

PARABLE OF THE HIDDEN TREASURE: GIVING UP ALL FOR CHRIST

MATHEW 13:44

Introduction: Believers, Treasure, Gospel

There are two main interpretations of this parable.

1. Some say that Jesus Christ is *the man* (see vv. 24, 37-38) and *the treasure* in the field represents potential believers who are in the world. In this interpretation, Jesus sees the treasure of men in the world, and seeing them He does four things.
 - a. He *hides* the treasure: He takes what the Father has given Him and tucks it away in His heart, choosing and protecting them until He can complete the work of salvation.

John 10:14-16,27-30 *"I am the good shepherd; I know my sheep and my sheep know me — just as the Father knows me and I know the Father — and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one."*

- b. He *goes*: He comes to the world.

Luke 19:10 *"For the Son of Man came to seek and to save what was lost."*

John 3:16-17 *"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him."*

John 10:10 *"The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full."*

John 12:47 *"As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it."*

John 18:37 *"You are a king, then!" said Pilate. Jesus answered, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me."*

1 Tim 1:15 *Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners — of whom I am the worst.*

- c. He *sells* all: He gives up heaven in all its splendour.

Luke 2:7 *And she gave birth to her first-born, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.*

Luke 22:37 *“It is written: ‘And he was numbered with the transgressors’; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfilment.”*

Acts 8:33 *In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth.*

2 Cor 8:9 *For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.*

Phil 2:7-8 *But made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death — even death on a cross!*

- d. He *buys*: He pays the ultimate price. He gives life for the life of man.

Rom 5:8 *But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.*

1 Cor 15:3-4 *For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures.*

2 Cor 5:21 *God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.*

Gal 4:4-5 *But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons.*

1 Pet 2:24 *He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.*

1 Pet 3:18 *For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit.*

Gal 1:4 *Who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father.*

- e. He *rejoices*: He envisions the glorious day when all His treasure shall be possessed by Him.

Heb 12:2 *Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.*

2. Others say the treasure is the gospel of Christ, the gospel of the Messiah who is ever so precious. A man sees the gospel, the saving message of Christ, as never before; that is, He understands the immense treasure of salvation.

- a. He hides the treasure: he tucks it away in his heart, protecting it, not letting it loose. He seeks and continues to seek the truth of Christ.
- b. He goes: approaches Christ and makes a decision.
- c. He sells all: repents and turns from his former life to God.
- d. He buys: commits all and gives all to possess the treasure of salvation.
- e. He rejoices: experiences the completeness and satisfaction of the treasure and envisions and hopes for more and more, eternally.

Either interpretation fits what is said, and we are probably safe in saying that neither one exhausts the meaning.

- I. The parable: describes the Kingdom of Heaven (v. 44).
- II. A treasure is hid in a field (v. 44).
- III. A man finds the treasure (v. 44).

MATHEW 13:44 PARABLES

Jesus was now talking only to His disciples. In v. 36 He had sent the crowd away; now He shared four parables with the disciples alone. The parable of the Hidden Treasure and the Pearl of Great Price could possibly be preached and taught together. Their point is the same: the great value of Christ. □

I. *Mathew 13:44 Kingdom of Heaven*

Jesus used a parable to describe the Kingdom of Heaven and its immense value (See *Parable*, Mt. 13:44; *Kingdom of God*, Mt. 19:23-24).

II. *Mathew 13:44 Jesus Christ, the Believer's Treasure*

A treasure is hid in a field. Jesus Christ is the most valuable treasure a person can possess.

Mat 13:46 *"When he found one of great value, he went away and sold everything he had and bought it."* (see 1 Tim 6:7)

Mark 8:36 *"What good is it for a man to gain the whole world, yet forfeit his soul?"*

Acts 4:12 *Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.*

1 Cor 1:30 *It is because of him that you are in Christ Jesus, who has become for us wisdom from God — that is, our righteousness, holiness and redemption.*

1 Cor 3:11 *For no one can lay any foundation other than the one already laid, which is Jesus Christ.*

Phil 3:8 *What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ.*

Col 1:19 *For God was pleased to have all his fullness dwell in him.*

Col 2:3 *In whom are hidden all the treasures of wisdom and knowledge.*

Col 2:10 *And you have been given fullness in Christ, who is the head over every power and authority.*

If the treasure is interpreted to be potential believers, then note one will stir sufficient thoughts to share the lesson of the parable (See *Believers*, Mt 13:44).

III. Mathew 13:44 Treasure Hidden in the Gospel

A man finds the treasure. In Jesus' day it was common practice to hide treasure and valuables by burying them in the ground. The earth was the safest place to hide one's valuables; for example, in the "Parable of the Talents," the unprofitable servant hid his talent in the earth to keep from losing it (Mt. 25:25).

