

THE EIGHT PARABLES OF MATTHEW 13

Provided by Grace Assembly School of the Bible

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” - 1 Corinthians 2:14



Note from the Publisher

Grace Assembly is privileged to offer Grace Assembly School of the Bible online courses and study tools. We believe these self-paced courses are Biblically sound and will enhance your experience in learning the Word of God. We place a special emphasis on the Epistles of Paul and end time revelations.

This course is designed to dive deep into the Word of God as we examine the Book of Colossians verse by verse. We do encourage you to read the entire Book of Colossians before you start this course. We hold to the King James Version (KJV) of the Bible as the "preserved text" and have each verse listed for easy reference within the course. Following each verse, you will find commentary provided by Mary M. Bodie and "Further Insight" provided by Gerald and Jolene Cooley, Pastors of Grace Assembly.

Comprehensive questions follow each chapter. Links to relevant articles, charts, and graphs in our "[Special Studies Library](#)" are provided. The Q&A answer key will enable the student to self-correct their answers and enhance the learning process. Please note, special reference to word studies within the scriptural text were taken from the Strong's Exhaustive Concordance of the KJV.

If you have any questions concerning the online commentaries, need technical support, or wish to contact the Pastors at Grace Assembly, please use the designated emails as listed. A [course survey](#) link will be provided at the end of each course for your comments. We value all students' input, as we pursue to the best of our ability, a clear presentation of God's Word with effectual commentary.

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Introduction

(Matt 12:46-50) "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Commentary: Mary M. Bodie

Israel is the house from whence Jesus went out. In the preceding chapters in Matthew, we have a view of Him as the rejected King. He came unto His own people with the offer of the Kingdom, and they would not have it from His hands. Chapter 12 ends with His separation from Israel as a nation, as figured by His mother and brethren coming to speak to Him. He does not receive them but announces Himself as the blood relation of every one that does the will of His Father. Thus, Israel is judicially set aside for this dispensation, as is indicated by the action of the rejected King in their midst. Israel is the house from whence Jesus went out. The seaside figures the world.

And here He speaks seven parables. They are not to Israel alone, but are spoken to the world, to all men. These parables are the Sower, the Tares, the Mustard Seed, the Leaven, the Hid Treasure, the Pearl and the Dragnet. They are really one whole system of truth viewed in different relations and aspects. They set forth the condition of things in this world during this age, the consequent result of Israel's rejection of their Messiah. We must remember that the universal extension and visible appearing of Christ's Kingdom upon the earth, depended and still depends upon the acceptance of Christ by God's ancient people. Then the setting up in Palestine of the Israelitish nation in righteousness, power, and glory, with their Messiah in their midst, will come.

This was a mystery hidden until Paul was brought upon the scene. It is the religious character and course of things upon the earth, while the rightful King is absent, which is given us in the parables. The manifested earthly kingdom has been postponed until Christ's second advent because of Israel's rejection, yet there were the few who believed and clung to Him as the promised Messiah. They met all the conditions of the kingdom. And for those loyal subjects, "the kingdom of heaven" was set up, though not openly manifested, when Christ ascended to heaven.

He tells them that He so speaks that those only who have ears to hear may understand. Men are dependent upon God for spiritual understanding. Their ears must be unstopped by the Spirit of God ere they can discern the meaning hidden in these parables.

Further Insight: Grace Assembly

A Dispensational Overview - "The Seven Great Parables" of Matthew 13 provide a dispensational overview spanning from the Early Church to the Latter Church. The types and shadows of this setting are therefore vital to understanding the overview. The reception of the Gospel of the kingdom under the New Covenant, was received by only a remnant, but rejected by the greater

House of Israel. Therefore, the Lord's departure from the house of Israel to the seaside (Gentiles) figures Israel's national rejection and God's eventual turn and visitation to the Gentiles during the Church Age. It is important to note that "The Seven Great Parables" will conclude and embody God's eventual return to His ancient people, Israel. This will be after their spiritual restoration following "Jacob's Trouble" (Tribulation Period). This will begin with the House of David receiving Christ, as their Messiah, under the New Covenant. After this there will be reuniting of the two tribes with the ten tribes, as they enter their long-awaited Messianic Kingdom on earth according to Isa 66:8.

(Isa 66:8 KJV) "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

Special Document Link: [The Last Days](#)

The Spiritual Purpose of Parables - The Lord was asked by His disciples why He spoke in "parables," to which He explained that only those "who hath an ear" or hath spiritual hearing would be blessed to hear. Therefore, understanding "The Seven Great Parables" requires spiritual hearing, spiritual discerning, and spiritual interpreting through revelation by the Holy Spirit to the new creation mind of believers. We will comment further as to why the first four parables were spoken to the multitude and the final three parables were spoken only to Christ's Disciples.

The Seven Parables provide insight into the subtly of "apostasy." - The reader will soon discover that the first four parables present an external view of the "apostasy" of Christendom based on natural perception. However, there is a "hidden" inward spiritual meaning which must be spiritually discerned. In contrast the three remaining parables provide an internal view of the true Church and the true spiritual purposes of God during this age. Discerning God's purposes will provide spiritual understanding into the "apostasy" or "falling away." We trust this contrast will result in spiritual understanding of the subtly of the "apostasy" that is gradually and insidiously besetting Christendom, as the Visible Church, but also besetting the true Church, as the Invisible Church. This is the chief purpose for this study.

