

# Parable Of The Pearl Of Great Value

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[ 0 : 00 ] Please open your Bibles to the Gospel of Matthew and to the 13th chapter, Matthew chapter 13. I'll remember in a minute what I'm supposed to be preaching on.

Matthew 13. We're continuing today to look at the Kingdom Parables in chapter 13.

This is the fifth and the sixth one that we're looking at today. The parable of the treasure hidden in the field and the parable of the pearl of great value. So if you'll look there with me, Matthew 13, verses 44 through 46.

The Kingdom of Heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.

Again, the Kingdom of Heaven is like a merchant in search of fine pearls, who on finding one pearl of great value went and sold all that he had and bought it.

[ 1 : 13 ] Let's pray together. Dear Heavenly Father, we again ask for your Spirit's help in opening your Word, that you would make clear the meaning of your Word, that you would apply it to our hearts.

Lord, we pray that we would see the great value, the great worth of your Kingdom and of our Savior, Jesus Christ. And that we too would follow the example set before us in this parable.

And that we would pursue that treasure. We pray in Christ's name. Amen. As I've said already, we're looking at two parables today.

The one of the treasure and the one of the pearl. In these parables we see a representation of those who lay hold on Christ and find Him to be their all in all. And I really want to look at this in two points.

I'm really going to group the two parables together and look at it this way. First, to consider the value of the Kingdom. What is the Kingdom worth? What's the value of the Kingdom? And second, to consider the cost of the Kingdom.

[ 2 : 15 ] The sacrifice for the Kingdom. And so first, the value of the Kingdom. And secondly, the cost of the Kingdom. So first, the value of the Kingdom. I think one of the surprises of these parables is that Jesus says the Kingdom is like a treasure hidden in a field.

And maybe we wouldn't expect that for the Kingdom of God to be compared in this way. I think part of what's being communicated to us with this idea that it's like a treasure that's hidden in a field is that not all will see the value of the Kingdom of Heaven.

Not everyone sees the value. Again, we think back to the parables we saw before. There were very few seeds that fell on good soil. And so too, there's not many who find treasure hidden in a field.

My son recently is really excited because he got a metal detector. And he thinks that means he's going to find treasure. But not everyone with a metal detector discovers treasure. And then others without one stumble upon it at times.

And so here we have this man and not much is told to us about it. But he, as it were, stumbles upon this treasure hidden in a field. Not looked for, not others, not one that others had seen.

[ 3 : 29 ] And so we're even communicated to us that not even all those in Israel will see the value of the Kingdom of Heaven. There's some who know these outward things, but they miss the value of the Kingdom of Heaven.

They don't see the value of Christ or the Gospel. In both parables we see that there's a realization that what they have found is of great value. They understand it once they see it for what it is.

They realize that it's of great value. The treasure and the pearl represent the value of God's Kingdom. How valuable is God's Kingdom?

And the value of each is presented in what each person is willing to sacrifice. Now that's my second point, so I can't talk a lot about that just yet. But we see how valuable it is based on what they're willing to give up to get it.

But we can understand, as Jesus paints this picture, that we can imagine what a treasure in a field would be like. Or this man who's searching for great pearls and he finds one that's far superior to any that he's ever seen.

[ 4 : 28 ] A pearl of even greater value. And this is what is represented to us as the Kingdom of God's value. So as I said already, the next point we're going to consider the sacrifice.

But for now, we understand that this is the most valuable thing that they've ever discovered in life. The most valuable thing they've ever seen, they've ever encountered. And they're willing to give up everything. I won't say I'm getting ahead of myself. But they're willing to give up everything to get it. And so, just think of what in your life you could imagine would be of such value that you'd give everything for. And so, this is what the Kingdom is being compared to. The value is presented in that fact that the men would never have done what they did if it didn't satisfy the longing of their heart.

This is what they've longed for. Now, it's interesting that the merchant was searching for pearls. This other man wasn't searching for it at all. He stumbled upon it. But for both of them, it is what they've been looking for their whole life.

This satisfies their heart so much that they're willing to give everything else to have it. The search is over. They finally have found what will satisfy them. And I think this is something that everyone probably in this room can relate to this.

[ 5 : 40 ] God's made us in such a way that we search for meaning in life. We search for something to satisfy us. And there may be people who just aren't actively looking for that anymore, but they know they haven't found it.