The field could represent the gospel. The treasure would then be Christ who is "hid" in the gospel. A person cannot find the treasure (Christ) by just scratching the surface of the earth (gospel). One must dig and dig deep (Jn. 5:39; 2 Tim. 2:15).

There is an enormous difference between the philosophical treasures of the world and the treasure of Christ and His Word. A person does not learn the world's philosophical treasures by scratching the surface. He has to dig. So it is with the treasure of Christ: a person has to dig into the gospel and dig deep to find the treasures of the gospel.

When the man finds the treasure he does five things.

1. He hides and protects it. A person who has really tasted and learned the value of Christ hides the treasure in his heart. He seeks and seeks to lay hold of the gospel; he does not let the gospel go. He seeks and resolves to possess the treasure.

Acts 17:27 *God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us.*

Deu 4:29 *But if from there you seek the Lord your God, you will find him, if you look for him with all your heart and with all your soul.*

Isa 55:6 *Seek the Lord while he may be found; call on him while he is near.*

Jer 29:13 *You will seek me and find me when you seek me with all your heart.*

Amos 5:4 *This is what the Lord says to the house of Israel: "Seek me and live."*

Zep 2:3 *Seek the Lord, all you humble of the land, you who do what he commands. Seek righteousness, seek humility: perhaps you will be sheltered on the day of the Lord's anger.*

2. He goes, that is, he approaches Christ and makes a decision. Note two things.
 - a. Christ gives invitation after invitation for men to come and seek His mercy.

Mat 11:28 *“Come to me, all you who are weary and burdened, and I will give you rest.”*

Luke 14:17 *At the time of the banquet he sent his servant to tell those who had been invited, ‘Come, for everything is now ready.’*

Rev 22:17 *The Spirit and the bride say, “Come!” And let him who hears say, “Come!” Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.*

Isa 1:18 *“Come now, let us reason together,” says the Lord. “Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.”*

- b. A decision has to be made (See *Salvation, Life, Decision*, Mt. 7:13-14).
3. He sells all; that is, he repents and turns away from his former life to God. There are two critical points here.
 - a. The man is willing to sell and to give up all. He is willing to turn to God from all. He is willing to repent (See *Repentance*, Acts 17:29-30). Why? To gain the priceless treasure.

Mat 3:2 *And saying, “Repent, for the kingdom of heaven is near.”*

Mat 5:4 *“Blessed are those who mourn, for they will be comforted.”*

Acts 2:38 *Peter replied. “Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.”*

Acts 3:19 *Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,*

2 Chr 7:14 *If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.*

Isa 55:7 *Let the wicked forsake his way and the evil man his thoughts. Let him turn to the Lord, and he will have mercy on him, and to our God, for he will freely pardon.*

- b. He is not only willing, but he gives up and denies all. He lives a life of self-discipline (See *Cross and Discipleship*, Lk. 9:23). This involves the sacrifice of personal desires and ambitions, cravings and wants, lusts and possessions. It involves all of one’s life.

Mat 10:28 *“Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.”*

Luke 5:27-28 *After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. "Follow me," Jesus said to him, and Levi got up, left everything and followed him.*

Luke 14:33 *"In the same way, any of you who does not give up everything he has cannot be my disciple."*

4. He buys, that is, he commits all and gives all to possess the treasure of salvation. The person knows something: it is worth anything to lay hold of Christ. Therefore, the person presents his body a living sacrifice to Christ (See Rom. 12:1-2).

Mat 19:21 *Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me."*

Luke 9:23-25 *Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it. What good is it for a man to gain the whole world, and yet lose or forfeit his very self?"*

Rom 12:1-2 *Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing and perfect will.*

Phil 3:8 *What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ.*

5. He rejoices; that is he experiences the completeness and satisfaction of the treasure (Christ) (v. 44). The person experiences three things.
 - a. He experiences abundant life.

John 10:10 *"The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full."*

- b. He experiences completeness.

Col 2:10 *And you have been given fullness in Christ, who is the head over every power and authority.*

- c. He experiences the fruit of the spirit.