Special Document Link: [Fivefold Departure of the Church](#)

The Scope of the Seven Great Parables of Matthew 13 - The Seven Parables are designed to unlock the Mysteries of the Kingdom of God during the mystery Church age. This extends from the First Advent of Christ which ushered in the Early Church, through the Latter Church and Christ's Second Advent. During His Second Advent there will be spiritual restoration of the true Church, as to their heavenly calling as well as Israel's national and spiritual restoration through receiving their Messiah and their Messianic Kingdom.

The wisdom of the "greater than Solomon" is couched in the parables - (Matt 12:42) "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Scriptural References:

(Prov 1:6) "To understand a **proverb**, and the interpretation; the word of the wise, and their **dark sayings**."

(Psa 49:4) "I will incline mine ear to a **parable**: I will open my **dark saying** upon the harp."

(Psa 78:2) "I will open my mouth in a **parable**: I will utter dark sayings of old:"

(Matt 13:11) "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."

(Matt 13:35) "That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in **parables**; I will utter things which have been kept **secret** from the foundation of the world."

A Word Study:

Parables: (G)3850, 3846. parabole, a similitude ("parable"), i.e., (symbol.) fictitious narrative.

Dark saying: (H)2420, 2330. chiydah, khee-daw'; a puzzle; hence a trick, conundrum, dark saying (sentence, speech), hard question, proverb, riddle.

Proverb: (H)4912, 4910. mashal, sense of superiority in mental action; a pithy maxim, usually of a metaphorical nature.

Mysteries: (G)3466. musterion, (to shut the mouth); a secret or "mystery" (through the idea of silence imposed by initiation into religious rites): --mystery.

Secret: (G)2928. krupto, to conceal (prop. by covering): --hide (self), keep secret, secretly.

We need to remind ourselves that every "Parable" is "a mystery," a "dark saying" and a "secret," according to Proverbs 1:6, Psalms 78:2, and Matt 13:34-35. Therefore, we once again find ourselves dependent upon divine illumination through the Holy Spirit.

The Godhead - the ultimate source of all creation knowledge and of redemption knowledge - past, present and future! God the Creator became the Father of All Knowledge. God the Word, as Creator, became the "Word made flesh" of All Wisdom. God the Spirit, as Creator became the Spirit of All Understanding.

Therefore, all knowledge, wisdom and understanding reside in the Godhead. This is revealed first through creation, both invisible and visible, second through planned redemption, as finished by the "Word made flesh," third through the enabling of the Holy Spirit and fourth through the Inspired or "God Breathed" Holy Scriptures.

How the Godhead, as Great Creator, transitioned to Great Redeemer - God as the Great Creator in Gen chapter 1 transitioned into the role of the Great Redeemer, during the six days of creation by revealing Himself, as the Lord God in Genesis chapter 2. This was in anticipation of the fall in the Garden of Eden of the first couple. Afterward He revealed Himself, as the God of Abraham, Isaac, and Jacob through which He established the Messianic seed line. This was in anticipation of becoming the Father of the Lord Jesus Christ through the Tribe of Judah (1) as the Only Begotten Son (2) as the First Begotten from the Dead.

Special Document Link: [First Born of All Creation](#)

The Word as Wisdom (Proverbs 8) and Creator became the "substance" of all creation. He subsequently humbled Himself in becoming the "Word made flesh," as the Great Redeemer:

- (1) The “Only Begotten Son” (in the womb of a virgin).
- (2) The “Firstborn from the Dead” (from the womb of “lowest parts” i.e., lower parts of the earth).

(Psa 139:15-16) “My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”

(Eph 4:9) “Now that he ascended, what is it but that he also descended first into the lower parts of the earth?”

The Spirit, as the Great Creator, through His power brought into being all of creation out of the “substance” of the Word. The Holy Spirit revealed Himself, as the Great Redeemer through the Messianic promises of Genesis 3:15 and the Covenant with Abraham, Isaac, and Jacob. He likewise planted the seed of God, as Father, into the womb of a virgin and through divine conception the “Word was made flesh.” Thereafter, the Holy Spirit enabled Him, as “the Word” made flesh, as the “Only begotten” to finish the work of redemption on the cross and raised Him from the dead as the “First begotten” from the Dead.

Treasures Lie Hidden in the Living Word - All the treasures of knowledge and wisdom of creation and redemption are now hidden in the Living Word as the “Word made flesh” even the Lord Jesus Christ. (Col 2:3) “In whom (Christ) are hid all the treasures of wisdom and knowledge.”

Treasures Lie Hidden in the Written Word - All the treasures of knowledge, wisdom, and understanding, of both creation and redemption now lie hidden in the pages of the God breathed Holy Scriptures, as God’s Written Word. Howbeit they await revelation, through the Holy Spirit of all understanding, to the mind of Christ as the new creation mind of believers. (1 Cor 2:16) “For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”

Divine Invocation - (Prov 3:13-16) “Happy (blessed) is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour.”

Simple Keys to Mining Hidden Treasures

- All Knowledge-----The Written Word
- All Wisdom----- The Mind of Christ or New Creation Mind
- All Understanding-----The Holy Spirit and Divine Revelation

Christ as “The Greater than Solomon” - The Lord Jesus Christ uttered some 46 parables before His death, burial, and resurrection, all of which were profound in their respective settings. However, the collective and concentrated knowledge, wisdom, and understanding found in the “Seven Great Parables” as delivered in one discourse, are by far the most profound. These seven parables contain, spiritual wisdom and prophetic understanding into the Mystery Church Age that has been kept “secret from the foundation of the world.” Christ uttered these parables before His death, burial, and resurrection which should cause all to stand in awe of “The Greater than

Solomon.” He was personified as “Wisdom” in Proverbs 8, and as the pre-incarnate “Word made flesh” in (John 1:14) and was the source of Solomon’s great wisdom, knowledge, and understanding. (See 1 Kings 4:32-34.)

