

MATTHEW 13

Provided by Grace Assembly School of the Bible

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Parable of the Sower

1. How are we able to understand the Parables of Matthew 13?

Every "Parable" is "a mystery," a "dark saying" and a "secret." Understanding "The Seven Great Parables" requires spiritual hearing, discerning, and interpreting through revelation by the Holy Spirit to the new creation mind of believers.

2. List the four conditions of the heart. Add a brief description for each condition.

The Wayside – Hard Ground- The Wayside, as hardened soil, speaks of a pathway that is much **traveled** and has become a thoroughfare. Because of the "going to and fro" the soil of the heart, as the "way side," becomes hardened by the constant traffic and activity as the hearer has little or no time to consider eternal things.

The Stony Ground – The Unbroken Fallen Nature as the Stony Ground speaks of the unbroken fallen nature of man, which does not feel a "deep need" of the Gospel. They may or may not oppose the Gospel but feel no sense of urgency.

The Thorny Ground- The "Thorny Ground" reflects the hearts of those "hearers" of the Gospel, who are overcome by "the care of this present world." The seed of the Gospel is received among the thorns which literally choke the seed and the hearer never becomes a new creation in Christ and therefore, never fruitful.

The Good Ground - 30/60/100 Fold – Through the conviction of the Holy Spirit the soil has been prepared to receive the "precious seed" of the Gospel and therefore springs forth into eternal life or fruitfulness. The "good ground" speaks of true believers, having become new creations in Christ. Therefore, the "precious seed" springs forth into eternal life. Some a hundred-fold, some sixty-fold and another thirty-fold.

3. What do the fowls of the air depict in the wayward or hard ground?

The Fowls of the Air – in this context symbolize "wicked spirits" as emissaries of the Wicked One. They are tasked with opposing the Gospel by quickly picking up the seed before it can find rooting.

4. What is the reason for degrees of fruitfulness in the good ground?

This speaks of ranks or orders of fruitfulness among believers. It is further defined by realizing that among believers there can be a mixture of soils of the heart as "good ground" with the various soils as the "wayside ground" the "stony ground" or even the "thorny ground."

5. Through the Parable of the Sower what is the true view of Christendom today?

Christendom viewed through the Parable of the Sower is a mixture of true possessing believers with professing believers without a new birth.

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Parable of the Wheat and Tares

1. Define wheat and tares and who sowed them.

The wheat and tares represent existence of evil in the process of development with the good. It is the work of the enemy with a counterfeit seed which he comes and sows in the field, the world, and side by side with the true Seed.

2. Who are the men who fell asleep?

“While men slept” speaks of spiritual watchmen who were tasked by the Husbandman with watching over the “precious seed” of the Gospel while watching for the return of the “Lord of the Harvest.” The Early Church Apostles were faithful in receiving and delivering the seed supply of the Gospel both through preaching and by penning the Word of God as the “incorruptible Seed.” These also faithfully waited for the Lord’s return during their watch. However, these Apostles were being warned by the Holy Spirit of a “falling away” or the “apostasia” that would beset the Church after their departure, and some warned in their writings.

3. Why are the wheat and tares allowed to grow together?

The householder was concerned the “wheat” needed to grow until the time of harvest. This suggests that the enemy, as the “wicked one” subtly planted the tares close to the “wheat.” His motive was to hinder the growth of the “wheat” while threatening to overthrow their faith as young believers. The householder or “the Lord of the Harvest” concerned only for the “wheat” imparts spiritual wisdom: “Let both grow together until the harvest” or until the harvest at the end of the age.

4. Who will separate the wheat and tares and when will they be separated?

Christendom is allowed by “the Lord of the Harvest,” to continue, as a mixture of “wheat and tares” without separation until the end of the age or our Lord’s return. During the harvest of the Church, the Lord will separate the “wheat” from the “tares” by bundling the “wheat” into various ranks of believers, as partakers of the heavenly calling.

5. Why and when must judgement begin at the house of God?

Judgment will begin at the house of God with the return of the Lord, as the Judge of the Church according to Rev 1, 2 and 3. This follows the first declaration by the Apostle John: “Behold He Cometh” in (Rev 1:7). Subsequently the Apostle John states he was standing on the Day of Lord and heard the voice of the Great I Am behind him, according to Rev 1:10, 11. From thence the Apostle John turns to peer into the unfolding of the Day of the Lord, as a thousand years and beholds the Man Christ Jesus, standing as Judge in the midst of the Churches in Rev 1:13-18. His judgments of the Seven Churches follow in Rev 2 and 3. After this He will receive His Church, by rank and order, in the air, and afterward He will turn to judge His ancient people Israel, that pierced Him. Thereafter the kindreds of the earth or the world will wail because of Him.