Gal 5:22-23 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. ■*

ACTS 17:29–30 REPENTANCE

“Therefore since we are God’s offspring, we should not think that the divine being is like gold or silver or stone — an image made by man’s design and skill. In the past God overlooked such ignorance, but now he commands all people everywhere to repent.” Acts 17:29-30

Repentance means to change; to turn; to change one’s mind; to turn one’s life. It is a turning away from sin and turning toward God. It is a change of mind, a forsaking of sin. It is putting sin out of one’s thoughts and behaviour. It is resolving never to think or do a thing again. (See Mt. 3:2; Lk. 13:2-3; Acts 2:38; 3:19; 8:22; 26:20.) The change is turning away from lying, stealing, cheating, immorality, cursing, drunkenness, and the other so-called glaring *sins of the sinful nature*. But the change is also turning away from the *silent sins of the spirit* such as self-centredness, selfishness, envy, bitterness, pride, anger, covetousness, evil thoughts, hopelessness, laziness, jealousy, lust.

1. Repentance involves two turns. There is a negative turn away from sin and a positive turn toward God. It is a turning to God and away from sin, whether sins of thought or action.
2. Repentance is more than sorrow. Sorrow may or may not be involved in repentance. A person may repent simply because he wills and acts to change; or a person may repent because he senses an agonizing sorrow within. But the sense or feeling of sorrow is not repentance. Repentance is both the change of mind and the actual turning of one’s life away from sin and toward God. □

MATHEW 07:13–14 SALVATION, LIFE, DECISION

“Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it.” Mathew 07:13-14

There are two gates, one wide and one narrow. Every man stands before the wide gate. It is immediately before him, right before his face. It is the only gate that faces him; in fact, it is so close to him that no entrance is necessary. All he has to do is take a step and he has entered it.

The narrow gate is not seen. A person has to search for it in order to find it. It is both narrow and facing in the opposite direction from the wide gate. This means it...

- is not immediately nor naturally seen.
- can be found only if one turns (repents) to find it.
- has to be sought.
- is difficult to enter when found (narrow).

The point is striking and forceful.

1. The way to eternal life is very specific and very few will choose it (see Jer. 21:8).
2. There is no choice. There is only one way, not many.
3. The way is Jesus Christ. If a person wishes eternal life, he has to come to God through Jesus Christ (Jn. 14:6; Acts 4:12).

Thought 1. The wide gate is the world. The narrow gate is the Kingdom of Heaven. The wide gate stands open. It is so wide that four things can be said about it.

- 1) There is not a single hindrance to entering the wide gate. Nothing keeps a person from entering it. It is as if a person naturally stands before its wide open doors.
- 2) Plenty of people can enter and are entering its wide doors at any given time. A person has plenty of company in entering the wide gate.
- 3) It appears to be the only gate to enter because there...

- is so much growth around it
- are so many people entering it
- is so much activity going on

The point is that a person does not even think of another gate, much less look for one.

- 4) The wide gate is wide enough to include all: all philosophies and beliefs no matter how extreme, all appetites and passions, all liberties and licenses, all sin and selfishness. The gate is swung wide open so that any and all can enter.

Gal 5:19-21 *The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.*

Thought 2. The narrow gate is so narrow it cannot be seen. This says several things.

- 1) We must turn from the wide gate: turn from following the crowd; turn from the pull of the activity and attractions around the gate.
- 2) We must search for the narrow gate and seek it out diligently.
- 3) We must enter immediately when we find the narrow gate. However, it is hard to enter for it is very narrow.

Thought 3. How does a person enter the narrow gate (heaven)?

- 1) He must repent: turn from the wide gate, the crowd, the activity and attractions around the gate (the world).

Luke 13:3 *“I tell you, no! But unless you repent, you too will all perish.”*

Acts 3:19 *Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord.*

Acts 17:30 *In the past God overlooked such ignorance, but now he commands all people everywhere to repent.*

- 2) He must confess that he does not know the narrow gate (heaven); the location (belief); the activity around it (righteousness, good works); and the attraction of it (hope, spiritual qualities and real life), and that he needs help to find it.

Rom 3:12 *“All have turned away, they have together become worthless; there is no one who does good, not even one.”*

- 3) He must be born again:

John 3:3 *In reply Jesus declared, “I tell you the truth, no one can see the kingdom of God unless he is born again.”*

1 Pet 1:23 *For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.*

Thought 4. How does a person enter the narrow gate?

- 1) A person must stoop and bow down: become as a little child (Mk. 10:15; Lk. 18:17).
- 2) A person must strip down: put off the old man (Eph. 4:23-24; Col. 4:10).
- 3) A person must struggle: struggle against the flesh (2 Cor. 6:17; Gal. 5:17). □

PARABLE OF THE MERCHANT AND PEARL OF GREAT VALUE: GIVING UP ALL FOR CHRIST MATHEW 13:45–46

Introduction

The point of this parable is the same as the Parable of the Hidden Treasure. They could be preached and taught together. (See Mt. 13:44) The Parable of the Pearl has two interpretations.

