

PREFACE

Have ye understood all these things? They say unto him, Yea, Lord.

When Jesus asked His disciples questions, He had ulterior motives; He desired to teach them and us certain truths of a relative importance. So is it in this text of Scripture. In some very important ways He makes the Scribes of His day as His disciples will be throughout this age of His absence from earth. During these latter days every disciple is learned in the fundamentals of the Kingdom of God. The very enlightenment that is the essential enablement to become authentic disciples of Jesus is to some degree as what the Old Testament Scribes did possess of the Law. They habitually scribed copies of the Law and ideally meditated upon and understood God's revelation of Himself. That made them Scribes because they comprehended spiritual truth. Whether this was really true of the Scribes who confronted Christ negatively is doubted. But this ideal scribal concept was incorrectly assumed amongst Israel when Jesus ministered among them.¹

Jesus takes this ideal scribal concept as indicative of every disciple since without exception every authentic disciple has been taught with regard to the kingdom of heaven. This learning is not just an unattained and unaccomplished ideal as it was with the Old Testament Scribal order, but is actual and absolute in every disciple, else one is not at all a disciple. Jesus uses this scribal concept that prevails in His every disciple to stress witnessing and testifying of Him to everyone in each disciple's assigned area of life. Since each disciple has been taught and enlightened when called to Christ, they are masters over their territory to bring out to those in their province things new and old about Christ Jesus and His redemption. Each disciple is devoted to Christ from the very enlightenment that called him or her to become a disciple. Hence, authentic Christian disciples are Scribes with a special understanding of the things new and old concerning Jesus' redemption, who bring Christ out to those encompassing their lives. Amen.

¹Matthew 5:20

THE PARABLE OF THE HOUSEHOLDER: NEW TESTAMENT SCRIBES

Matthew 13:51-52; 28:19; Numbers 11:29

⁵¹ *Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.*

⁵² *Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.*
Matthew 13:51-52

¹⁹ *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost.*
Matthew 28:19

²⁹ *Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.*
Numbers 11:29

The Old Testament Scribe in Jesus' day was a transcriber and interpreter of the sacred Scriptures. As such he was a theologian, and was a lawyer in the sense of a knowledge and understanding of the Law. In Jesus' time many Scribes were members of the Sanhedrin, and hence were often mentioned in connection with the elders and priests. Because they were supposed to have been strict followers of Scripture, they were also often identified with the Pharisees. Some have supposed that Sadducees had their Scribes and Pharisees had their own brand of Scribes; thus two groups of Scribes with greatly differing individual beliefs. However, Scripture consistently identifies the Scribes with the Pharisees and never directly with the Sadducees. Scribes were in effect Lawyers in that they were conversant with the Law. Jesus used this characteristic of knowledge of God's revelation in the Law to teach His disciples their place during His absence.

Jesus raised Christian Scribes to a higher level or the ideal of a Christian instructor or private tutor, who, as a pupil of the kingdom of heaven and a disciple of Jesus, explains to other men

Christ and His way. Christian Scribes are always learning at the feet of Jesus in order to teach others about Him. Old Testament Scribes were Lawyers in that they were conversant with the law. All Christians are New Testament Scribes in that they are conversant with the Gospel, with Jesus, and with redemption. Thus Jesus references His knowledgeable disciples as *Scribes instructed unto the kingdom of heaven*.

Christ will use this understanding possessed by the old Scribes, and their loyalty, to teach His disciples concerning Christian responsibilities in the absence of the King of God's Kingdom. The Scribes of old had an awesome obligation to use their understanding of the Law of God to instruct and inform. All Christians are Scribes who are *instructed unto the kingdom of heaven*, and according to Jesus, as such are the solitary source of, and the single human agency to bring forth Christ's new and old treasure to the world during his absence.

Our study will seek an understanding of this last of Christ's great group of Kingdom parables recorded by Matthew in Chapter Thirteen. Matthew includes in *Matthew 13:51* what is an essential precursor to the actual Parable of the Householder that follows in *verse 52*. Without being sensible to Jesus' preparatory question, the disciples' answer, and Jesus' unmistakable attachment of His parable with that answer, much might be more difficult to understand. Consequently, our study will unfold from two simple heads.