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Parable of the Mustard Seed

1. What is the mustard seed equated to in Scripture?

The tiny “mustard seed” represents divine faith, as a divine substance which is resident only in the Godhead. In Scripture, the “mustard seed” or faith describes the faith of God and/or the faith of Christ forming the “root structure” of the Early Church as the Invisible Church in the Godhead.

2. How do you compare the Faith of Christ to Faith in Christ?

Those of Adam’s seed line, seeking salvation are “dead in trespasses and sin” and therefore have no capacity of faith! Therefore, they must be quickened from the dead through the “faith of Christ,” as the gift of God. The exercise of the “faith of Christ” gifts believers as “justified” in Christ and subsequently, regenerated through the new birth, as Christ enters the new believer. This divine process is accomplished through the operation of God through the “faith of Christ” based upon Christ’s Person and Work on their behalf. After believers become a new creation in Christ Jesus and receive a new birth, Christ in them; the life of Christ in them has the divine capacity of “faith in Christ.” Thereafter, believers are encouraged to grow up in the grace and knowledge of the Lord Jesus Christ and thereby increase their “faith in Christ” through the hearing of the Word of God.

3. How did an herb become a colossal tree?

It does solve the mystery of the Parable of the “Mustard Seed,” as a mere herb typifying the Invisible Church experiencing phenomenal growth and becoming a colossal tree. We likewise conclude that Christendom, as the visible and professing Church, is being described as this enormous tree with birds of questionable character in its’ branches. Henceforth, how many will be able to spiritually discern the comingling “possessing believers” from “professing believers.” Clearly this tree, as the “Mustard Seed” plant, or a mere herb having mysteriously morphed into this colossal tree was never a fruit-bearing tree! Therefore, we must assume these “birds of a feather” are unclean, carnivorous birds, and types of professing religious leaders, assuming these “high branches.” They are obviously seeking for prey, but also wish to hide their ambitions and activities. These are, in fact, filling positions of power within the religious system, as linked with the political and commercial system with promises of guiding this system into the greater tree of “Babylon the Great” in union with “Mystery Babylon.”

4. How does this colossal tree point to “Babylon the Great”?

The fact that the “Mustard Seed,” as an herb, has mysteriously morphed into a great tree is prophetic of a re-emergence of “the Kingdom Babylon,” as “Babylon the Great” in union with “Mystery Babylon.” We sincerely believe our nation fits the present description of End Time Babylon at the time of the national restoration of Israel in 1948 and receiving her capital city of Jerusalem in 1967, which ended the “times of the Gentiles” according to Luke 21:24.

5. What do believers need to begin to do now in order to escape through the open door?

Believers must awaken out of “sleep” and “drunkenness” and begin to watch! We believe we are transitioning into the “Seven Good Years” wherein the prevailing message should be “Behold the Bridegroom Cometh, go ye out to meet Him!” This must be heeded by believers now in order to escape through the open door of translation also known as the rapture in Rev 4 before the “Seven Evil years” or seven-year tribulation period.

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Parable of the Leavened Loaf

1. What did Jesus tell His disciples about leaven and its meaning?

When the Lord Jesus first warned His disciples to beware of the leaven of the Pharisees and Sadducees, they naively supposed He was speaking of their natural bread. But when He explained to beware of the doctrine of the Pharisees and Sadducees then they understood what He meant.

2. What do the three measures of meal represent?

We believe that three measures of leaven, as three evil doctrines, were added to the three measures of meal. These are defined in Jude vs. 11 as the roots to all evil doctrines. (1) The Way of Cain, (2) The Error, Way and Doctrine of Balaam and (3) The Gainsaying of Core or Korah.

3. Describe the three evil doctrines that have been added to the meal.

We believe these three evil doctrines define leaven, as designed by the Ancient Serpent to be subtly added to three measures of unleavened meal, the Gospel. As leaven, these will gradually diminish the power and effectual working of the Gospel, by the subtle addition of (1) man's works (Way of Cain) (2) man's riches (Error of Balaam) and (3) man's glory (Gainsaying of Korah). Eventually the leavening process will lead to a total diminishing of the power of the Gospel, by reducing it to a mere "form of godliness."