1. Some say the merchant *man is Jesus Christ*. The many *pearls* for which He seeks are potential believers, and the one great pearl is the church, the full body of believers (Jn. 17:21; 1 Cor. 13:,12). Note: the pearls are sought after, and the one great pearl is found as a result of seeking for all the pearls. (Notes Mt. 13:44)
2. Some say the merchant man represents men who seek after truth (pearls). In the search, some men discover the truth of Jesus Christ, the pearl of great price; and when a person finds a priceless pearl, he takes the three steps outlined by Christ: he goes, sells all he has, and buys the pearl of great price (See Mt. 13:44).
 - I. He seeks pearls (v. 45).
 - II. He finds a priceless pearl (v. 46).

I. *Mathew 13:45 Pearl*

The pearl is born out of suffering. A speck of sand or parasite makes its way into an oyster. The oyster is a living organism, so the intruder hurts the oyster. To protect itself, the oyster secretes a substance called mother-of-pearl, or nacre, to surround the intruder. It is the secretion that gradually forms the pearl. Thus, the pearl is born out of much torment and pain. The same is true of the believer and the church: both are born out of suffering and out of the travail and death of the Lord Jesus.

John 3:15-16 *“That everyone who believes in him may have eternal life. For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”*

Rom 5:8-10 *But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. Since we have now been justified by his blood, how much more shall we be saved from God’s wrath through him! For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!*

2 Cor 5:21 *God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.*

Gal 3:13 *Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."*

1 Pet 2:24 *He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.*

1 Pet 3:18 *For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit.*

Another picture can be seen in that the pearl is embedded in living, but corruptible flesh. It remains there until perfectly formed and purified. Then it is separated from the corruptible flesh as a thing of beauty. It is priceless, fit for the diadem of a king.

Mat 6:20 *"But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal."*

Mat 19:21 *Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me."*

Luke 12:33 *"Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys."*

Phil 3:8 *What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ.*

1 Tim 6:17-19 *Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.*

Heb 11:24-26 *By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.*

Rev 3:18 *I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.*

Still another picture is seen in the beauty of a pearl. A pearl has a lovely aesthetic value. It is purchased and possessed as much for the *inward satisfaction and enjoyment* as for its monetary value.

John 15:11 *“I have told you this so that my joy may be in you and that your joy may be complete.”*

Acts 8:5-8 *Philip went down to a city in Samaria and proclaimed the Christ there. When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said. With shrieks, evil spirits came out of many, and many paralytics and cripples were healed. So there was great joy in that city.*

Rom 5:10-11 *For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.*

Rom 14:17 *For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.*

Gal 5:22 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness.*

1 Pet 1:8 *Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy.*

Psa 16:11 *You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.*

Jer 15:16 *When your words came, I ate them; they were my joy and my heart’s delight, for I bear your name, O Lord God Almighty.*

Isa 12:3 *With joy you will draw water from the wells of salvation.*

Isa 61:10 *I delight greatly in the Lord; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels.*

II. Mathew 13:45 Seeking for Pearls

The man discovers the pearl of great price while seeking for pearls. Note there are *many* pearls and some of these are *fine* pearls. Pearls are a symbol of truth and of life. Men seek truth and life in such things as philosophy, science, technology, wealth, fame, sensation (the sinful nature), art, music, literature and religion. But there is only one pearl that is priceless, only one pearl that is worth more than the world itself - the pearl of Jesus Christ Himself. (See *Jesus Christ, Wisdom and Knowledge*, Col. 2:3).

Mat 13:46 *When he found one of great value, he went away and sold everything he had and bought it.*

Acts 4:12 *“Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.”*

1 Cor 3:11 *For no one can lay any foundation other than the one already laid, which is Jesus Christ.*

Phil 3:8 *What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ.*

Col 1:19 *For God was pleased to have all his fullness dwell in him.*

Col 2:3 *In whom are hidden all the treasures of wisdom and knowledge.* ■

COLOSSIANS 02:03 JESUS CHRIST: WISDOM AND KNOWLEDGE

In whom are hidden all the treasures of wisdom and knowledge.
Colossians 02: 03

A mature people know that all the treasures of wisdom and knowledge are hid in Christ.

