

THE PARABLE OF THE TREASURE HID IN THE FIELD

Mat 13:44

Parables have always been known to be containers of various truths. As such, they possess many intended parallel meanings that when interpreted and understood are able to provide one with riches of wisdom. No one in history was able to employ symbolism as well as Jesus. And the Gospels are proof of this assertion.

This chapter has our Lord telling multiple parables in what could possibly have been rapid succession. However the scenario was played out, we do know that he used these illustrations to define what he meant by the Kingdom of God and/or Heaven—the domain where God is taking charge and in control. He begins the story of the treasure hid in the field by speaking of the Kingdom. This figure of speech is new to His era, for up until some years prior to His birth few spoke in terms of a Kingdom of God. Sure, there were kingdoms of men, i.e. Hittites, Canaanites et cetera, but, there was little sense of what we recognize as a spiritual sphere of dominion.

In Matthew 11:12 we find that “the kingdom of heaven suffereth violence and the violent take it by force.” The Greek word underlying our English word ‘suffereth’ may be taken in two different ways: 1.) In a passive sense; as implied in the text the imprisonment of John the Baptist typifies the persecution we see today around the world. From underground church systems in Russia, China, to the massive attacks on Christians in Muslim lands.

2.) The word may be seen as a middle-active verb. If we now turn to Micah 2:12-13, we are presented with a picture of a shepherd who pens in his sheep, and later allows them out to go forth as a whole flock. Typically, a shepherd would build a rock like fence only later to break it down. After which the sheep would follow each other out in the morning. We may now read Mat 11:12 as a kingdom forcing its way.

This is a traditional spin that Jewish rabbis put upon the verse. So like a bubbling spring teeming and foaming, the church moves out and spreads in a violent way; but, violent in the sense of a heated passion for an idea. Returning to Jesus' parable, He says that the Kingdom of Heaven is the same as a treasure. There are three things to which we must now turn our attention: The first being that the Kingdom is like a treasure. Secondly, that the Kingdom as a treasure, is naturally, hidden, and thirdly, that it brings joy.

Our English word treasure comes from the Gr. & Lat. 'thesauro.' From this word we have 'thesaurus' because as a volume, it is a treasury of words; synonyms and antonyms alike. The Greek signifies a receptacle for valuable objects. Hence, our usage of the term is found in this narrative-text. As a treasure we recognize the Kingdom's value and perceive its worth. If God's kingdom is viewed in less than glorious terms then it will profit you nothing. So, later Paul writes of Jesus stating that within Him are hidden the treasures of wisdom.

Treasures were vital in the early years of the Church. During this time, people were still robbing graves of precious valuables and looking for places to loot. Even now large cemeteries plots must be on guard from teams of raiders who prowl urban areas in the night. Bearing this in mind, Jesus says that this treasure, so vital to man, is a hidden thing. It is hidden in the sense that the natural man is unable to behold it. However, once one has cast his eyes upon heaven's treasure, man's proclivity is to possess and secure it from other hands. It is for this reason that what was hidden once is now hidden twice. The former possession of one has now become the latter possession of another.

This inclination, which drove him to 'get' it and hide it should foster in us a desire to take hold of as much as possible from the word of God in which is contained "all things that pertain to life and godliness" (II Pet 1:3). Then also, the Kingdom is a matter of joy. Finding a treasure of any magnitude is always momentous. Few there are, if any, who have no desire for riches and wealth untold. Humans sell themselves for mammon day by day with very little satisfaction ever gained.

But on the other hand, can you remember the day the Jesus entered into your heart and life, and the joy exhibited by you? So much so, that your neighbors saw in you an evident change in personality and character. Joy is medicinal, yet, it is also contagious. Indeed, the joy of knowing the Lord should move you to sell all and give up all, in due course, for a greater relationship with the King. This is what the subject of the Cross of Jesus is all about; self-abnegation and crucifying the flesh in all of its various facets. Gods' presence, which accompanies the acknowledgment of the blood of Jesus, is of central importance.

Therefore, the anointing of the Holy Spirit is well worth sacrificing all to maintain, and if nothing else you should desire to keep pace with God in order that your spiritual strength might continue. Moreover, Scripture does declare that the joy of the Lord is your strength (Neh 8:10). And the Apostle Paul states that we should "be strong in the Lord and in the power of His might" (Eph 6:10). Well, if you want power to be able to dig for and hide your treasures, then, you must be consistent in your daily walk so that your happy spirit in Christ will not wane.

Presently, our world is full of sad, sorrowful souls who lack proper knowledge of what it is to have a joyful, fulsome, and wholesome relationship with God in Christ. Night after night, Parents & children themselves, spend family time around a television set because there is so little to speak of. Multitudes languish in dead end jobs where the main objective is to keep the wheels of capitalism spinning, and they wonder what more can there be to life? The answer is so simple. The 'what more' of life is Jesus! He fixes every problem, fills every empty void, and causes the faces of the downcast to shine. Could it be that you are moments away from a joyful smile?

ONLY CALL ON JESUS, HE IS THE SAVIOR AWAITING YOUR PLEA!