4. What does "the woman" represent in this context?

We believe this "Mystery Woman" personifies the "mother of all religions" that emanated from the "Ancient Tower of Babel." Please take note that this "Mystery Woman" who hid leaven into the three measures of unleavened dry meal, is un-detectable. This activity to "leaven the loaf" suggests a hidden agenda traceable to false religion as a "form of godliness" working hand in glove with the Ancient Serpent. It is clear the Ancient Serpent incarnated himself into the natural serpent, in the Garden of Eden upon the earth, as his mouthpiece. There "caught in the act" of subtly injecting leaven into God's Words creating doubt by questioning God's Word "hath God said?"

5. Why should we beware of various Bible versions?

Therefore, leaven becomes a type of false doctrine(s) subtly added to the "unleavened meal," as the Gospel. We believe "leaven: of false doctrine will prove to be the "root" of the "apostasy" or the "falling away" of the true Invisible Church from "the faith once delivered" and their loss of discernment. This loss of discernment will cause many of them to comingle with the professing Visible Church. When the Lord returns to receive His own, He will be "brokenhearted" to find His people trusting the "broken cisterns" or broken systems of men and feeding on "leavened bread," as the Gospel. The Lord will find it impossible to extract leaven that is already "baked into the loaf" as accepted Church doctrine. These doctrines have been assimilated into the "loaf" of believers and now interwoven in many of the new Bible translations.

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Parable of the Hidden Treasure

1. What is the field and treasure types of in the “Parable of the Hidden Treasure”?

The Kingdom is here likened to a treasure, a hidden treasure in a field. The field is the world as the Lord has said, and we have convincing proof that the treasure is Israel, but Israel as a new creation. They were given the promise of being the peculiar treasure unto the Lord on condition of obedience – (Exodus 19).

2. Explain how this parable was prophesied in Old Testament Scriptures.

The “Parable of the Hidden Treasure” is also evidence of God’s great foreknowledge revealed in the Old Testament in (Isaiah 28:9-13). This “Parable of the Hidden Treasure” was uttered by the Lord Jesus, as to His death, burial, and resurrection, as proof of His foreknowledge of Israel’s rejection of Him, as their Messiah, and their fall into unbelief. This prophecy also reveals that Israel will reject the “rest” and “refreshing” that will have been offered them through the First Advent of Christ and during Daniel’s 70th week known as the first seven years of the Book of Acts.

3. How is the Nation of Israel like the Hidden Treasure?

The parable of the “Hidden Treasure” portrays God’s ancient people, Israel, as the treasure and the field as the Gentile nations of the world. We re-state, Israel, as a nation was dispersed like “seed sown” or as “treasure hidden” or buried in the field of Gentile nations of the world.

4. Give a Description of the Term - “The Fullness of the Gentiles.”

The term “Fullness of the Gentiles” (Romans 11:25) defines the Church Age, as God’s visitation to the Gentiles in which God has been calling out believers from among the Gentiles. His two purposes during this time are to fill the Body and Bride of Christ and Body of Christ until they have reached their fullness.

5. Will God ever “cast away” His Ancient People, Israel?

No. A study of Romans 9, 10 and 11 coupled with the “Parable of the Hidden Treasure,” is an assurance that God has never forgotten His ancient people, even during their “Diaspora” into the nations. They continued to be under His watchful eye and were as “seed sown” in the field of the world, which the Lord purchased in view of Israel’s eventual national and spiritual restoration.

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Parable of the Pearl of Great Price

1. What are the two hidden purposes of God during the Church Age?

The two-fold hidden purpose of God in Christ are “The Mystery of Christ” and “The Great Mystery.” The “Mystery of Christ” defines the formation of Christ’s Mystical Body, wherein Christ, as the invisible Head, is joined unto believers as members of His body. Through the miracle of the new birth, believers become “bone of my bones” and “flesh of my flesh” thus forming the Body of Christ as the Church or as the “Mystery of Christ.” “The Great Mystery” or “the Mystery Great” is the formation of Christ’s Mystical Bride, as His helpmate. This formation is from only a “rib portion” taken out of the Mystical Body of Christ. Individual members of the Body of Christ beginning with the Early Church have been removed during the Church age and thereafter becoming members of Christ’s Mystical Bride, as a separate entity. These individual members become a special “workmanship of God in Christ” and when joined will form the very helpmate of Christ.