I. Jesus' Preparation for the Parable: Christ's Meaningful Disclosure through a Question to and an Answer from His Disciples, *Matthew 13:51*

II. Jesus' Parable Of The Householder: Christ's Definitive Explanation Of New Testament Scribes, *Matthew 13:52*.

I. JESUS' PREPARATION FOR THE PARABLE: CHRIST'S MEANINGFUL DISCLOSURE THROUGH A QUESTION TO AND AN ANSWER FROM HIS DISCIPLES

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Matthew 13:51

CHRIST'S QUESTION FOR THE DISCIPLES' BENEFIT *Have ye understood all these things?*

Jesus has finished with seven rather innovative parabolic illustrations. Therefore, He asks of the disciples regarding their understanding. His question is more for our benefit than for theirs. With this question and their subsequent answer we learn just how little New Testament Scribes need to know about eschatological events, and what we tend to count as other important truths, in order to be qualified as *scribes instructed unto the kingdom of heaven*. Jesus challenged them with the word used; He used a most profound and meaningful word translated *understood* KJV. *Understood*¹ is a graphic word and refers to a comprehensive understanding. The same Greek word is used in reference to God's enlightenment granted to disciples; it denotes a special cognition.² Jesus had used this word repeatedly at the outset of these parables when referring to those whose unenlightenment hindered their comprehension of spiritual truth.

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

¹ ΣΥΝΗΚΟΤΕ, a compound Greek word, συν, "with, together with" + ηκω, "to send," literally, "to send together" or "to bring together" and so refers somewhat to a rational conclusion that is "put together" from theorem to conclusion. It means metaphorically "to understand, comprehend thoroughly."

² As in *Matthew 16:17; Luke 10:21-24.*

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. [Added emph.]

Matthew 13:13-15

The underlined words in the above quotation are this same Greek word as *understand* in *verse 51*. By using this word in questioning His disciples, Christ means to display His disciples' spiritual enlightenment. He has spoken in parables meant to hide the truth from those who are not given this enlightenment, and yet to enlighten those to whom it is given to *understand* the truth.

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. *Matthew 13:11*

In the repeated use of this word, *understand*, and given it is the subject or point of His question to His disciples, Christ means for all to understand that His disciples are indeed given whatever enlightenment is necessary for their understanding of, obedience to, and fulfillment of, His forthcoming Parable of the Householder. Jesus says in effect, "Have you perceptively grasped My teaching? Are you those chosen to be enlightened? Are My parables within your comprehension? Are you indeed (and you are indeed) Scribes *instructed unto the kingdom of heaven*? Have you an enlightened sense of what this age is to be like in My absence? Indeed, you must be so enlightened in order to be Scribes who will subsequently be similarly enabled to bring forth from such treasures of understanding things new and old."

He questions their full comprehension of *all these things*. This references the immediate preceding seven parables given in *Matthew 13:1-50*. The first four were publicly given to the

multitudes and the last three (and this present householder) have been especially for and privately given to His disciples. *All these things* could not mean full understanding of every detail of every parable, which was an impossibility for the then body of disciples. For instance, the Pearl of Great Price could not possibly be understood by a group of men who by and large were ignorant of the purchase price of redemption by Messiah.³ This would suggest that their present state of enlightenment was incomplete, but as relates to His previously given parables, some basic truth fundamental to all the parables was essential for them at that time. Much of detailed and explicit theology might remain unknown, but a rudimentary truth underlying all His parables was essential to them and to us.

What was so important to understand, comprehend, and become enlightened about the kingdom of heaven that would lead Jesus to ask such a question and follow their somewhat confused answer with likening His disciples to Scribes? The principal characteristic of Scribes would be knowledge of and familiarity with God's revelation, the very virtue that the then disciples moderately lacked. One principal reality of the previous seven parables and of the present Parable of the Householder is the bereft condition of the outward existence of His Kingdom in His absence and His disciples' occupation during that absence. The seven previous parables have described *the kingdom of heaven*. Jesus used that phrase, *the kingdom of heaven*, eight times in regard to the eight parables. In other words, *the kingdom of heaven* is clearly Christ's emphasis in this group of parables. It is the basic reality of His Kingdom as it exists throughout this period of His absence that is so critical for His disciples.

