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The Parable of the Hidden Treasure

Matthew 13: 44

The parable of the hidden treasure DIG: How does this parable couple with the parable of the Pearl? Whom does each parable represent? How so? Where do we find that in the Scriptures? Did the man who found the treasure do something immoral when he bought the field knowing that it contained a hidden treasure? Why? Why not? How do we know ADONAI is not finished with Isra'el? What flow of thought do you see in the six parables studied so far?

REFLECT: When we put our faith in Yeshua Ha'Meshiach, a spiritual eureka moment arrives. Have you shared that moment with a Jewish friend?

The one main point of the parable of the Hidden Treasure is that even with the doctrinal corruption, a remnant will be saved out of Isra'el.

The third couplet is comprised of **the parables** of **the Hidden Treasure** (Isra'el) and **the Pearl** (Gentiles), which show **the dividing wall of hostility** has been broken down (**Ephesians 2:14-18**) and **Jews** and Gentiles together form **the invisible universal Church**. **Jesus** is no longer in front of a crowd by the Sea of Galilee, but alone with **His** talmidim in **Peter's** house.

In 1867 on a farm in South Africa, fifteen-year-old Erasmus Jacobs saw a stone glistening in the sun. The shining rock was eventually reported to a neighbor, who wanted to buy it from the family. Not knowing its value, Erasmus' mother told the neighbor, "You can keep the stone, if you want it." Eventually, a mineralogist determined the stone to be a 21.25-carat diamond and obviously had great value. It became known as the "Eureka Diamond" because the Greek word *eureka* means *I found it*. Soon the field near the Jacobs farm soared in value. Underneath the land was one of the richest diamond deposits ever discovered. **Messiah** said that the value of being part of **God's Kingdom** is like **a treasure**.⁷¹⁴



Still inside **the house** (to see link click [Ez - The Private Parables of the Kingdom in the House](#)), **Jesus** continued to teach, saying: **The Kingdom of heaven is like treasure hidden in a field.** In **the parable** of **the Wheat and the Weeds Explained**, **Yeshua** had already interpreted **the field** to mean **the world**. And the TaNaKh tells us that when a **treasure** is used symbolically it refers to **Isra'el**: **Now if you obey me fully and keep My covenant, then out of all nations you will be My treasured possession (Exodus 19:5). For you are a people holy to the LORD your God. ADONAI your God has chosen you to be His own unique treasure out of all the peoples on the face of the earth (Deuteronomy 14:2 CJB). For the LORD has chosen Jacob to be His own, Isra'el to be His treasured possession (Psalm 135:4).**

This **parable** teaches that there will be a remnant that will be saved out of **Isra'el**, there will be **Jews** coming to **the Messiah** during the period of **the mystery Kingdom**. **When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.** According to halakhah, if the **treasure** is unmarked and found on public land, it belongs to the finder. If it is marked, the owner must be sought out. If the find is natural (a gold nugget or diamond) or unmarked on private land, it belongs to the owner of the land; that's why **the finder bought that field** - to become the new owner.

But, the parable seems to imply that **the finder bought that field** at the "pre-treasure" price, and that if the owner had known the **treasure** was there, he wouldn't have sold **the field** at that price. This raises an ethical question: is **the finder** obligated either by halakhah or morality (if indeed that is different) to notify the owner of the **treasure** before buying **the field**? No. Property always has the potential beyond what owners know; only **ADONAI** knows everything. An owner can investigate the opportunities offered by what he

owns, and others are not obligated to occupy their time with increasing his knowledge. In other words, the owner is responsible to know the condition of his own property. So, if I learn that your land has oil under it, I don't need to inform you of that fact when I offer to buy it, since ownership should motivate you more than me to find this out for yourself. The seller of this piece of land received a fair price for his land with the potential he knew about it; as is often the case, the new owner bought it because he perceived additional potential.⁷¹⁵

The **treasure** does not come into **His** possession, only the place where the **treasure** is. By **His** death **Jesus** purchased the whole world, and **Isra'el** is **the treasure in the world**. As a result, many **Jews** will become believers in **Yeshua ha-Meshiach** during the Dispensation of Grace (see my commentary on **Hebrews Bp - The Dispensation of Grace**).⁷¹⁶

Actually, **Isra'el** is buried throughout **the world**. The largest population of **Jews** is not in **Isra'el** but is in New York City. And **Jewish people** are scattered throughout the world. But, **ADONAI** is not through with **Isra'el** as a nation. Rabbi Sha'ul wrote: **In that case, I say, is it that God has rejected His people? Heaven forbid! For I myself am a son of Isra'el, from the seed of Abraham, of the tribe of Benjamin. God has not rejected His people, whom He has chosen in advance . . . (Romans 11:1-2a).**

Zechariah wrote: **And I will pour out on the house of David and on those living in Yerushalayim a spirit of grace and prayer; and they will look to Me, whom they have pierced. They will mourn for Him as one mourns for an only son; they will be in bitterness on His behalf like the bitterness for a firstborn son** (see my commentary on **Revelation Ev - The Basis for the Second Coming of Jesus Christ**).

The prophet **Jeremiah** in many passages speaks of the regathering of **the people of Isra'el** and of **Ha'Shem** bringing **them** back to **their** own Land. That time is still future. When **God** regathers **them**, it will be by miracles so great that **they** will even forget **their** miraculous deliverance from Egypt that has been celebrated longer than any religious holiday (see my commentary on **Isaiah Dd - The Wolf Will Live With the Lamb**). **YHVH** is not through with the nation of **Isra'el**, and this **parable** makes that fact very clear.⁷¹⁷

The nine parables we have looked at develop a basic flow of thought: (1) **The Parable of the Soils (Et)** teaches that there will be a sowing of the Gospel throughout the Church Age. (2) **The Parable of the Seed Growing By Itself (Eu)** teaches that gospel seed will have an inner energy so that it will spring to life on its own. (3) **The Parable of the Wheat and the Weeds (Ev)** teaches that the true sowing will be imitated by a false counter-sowing. (4) **The Parable of the Mustard Seed (Ew)** teaches that the visible Church will assume



abnormal outer growth. (5) **The Parable of the Leaven (Ex)** teaches that the doctrine of the visible church will be corrupted. (6) **The Parable of the Hidden Treasure (Fb)** teaches that even with the doctrinal corruption, a remnant will be saved out of **Isra'el**.