The Greater Solomon - (Mat 12:42) “The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.”

The Greater Temple: His Body - (John 2:20-21) “Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.”

The Dispensational Setting - (Matt 13:1) “The same day went Jesus out of the house and sat by the sea side.”

The House of Israel - Understanding the typical meaning as the house of Israel of the very first verse of chapter thirteen is paramount to understanding the “The Seven Great Parables.” When Jesus went out of the house, it typically signified His eventual rejection by the House of Israel, as their Messiah, and consequently their Messianic Kingdom. Their rejection continued through the first seven years in the Book of Acts, as Daniel’s 70th Week.

Special Document Link: [Daniels 70th Week](#)

The Seaside: The Gentiles - Therefore, when the Lord Jesus, as Christ, sat down by the seaside, it was prophetic of God’s gradual turn and visitation to the Gentiles during the “Mystery Church Age.” See (Acts 15:13-18) and (Amos 9:11-12). After this visitation, God, will return to His ancient people, as they are restored spiritually by receiving Christ, as their Messiah. Thereafter, God will restore the Tabernacle of David and usher in Israel’s promised Messianic Kingdom.

Therefore, this “Mystery Age” or Church Age is like a giant parenthesis between the first offering of the Kingdom to Israel in the Book of Acts, during Daniel’s 70th Week (Dan 9:24) and the final ushering in of the Kingdom following Daniel’s Covenant Week (Dan 9:27).

God’s Divine Purpose: The Mystery Church Age - The Church Age, as a “dispensation,” was spiritually committed to the Apostle Paul, as a faithful steward who received and delivered ten of the “Mysteries of God” in his fourteen epistles. The Apostle John received and delivered the final two the “Mysteries of God.”

Special Document Link: [The Twelve Mysteries of God](#)

The Apostle Paul also set forth in his epistles, God’s divine purpose in Christ during the Mystery Church Age. This purpose can be defined as taking out a people for Christ’s name, of both Jew and Gentile to build His Church, as Christ’s mystical body and out of that body a mystical bride, as “bone of his bone and flesh of his flesh.”

The Seven Parables: God’s Great Foreknowledge - In the discourse of “The Seven Great Parables” we are given great insight into dispensational knowledge, wisdom, and understanding of this present “mystery age” or Church Age. This is given in the form of parables, proverbs, dark

sayings, or mysteries, and secrets which spans from the first offering of the Kingdom to Israel until they are spiritually restored into their promised kingdom.

The Seven Parables and the Seven Letters to the Churches - There is great emphasis on spiritual hearing in the phrase “He that hath an ear, let him hear” both in the Matthew 13 Parables and the Letters to the Seven Churches of Asia in Revelation 2 and 3. This phrase serves as an undeniable link between these two comprehensive discourses. In Matthew 13 Seven Parables, the Lord is addressing His Church, as true believers “who hath an ear to hear,” from the beginning of this age looking forward until the end of this age. He imparts divine wisdom through the Seven Parables that will enable them to comprehend the gradual unfolding of “apostasia,” i.e., the “apostasy” from the beginning to the end.

The Seven Letters to the Churches - In contrast, through divine wisdom of “the Seven Letters to the Churches” the Lord is addressing believers from the end of this age, as looking back to the beginning of this age, pleading with them to comprehend the “apostasia,” i.e., the “apostasy” from the beginning to the end. In response the Lord asks them to remember, repent, and return as they have “an ear to hear.”

Special Document Link: [Candlestick and Seven Churches in Revelation](#)

Please note: Only believers will have spiritual “ears to hear.” The further charge “let him hear” denotes that the burden rests with individual believers to hear or forebear, i.e., as they are able to bear the depths of the apostasy.

Preface - The following preface is Imperative in understanding the Seven Parables of Matthew 13.

The setting: The first four parables were spoken to the great multitude, wherein the final three parables were spoken only to Christ’s disciples.

This division furnishes the following twofold view:

An External View (Great Multitude)- The first four parables describe an external view of Christendom, from its beginning to the end, as a mixture of believers making a profession with true possessing believers. The astute reader should be able to discern the subtle “falling away” or the “apostasy” besetting Christendom defined as professing believers. This “falling away” will result in a final separation by Christ’s return at the end of this age, between mere professing believers and true possessing believers. This separation will precede the great “falling away” wherein Christendom, as a mere professing system, will receive the “lie” of the “Man of sin” vs the “truth” of the Lord Jesus Christ who will be revealed from heaven. Through this defection they will become the Harlot Church (Roman Catholicism) and her daughters, as the mainline protestant Churches, as described in Rev 17 & 18.

An Internal View (To Disciples)- The final three parables, by contrast, describe an internal view of the true Church from its beginning to end as “hidden” within Christendom. The Lord defined them as “My Church” which He promised to build upon Himself as the “Solid Rock” promising that the “gates of hell” as primarily the professing Church in their offering many ways to God, will not prevail against it. The true Church consists only of possessing believers defined as having

believed the revelation of Christ's divinity, as the Son of God, and having experienced a new birth. The astute reader should be able to discern the subtle stages of apostasy or "falling away" that has beset even the true Church from its early beginning to its end. This "falling away" will be addressed by the Lord, on the Day of the Lord, as "judgment beginning at the house of God" according to (I Peter 4:17) and defined in Rev 1, 2, and 3.