And so, this man stumbles upon this treasure in this field. There's others who keep searching for it. And they get one pearl. They get another pearl. And it's okay. It's okay. But it's just not it yet. But finally, they have found, both of them have found, what their hearts have searched for.

What they've longed for. What will truly satisfy them. To the point that they need nothing else.

There's no other need that they have in life but to have this thing. And really, the picture Jesus is paying for is that so it is with the man who finds Jesus Christ.

When you find Christ, when you understand the value of the kingdom, you find what truly satisfies your heart. It's what you've looked for your whole life, whether you've actively pursued it or not.

This is what you were made for. For Christ. All the world besides seems nothing to a Christian when he has once found his Lord and Master. There's nothing else that compares to him.

[ 6 : 48 ] Here's what Spurgeon had to say about it. He said, It comes to this.

And so he says, It's a great thing when God brings us to that point.

When we see the value, finally, of who Christ is. And of his kingdom. I think what these parables are telling us is that it is God alone who satisfies us.

Who meets those needs. We could say that God is the fountainhead of all good. That all the good things that we enjoy in this life overflow from God. But we also realize that all other goodness is second-hand goodness.

It's reflected goodness. It's flowing out from who Christ is. But Christ is the fountainhead. He is to whom we want to go if we want to know overflowing joy and pleasure.

[ 8 : 04 ] And this is really what Scripture testifies to consistently throughout the Word of God. I found numerous places that testify to this. But especially the book of Psalms.

The book of Psalms has so many ways of reflecting this. So Psalm 84:10. For a day in your courts is better than a thousand elsewhere. I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.

I would rather be a servant just to be in the house of God. That may be in his presence. Because a day in your courts is better than a thousand elsewhere. This is what's being expressed in these parables. This pearl is of more value than a thousand other pearls.

He's going to sell it all. This treasure is of more value than a thousand times everything I've accumulated. Or we see again Psalm 19:10. More to be desired are they than gold.

Even much fine gold. Sweeter also than honey and drippings of the honeycomb. Really the Word of God and how just His Word that we so delight in it that's of greater value than gold.

[ 9 : 13 ] Sweeter than honey. Again Psalm 119 echoes the same truth as Psalm 19. It says, I love your commandments above gold, above fine gold. It's part of what it means to be a part of the kingdom.

The commandments of God. Oftentimes we think of commandments as negative things. But I love God's commandments more than fine gold. They're of greater worth to me. Psalm 34.8 Taste and see that the Lord is good.

Psalm 37.4 Delight yourself in the Lord. Psalm 73.25-26 Whom have I in heaven but you? And besides you I desire nothing on earth.

My flesh and my heart may fail but God is the strength of my heart and my portion forever. And that really is an expression of what we see in these parables, isn't it?

Whom have I in heaven but you? And besides you I desire nothing on earth. Apart from you I desire nothing on earth. Well what's the indication of that? How is that manifested? Well both of these men give all that they have to have Christ.

[10:23] The comparative value of these things is of nothing compared to Christ. Besides you I desire nothing on earth. God is my strength and my heart and my portion forever.

And so we see the value of the kingdom. Secondly I want to consider the cost. And really the two are connected and there's no way I can talk about the cost and not also help to show the value, the worth of the kingdom.

I label it the cost. We could also say the sacrifice of the kingdom. So in both parables the person realized the value of the object and they determined to get it.

But notice to get this item was costly. I want to say it cost them something. It cost them really everything, didn't it? To possess the treasure, to possess this pearl of great price, it required them to give up everything else in their life.

They sold all that they had. They adjusted their priorities. They changed their lifestyles so that they might possess this one thing. He renounced anything that might be a hindrance to his getting this one treasure, this one pearl.

[11:37] Anything that could possibly get in his way of acquiring what he desired, he gave up. I thought of Martin Luther's hymn, A Mighty Fortress Is Our God. We've seen the line, Let goods and kindred go, this mortal life also.

This is the principle of what Jesus is speaking of here. Your goods, your possessions, your kindred, your family, even your own life. Is Christ of greater value than your stuff, or your family, or your life? Let those things go, if only we could have Christ. That's really what's expressed to us in this parable. When someone sees the value of the kingdom, then they will gladly sacrifice all that would get in their way of having it.