Many learned scholars have discerned no difference between the terms, kingdom of God and kingdom of heaven; but we suggest a great distinction exists between them. Not desirous to present all these distinctions now, let us follow Jesus' meant emphasis here with this term, *the kingdom of heaven*.

³ *Matthew 16:21-23; Mark 9:13-32; 10:32-37.*

Matthew was a Jew who wrote his Gospel to the Jews about the Jews' Messiah and King. His emphasis is the Kingdom, but for any son of Abraham only the Son of David best met the qualification of the Jewish Messiah. For most Jews of Jesus' day, the Son of David was Messiah Who would reign as David did with success in subjecting the nations to His rule. That "best qualification" was a principal cause of the Jews' rejection of Jesus as Messiah. For a Jew Messiah was King over the tangible, the real, and manifest Kingdom of God on earth, in Jerusalem, in the reality of a physical reign. Any other kingdom was to them not the Kingdom of God. There must be a King, The King, reigning as absolute Authority over all as Providential Ruler of earth's weather, politics, religion, daily activities, everything that the Sovereign God controls. But Jesus must teach His Jewish disciples of a physically absent King, Messiah, and Lord. The Kingdom of God is eternal and continues ever; however the King is to be "in absentia," not present but absent in heaven. Jesus must convince these Jewish disciples that the Kingdom of God is now, and will continue for an indefinite period, ruled from heaven. Thus the term, *the kingdom of heaven* is reference to the kingdom ruled from heaven. The modulation of Matthew's Gospel and of Jesus' teaching throughout this Gospel of Matthew is a reign of Messiah from heaven. Jesus must ready His disciples for their experiences and difficulties and challenges during His protracted absence. He is preparing them and us for dealing as His disciples and followers during His absence from the earth while He reigns from heaven.

Seven parables concerning *the kingdom of heaven* give a picture of an absent King's reign. First in the Sower, the Word of the King is variously received, and only a fraction of its sowing is rewarded with fruitful production. Secondly in the Tares' illustration, even the field that receives the Word will be sown with similar-in-appearance darnel weeds, so that in absence of the King His faithful subjects are forced into an uncontrolled adjacency to evil. Thirdly in the Mustard Tree metaphor, there is an inordinate and nearly

mutant outward growth of the kingdom because it is ruled from heaven and not by a reigning monarch. Fourth in the Leaven prediction, the thoroughgoing spread of sin will be uncontrollable throughout a kingdom ruled from heaven. But in the fifth parable of the Buried Treasure, Jesus has discovered a precious lode in this sin-saturated kingdom ruled from heaven, and He has the redeeming price for its ownership. Also, sixthly in the Pearl of Great Price allegory, the pearl that originated from an evil disruption and intrusion, is purchased by the sufferings of a Merchant who paid for it by His giving up all else. Yet, seventh in the Drag-net comparison, at the end of the kingdom of heaven and the beginning of the Kingdom of God, the eternal and Divine Fisherman will gather the good catch into God's heavenly Kingdom-vessel, while the gathering of all the evil will be separated and cast away.

A basic need for real Scribe's enlightenment is the condition of the kingdom during Christ's absence, and only such enlightened Scribes can deal effectively with such a kingdom ruled from heaven as Christ's parables have described. That understanding of *the kingdom of heaven* together with being conversant with the Gospel, with Jesus, and with redemption qualifies them and us as Scribes, able to deal with all Jesus' illustrated particulars of *the kingdom of heaven*. Scribes *instructed unto the kingdom of heaven* will act wisely and dutifully upon both the repulsive and the attractive of Christ's kingdom ruled from heaven.