2. In this parable who do the following represent? A. Merchant Man B. Goodly Pearls C. Pearl of Great Price

The **Merchant Man** is clearly the Lord Jesus Christ. The setting of this parable is following Christ’s great work of redemption and His rejection by the nation of Israel, as their Messiah and thereby forfeiting their Messianic Kingdom. Christ, as the merchant man, lifted His eyes and looked to the sea of the Gentiles. There He will be in search of a people that will receive Him, as their Redeemer and receive God’s wondrous gift of salvation by “grace through faith.”

The **Goodly Pearls** are a type of people hidden in the depths of the sea of the Gentiles who will receive Christ and the salvation by grace through faith, as the gift of God. As the redeemed, they will be highly esteemed by God, as both “precious” and “worthy” of the great price of redemption. These Gentile believers and Jews who accept will be placed in Christ and Christ in them through a new birth forming the “Mystical Body of Christ.”

The **Pearl of Great Price** is a “mystery” within a “mystery.” These have likewise been redeemed but remain hidden within the “Mystical Body” of Christ as bone of His bone and flesh of His flesh. These were first among the “Goodly Pearls” purchased by the “great price” of redemption. Typically, these are considered as a mere “rib portion” in the types and shadows of Genesis 2:22. Down through the Church age God members have been added to the “Pearl of Great Price” in forming this separate entity known as the “Helpmate of Christ.”

3. Describe (in a brief overview) the price paid by each member of the trinity in bringing redemption to mankind.

God as the Father and His intense sufferings in offering His “only begotten Son” will forever remain hidden and obscure until believers “grow in grace” and in the knowledge of the Lord Jesus Christ. The great plan of redemption that emanated from

the mind and heart of God, as the Great Creator from ages past, becomes a revelation of the “Love of God” transforming Him into the Great Redeemer. God had personal anguish in beholding His only Son enduring unspeakable brutalities, midst mockery and shame, and finally being put to death upon a cruel cross. He looked beyond the sufferings of redemption and laid hold of the joy in receiving many sons as “born ones” into glory. God, the Father also suffered and died in and through the Son.

The **Holy Spirit**, as a member of the God Head, faced the enormous challenge of facilitating the unspeakable condescension of the “Word” becoming “flesh and blood.” He likewise comprehended His “treacherous journey” as the “seed of the woman” in this hostile environment from the “womb to tomb.” The Holy Spirit fulfilled the Old Testament type of the “drink offering.” The Holy Spirit anointed Christ’s ministry of the Gospel, confirming it with signs and miracles. He became Christ’s constant companion and strength enabling Him to become the “once for all” blood offering for sin by His death on the Cross. Afterward, the Holy Spirit was “poured out” on the Day of Pentecost following Christ’s ascension, as the “promise of the Father.” The Holy Spirit ordained two Chief Apostles and set in order the fivefold ministry gifts according to Eph 4:11. He also gave the Church the nine gifts of the Holy Spirit and ability to bring forth the ninefold fruit of the Spirit as Christ was formed within believers.

The “great price” paid by **Christ**, as the Only Begotten Son was staggering and nearly consumed Him from “womb to the tomb.” When Christ was on the cross, He first entered the “outer darkness” before entering the “greater darkness,” as defined in the Gospels and in the account of Jonah. It was in the “outer darkness” that Christ bruised the head of the Ancient Serpent according to Genesis 3:15. During that process Christ must have glimpsed the “Pearls” hidden in the depths of the sea of the Gentiles, as the “outer darkness.” Christ decided to spend all that He had to redeem these pearls at a great price. Therefore, Christ redeemed the great sea of the Gentiles, as the whole world in purchasing the “pearl of great price” and the “goodly pearls.”

4. What was Christ’s motivation to pay the awful cost of redemption?

Christ’s decision, as the Great Redeemer, to “spend all that He had” was made upon the Cross. This included the redemption of Israel and beyond including the redemption of “the Pearl of Great Price” and other “Goodly Pearls” in the depths of the great sea of the Gentiles. Therefore, Christ’s ultimate decision to redeem the “great sea of the Gentiles,” as the whole world, was a revelation of “the Love of Christ” first for the Glorious Church and also the Church, as the Body of Christ.

