 "The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore.""*

2). But as we know the events seen in Daniel's 70<sup>th</sup> week, the events of the Tribulation, buying the field, must also be understood from a Christian perspective - Eph 1:13 *In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, 14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.*

a). Those seen in the 4<sup>th</sup> part of the parable of the sower who are found on good ground, who have remained faithful and produced fruit throughout the course of this dispensation; those who are pictured through the Church of Philadelphia in the Revelation, are those who have trusted in Him, who have 'heard the word of truth' [when anyone hears the word of the kingdom], who have received 'the gospel of [their] salvation and have been 'sealed with the Holy Spirit of promise' seen in the verses here from Ephesians Chapter 1.

b). And we will see that these faithful Christians have the guarantee in the Holy Spirit of their inheritance while they wait for 'the redemption of the purchased possession' – the buying of the field.

c). Not only do the events of the Tribulation bring Israel to repentance and restoration, but they also constitute the redemption of the inheritance promised in the verses from Ephesians Chapter 1.

d). And it is because of the inextricable connection between the events leading to Israel's restoration and the fulfillment of God's promise, guaranteed

by the Holy Spirit, to the 'Church' that the parable of the treasure in Matthew Chapter 13 is then followed and built upon by the parable of the pearl.

3). Mt 13:45 *"Again, the kingdom of heaven continues 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.*

a). The merchant seeking beautiful pearls is the 'man' who found and hid the treasure from the previous parable and his selling 'all that he had' is exactly the same event as seen in the parable of the treasure – the man selling all he had is the same and the price he pays is the same and once again this is a picture of Christ's death on the cross which has paid the price for Israel's future deliverance and restoration, the price for our eternal salvation and the price for the redemption of the inheritance, the purchased possession.

b). The difference that we see between this parable and the previous parable is that in the parable of the treasure the man buys the field in which the treasure is hidden whereas in the parable of the pearl there is no mention of buying the field, instead the merchant is seen directly purchasing the pearl of great price.

c). What is left to us then, so that we can put all this together, is to know how we are to understand the 'one pearl of great price'?

d). The key to this is to be found firstly in the prophetic chronology found in the genealogy from Genesis Chapter 5 following Cain killing Abel in Chapter 4 and the panoramic sequences seen in Genesis Chapters 21-15 and Hebrews Chapter 11 as well as the first 19 Chapters of the Revelation – As the Lord is about to conclude His dealings with Israel by returning to the earth at the end of the Tribulation, just before the redemption of the inheritance is completed, we find these familiar verses from the Revelation – Re 19:1 ¶ *After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honor and power belong to the Lord our God! 2 "For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her." 3 Again they said, "Alleluia! Her smoke rises up forever and ever!" 4 And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, "Amen! Alleluia!" 5 ¶ Then a voice came from the throne, saying, "Praise our God, all you His servants and those who fear Him, both small and great!" 6 And I heard, as it*

were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns! 7 "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife [Lit. His Woman/Bride] has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. 9 Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God."

e). What we are seeing here in v7-9 are the festivities, 'the marriage supper' that take place immediately prior to the Bride becoming Christ's Wife at the completion of the redemption of the inheritance.

4). And then, if we go to another parable in Matthew this whole picture is laid out for us once again - Mt 22:1 ¶ And Jesus answered and spoke to them again by parables and said: 2 "The kingdom of heaven is like a certain king who arranged a marriage for his son, 3 "and sent out his servants to call those who were invited to the wedding; and they were not willing to come.

We can see the similarity between the beginning of this parable and the beginning of the Chapter 13 parables and of course the focus here is the marriage for the son of 'a certain king' in relation to the kingdom of heaven. And as we look at v3 let's remember who this parable is being spoken to; it is being spoken to Israel's religious leaders and must therefore be seen within the context of the Lord's message to them – the offer of the Kingdom of the Heavens and His related use of parables. That said, v3 takes us to the Lord's first advent and the invitation given to the nation of Israel by John the Baptist, the Lord, the 12 and the seventy. These verses cover that seen in the gospel accounts, and as we know the invitation given to Israel was rejected, 'they were not willing to come'.

4 "Again, he sent out other servants, saying, "Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding." 5 "But they made light of it and went their ways, one to his own farm, another to his business. 6 "And the rest seized his servants, treated them spitefully, and killed them.