I think in both of these examples, they sold all that they had. You think about your own life, and maybe at your age, how old you are, how long have you worked to get the stuff you've got? There's probably great delight in your working life to accumulate these things, to buy this and that, your home, your car, your clothing, all these things that you've bought over a lifetime of working.

And then in an instant, they get rid of it all. And you can imagine this. And I quoted Spurgeon earlier. I read a sermon of his, and I would encourage you to go and listen to the sermon, because I think he does such a great job of expressing this in ways that, if you're familiar with Spurgeon, only Spurgeon can do.

[13:07] I won't paint the picture nearly as well, but Spurgeon paints this picture of this man. One of the guys from the parable, he says, when he realizes the value of the pearl, he goes and he's more eager to sell all that he ever had than he was to ever accumulate it.

And so he's going around to everybody. He paints this picture. He goes around to everybody he sees, and he tries to pawn off whatever he can. Today, maybe we'd say, he's on Facebook Marketplace. He's on Credslit. He's on eBay. Anywhere and everywhere he can, just get rid of my stuff.

And he goes up to a guy, and he offers it to him. He says, look, I can't pay you that. He says, I don't care. What can you give me? I'm ready to get rid of it. And so he's eager to get rid of all that he has so that he can get this one thing.

His mind is obsessed with getting this one pearl. And so it is for the Christian. Anything that might get in my way, get rid of it.

That I may have Christ. So what does that look like? I know maybe that sounds like pie-in-the-sky ideas, doesn't it? Getting rid of everything. What does that look like?

[14:12] Are we supposed to go around without clothing because we've gotten rid of everything, including our clothing? Well, no, please don't. So what does it mean? What is it speaking of here? Well, I think there's, I put them in terms of two major categories.

The first category is this. Sacrificing all that we thought would satisfy our hearts, but didn't. Part of what they did was get rid of the other stuff that they had accumulated that they thought would give them lasting joy, but didn't.

Because now they found what would bring them joy. So I don't care about this stuff because it's deficient. It doesn't last long enough. It's not good enough.

But here's the kingdom, and it does supply what I've longed for. And so we get rid of inferior joys. Inferior pleasures. Now, I've told you before, in some ways I feel like it's inauthentic to call this sacrifice.

Right? That's not a sacrifice. I've told you before, if you had someone who traded monopoly money to get a million real dollars, you wouldn't call them as, you wouldn't say, what a sacrifice.

[15:18] How could you give up your monopoly money? Right? It's of no value in comparison. And so, I think we can all understand there's no real sacrifice here. But it does require giving something up.

And so one of the things we must give up is things that we have accumulated for ourselves, that we hoped in, that we trusted in, but didn't really satisfy our hearts. And so, probably the most obvious thing here would be to give up sinful pleasure.

To have greater and true pleasure. Now, Paul commended to us earlier this Sunday school, and I want to commend it again. The Sunday school we just began with Sinclair Ferguson on the marrow of theology.

The whole Christ. It's really good. And one of the things he was speaking of is, when we present the gospel, there are no qualifications. We say, come, trust in Christ. And so, even as I present this, I'm not saying, here's a qualification.

Jesus isn't saying, you've got to buy your way in the kingdom by selling off everything you have. You're doing these things doesn't buy yourself into the kingdom. But what Jesus is pointing out is that when you see the value of the kingdom, you willingly will give up these things because they don't compare.

[16:25] They're of very little value. So, what might we desire to get rid of? Well, I've said already, sinful pleasures. To have a greater and true pleasure. Any pleasure that savors of sins to be done away with.

If you cannot give them up, then you cannot have the kingdom. Again, it's not a prerequisite to coming into the kingdom.

But how can we assess our own hearts? How do we know, do I really love Christ? Is there something that we're unwilling to sacrifice? We're unwilling to give up for the sake of the kingdom? Now, we'll go further. But for now, I'm just saying, sinful pleasures. Is there some sin that we can say, I'm unwilling to give up this sin for the sake of the kingdom? I won't have Christ because I'd rather have this sin.

Then we can't have the kingdom. We have not yet seen the value of the kingdom because we see the value of the kingdom. We say, I don't want that anymore. It doesn't satisfy my heart the way I thought it did. Christ satisfies me.