5. Name the three spiritual processes in the believer that produce the “Goodly Pearls” and the “Pearl of Great Price.”

The first process is faith to faith and grace to grace which begins when a believer is justified by faith through grace or grace through faith and placed “**in Christ**,” as their eternal standing.

The second process is from glory to glory as believers being changed into the same image of the Lord from “glory to glory” is by beholding the Lord’s glory in the “glass” of the written Word.

The third process is from strength to strength and wisdom to wisdom as it defines the believer being readied for spiritual warfare in high places. Spiritual warfare requires an additional measure of spiritual maturity and discipline defined under the “first spiritual process” and even beyond the “second spiritual process.”

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Parable of the Drag Net

1. Which prophetic period does the parable of the “Drag Net” apply?

The Seven Parables is a series covering the Messianic age commencing with Christ's ministry during His First Advent and concluding with His Second Advent and the ushering in of the Kingdom Age. The Dagnet, as the 7th and final parable, will cover the preaching of the Gospel during the beginning of the Kingdom Age which results in various judgments of the Gentiles as individuals and as nations.

2. What is a drag net and what does it symbolize?

The drag net describes an exceptionally large “fisher's net” and therefore covers the course of preaching the Gospel by the nation of Israel, spiritually restored, with Christ as their Messiah. The preaching of the Gospel extends to the Gentiles and Gentile' nations, as they enter the Kingdom Age as the Millennial Reign. During the Kingdom Age, the “burden” and responsibility of preaching the Gospel to the Gentiles will fall upon restored Israel, as “fishers of men.”

3. What was the “Great Commission” and to whom was it given?

The “Great Commission” was delivered by the Lord Jesus Christ to His Twelve chosen Kingdom Apostles following His resurrection. This commission was fulfilled through the preaching of the Gospel of the Kingdom during the era of the Early Church in Jerusalem. The preaching of the Gospel of the Kingdom continued through the Twelve Apostles as recorded in the Book of Acts and was eclipsed by a transition into the Church Age, as a new purpose of God. This new purpose was committed to the Apostle Paul, as the Chief Apostle to the Church and is covered in the fourteen “Pauline Epistles.” The Gospel during the Church Age, as the “Mystery of the Gospel,” was the formation of a Mystical Body and Mystical Bride of Christ as a heavenly calling and was distinct from Israel's earthly kingdom. An extension of the great commission given to the Twelve Tribes of Israel at the beginning of the Kingdom Age will The Parable of the Dagnet after the conclusion of the Church Age.

4. On what basis will sheep and goat nations be decided? And by whom?

The Dagnet covers the final judgment of the Gentile Nations at the end of the Tribulation Period. This judgment will be carried out by Christ, as the Messiah and will determine if Gentile nations will be considered a “Sheep Nation” or a “Goat Nation.” It will be determined based on how each Gentile nation has treated the “little ones” as the redeemed both Church and Israel, as His Ancient people. The “Sheep Nations” will be placed on “His right” and will be allowed to continue, as nations into the Kingdom Age. However, “Goat Nations” on “His left” will no longer continue as nations, into the Kingdom Age. This judgment is of the nation and their governments. This will not preclude individuals from those nations from entering the Kingdom if they have obeyed the Gospel.

5. How does the Seven Great Parable link to the Seven Letters to the Churches in Rev chapters 1-3?

The “Seven Great Parables” of Matthew 13, were uttered by Christ at the beginning of His First Advent. The Seven Letters to the Churches were prophetically uttered by Christ

from the Day of the Lord in view of His Second Advent as delivered to the Seven Churches by the Spirit. The Seven Letters to the Churches, of which only two letters were without correction, and the remaining ones address the subtle “falling away” of Christendom through the Church age and calling for their repentance. This subtle “falling away” of Christendom was first revealed in the “Seven Great Parables” howbeit as “proverbs,” “dark sayings,” “mysteries” and “secrets” to those “who have an ear to hear” as the Holy Spirit gives illumination. The same phrase “he that hath an ear” what the Spirit saith to the Churches follows each of the Letters to the Seven Churches. This suggests the Seven Letters are addressing the same subtle falling away of Christendom, as the Matthew 13 Parables, howbeit from the perspective of the end of the age.

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