1. Men seek for wisdom and understanding. The word *wisdom* (sophia) means the ability to use the truth once the truth is known; it is using the truth wisely just as it should be used. It is knowing how to confront day to day problems and handle them wisely. It is practical wisdom, knowing how to apply the great truths of life to everyday living. The word *understanding* (gnosis) is the ability to grasp the facts and the truth. It means the ability to see and know the truth. It is seeing and knowing what to do. It grasps the great truths of life. It sees the answers to the problems of...
 - life and death • good and evil
 - time and eternity • God and man
 - health and disease • comfort and suffering
2. Note where the great treasures of wisdom and understanding are: they are hid in Jesus Christ. What does this mean?
 - a. Jesus Christ is the very embodiment of all wisdom. He is the One Person who *lived out* the truth, who lived and never sinned. He is the Person who confronted every trial and problem in life and solved it — who lived exactly as all men are to live. The wisdom of life — of how to live life — is seen in Jesus Christ and in Him alone. In Him are all the treasures of wisdom, all the treasures of practical day-to-day living.
 - b. Jesus Christ is the very embodiment of understanding. He is the Creator and Sustainer of the universe; therefore, all the truth and facts of the universe are

found in Him. (This is bound to be true, for when anything is made, the facts of its nature are found in the person who created it.) In Jesus Christ is the understanding of creation, the universe, good and evil, time and eternity, health and disease, comfort and suffering, and God and man.

All the *treasures of understanding* are bound up in Christ. Man can *understand* himself and his world only in Christ Jesus. Any approach to understand the world apart from Christ leads to false conclusions and a world of corruption, discrimination, strife, division and all the other evils that exist within the world.

3. Note that wisdom and understanding are “hid” in Jesus Christ. This does not mean that they are hidden from us, but rather *for us* (Mathew Henry. *Mathew Henry’s Commentary*, Vol. 5, p. 756). They are there for us to seek and search out and thereby to honour Christ as the Source and Substance of our hearts and lives.

Rom 11:33-36 *Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! “Who has known the mind of the Lord? Or who has been his counsellor?” “Who has ever given to God, that God should repay him?” For from him and through him and to him are all things. To him be the glory forever! Amen.*

1 Cor 1:24 *But to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.*

1 Cor 1:30 *It is because of him that you are in Christ Jesus, who has become for us wisdom from God — that is, our righteousness, holiness and redemption.*

Col 2:3 *In whom are hidden all the treasures of wisdom and knowledge.*

James 1:5 *If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.*

Jer 9:24 *“But let him who boasts boast about this: that he understands and knows me, that I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight,” declares the Lord.*

Hosea 6:3 *“Let us acknowledge the Lord; let us press on to acknowledge him. As surely as the sun rises, he will appear; he will come to us like the winter rains, like the spring rains that water the earth.” □*

PARABLE OF THE DRAGNET: SEPARATING THE BAD FROM THE GOOD MATHEW 13:47–50

Introduction

The net is the Kingdom of Heaven and the gospel is the message of the kingdom. The sea is the world in all the depth of its darkness and its unknown. The fishermen represent Christ and His followers. Note several things.

1. They worked and worked hard. They cast the gospel, the message of the kingdom, into the world.
2. There is a mixture of good and bad in the Kingdom of Heaven while the kingdom is on earth. The net, the gospel and kingdom, gathers both good and bad; there is a mixture on earth. Some bad do join the good in the kingdom, which means that all who join the kingdom on earth are not sincere and genuinely good.
3. There is a set time, a climactic hour coming. The net has a limit as to how many it will hold. *Someday* heaven will be full. Of course, only the Lord knows when it is time to draw the net.
4. Separation of the bad from the good does not take place until the net is full. Judgment is not only to take place now. The Lord has the right and wisdom to execute judgment — to cast away the bad. (Mt. 5:13; 2 Pet. 3:3-4, 8-13.)

It should be noted that Christ does not explain the first part of the parable. The meaning is clear.

- I. The parable describes the Kingdom of Heaven (v. 47).
- II. A net is cast into the sea (vv. 47-48).
- III. A symbol of the end of the world (vv. 49-50).

I. *Mathew 13:47 Kingdom of Heaven*

The parable describes the Kingdom of Heaven (See *Kingdom of Heaven*, Mt. 19:23-24).

II. *Mathew 13:47–48 Gospel, Kingdom of Heaven*

A net is cast into the sea (See *Dragnet, Seine Net*, Mt. 13:47). Christ and His true followers do cast the net of the gospel into the world. They work and work hard “fishing for men” (Mt. 4:19).

Note what happens when the net is cast into the sea.