[17:27] There's a greater treasure that I've known. Once I taste of that, I don't want the other stuff anymore. And so is that true of you in your life? Maybe another way of saying this is that you cannot have the world and have Christ at the same time.

There's a decision that has to be made. And that's exactly what we see in the parable. They have to decide. The guy, he finds his treasure in the field and he realizes he doesn't have the free cash flow to buy the treasure.

No one's going to give him a mortgage for this field. So he has a choice. How is he going to get the money? Well, there's only one way. I have to give up these lesser things so I can get something greater.

Is it worth it? Well, yeah, it's worth it. A hundred, a thousand times over, it's worth it. And so really the picture being painted for us is, if you can allow me to be so bold, he'd be a fool not to do this. Sell it all. Because I'm going to profit immensely from possessing this treasure. And so there's a choice though, isn't there?

[18:34] He can either have his stuff or he can have the treasure. He can have the other pearls and everything else in his life or he can have this one pearl of great value. And so we're presented the same way.

The kingdom of heaven is like this treasure. The kingdom of heaven is like this pearl of great value. And so what I want to do for you today is paint a picture in some way of saying, here's the kingdom of God and what it's worth.

But the choice still is yours, isn't it? Do I want that or do I want everything else in my life? The stuff I love so much, even the sin that I so cling to.

You can't have the world in Christ. What else might this mean, giving up? Well, one thing that we may have to sacrifice is the esteem of our friends and coworkers.

Maybe our own family. Because the reality is we live in a world that seems to be increasingly opposed to Christ. I mean, I could say a culture in America that seems to be increasingly opposed to Christ.

[ 19 : 35 ] And so to take a stand for Christ may mean losing the esteem of friends and family, coworkers. Maybe you used to go out drinking with them or partying with them, and now you have to say, I don't want to do that anymore.

Well, why? Because I'm a Christian. And you know you're not going to fit in anymore. You're going to get ridiculed. Is it worth giving up friendships for the sake of Christ?

We must so love Christ that we count reproach for his sake to be an honor. This is probably the hardest thing to say.

It also means a willingness to give up legitimate pleasures if it's required of us, if it's necessary. So, for example, family or our home. I mentioned before Martin Luther's line from the mighty fortress, Let goods and kindred go this mortal life also.

And this is one of the things that some of us may have to give up for the sake of Christ. You may remember back in Matthew 8, we talked some about this in the sermon there.

[ 20 : 48 ] But this is verses 20 through 22 of Matthew 8. Jesus said to him, Fossets have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.

Another disciple said to him, Lord, let me first go and bury my father. And Jesus said to him, Follow me and leave the dead to bury their own dead. Elsewhere, Jesus says other things like, He who puts his hand to the plow and looks back is unworthy of the kingdom.

Or maybe even the hardest. Because he who doesn't hate his own family for my sake is unworthy of the kingdom. And that's hard for us to digest and to imagine, but the same pictures being painted is what we see in this parable.

When we see the worth and value of the kingdom, it's not that we're obligated to hate our family. Or that we're obligated to give up our home. But as I said in that sermon, the reality is this.

That sometimes we will have to for the sake of the kingdom. Is Christ worth it for us? Is the kingdom worth it for us? God has given us these legitimate pleasures to enjoy.

[ 21 : 54 ] And there's nothing wrong with us having family or a home. Or many other things in life. But if it got down to, do I have to give these things up for the sake of the kingdom?

Could I do it? Am I willing to do it? Is Christ of greater value? That I could look back and say, I never made a sacrifice. I gave up great things to get something greater.

That's not a sacrifice. I made it changed. I bartered. I traded up. Do we see it as such? It's how Jesus paints the picture of the kingdom.

So I said the first category was sacrificing all that we thought would satisfy our hearts, but didn't.

The second broad category I said is, it means sacrificing all that we had once hoped in.

And what I mean is partly what we had hoped in for salvation. Think to our parable. These people had accumulated these possessions over the whole course of their life, and this is what they really hoped in.

[ 23 : 00 ] But now they're giving up everything else, and they're placing all their hope in Christ.

That's pretty scary, isn't it? To give up everything else you have in your life, all the securities you have in place, everything you've accumulated in your whole life, would you give it up just to say, I'm going to cling to Jesus Christ?