The Seven Great Parables: Divine Number of Perfection - The "Parables" will present a gradual unveiling of this age both from an external and internal point of view. Each of the "Parables" contains a distinct revelation, yet they are very much interconnected with all the Parables that follow, as a complete revelation. There are Seven Great Parables, which is God's divine number of perfection. Hence, they will furnish, not only, "dispensational insight" from beginning to end, but also "deep" spiritual insight, for believers who have "an ear to hear." (Rev 2:7) "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

The Parable of the Sower: Matthew 13:3-23

(Matt 13:3-9) "And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear."

Introduction to the Parable of the Sower

Commentary: Mary M. Bodie

The first parable, the sower, sets forth the fact that Jesus and His disciples were from that time forward going to turn to the patient toil of sowing the seed, scattering the Word of God. This necessary foundation work continues until this day. The true disciple of the Lord still goes forth "weeping, bearing precious seed." But not all who hear accept the message as is plainly evident in this aspect of the kingdom. The seed sown is only fruitful in one person out of four; for side by side with the good we see the existence of evil. The greedy fowls are here, and the ground is stony, with many thorns and briars to defeat the growth of the good Seed.

Further Insight: Grace Assembly

The Parable of the Sower - A Proverb, Mystery, Dark-saying, Secret – (Proverbs 1:6)

Our Lord Jesus Christ became the greatest "Sower" of the "seed" of the Gospel, as He began His ministry in Nazareth. He leaves behind a spiritual example for every "sower" of the Gospel who, having been anointed by the Holy Spirit, now gravitates to the spiritually poor or needy. He also sets forth the immense power and parameters of the Gospel, as the only "healing balm" for fallen man's spirit, soul and body.

Ministry in Nazareth - Jesus quoted the following verses from (Isaiah 61:1-3) in Nazareth. (Luke 4:18-19) "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Christ the Precious Seed - Christ referred to Himself as that "corn of wheat" which would fall into the ground and die and afterward through resurrection brings forth much fruit. It's significant that Jesus use of seeds as symbolic appears elsewhere in His teaching. See the below verses:

(John 12:24) "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

(Psa 126:6) “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. – See (I Peter 2:7).

The Parable of the “Sower” is a spiritual lesson in evangelism or the preaching of the Gospel to a lost world. There have been commentaries written on this subject. However, in this one parable every believer should marvel at the profound wisdom of our Lord, as the “greater than Solomon” and simplifying the subject of evangelism. May we have “ears to hear.”

Four Spiritual Qualifications implied in the Parable of the Sower:

1. *The “Sower” must be sent forth by the “Lord of the Harvest.”* - This defines one qualification to be obedient to the call of being sent forth by the “Lord of the Harvest” to “sow” the precious seed of the Word of God. The Gospel was to be sown in the fields of the world, as guided and enabled by the Holy Spirit. (Matt 9:38) “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” (Rom 10:14-15) “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

2. *The seed sown by the “Sower”– must be the “Incorruptible Seed” of the Word of God.* The incorruptible seed, the Gospel, is the only power capable of reproducing the incorruptible life of Christ within the believer. Therefore, the incorruptible seed of the Gospel of Christ as the Last Adam Christ must not be mingled with the corruptible seed of the First Adam through preaching any other gospel. (1 Pet 1:23-25) “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” An Old Testament, warning with “deep” spiritual meaning.

(Lev 19:19) “Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woolen come upon thee.”

Beware of the subtly of co-mingling - The great confusion caused by comingling is the hidden reason Christendom will become “Mystery Babylon.” This confusion can be traced to spiritual watchmen in failing to take heed to these simple spiritual warnings! See the following examples:

- Confusion between (cattle) or the two purposes of God for Israel and the Church.
- Confusion between the two seed lines of the First Adam and Second Adam.
- Confusion between Linen, the state of believers with wool, the standing of believers, as sheep.

(James 3:16) “For where envying and strife is, there is confusion and every evil work.”

Babylon: (G)894 Babel, baw-bel'; from (H)1101; confusion; Babel (i.e., Babylon)

Special Document Link: [Babylon in Prophecy](#)

3. The “Sower” must be aware of the various soils of the heart. The Wayside As we pointed out above, the Sower sows the seed into four kinds of soil, only some of which help the seed grow. These are

- The Wayside – Hard Ground
- The Stony Ground
- The Thorny Ground
- The Good Ground- 30/60/100 Fold

These four soils depicting the human heart speak of various conditions, that are manifested by their reception of the “precious seed” of the gospel. We will further define these four soils with a description of the specific adversities tasked with besetting the reception of the gospel. We will also address the “mystery” of the graduated fruitage within the “good ground.”

4. The “Sower” does not regard adverse conditions to sowing. (Eccl 11:4) “He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.”

- Adversity of “wind” speaks of “winds of contrary doctrines” – (Eph 4:14).
- Adversity of “clouds” speak of threatening “storms” during harvest.

5. The “Sower” must learn total reliance on the Holy Spirit in delivering the gospel. The “sower” must also be given to prayer with reliance on Holy Spirit to convict and convince the “hearers” of their need of the gospel. The following verses are an example of the work of the Holy Spirit. (John 16:7-11) “And when he (the Holy Spirit) is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.”

1. The sin of unbelief – Christ, as the truth, the life and the only way to restoring a relationship with God the Father.
2. Righteousness – Only Christ, as the believer’s righteousness has been accepted by the Father.
3. Judgment – The prince of this world was judged at the cross and all men must choose between life and death and between light and darkness.