**THE DISCIPLES' ANSWER IS PREPARATORY TO
CHRIST'S ENLARGEMENT OF SCRIBES' OBLIGATIONS**
Yea, Lord.

To what degree the disciples understood these seven parables is open for debate, but it must have been sufficient for that time since Jesus never question their claim. They understood enough to serve as an example of scribal learners of Jesus. We as Christ's disciples are not prepared for Jesus' instruction about our responsibility as

Scribes until we have comprehensively grasped the significance of *all these things* revealed in these parables, that is, understood what is common to all these parables, namely the difficulties caused by an absent King. Christ means to stir us up to a diligent exercise of our gifts, and to a large, free, and cheerful communication of our knowledge about Him and His work for others to others. Obviously, those disciples, and we today, do not understand fully *all these things*. But we, as they, are Divinely enlightened to know enough to be Scribes and are thus ready to receive this new Parable of the Householder, and become accountable to do as Jesus' Parable of the Householder illustrates our responsibilities.

II. JESUS' PARABLE OF THE HOUSEHOLDER: CHRIST'S DEFINITIVE EXPLANATION OF NEW TESTAMENT SCRIBES.

Matthew 13:52.

⁵² *Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.*
Matthew 13:52

The critical elements in this verse are vital to an understanding of it and for applying it to Christians. These critical or vital factors in this verse constitute its divisions, and we will observe the verse accordingly.

THE VITAL LINK *Therefore*

With this *Therefore*, or this “Because of this,”⁴ Jesus refers to what He has accomplished in His disciples, namely having brought them to the understanding that they at present acknowledged. “Because of this answer—because of your ‘Yea Lord’ to My inquiry into your enlightenment and the subsequent understanding given you—this is what makes you My Scribes.” In other words, “This understanding, perception, your enlightened bringing together what I have just taught, has designated you qualified Scribes in My heavenly Kingdom.” He knew the answer to His question just raised and answered by the disciples, but was inclined to have it owned and expressed by them, that He might have opportunity to give the parable that follows. Hence the parable will assume each disciple who has professed understanding is indeed a Scribe as is evident in the words that follow, *every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder*. These

⁴ ΔΙΑ ΤΟΥΤΟ, διὰ, “because of, through,” ΤΟΥΤΟ, a near demonstrative pronoun, “this.” Lit. “because of this,” or **perhaps even better**, “through this,” i.e. “Through this understanding you have just professed to own, every Scribe taught unto the kingdom of heaven is like an householder....”

words limit this parable to those who have professed faith in Christ and have the accompanying understanding that a spiritual calling and regeneration supply.⁵

Moses' Preemptory Truth Relative to New Testament Scribes

Jesus' parable speaks what Moses rehearsed before the children of Israel,

Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.

Numbers 11:29

The people in the wilderness complained much, were weary of the Manna from heaven and cried, *Who shall give us flesh to eat?*⁶ *And the anger of the Lord was kindled greatly.*⁷ Whereupon, Moses complained, *I am not able to bear all this people alone, because it is too heavy for me.*⁸ God responded with the appointment of seventy elders to help in judging the people.⁹ These elders were necessarily granted the Spirit of God to carry them along in this ministry and prophesied at the Tabernacle in a display of God's anointing for the judging, but Eldad and Medad prophesied in the camp among the congregation.¹⁰ Joshua sought to silence them, being partial to Moses' ministry, *My lord Moses, forbid them.*¹¹ But Moses declared an eternal truth concerning the testimony of God's truth, *Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.* The burden of the Law forbade such freedom of the Spirit until the Cross and Pentecost.¹² Therefore, Jesus makes clear that He does indeed do what Moses only expressed as a desire for what God would do. Jesus fulfilled what Moses prophesied in *Numbers 11:29*. Namely, all Jesus' disciples are prophets and all have the Spirit of God upon them.¹³ That is what a Christian Scribe realistically is!