1. The net gathers every kind. The visible kingdom or church contains a mixture of both good and bad. There are reasons why some bad (unconverted people) want to be a part of the earthly church.
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- a. The church stresses *morality, virtue, ethics and justice*. Civilization and society progress when they are built upon this message, so the church is considered one of the basic institutions of some societies.
 - b. The church offers *social standing and opportunity*. In some communities, it is even expected that a socially acceptable person becomes a church member.
 - c. The church offers *fellowship*. Many people are lonely and empty for various reasons such as being single, divorced, a newcomer or shy. The church meets their need.
 - d. The church instills a sense of *spiritual security* to some. They feel God is pleased and accepts them because they attend and serve the church regularly. Therefore, they *support and work for* the church.
 - e. The church offers some degree of *authority and direction*. The Bible says that “men are as the fish of the sea...that have no ruler over them.” Some find in the church the authority they need. There are few self-disciplined people on earth, so most people need authority and direction.
2. The net is drawn when full. Note two encouraging facts.
 - a. Sometimes the net catches more than at other times. The catch sometimes goes quickly and sometimes slowly. God’s servant should never despair from lack of results, and he should never quit because of slow results (1 Cor. 3:6-8).
 - b. The gospel is effective: the net (heaven) will be filled. God’s Word will not return to Him empty (Isa. 55:11).
 3. The good are gathered into containers. Note the good are already in the Kingdom of Heaven while on this earth. They have a real relationship with God already.

John 10:9 “*I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture.*”

John 10:14 “*I am the good shepherd; I know my sheep and my sheep know me.*”

John 10:16 “*I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.*”

John 10:27-28 “*My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand.*”

John 14:20 “*On that day you will realize that I am in my Father, and you are in me, and I am in you.*”

1 John 1:3 *We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.*

1 John 3:24 *Those who obey his commands live in him, and he in them. And this is how we know that he lives in us: We know it by the Spirit he gave us.*

Gal 2:20 *I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.*

Rev 3:20 *Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.*

Isa 43:10 *“You are my witnesses,” declares the Lord, “and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed, nor will there be one after me.*

4. The bad are cast away. Who are the bad? They are the sea creatures which are...
- the wrong kind • too small • unclean
 - useless • unfit • dead

MATHEW 13:47 DRAGNET, SEINE NET

The dragnet was actually a large square net that was pulled through the water behind a boat. It was weighted down so that it formed a *cone-shaped drag* catching everything in its path. The fishermen could tell when the net was full by the weight of its pull. When it was full, they drew the net to shore and began the tedious process of separating the good fish from the bad. The bad, of course, were not kept. They were cast away. □

III. *Mathew 13:49–50 Judgment*

The net is a symbol of the end of the world.

1. Angels shall come forth to execute judgment in behalf of Christ. The dragnet cannot distinguish between the good and bad as it is pulled through the water - it just gathers the bad with the good.
 - a. Separation occurs when the net is full and has been pulled to shore.
 - b. The angels of God shall do the separating, not the church or any religious authority (See Mt. 7:1 -50).

It is a fact; when man judges, he blunders and makes mistakes. There are at least three reasons why (See Mt. 13:30).

2. The purpose of the angels' coming forth is to separate the wicked from the righteous. Note a critical point: who it is that is cast away. It is people who are in the net, who are in the Kingdom of Heaven, but they are still bad. They have not become good. Brushing shoulders with and living among, fellowshiping and worshipping with the good will not make a bad person good. A bad person who is bad all through life will be bad at the end of life.

Thought 1. The only time the bad will be in the presence of the good is *now*. Soon, very soon, the bad will be *separated* from the good. Christ will separate the bad from the good. If a person lives bad all of his life, even if he is in the church (net) and among the good, he will not be allowed to continue with the good. He will be taken and cast out of the presence of the good. Christ preached and taught separation from God time and again.

Mat 13:49 *“This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous.”*

Mat 25:32 *“All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.”*

Luke 16:26 *“And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.”*

Luke 17:34 *“I tell you, on that night two people will be in one bed; one will be taken and the other left.”*

Thought 2. There is a specific destination for the wicked and it is a place of *eternal punishment*. Christ preached and taught *eternal punishment* time and again (See Hell Fire, Mt. 5:22).

Mat 5:22 *“But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’ is answerable to the Sanhedrin. But anyone who says, ‘You fool!’ will be in danger of the fire of hell.”*

Mat 5:27-30 *“You have heard that it was said, ‘Do not commit adultery.’ But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.”*

Mat 10:28 *“Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.”*

Mat 13:30 *“Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.”*

Mat 18:8-9 *“If your hand or your foot causes you to sin cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire. And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.”*

Mat 13:41-42 *“The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth.”*

Mat 23:15 *“Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are.”*

Mat 23:33 *“You snakes! You brood of vipers! How will you escape being condemned to hell?”*

Mat 25:41 *“Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.’”*

Luke 12:5 *“But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him.”*

Thought 3. This parable is about hypocrites: people in the net who remain bad or wicked. ■

MATHEW 05: 22 HELL FIRE OR GEHENNA (GEENNA)