What about for salvation one day? When we get to the judgment throne, what is your hope for entering into the kingdom? Is it everything else?

Or is it Christ? Doesn't it seem scary to stand before God and say, all I got is Christ. That's it. Just Christ. But that's the only answer we can give.

So it means getting rid of our good works that we did to earn salvation. It means selling off our self-righteousness. Acknowledging, I'm not righteous in and of myself.

My only hope is the righteousness of Jesus Christ. Maybe you remember Jesus' words to the rich young ruler. Jesus says, you know the commandments.

[ 24 : 17 ] Do not murder. And let me just say, he comes to him asking Jesus, what do I need to do to be saved? And Jesus says to him, you know the commandments. Do not murder. Do not commit adultery. Do not steal. Do not bear false witness.

Do not defraud. Honor your father and mother. And he said to him, teacher, all these I've kept from my youth. And so you see his hope here. That's it?

That's what I got to do to get in? Woo! I've done those things. Yes! And then Jesus says to him, Jesus looking at him, loved him and said to him, you lack one thing.

Go and sell all that you have and give to the poor. And you will have treasure in heaven and then come and follow me. And he walks away discouraged.

Why? Because what Jesus just did, I think, in this story is, he illustrated the man's idol. Here's the one thing that you're unwilling to give.

[ 25 : 21 ] You're unwilling to give up your riches. You've hoped in two things. Your own righteousness for eternal life and for this life, your wealth. And so, get rid of what you've hoped in.

Hope in me and in me only. And that was enough to leave the man discouraged. On the other side of this, we see Paul is a great example of this.

Philippians 3, 6-9. Paul says, now, I jump in right in the middle of this. I could have done a lot more, but then I would have had to read more and I was already really excited about the sermon and afraid I was going to run long.

So, jumping in right in the middle, you know, Paul's already counted that he's a Pharisee of Pharisees. He says, as to righteousness under the law, blameless.

But whatever gain I have counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake, I have suffered the loss of all things and count them as rubbish in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ.

[ 26 : 34 ] The righteousness from God that depends on faith. And so here's Paul. And he recounts, first of all, Paul's bragging rights. If anyone has reason to boast, I do much more so than you.

And he goes on to basically recount how much more righteous he is than they are, according to man's standard. And he says, you pile up all this righteousness and I count it as nothing.

I count it as rubbish, as garbage or as manure. That's what I count human righteousness. Why? Because he's found a greater treasure for which he willingly gives up all things.

I've suffered the loss of all things and count them as rubbish in order that what? I may gain Christ. That's the parable. That's what Jesus is saying.

This is the Christian life. I will gladly give it all up that I may gain Christ. If it may get in the way, I don't want it. Nothing, even our own righteousness, anything that we hoped in that might commend us to the Lord.

[ 27 : 40 ] Our only hope is in Christ. Can we give these things up to hope in Christ? Now that's not to say that we won't, as Christians, obey the law. We should. But we're not hoping even in our obedience after becoming Christians.

We are justified by faith in Christ and in Christ alone. So in summary, he that has Christ must give to Christ himself and all that he has.

He gives it all up to him. To buy the field or the pearl, you must relinquish all other treasures. You can't have both.

It's what Jesus is saying to us. So I have a few points just to make an application. A passage that I, I used to say, a passage God has really used in my life that I deeply appreciate is Jeremiah 2, 12 through 13.

And in some ways, I want to argue that this parable is the opposite of what's expressed to us in Jeremiah 2, 12 through 13. So let me paint the picture from Jeremiah and then let's consider how it's the opposite.

[ 28 : 54 ] Be appalled, O heavens, at this. Be shot, be utterly desolate, declares the Lord. For my people have committed two great evils. They have forsaken me, the fountain of living waters, and have hewed out cisterns for themselves, broken cisterns that can hold no water.

And so, here we have in the Bible, God defining for us what evil is. Maybe you wondered at some point, what is evil? What does evil look like? Well, here's God's definition of evil.

Evil is to be presented with the living God, with the fountain of water that will carry you into eternity, that will satisfy your heart forever, and then to turn away and reject him and build for yourself cisterns that can hold no water.

It's the opposite of what we see in this parable. It's digging this, in this field, you find the treasure and you say, eh, I don't want it. I'm okay with the wooden coins I have in my collection.