⁵ *I Corinthians 2:10-16; John 3:3; I John 2:27.* ⁶ *Numbers 11:4b*

⁷ *Numbers 11:10b* ⁸ *Numbers 11:14* ⁹ *Numbers 11:16* ¹⁰ *Numbers 11:25-26*

¹¹ *Numbers 11:27-28* ¹² *Acts 2:1-4; Romans 8:3-4.*

¹³ *John 14:17 with I Corinthians 14:25; 3:16 with 6:19.*

THE VITAL EQUIVALENT: SCRIBES ARE THOSE WHO ARE
INSTRUCTED UNTO THE KINGDOM OF HEAVEN
Every scribe which is instructed unto the kingdom of heaven

Jesus now plainly defines the Scribes as those who have a similar understanding as His disciples have previously professed to possess. A Scribe to whom this parable has application has the basic understanding of which His disciples' understanding consisted. We have seen that their understanding was not unqualified. It consisted mainly in realizing what the kingdom of heaven was because of its absent King. Though they did not see clearly nor understand quite yet that the King would be absent, yet they did understand what Christ emphasized was its results. The condition of the kingdom of heaven was somewhat obvious to them but not the reason for its state. Accordingly, Jesus defines a New Testament Scribe—what His immediate disciples then were—as *instructed unto the kingdom of heaven*.

Jesus' definition of a Scribe as one *who is instructed*, translates one Greek verb.¹⁴ The noun form of this Greek verb is the word translated *disciple*.¹⁵ The verb as used by Jesus in our text was used again in His great commission to the disciples, *Go ye therefore and teach*¹⁶ *all nations*.¹⁷ The root meaning is "to learn, to be taught, acquire whatever is taught." That is precisely what the disciples had before professed as true of themselves when they answered, *Yea, Lord*. Jesus confirmed their profession with His response in these words concerning Scribes as being those chosen and enlightened *unto the kingdom of heaven*. He applied His parable to all who similarly profess discipleship, profess to be saved, profess understanding from a hallowed enlightenment.

¹⁴ Μαθητευθεῖς, aorist passive participle, "having been discipled."

¹⁵ Μαθητῆς, "a learner," and so, *Matthew 13:10, 30*.

¹⁶ Μαθητῶσατε 2 per. pl. aorist 1 imperative, a verb, "to disciple, make learners." ¹⁷ *Matthew 28:19*

Authoritative Enlightenment in the Great Commission

In the great commission, Jesus' *Go ye therefore* is similar to His meaning in our text. The *therefore* in *Matthew 24:19* refers back to Christ's authoritative redemption. *Therefore*¹⁸ in consequence of the just stated¹⁹ authority of the Eternal Christ of God as the Redeemer, "make disciples of all nations." "Based on this authority given Me because of My redemptive work and accomplishment, be going and make disciples of all nations." In other words, "Because of My redemption and its subsequent effects upon sinners, go and instruct all nations to become disciples." There is a Scribal conception involved in Christ's words of the commission, *and teach all nations*,²⁰ KJV. The principal essence of discipleship is to have become a learner. One must have learned something of Christ and His redemption in order to become a disciple at all in the first place. The very meaning of this Greek root is "to learn, to be taught, to have acquired what one is taught." To disciple the nations is to produce, style, shape, yea bring into being, men who have become taught, have become convinced of and who understand the Doctrine of Christ. These disciplined men have become enlightened and *understand all these things* basic to the Gospel and redemption. When temporal agent and Spirit present the Gospel in unison the subsequent enlightenment produces a New Testament Scribe, a disciple. Basically, to disciple a person is to create a Scribe, conversant with the work and Person of Christ, and thusly make a man to become full of a personal devotion to Christ. It means to have been actively made a disciple through the presentation of the truth of Christ. Enlightenment to the truths of *the kingdom of heaven* turns sinners into converted disciples. That

¹⁸ Συν, "then, now then, thereupon, in consequence of."

¹⁹ *Matthew 28:18, All power is given unto me in heaven and in earth. Go ye therefore, and teach* [disciple, instruct, and confirm as learners men of] *all nations of the earth.*

²⁰ Μαθητευσατα παντα τα εθνη, *teach all the ethnics. Teach*, from verb μαθητεω from verb root μανθανω "to learn, to be taught, to have acquired what one is taught." Lit. "disciple," a verb and so "make disciples."

enlightenment is the graduation process that renders one a Scribe in the kingdom of heaven. When Jesus said, *Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder*, He references every saved individual. All men who have been taught by the Holy Indwelling Christ—the Holy Spirit—are created disciples; they have acquired “what one is taught” about the redeeming victory of Christ.²¹ Then they can also answer Jesus’ question, *Have ye understood all these things?* as did the disciples with enlightened decisiveness, *Yea, Lord*.