*“But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’ is answerable to the Sanhedrin. But anyone who says, ‘You fool!’ will be in danger of the fire of hell.” **Mathew 05:22***

The word is used eleven or twelve times in the New Testament, and in every case it is spoken by Jesus except in the Epistle of James. It illustrates the terrible truth of the second death, of man’s final separation from God. Jesus pointed to the burning, repulsive rubbish dump outside the city limits of Jerusalem and said that it was exactly what hell was like. The dump was called Gehenna. It was in the Valley of Hinnom which served as a public incinerator. Hanging over it was a layer of thick, smouldering smoke arising from what seemed to be an eternal flame. The smell and filth became a breeding cesspool for a loathsome worm that was difficult to kill (Mk. 9:44). Thus, Jesus found in Gehenna a description of just what it means to be separated from God eternally and to die the second death. Several facts are said about hell or Gehenna:

- It is the same as the lake of fire, a place of torture (Rev. 19:20; 20:10, 14-15).
- It has to do with the second death (Rev. 21:8; Jn. 8:24).
- It is Hell (Mt. 5:29-30; 10:28; 23:15, 33; Lk. 12:5).
- It is eternal fire (Mt. 18:8).

- It is the fire of Hell (Mt. 18:9; Jas. 3:6).
- It is unquenchable fire (Mk. 9:43-49).

The teaching of Jesus should always be remembered. Remembrance is critical in determining a person's fate. Hell is a definite place, a real place that is specifically located. It was originally prepared for the devil and his angels. But all men who choose to follow self and evil and to reject God shall also be sent to hell eternally.

Mat 3:10 *"The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."*

Mat 5:29-30 *"If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell."*

Mat 7:19 *"Every tree that does not bear good fruit is cut down and thrown into the fire."*

Mat 10:28 *"Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell."*

Mat 11:23 *"And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths. If the miracles that were performed in you had been performed in Sodom, it would have remained to this day."*

Mat 13:42, 50 *"They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth... And throw them into the fiery furnace, where there will be weeping and gnashing of teeth."*

Mat 16:18 *"And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it."*

Mat 18:8-9 *"If your hand or your foot causes you to sin cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire. And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell."*

Mat 23:15 *"Woe to you, teachers of the law and Pharisees, you hypocrites: You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are."*

Mat 23:33 *"You snakes! You brood of vipers! How will you escape being condemned to hell?"*

Mat 25:41 *“Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.’”*

Mark 9:43-48 *“If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. And if your foot causes you to sin, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell. And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, where their worm does not die, and the fire is not quenched.”*

Luke 3:9 *“The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”*

Luke 10:15 *“And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths.”*

Luke 12:5 *“But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him.”*

Luke 16:23-24 *“In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’” □*

PARABLE OF THE HOUSEHOLDER: DEVOTION, STUDY AND SHARING

MATHEW 13:51–52

Introduction: Householder

This parable teaches a strong truth: the true disciples of Christ had the same privilege and responsibility as Teachers and householders. They were unusually blessed. Throughout their lives, they had been instructed in the old counsel, but now they had been taught by Christ, the Messiah Himself. They now knew the new counsel of God. Thus, they were to be responsible disciples and share the whole counsel of God, both the old and the new.

1. The Jewish Scribe had two unusual traits. He was extremely devoted, and he studied his religion all the time. Christ wanted the disciples to develop the same devotion. He wanted them to study the Kingdom of Heaven (the gospel and His Word) with the same kind of unswerving diligence (Acts 17:11; 1 Cor. 15:58; 2 Tim. 2:15; 2 Pet. 2:2-3). Therefore, He questioned them, “Have you understood these things?” No doubt He was referring to the parables He had just shared, but He was probably also referring to all that He had been teaching throughout His ministry. They answered, “Yes, Lord.”

At this point He called them Teachers, hoping to plant an idea that He wanted them to always remember: they must be as devoted as the Teachers. But there was to be one difference: they were not to be devoted to religion but to Him and His kingdom, His gospel, and His Word (2 Tim. 2:15; 3:16; 1 Pet. 2:2-3; see Deu. 17:19; Isa. 34:16; Jn. 5:39; Acts 17:11; Rom. 15:4; Col. 3:16).

2. The householder or head of a house possessed the treasures of food, both old and new. He had two prime duties in dealing with food. He was to store the old food and keep it fresh, and he was to add the new food to the old, serving both at the appropriate time.

Christ was charging the disciples to share what they had learned. They knew the old truths, the message of the Old Testament; and now, since He had come, they were learning the new truths, the message of the New Testament. They were, therefore, responsible to share both the old and new.