(Matt 13:4) And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:’

The Wayside

Commentary: Mary M. Bodie

The Wayside: Hard Ground - "Hear ye therefore the parable of the Sower," He says to the disciples; therefore, we may understand it. The seed received by the wayside, represents the hard, unreceptive heart, hardened by the constant traffic of the world, so taken up with the things seen, that the seed sown cannot find lodgment: though' it is said to have been sown in the heart. This is a solemn thing. The Word was really presented to

them. It had made its appeal to the conscience; for notice, it is the Word which tests the soil. The latter was not plowed up by conviction. No faith was there to absorb the Word and mix it into the soil. Paul later tells the Hebrews that the Word preached did not profit some who heard, not being mixed with faith. The fowls of the air, whom the Lord immediately interprets as Satan, pick up the Seed because it was just lying loosely on the surface.

Therefore, in this first failure of the good seed, Satan is the manifested opposer. And this is not to be wondered at; for we know that the whole world lieth in the lap of the wicked one. He does not want His kingdom of darkness to be overthrown by light; therefore, he takes away the Word that is not grasped quickly by faith.

Further Insight: Grace Assembly

The Wayside, as hardened soil, speaks of a pathway that is much traveled and has become a thoroughfare. Because of the constant “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. Though the seed has been sown into the heart, the importance of making an eternal decision today is put off until tomorrow. As in the familiar cliché “I will think about that tomorrow.” Meanwhile during this time lapse the “seed” of the Gospel remains exposed to the keen eyesight of the fowls of the air, which quickly pick up the seed. The “hearer” of the Gospel, as the “way side,” will soon experience a lapse of memory and remain a professing believer without a new birth.

(Matt 13:19) “When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.”

The Fowls of the Air

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. The travesty of the sin of unbelief can be traced to the original sin of Adam and Eve in the Garden of Eden in partaking of the forbidden fruit. As a result, the fallen race now esteems the natural visible order, which is temporal, as all important and remain blinded to the greater spiritual order, which is eternal. (Matt 16:26) “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”

(Matt 13:20-21) “But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.”

The Stony Ground

Commentary: Mary M. Bodie

In the second failure of the seed sown, we see the flesh rather than Satan, as the opposer. Stony ground is the soil, though with a slight layer of earth over it, in which the seed makes rapid progress in growth for a short while. But it is only superficial. There is no depth of earth, no deep conviction, only a momentary desire aroused in the heart which promises largely at the beginning. "Forthwith it sprang up because it had no depth of earth." By and by the sun, growing hotter and hotter, scorched it and it withered away. The sentiments are engaged. The heart is warm and enthusiastic. It may even apparently make rapid progress in learning the truth; but his conscience has not been touched. He has not counted the cost; therefore, when affliction or persecution arise because of the Word, immediately he is stumbled.

This is an exhibition of the flesh at its very best, capable of coming so near to the kingdom of God and yet falling short, thereby manifesting more its hopeless condition. There is plainly evident here the unbroken spirit, the stony ground, which never yields to the judgment of God against itself; therefore, gives no lodgment to the Word. We see in the hearers pictured here, that "that which is born of the flesh is flesh" and only flesh.

Further Insight: Grace Assembly

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. Most likely these “hearers” possess a measure of morality or self-righteousness, as a good person. However, in contrast these “hearers” may have practiced sin over a period until their conscience has been seared. In either case, the unbroken nature of the old creation has become hardened ground in resisting the conviction and convincing of the Holy Spirit and the seed of the Gospel sown in their heart never takes a deep root. In time, the “hearer” is offended by tribulation, persecution or reproach of the Gospel and succumbs to the sin of unbelief. These “come short of the glory of God” in becoming a new creation in Christ. They will remain professing believers without a new birth or absolutely reject the Gospel as an unbeliever. (John 3:7) “Marvel not that I said unto thee, Ye must be born again.”

The Adversary is the Unbroken Fallen Nature - This failure to receive the Gospel as sown in the heart, is likewise rooted back to Adam and Eve’s fall in the garden. The couple knowing their nakedness at first hid under the covering of “fig leaves” or a religious profession until the Lord sought them to provide a covering. (Hosea 10:12) “Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.”

Fallow ground: (H)5214. niyr, neer (H)5216, through the idea of the gleam of a fresh furrow; to till the soil: --break up.

(Matt 13:22) "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

The Thorny Ground

Commentary: Mary M. Bodie

There is the third failure in which the seed sown does not accomplish any visible result. Here it is the world that opposes, rather than the flesh or Satan. And there is also this difference in this case – the seed is not said to be taken away, or withered, but simply is not fruitful. It was sown among thorns, that is upon or in hearts which are filled with the cares of this present life or with a desire for the deceitful riches of this world. Poverty and riches are both viewed in this instance as unfavorable to spiritual fruit; but it may be in some cases the snare of riches that is retarding the poor man while the care of his money may hinder the rich.

Further Insight: Grace Assembly

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 pursuit of the "deceitfulness of riches" or "prospering" in the visible system of this world becomes "blind ambition." The acquisition of "material things" as gold, silver, precious stones, houses, or lands become an obsession. The successful acquisition of material things can completely obscure acquisition of true eternal riches, i.e., silver, gold, and precious stones such as knowledge, wisdom, and understanding of the greater eternal realm. Such will find themselves without a "birthright" or an "inheritance" when they stand in eternity. Like Esau, they sold both their birthright and inheritance for a "mess of pottage." See Gen 25: 29-34 and Malachi 1:2-3.