THE VITAL PARABLE: THE EARTHLY PICTURE

Like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

A more literal translation would be, *Every Scribe made a disciple to the kingdom of the heavens is like to a man, a householder, who puts forth out of his treasure new—fresh, novel, different, unfamiliar—and old—* That which has long existed long hence known, familiar, but somewhat in a bad sense, abused from age, ordinary, common—*things*. The meaning of *householder* is significant to understanding this parabolic illustration. The Greek word combines two Greek words into one; it is “house” plus “despot, master, lord.”²² *An householder* is the master of the house or he who possesses and oversees the entire house, estate, and enterprises. He is not a steward or hired hand or an estate manager, though he does manage this house, but he owns the house; it is his home. Obviously, this home is of a wealthy estate. He has vast stores of what is needed to feed, clothe, and shelter the entire household, and he draws out from his *treasure things new and old*. *Old* refers to last years provisions and *new* to this years stock—whatever is needed as it is needed. Last years provisions must mean outdated or old and

²¹ *Matthew 16:17; Luke 10:21-22; II Thessalonians 2:13-14*, respectively.

²² *Householder*, οικοδεσποτη from οικος, “house, ” + δεσποτης, “despot, absolute ruler,” = literally, “house-lord,” house-master, or as spoken today, “the master of the house,” the owner.

stale,²³ as what is stored for longer periods. Then the *new* or fresh²⁴ is this years recent and late vegetables, fruits, juices, and grains. Jesus pictures for a home owner and us the then realistic storehouse of even the grandest estate. It has within its stores what is *new and old*, what is fresh and what is perhaps too familiar from last year's production. Jesus' Scribes have opportunity to bring out the fresh and unfamiliar truths of the kingdom of heaven, as well as those mostly old and familiar.

THE VITAL SPIRITUAL MEANING: AUTHORITATIVE CHRISTIAN SCRIBES

A Spiritual Householder over A Temporal House. How is every *Scribe like unto a man that is an householder*? What house is the parable representing as being lorded over by a Christian disciple? This *householder* refers to the authority every disciple has in his realm, his sphere, as his life touches others in the wicked world. Every disciple is a lord because each does exercise influence over others in what we do and say in their presence. We are all householders among the worldlings in varying degrees and in varying crowds. God places each Scribe—those disciplined *unto the kingdom of heaven*—in strategic areas wherein that Scribe's learned familiarity with Christ Jesus is authoritative. Each Scribe exercises a certain influence and command in areas of this life that no other Scribe controls. Each disciple commands an area in the world where no other Christian has the opportunity and dominion over others as relates to spiritual realities. Each Scribe has contacts with the lost who have no other spiritual influence so great as the one

²³ *Old*, παλαια is used exclusively as “That which has existed long has been exposed to, and in many cases will have suffered from, the wrongs and injuries of time; it will be old in the sense of more or less worn out; and this always παλαιοι.” “As often as παλαιος [our text's *old*] is employed to connote that which is worn out, or wearing out, by age, it will absolutely demand καινος [our text's *new*] as its opposite.” Richard Trench, *Synonyms of the New Testament*, (Grand Rapids: Eerdmann, 1966), pp. 252 & 253 respectively.

²⁴ καινος, fresh as emphasizing quality, as opposed to another often used Greek word, νεος, “recent,” as underscoring time. Trench, *op. cit.*, p. 220.

exercised by this particular Scribe day in and day out. Whether family, friends, associates in the job-place, other attendees in recreation, or during a hospital stay, that Christian Scribe has a lordship over that sphere, realm, or domain. That is the application of Jesus' reference to this *householder* to Christians, to disciples, to New Testament Scribes *instructed unto the kingdom of heaven*.