Or to find this pearl of great value, big pearl. You say, eh, I'm okay with the little flawed ones I have. That's what God defines as evil.

[ 30 : 05 ] And so, all these men had before were really broken cisterns. They didn't hold water.

What good's a broken cistern? We don't have cisterns very often, so maybe you're like, what's a cistern? I mean, but just imagine if you had a broken cup and the cup held no water.

What good is that compared to a water fountain that's constantly flowing? There's no end to it.

There's no water to be able to pay. You've got a spring boiling up. You can go out and you can get water anytime you want to. And so, what God says is, the evil of man is this, that man sees God for who he is and says, I don't want it.

I don't want him. Because we love our stuff that doesn't satisfy us too much. And so, if that's what God defines as evil, can we gather from that that here's what's good.

Giving up broken cisterns to delight yourself in the fountainhead. To go to God who is the fountainhead. And to give up everything else in our life, this is what I think we can infer God defines as this is good.

So, give up the broken cisterns. Have the fountainhead. Verse 44 of our text. The kingdom of heaven is like treasure hidden in a field which a man found and covered up.

[ 31 : 28 ] Then, in his joy, he goes and sells all that he has and buys that field. I think that's so crucial that we don't miss it.

In his joy, he goes and sells all that he has to buy that field. Here's not a man who's being forced to get rid of his possessions. Here's not a man who's begrudgingly getting rid of these things.

And so, let me just paint that in terms of the Christian life. We see Christ for who he is and maybe you hear the pastor up there saying, you gotta give up all your stuff to follow Christ. You say, I don't wanna give up my stuff.

That's not what's going on. God's not saving people, dragging them into heaven, kicking and screaming. Right? Even in terms of election, we understand God's not working against the will of man.

He changes the heart so the will joyfully goes along with that. That's what they want. No man's saved kicking and screaming. I don't want you. I don't want, okay, if I have to. No, the reality is when God changes our heart, we realize for the first time ever, that's where joy is.

[ 32 : 28 ] That's what I want. I can't have anything else. Nothing compares. That's where I go back to what I said before. Not really much of a sacrifice, is it? You're not being forced to give up something.

So don't misunderstand my sermon even in saying, here I'm saying, give up stuff that you may get Christ. That's not what I'm saying at all. I'm saying, see what Christ and the kingdom's worth, and I shouldn't have to tell you that.

It will be your joy, your delight to get rid of these things because you don't want anything else to get in the way. You don't want any one thing that might keep you out of the kingdom of heaven. Your delight is to be there.

It's for the joy that they sell all that they have. So the kingdom is worth it because of the kingdom and also because of its king, Jesus, provide for us the only lasting treasure there is.

So it's worth it. Secondly, just a comment on giving up everything. Maybe I should say two comments by greater theologians than myself. First J.C.

[ 33 : 27 ] Ryle says this about these parables. These two parables are meant to teach us that men really convinced of the importance of salvation will give up everything to win Christ and eternal life.

Those who have truly seen the kingdom, those who have seen its value, those whose hearts have been made by the grace of the Spirit to see the value of the kingdom, the value of salvation, the value of the Lord Jesus Christ, are ready to give up everything else for it.

And then William Henderson says, This is a treasure so inestimably precious that one who obtains it is willing to surrender for it whatever could interfere with having it. It is the supreme treasure because it fully satisfies the needs of the heart. This is the one needful thing. This is the one thing that satisfies, the one thing that we need and nothing else matches up to it.

Thirdly, rejoice that the Lord in His mercy does not sell grace but He gives it freely.

[ 34 : 35 ] So in these parables these men had to sell all that they had that they may go and buy this thing. God's not peddling grace. He's not selling grace to us. You don't have to do things that you may go and buy it.

If you desire this treasure, if you desire this pearl of great price, there's no reason in the world why you can't have it today. It's yours to have.

If you want Christ, you may have Him. If you're willing to come to Him on the terms that He provides, you can have Him. And so it's freely offered to any of us.

Now for the sake of time, I cut some bit, but again, I'll point to Spurgeon's sermon because He does another good thing I think He says. But if you don't want Him, just say it. Acknowledge it.

There's a choice that's presented to us today. Here's Christ. Here's the kingdom. We see before us the value of it. And each one of us has to make a value assessment.

