

Message Four

The Treasure and the Pearl

Scripture Reading: Matt. 13:44-46

I. The basic thought in Matthew 13 and 1 Corinthians 3 is the basic thought of the entire Bible—life and building:

- A. In both chapters we have God's farm and God's building—Matt. 13:3, 24, 37-38a, 44-46; 1 Cor. 3:9b-12.
- B. The parables in Matthew 13 reveal the matters of life and building:
 - 1. The first four parables are related to God's farm for growing Christ into the kingdom—vv. 1-33.
 - 2. The fifth and sixth parables are related to transformation for producing precious material for God's building—vv. 44-46.
 - 3. In today's Christendom the Lord can find a great deal of wheat and a small amount of meal, but He cannot find much of the pearl and the treasure.
 - 4. In the Lord's recovery it is not adequate simply to be wheat or meal; we must also be the pearl and the precious stones.

II. The Lord Jesus is continually seeking two things—the kingdom as the treasure and the church as the pearl—vv. 44-46:

- A. If we would apply the parables of the treasure and the pearl in a practical way, we need to see that during the period of the existence of Christendom, the Lord is working to gain the treasure and the pearl.
- B. In order to understand the treasure and the pearl in 13:44-46, we need to consider the kingdom and the church in 16:18-19; the treasure is the kingdom, and the pearl is the church.
- C. On the cross the Lord Jesus sacrificed everything to buy both the pearl and the field in which the treasure was hidden; this reveals how much He desires the kingdom and the church—13:44-46.

III. The treasure hidden in the field signifies the kingdom hidden in the God-created earth—v. 44:

CRYSTALLIZATION-STUDY OUTLINES

Message Four (continuation)

- A. The treasure signifies the kingdom with the true Israel, God's peculiar treasure—Exo. 19:5; Psa. 135:4.
 - B. The treasure hidden in the field must consist of gold or precious stones, the materials for the building of the church and the New Jerusalem—1 Cor. 3:12; Rev. 21:18-20.
 - C. Christ went to the cross and sacrificed all that He had to redeem the God-created earth because within the earth there was the kingdom, the treasure—Matt. 13:44:
 - 1. In the Bible the earth signifies the world created by God, and the sea signifies the world corrupted by Satan—Gen. 1:26-28; Isa 57:20:
 - a. God's kingdom cannot be established in the sea, and God's will cannot be done in the Satan-corrupted world.
 - b. God's will must be done on the God-created earth, and God's kingdom must be established on the Christ-redeemed earth—Matt. 6:10.
 - 2. In order to have the kingdom on earth, the Lord had to redeem the earth because it had been polluted by Satan's fall and man's sin.
 - 3. The kingdom is realized in the church life, but its manifestation is related to the redeemed nation of Israel—Rom. 14:17; Acts 1:3, 6; 3:21; Matt. 19:28.
- IV. Because the pearl comes out of the sea, which signifies the world corrupted by Satan (Rev. 17:15), it must refer to the church, which is constituted mainly of regenerated believers from the Gentile world and which is of great value—Matt. 13:45-46:**
- A. The merchant in verse 45 is Christ, who was seeking the church for His kingdom; after finding it in 16:18 and 18:17, He went to the cross and sold all that He had and bought it for the kingdom—Acts 20:28.
 - B. Ephesians 5:27 says that Christ will present to Himself a glorious church without spot, wrinkle, or any such thing; this is the church as the beautiful pearl produced out of the Gentile world.

THE GOSPEL OF MATTHEW

Message Four (continuation)

- C. The parable of the pearl in Matthew 13:45-46 reveals that the Lord's desire is to have this pearl of great value—the church as the consummation of His complete salvation—Rom. 5:10:
1. The desire of Christ in accomplishing His judicial redemption and carrying out His organic salvation is that He would gain not merely individuals but the church, which is His Body—Eph. 1:22-23; 5:23.
 2. The Lord desires to gain this pearl of great value by His ministry in three stages—incarnation, inclusion, and intensification:
 - a. First, Christ worked to gain His desire by the judicial redemption accomplished by Him in His incarnation—John 1:14, 29.
 - b. Christ carries out His organic salvation by Himself as the life-giving Spirit in His stage of inclusion—1 Cor. 15:45b.
 - c. The intensified work of Christ's organic salvation is carried out by Him as the sevenfold intensified Spirit in His stage of intensification—Rev. 1:4; 4:5; 5:6.
- D. The parables in Matthew 13 reveal that the Lord Jesus came as the Sower to sow the seed and that eventually He gained the pearl:
1. The seed is Christ, and the pearl is the church; the pearl comes out of the seed.
 2. The Sower Himself is the seed, and the multiplication of the seed is the multiplication of the Sower; hence, the kingdom is the multiplication of Christ as the seed sown into us.
- V. The parables of the treasure and the pearl refer to the overcomers throughout the centuries—Rev. 2:7b, 11b, 17b, 26; 3:5, 12, 21:**
- A. In the first four parables the Lord covers Christendom in a general way, and in the next two parables He covers the overcomers in a particular way.

CRYSTALLIZATION-STUDY OUTLINES

Message Four (continuation)

- B. In the eyes of God, the overcomers are more solid, precious, and valuable than the wheat; He likens them to the treasure hidden in the field and to the pearl out of the sea.