A Spiritual Storehouse for Temporal Associates. The picture is that of an authoritative house-head lavishly scattering out from his personal wealth the things that are necessary for the supply and government of his household. Its application to Christians is the bountifully supplied resources of the Gospel of the Grace of Jesus Christ being scattered abroad lavishly to those within our sphere of authority in life. The earthly picture of the parable emphasizes the goodness and care and love the householder has for his dependents. Their survival depends solely upon his unselfishness manifested in his giving his storehouse completely over to their welfare. Love is the obvious character of the householder, and love is the obvious characteristic of Christians who give all to the scattering abroad the Gospel for the spiritual redemption of those entrusted to their sphere and realm of influence.

The Christian Scribe *brings forth* from his storehouse of redemptive truth. The Greek word used was used by Jesus of the good heart's production of good and the evil heart's production of evils.²⁵

A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. Matthew 12:35.

In both cases man brings forth from the treasure of the heart. *Treasure*²⁶ in *Matthew 12:35* is the same Greek word as our text. Every man has a *treasure*, a storehouse within his heart. The

²⁵ *Bringeth forth*, εκβαλλει, εκ "out, out of" + βαλλω "to cast, throw" = "to cast out."

²⁶ *Treasure*, θησαυρου, "a receptacle in which precious articles are kept,...a storehouse." Analytical Greek Lexicon (New York: Harper & Bros., n.d.), p.195.

good man has good in his spiritual heart's storehouse from the implantation of Jesus' new life at regeneration. The evil man has evil in his natural heart's storehouse from the implantation of Adam's evil nature at conception. The evil man has a never ending supply of evil. Man's wicked inner self lacks no resource or ever finds a deficiency of sin to *bring forth* in a wicked life. Similarly, the good man lacks no resource or ever finds a deficiency of Gospel good to *bringeth forth*. Truly, the truth that made the Christian Scribe a Christian Scribe is His precious treasure. Christ is his storehouse of preciousness. What is a treasure to the evil man is the evil stored in the heart and brought forth lavishly. The heart of the evil man is a receptacle in which are kept what to him are precious articles of evil; it is his storehouse of evil that is a most precious treasure to him. But the heart of the good man who has been disciplined unto the kingdom of heaven is a receptacle in which the precious articles of Christ are kept and preserved. The Gospel truth is resident there to be shared with all the members of his household entrusted by Providence to his keeping.

Again, the principal value and necessity is to be *instructed unto the kingdom of heaven*. The treasure of the Christian Scribe is the enlightenment received, which is then shared with his dependants. Every disciple has learned certain truths of the kingdom of heaven, and they are all together *his treasure*. But the principal treasure, the real treasure, and the personal treasure that is uniquely his treasure is Jesus Christ Himself. We have access to the eternal treasure of heaven—The Christ, The Gospel, and The Redemption—and in that treasure are *things new and old*.

The Things New and Old. The earthly picture in Christ's parable uses very definite Greek words that have very definite meanings. We must be careful to interpret and apply them correctly to Christian Scribes that are *instructed unto the kingdom of heaven*. Jesus used Greek words, which require a wise interpretation and application lest we misunderstand Him and so miss His important instruction.

Jesus' Greek word for *old* is "used exclusively of that which has existed long has been exposed to, and in many cases will have suffered from, the wrongs and injuries of time."²⁷ His Greek word for *new* is particularly grouped or paired with this chosen Greek word for *old*; it [i.e. the Greek word used for old] "will absolutely demand καινος [our text's *new*] as its opposite."²⁸ These two Greek words go together, and Jesus used that often used relationship to emphasize what Christian Scribes are to *bring forth*, and are to consider their *treasure* most precious. *New* is in direct antithesis to *old*, but they both come forth from each Christian Scribe's storehouse at the same time. Since *old* is what through time has suffered wrongs and injuries, *new* is what has seen none; it is not injured, but at the time spoken by our Lord, the mystery of the kingdom of heaven formerly hidden was fresh and recent.