(Heb 12:16) "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

Note: Our Lord on the cross wore a crown of thorns on His head, signifying that He paid for mankind's liberation from the present deceitful world system. (1 Tim 6:10) "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many (thorns) sorrows."

The Adversary is the World System resulting in the "Thorny Ground" - The world, as a system can make a visible display of "things" and to merchandise them as "pleasant to the eyes." The failure in this parable is likewise rooted back to the fall of Adam and Eve in the garden through partaking of the forbidden fruit. The fallen seed line of Adam, as organized by the "god of this world" makes up the fallen world system or the "present evil world." As a sum of the total, fallen mankind, has succumbed to their desires for visible things as "pleasant to the eyes" and have been blinded to eternal invisible things.

(Gal 1:4) "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."

(Eph 2:2-3) "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

(Matt 16:26) "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

(Matt 13:23) "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

The Good Ground

Commentary: Mary M. Bodie

Therefore, as was intimated, it is only one out of four in which the good seed becomes productive. There is not a full harvest. It is not equal to the planting, as is always the case in the natural. And even in that which is fruitful, there are three grades of yieldedness, "one a hundred-fold, another sixty, another thirty," which clearly indicate different ranks of believers. The world, the flesh and the devil are the unchanging, untiring foes of all that is of God. They are always on the alert to retard the people of God in their labor and their growth.

Further Insight: Grace Assembly

"The Parable of the Sower" will prove challenging to our concept of the effectiveness of evangelism of the lost during this age. It will also challenge our insight of Christendom as a mixture of true believers and professing believers without a new birth. We will try to examine these two concepts according to the Word of God.

The "Good Ground" depicts the one soil of the heart of "hearers" of the Gospel that has been plowed up by 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. They are not only "hearers" of the Gospel but have become obedient to the Gospel. Therefore, the "precious seed" springs forth into eternal life. Some a hundred-fold, some sixty-fold, and another thirty-fold.

Mystery of Graduated Fruitfulness - This speaks of ranks or orders of fruitfulness among believers. While this appears mysterious to many in the true Church it is because they do not discern the believer's perfect standing in Christ as "wool" and their state or walk as defined as "linen" in Lev 19:19. It can be 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.” Lessons for believers abound in this parable! (1 Cor 15:41) “There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.”

Special Document Link: [Order of the Resurrection](#)

The Parable of the Sower challenges our traditional concept of:

- (1) Evangelism
- (2) Christendom

Evangelism - Through the “Parable of the Sower,” we have observed that only one in four that “hear” and “receive” the Gospel into their heart results in a new birth, i.e., the hearer becoming a new creation in Christ. While these statistics are both stunning and sobering, they do not account for those who outright reject the hearing and receiving of the Gospel, or the countless numbers who have never heard the Gospel.

Note: The “Parable of the Sower” does not address those who have never heard the Gospel of redemption. However, in Romans 1:19-20, the Apostle Paul states that knowledge of the Creator is given to everyone born of Adam through the evidence of creation, as God’s manifested handiwork. This revelation is designed to lead all mankind in seeking knowledge of God, as their Creator. God, because of His great love for all the world, will surely respond by revealing Himself, as the Great Redeemer, through the Gospel according to following Scriptures: (John 3:16), (Acts 17:22-28) & (Romans 10:12-17).

Special Document Link: [Creation Knowledge vs Redemption Knowledge to a Lost World](#)

Christendom - The Parable of the Sower will also challenge our view of Christendom as a mixture of true possessing believers with professing believers without a new birth. This will be important as we continue to examine the parables to follow if we can bear the extent of the “apostasia” or “apostasy,” during this age, wherein the “precious seed” of the Gospel has been compromised and likewise the preaching of the Gospel, as a “two-edged sword.” The Spirit has been replaced by many modern methods making a cause for alarm! We must also factor in the woeful decline in intercessory prayer and reliance upon the Holy Spirit to do His official work. All the above will begin to prepare believers for the “time of the harvest” at the end of this age. May believers prepare their hearts for an encounter with the returning “Lord of the Harvest!”

The “After Death” Experience of Howard Pittman – August 3, 1979, may be worth searching for it if it is still available. We believe the audio recording, we have listened to, which may no longer be available, substantiates our understanding of the "Parable of the Sower." In the audio account, Howard Pittman, a minister of the gospel, stated that he stood before the throne of God in the Third Heaven from whence he relayed many activities in the invisible realm of both the Third Heaven and Second Heaven. His account included many spiritual activities in both the realm of light and the realm of darkness. In this audio recording Howard Pittman relayed an experience wherein he understood that out of some 2,000 that passed from earth through the door of death, sadly, only fifty

entered in through the "narrow gate" into everlasting life. If true, this account proves shocking, as to the Church's efforts in evangelizing a lost world during this age, and this is reflected in the "Parable of the Sower" in Matthew 13:3-9. We conclude with the lyrics from an old hymn: "When Jesus Beckons Me Home" by Eddy Arnold; "What will my answer be what can I say when Jesus beckons me home."