- I. The Lord questioned the disciples: did they understand the parables (v. 51)?
 - II. The disciples are compared to Jewish Teachers (v. 52).
 - III. The disciples are compared to the owner of a house (v. 52).
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I. *Mathew 13:51 Disciples were Questioned*

Christ questioned the disciples: did they understand the parables?

1. Note the extreme concern of Christ in making sure that His audience understood. (Did some seem to be disinterested, daydreaming, falling asleep? Was that the reason for His question?)
2. Note the patience of Christ in His teaching. No doubt, Christ would have gone over and over the parables if the disciples had not understood. What a lesson for us in our preaching and teaching.

Thought 1. Note several lessons in this question

- 1) Christ wants us to understand His Word, what He teaches us.
- 2) We should ask for an explanation when we do not understand.
- 3) There is no disgrace or reproach for not understanding.
- 4) We should be ready to help others to understand and be so observant that we can tell when they do not understand. We need to know when others are puzzled or have questions.

II. *Mathew 13:52 Disciples Compared to Jewish Teachers*

The disciples were compared to Jewish Teachers. What did Christ mean?

1. The disciple is to imitate the Teachers' devotion, but there is to be a significant difference. The disciple is to be devoted to Christ, not religion. This means at least three things.
 - a. He is to be "a living sacrifice":

Rom 12:1-2 *Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing and perfect will.*

- b. He is to be "crucified with Christ":

Gal 2:20 *I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.*

- c. He is to love God with all his heart.

Mat 22:37 *Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind."*

2. The disciple is to imitate the Teachers' study. Note three things that characterized the teachers. (Again, there is to be a significant difference. Our study centres around Christ and not religion.)
 - a. The subject of our study. We are to study the Kingdom of Heaven. It is the gospel of that kingdom that we are to teach. Other areas of study such as philosophy, psychology and social justice may help in supporting or illustrating our preaching and teaching; but our prime instruction must be in the Word of our Lord.
 - b. The need for intellect. We must study what Christ has said before we can understand what He says.
 - c. The need for personal application. Christ's concern was that each disciple understand to the point that he could apply the lessons learned. If they were to teach, they first had to understand and live. We must all have a personal knowledge and understanding of God's kingdom to effectively live, preach and teach.

Thought 1. Note two significant things about Scripture.

1) Scripture was given to help man learn and grow.

2 Tim 3:16 *All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.*

1 Pet 2:2-3 *Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good.* (see Acts 20:32)

2) We are to study and walk in Christ if we want God's approval.

1 Th 2:4 *On the contrary, we speak as men approved by God to be entrusted with the gospel. We are not trying to please men but God, who tests our hearts.*

1 Th 4:1 *Finally, brothers, we instructed you how to live in order to please God, as in fact you are living. Now we ask you and urge you in the Lord Jesus to do this more and more.*

2 Tim 2:15 *Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.*

III. Mathew 13:52 Disciples Compared to a House Owner

The disciples are compared to the owner of a house (See Mt. 13:51-52, Mt. 12:33-34.) Disciples are like the owner of a household - extremely responsible. They are responsible for two things.

1. To share the Kingdom of Heaven with all of its riches.

Mat 28:19-20 *"Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

Mark 16:15 *He said to them, "Go into all the world and preach the good news to all creation."*

Luke 19:10 *"For the Son of Man came to seek and to save what was lost."*

John 20:21 *Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."*

Acts 1:8 *"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

2 Cor 5:19-20 *That God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God.*

2. To share what they have, both the old and the new. They are to show just how the new fulfills the old (See Mt. 5:17-18; cp. 1 Jn. 2:7-8.)

Thought 1. The disciple is like the head of a household.

=> The disciple possesses an enormous treasure: the Old and New Testament.

Rom 15:4 *For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.*

1 Cor 10:11 *These things happened to them as examples and were written down as warnings for us, on whom the fulfilment of the ages has come.*

=> The disciple possesses an enormous treasure: the old and new revelation.

John 1:17-18 *For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.*

=> The disciple possesses an enormous treasure: the old and new truth.

John 1:17 *For the law was given through Moses; grace and truth came through Jesus Christ.*

John 14:6 *Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me." (see Psa 119:142)*

=> The disciple possesses an enormous treasure: the old and new messages of God.

Rom 8:3 *For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man.*

Mat 5:17 *“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them.”*

=> The disciple possesses an enormous treasure: the old and new covenants.

Heb 8:6 *But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises.*

Heb 9:14-15 *How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance — now that he has died as a ransom to set them free from the sins committed under the first covenant.*

Thought 2. Heritage is critical. The godly past is not to be discarded. It is to be developed, built upon and fulfilled.

Mat 5:17 *“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them.”* ■