The Things Old

Things new and old refer to the breadth or scope of the mysteries of Christ's kingdom. The mysteries are those truths before hidden but now are manifest and explained. The Law was wronged and injured by Jewry. Not that the Law really suffered in itself, but its righteousness and unerring beauty was marred by the foolish depravity of Jewish Scribes, Pharisees, Saducees, and other Jewish leaders of religion. The Law was the Jew's storehouse; it was a treasure of the resources of God, and it revealed Him to any soul willing to look and consider. But the Law had become *old*; had been wronged, abused, and marred in man's sight by their hideous misinterpretations and blasphemous insults against God's real character of love, mercy, and grace within the parameters of justice, holiness, and truth. When Jesus prophesied of His Christian Scribes bringing forth out of their treasure things *old*, He references the Law in its genuine integrity and purity. Enlightened Scribes understand the *old* as none of the Pharisaical Scribes understood. Christ's disciples have the formerly abused-through-time Law as an expression of the holiness and righteousness of God. They bring forth out of their storehouse the true Law in Christ Jesus. He

²⁷ Trench, loc. cit. ²⁸ Trench, loc. cit.

honored the Law in displaying its beauty when kept in love. His perfections of the Law included obedience to commandments filled with love for mercy and grace and compassion for sufferings. The Christian Scribe brings forth out of his own storehouse what he does own in himself and so understands fully in himself, namely the Law's marvelous beauty fulfilled in him through Christ Jesus.²⁹ That must be brought forth as each Christian Scribe's own personal testimony of the *things new and old*.

The Things New

The new is the fresh and recent; it is what came to pass with the Passion of the Christ two thousand years past and what comes to pass with every fresh insight into Christ's love and light and life. The Christian scribe is always learning at the feet of Jesus (*bringeth forth out of his treasure*) and truly learning more of Christ in order to make disciples and then to teach other disciples what Jesus brings to Him of Himself and of His kingdom. This new order of the Christ requires a new order of Scribes who shall *be instructed in the kingdom of heaven*—in its mysteries, its laws, its future, its responsibilities—just as the Jewish Scribes were instructed in the Mosaic Law. *New* points to the fresh revelations from God,³⁰ what is actually new and not before revealed—corporately back then and now personally day by day as we discover those *new things* for ourselves. These “fresh” revelations are contrasted with *old*. But not outdated Law and Prophets, but that on which the new truths or fresh revelations rested and from which they were evolved. Now with the fresh light of the new and the Gospel fulfilled, we delve into the extended and deeper meaning given to the decalogue/laws and to the rule of forgiveness. Indeed, free pardon in Christ opens up the understanding of the old and the fresh light thrown on prophecy confirms the ancient dealings of God. Now the revelation of entirely new truths, as that of the justifying resurrection, of the extension of the Gospel of Grace to the Gentiles, of absolute and total forgiveness for all sin, is brought forth by the Christian Scribe...because all such truth of and in Christ is his own personal treasure within each scribe himself.

²⁹ Romans 8:4 ³⁰ Q.v. Galatians 1:11,12; 2:2

Things new and old are the very personal treasure of each Scribe. The new is the old, old story that you have loved so long. The *old* is now the personal redemption that you possess because some time ago you found forgiveness in Jesus' old blood flowing from His old wounds at His old Cross. The new is the wonderful realities of an Indwelling Christ and His altogether lovely Presence. The new is the gain of fresh insights into His love and provision. The new is the growth in the grace and knowledge of your Lord and Savior, Jesus Christ.

The root of the Gospel is old from eternity in God's purposes, but the blossom, the fruit, and the flower of Jesus is the sweetest and newest and freshest reality and fragrance conceived. The capacity of a New Testament Scribe is at the heart of Jesus' parable. *Therefore* [because you have this understanding] *every scribe which is instructed unto the kingdom of heaven is like an householder which bringeth forth out of his treasure things new and old*. We must remember that Jesus requires not any absolute understanding, but as with the disciples back then, our knowledge is always somewhat limited, but we are nevertheless New Testament Scribes.

New Testament Scribes: (1) Understand the gross depravity and permeating evil that abounds all around us and is even right among us in this world. (2) Understand the nature of the Gospel—its facts and its truths. (3) Understand the ways and rules of Christ's love. (4) Understand the gracious nature of God's free pardon of believing sinners who mourn, hate, and forsake sin, who trust Christ's substitutionary sacrifice for their pardon.

Christ assumes, predicts, and confirms that all Christian Scribes do indeed nurture and sustain those who are around them out of each disciple's own treasure of Christ. Amen!