[ 35 : 34 ] What's it worth to us? What are we willing to pay for the kingdom? And I think the reality is there's going to be some of you in this room who don't see the value of it.

Who aren't willing to give up your sin, your own righteousness, whatever it may be in your life.

You're not willing to be really killed by friends or family. You're not willing to pay the price as it were. Well, okay.

Acknowledge it. Don't kid yourself in terms of, oh, I believe in Christ. Oh, I'm trusting in Christ, but I'm still loving my sin. I'm still loving my own righteousness. There's no room for both.

He said, make a decision today. Is Christ worth it? And if he is, it's not being sold. You can freely have Christ today. The treasure's yours to take. But if you don't see the value of it, then acknowledge that.

Don't kid yourself. Fourthly, I want to encourage you that whoever has Christ has eternal life. What price can anyone place on eternal life?

[ 36 : 36 ] I think of our American economy of capitalism. I just think of people searching for medicine pills that they can take that are going to make them look younger.

Creams that they can put on their face. They can remove a few wrinkles and get them a couple years, right? But they're still going to die at the same time, but at least they look a little younger, right? Or even some of the very wealthy in our day and age who, have you heard about them going into, what's it called when they freeze themselves?

Acrogenic sleep. They're freezing themselves with the hope that in the future there will be some discovery to linked in life and they can be reanimated and then live these long lives.

What would you pay to have a few more years? And what's offered to you is not a few more years here, but eternal life in the presence of Jesus Christ, our Savior. What's that worth?

Is there any price you could put on that in this life? If you sold all that you had and accumulated all your wealth, the piddly amount of money we could come up with, would you pay that if you could to buy Christ?

[ 37 : 39 ] Of course you would. Eternal life is worth more than that. And the reality is, we don't have to sell everything we have. But we have to value Christ above everything else in our life.

We have to count it all rubbish. We may end up giving up some of it or all of it, even our own lives. But is our life worth eternal life with God in heaven? It's a far greater value.

Fifthly and finally, the benefits of possessing the treasure, the total worth of the treasure, the pearl far outweighs everything you have or could ever gain and it far outweighs the cost of obtaining the treasure.

I've just expressed that sum in what I said with eternal life. But what does this mean? What is the value that we're speaking of here? Well, to enter into this kingdom, to put your trust in Jesus Christ, means having Jesus Christ and knowing Him and enjoying the forgiveness that He and He alone can provide for us.

It means having our conscience made clean through His blood. It means being adopted into His family. It means being made heirs of God and co-heirs with Christ. So get rid of everything in this

life.

[ 38 : 53 ] For what? Just to be made a family member of God and inherit everything that Christ inherits. The whole world is God! Okay, just obviously it's of greater value. It means sanctification.

It means being changed into His likeness, the likeness of Jesus Christ from one degree of glory to another until at last we are fully and finally glorified. It means being guided in all our struggles, comforted in all our sorrows.

It means being rebuked in all our wanderings away from Him. It means being preserved through all our dangers and brought safely at last to home.

All of that makes Jesus Christ infinitely precious to the Christian so that we can say whom have I in heaven but you? There's nothing on earth that I desire beside you.

My flesh and my heart may fail but you are the strength of my heart and my portion forever. Let's pray together. Dear Heavenly Father, we thank you for your word and how it does instruct us.

[ 40 : 01 ] There's a reality that those in this room who are Christians, they know these things.

They've experienced them. They've known the joy of being made a part of the kingdom, of seeing Christ.

They've seen the value of the treasure. And Lord, they've willingly given up things to come to Christ. But Lord, we pray that you would throughout the course of our life as Christians show us more and more the treasure that is ours in Christ.

The treasure of the kingdom. And that Lord, we would each day be willing to sacrifice more and more. Put to death our sins. Lord, value less and less the stuff of this world that we would set our hearts and minds on heaven where Christ is seated at your right hand.

Lord, we pray for people in this room who have not yet trusted in Jesus Christ that they would today. That they would see the value of Christ and they'd realize that everything else that they've been clinging to has been broken cisterns.

this rubbish dung that it doesn't compare and that there is everlasting and full joy to be had in Christ and that they would come and have that treasure, that pearl of great value that they would have Christ.

[ 41 : 22 ] We pray this in His name. Amen.