Special Document Link: [1st, 2nd, 3rd Heavens](#)

We are relating only an excerpt from his testimony regarding the statistics as personally witnessed by him during this "after death experience" regarding evangelism of the lost. He admitted that what he was privileged to see rendered him almost speechless. This scene occurred while standing at the gate of eternal life and during this short span of time he witnessed only five out of one hundred that entered through the "strait" and "narrow gate" of eternal life. The remaining 95 passed through the "wide gate" and were eternally lost. Later it was related to him by a guiding angel, that during the space of time of his visitation, only fifty out of one thousand souls entered eternal life. These statistics are startling and very difficult to absorb, and it would be easy to lapse in disbelief of the account. However, this account agrees with the Lord's own words, according to Matt 7:13-14 and very much confirmed by our study of the "Parable of the Sower."

(Matt 7:13-14) "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Spiritual Insight: Evangelism and Christendom - If we are rightly dividing the Word coupled with the personal account of Howard Pitman, then our study of the "Parables" will enhance spiritual insight into the true state of World Evangelism. It will also provoke a spiritual reassessment of "Christendom" as an evolving mixture of possessing believers with professing believers without a new birth. Whether we fall asleep or remain alive unto His coming it will be a challenge to process the events of this age.

Study Questions: The Sower

1. How are we able to understand the Parables of Matthew 13?
2. List the four conditions of the heart. Add a brief description for each condition.
3. Why did Jesus speak to the multitude in parables?
4. What is the reason for degrees of fruitfulness in the good ground?
5. Through the Parable of the Sower what is the true view of Christendom today?

Special Document Link: [The Sower Answer Key](#)

The Parable of the Wheat and Tares: Matthew 13:24-30

(Matt 13:24-30) "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Introduction to the Parable of the Wheat and Tares

Commentary: Mary M. Bodie

This second parable gives us further light upon the mysteries of the Kingdom; for here the existence of evil is plainly stated as in 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, side by side with the true Seed. And it was done in the dark while the men, who were in charge were asleep. Therefore, it developed into the kingdom of darkness and error, in contrast with the Kingdom of light and truth. And this mixed condition of things continues right down unto the end of the age. The Lord expressly states that He will instruct His reapers in the time of harvest to separate the tares from the wheat. This parable absolutely forbids the thought of the world's conversion before the coming of the Lord. For the wheat and tares not only grow; but they ripen, side by side with the wheat. So that instead of the peace and safety and the golden age, which wonderful condition men dream they will usher in, there will be the waxing worse and the sudden destruction of the last days. It will only be after the prophesied awful suffering of the tribulation that the Millennium glory will shine forth.

As we said, the King commands that, for the present time, the tares and the wheat be allowed to grow together. This refers to the outward, visible religious system called Christendom. It has no bearing whatever upon the true Church of Christ which is His body. We must go to the Epistles of Paul for church truth, where we find that a most real separation from unbelievers, even though they be professed Christians, is positively enjoined. But we are admonished to use no weapons for deliverance from such save the sword of the Spirit, which is the Word of God.

Further Insight: Grace Assembly

Jesus Explains the Second Parable in (Matt 13:36-43) - "Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man: the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is

the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”

Preface - The Lord’s explanation of this parable was shared with His disciples who were anticipating only an earthly kingdom. His explanation bears out this viewpoint, as the “tares” will finally be gathered out of the earthly kingdom promised to the nation of Israel. However, this parable does not address the end of the Mystery Church Age, last two thousand years, as the “wheat” being gathered out from amongst the “tares” to be “caught” up or raptured into the Lord’s Heavenly Kingdom. This will be covered in the final three parables. Nevertheless, this will prove to be an acute separation from the “tares” and an unexpected bundling of the “wheat,” as ranks of believers will be prepared to be borne heavenward. The revelation of the Church was veiled during Christ’s first advent awaiting revelation through the Apostle Paul. However, the sixth Parable of the “Pearl of Great Price” explains that the Lord already possessed full understanding of the Church Age. We have chosen to include a twofold viewpoint of the end of this age in respect to the Church as well as Israel and the Kingdom Age.

We should note before examining the Parable of the “Wheat and Tares” that our adversary the “wicked one” tirelessly opposes evangelism and the sowing of the “precious seed” of the Gospel as was set forth under the “Parable of the Sower.” Nevertheless, in this parable the “wicked one” shifts a significant amount of attention to the “good ground.”

The Origin of the Wheat Field

How might we interpret this parable in relation to the wheat field? Under this parable, the focus shifts to the “good ground” as a great wheat field, wherein a man, namely the Lord Jesus Christ, as the “sower” and other faithful laborers have faithfully planted only wheat as the “precious seed” of the gospel in the “good ground.” This wheat field promises to become a great harvest as it continues through the Church Age ripening unto harvest.

The “Good Seed” Defined - (John 12:24) “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”

Spiritual Watchmen Slept

“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.

First Stage of Apostasy

The “apostasy” was in evidence when the Apostle John penned the final Book of Revelation in AD 95-96. The Seven Churches in Asia beginning with Ephesus were fallen in the apostasy except for Smyrna and Philadelphia. When we consider that the Apostle John was caught up in Spirit to the Seventh Day of the Lord, it began to break in the heavens on our Gentile Calendar in AD 1995 - 1996 according to the Millennial Day Principle. From the Seventh Day of the Lord, the Apostle John penned Rev 1, 2 and 3 as a description of the Judge and the judgment beginning at the house of God with the living Church. Therefore, we conclude by the “more sure word of prophecy” that the Latter Church has reached the seventh stage of apostasy by the Seventh Day of the Lord. This two-fold viewpoint will be supported, as we continue to examine the Parable of the “Wheat and the Tares.”