The 'other servants' in v4 take us beyond Israel's rejection of the King and His Kingdom to the fledgling 'Church', those now in possession of the proffered Kingdom who make the re-offer of the Kingdom to that eternally saved generation of Jews – 'those who were invited' [by the previous servants]. That which we see in v4-6 refers to the period of time covered by the Book of Acts where we see the re-offer of the Kingdom beginning in - Ac 2:37 ¶ *Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" 38 Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.*

Through to the final withdrawal of the offer in - Ac 28:28 *"Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!" 29 And when he had said these words, the Jews departed and had a great dispute among themselves.*

Then as we continue in Matthew Chapter 22 the next verse takes us to the destruction of Jerusalem and the dispersion of the nation at the hands of Titus and his Roman legions between AD 66 and AD 70 - 7 *"But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.*

The verses that follow now have to do entirely with the 'Church' and what is seen in these verses takes us through that recorded in epistles into the Revelation - 8 *"Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. 9 'Therefore go into the highways, and as many as you find, invite to the wedding.' 10 "So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests.*

These are verses that reflect back on the first 4 Matthew 13 parables, once again dealing with those who hear the word of the kingdom. Going into the highways is synonymous with going to the Gentiles, leaving the house and going to the sea, and we see that those now invited to the wedding are 'both bad and good'. This is exactly the same picture that we find in the final Matthew 13 parable, which we will look at in detail later - Mt 13:47 *"Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered*

*some of every kind,48 "which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.*

The dragnet cast into the sea is the same picture as going into the highways. Being in the dragnet pictures all who are eternally saved and here we also see the 'bad and the good' once again. And hopefully we won't miss the fact that those in the dragnet are there for a purpose, to be drawn to shore with a view to a separation. The full dragnet drawn to shore and the wedding hall being filled with guests are the same thing. So how are we to understand the 'bad and the good'? Simply through that which the Lord teaches from the next verses in Matthew Chapter 22 -11 *"But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. 12 "So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. 13 "Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.' 14 "For many are called, but few are chosen."*

In a word, that which distinguishes the bad from the good is preparedness. The wedding guest who does not have a wedding garment, representing all those deemed 'bad', is not properly prepared to participate in the wedding festivities and as a result he is cast into the darkness outside. By contrast we would have to see the 'good' as those who are properly prepared, who do have a wedding garment, taking us right back to where we were previously in – Re 19:7 *"Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*

Here then are the good: those who hear the word of the kingdom and produce fruit, some 100 fold, some 60, and some 30 – those who are the Bride of Christ who will become His Wife upon the completion of the redemption of the inheritance.

5). And to put the final piece of this puzzle in its place we must go back once again to the foundational type of Ruth and Boaz - Ru 3:1 ¶ *Then Naomi her mother-in-law said to her, "My daughter, shall I not seek rest for you, that it may be well with you? 2 "Now Boaz, whose young women you were with, is he not our*

relative? In fact, he is winnowing barley tonight at the threshing floor. 3 "Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. 4 "Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do." 5 And she said to her, "All that you say to me I will do." 6 ¶ So she went down to the threshing floor and did according to all that her mother-in-law instructed her. 7 And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down. 8 Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet. 9 And he said, "Who are you?" So she answered, "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."

a). Here in v3 we have the foundational picture of the Bride making herself ready. Ruth does this in anticipation of meeting Boaz on his threshing floor showing us what we need to do in preparation for meeting the Lord at His Judgment Seat. That which we see here with respect to Ruth's preparation must also be found in those classified as 'good' in the parable of the dragnet and the 'good' in the parable of the wedding feast, those who will be found at the marriage supper of the Lamb in Revelation Chapter 19.

b). Now, it is following the events seen here in Ruth Chapter 3 that Boaz goes to the gate of the city in order to redeem the inheritance. And as we look at these verses which are to follow the identity of the pearl of great price should be confirmed for us - Ru 4:9 ¶ *And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi. 10 **Moreover, Ruth the Moabitess, the widow of Mahlon, I have purchased as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day."** 11 And all the people who were at the gate, and the elders, said, "We are witnesses.*

c). As Boaz redeems the inheritance by purchasing 'all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi', buying the field, do you see what automatically happens in v10? He also

purchases Ruth the Moabitess as his wife - Mt 13:46 *"who, when he had found one pearl of great price, went and sold all that he had and bought it.*

d). The buying of the field seen in the parable of the treasure results in the purchase of the pearl of great price in the parable of the pearl, leaving us in no doubt, as we compare scripture with scripture, that the pearl of great price is the Bride of Christ who will become the Wife of Christ following the Lord's return to the earth to finish His dealings with Israel, concluding the redemption of the inheritance, the purchased possession – all of which will bring us to the end of the age and the last of the Matthew 13 Parables – Mt 13:47 *"Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, 48 "which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. 49 "So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, 50 "and cast them into the furnace of fire. There will be wailing and gnashing of teeth."*

e). We will need to continue with this next time though – if the Lord is willing.