Special Document Links: [Church Seated in the World and Turning with the Apostle John, and Millennial Day Principle](#)

The Enemy as the “Wicked One” as a Tireless Foe

While the enemy, as the “wicked one,” tirelessly opposes the sowing of the Gospel, he, likewise, is very much cognizant of the “good ground,” in the wheat field, yet found no entrance during the time of the Early Church Apostles. However, the enemy returned and found men as spiritual watchmen sleeping during their watch. The enemy wasted no time in entering the “good ground” and subtly planting “tares” in proximity, to the “wheat.” Afterward, servants or spiritual watchmen awakened to examine the wheat field at the time both the wheat and the tares had sprung up. They cried in alarm “whence then hath it tares?” The householder, type of our Lord, knew an enemy had done this while watchmen slept.

The Mystery of Tares, as “Children of the Wicked One”

We must remember the Parable of the Sower, wherein only the “good ground” received the “good seed,” which from our reading of Scripture in other passages, we can deduce that this typically resulted in true believers becoming the “children of God.” However, the other soils also received the “good seed” of the Gospel but fell short of experiencing a new birth. These may have become professing believers by continuing with an outward profession. This may solve the mystery of how the “tares” could be planted so closely to the “wheat.” It may likewise explain why the children of God, as the “wheat,” failed to discern the planting of the “tares,” as “children of the wicked one.”

A Rush to Judgment

The servants of the householder (we can interpret them to be spiritual watchman), being alarmed cried aloud to the householder or “the Lord of the Harvest,” “shall we immediately gather up the tares or root them up?” We can assume that the householder

decided to show caution because he could imagine the servants rooting out the wheat along with the tares. His surprising answer is, "Nay; lest while ye gather up the tares, ye root up also the wheat with them." His concern was for the "wheat" which 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.

Henceforth Christendom is a mixture of "wheat" and "tares." Therefore, 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 (7th stage of apostasy).

The Lord's Presence Defined During the Church Age

The Lord, as the Living Word, is presently seated at the right hand of God the Father where He is making intercession for His Church through the Church Age. However, He also promised to be present when two or three are gathered in His name. This was verified by the Lord in His going away that He would pray the Father to send the Holy Spirit as another comforter. We must conclude that the Lord, as the Living Word, is seated at the right hand of the Father but continues to manifest Himself through the written Word and the presence of the Holy Spirit with signs and wonders and with divers miracles and "gifts of the Holy Ghost" (Heb 2:4).

What is the standard of judgment during this Age?

The Written Word of God is the Old and New Testament Scriptures as God's standard. The New Testament was penned and delivered by the Early Church Apostles under the "early rain" of the Holy Spirit. This included the Gospels, the Book of Acts, the Fourteen Epistles or Letters of the Apostle Paul. The Canon of Scripture was sealed by the Holy Spirit with the penning of the Book of Revelation delivered by the Apostle John in AD 95-96. Therefore, there is no more revelation, only illumination by the Holy Spirit of the revelation already written. Please read the divine warning in Rev 22:18-19. How important for ministers and believers to have an "ear to hear!"

(Revelation 22:18-19) "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Special Document Link: [Rainfall Holy Spirit](#)

Revivals, Renewals and Refreshing Through the Church Age

Through this age, the Church has witnessed cycles of revivals, renewals and refreshing from the Holy Spirit encouraging spiritual restoration. Men called by God were stirred up against the "apostasy" as they read the Word of God under the powerful lenses of the

Holy Spirit. While the Church remains thankful for these visitations, they also could lament that these stirrings, usually confined, resulted in a spiritual revival ending in a denominational organized system. Meanwhile Christendom has continued down the path of the “apostasia” or “apostasy,” i.e., the “falling away” from the “faith once delivered,” as prophesied by the Early Church Apostles.

Special Document Link: [Fivefold Departure of the Church](#)

The Lord of the Harvest” Remains Engaged

With assurance, we know “The Lord of the Harvest” remains “deeply” concerned over the “precious seed,” as the “wheat” from “seedtime” to “harvest time.” He has no intention of forsaking or forfeiting the harvest of the “wheat” sown through the Church Age, or even the “wheat” that will elect to endure into the Kingdom Age. With the same intensity, He is troubled by the presence of “tares,” as “children of the wicked one” growing in the same “wheat” field. However, He is our example of great patience in waiting the express time of His return as “the Lord of the Harvest” and the “time of the harvest” at the end of this age, of both the Church and spiritual Israel.

Special Document Link: [The Last Days](#)

During “His patience” some things remain unchanged!

(1) Our Lord and Savior, Jesus Christ has never changed!

(2) The truth of the Word of God, expressly penned by the Early Church Apostles and has been divinely preserved in the received text and remains unchanged.

(3) The divine standard of judgment at the House of God, as “the faith once delivered” has never changed!

(Heb 13:8) “Jesus Christ the same yesterday, and to day, and for ever.”

(Matt 24:35) “Heaven and earth shall pass away, but my words shall not pass away.”

(Jude 1:3) “... ye should earnestly contend for the faith which was once delivered unto the saints.”

What is the Spiritual State?

Church at the End of the Age - During this age the Lord Jesus Christ is presently at the right hand of God making intercessions but continues to manifest His presence through the Written Word and the Holy Spirit. Therefore, the standard of judgment at the house of God remains the written Word and Holy Spirit. The greater question remains has the Church spiritually changed? Has the long silence (waiting for the coming of the Lord) become a license, in which, the Church in the last days has compromised God’s standard of the Word and Holy Spirit becoming conformed to this present evil world. Christendom, as the professing visible Church, will sadly “fall away” and receive another Jesus, another spirit, and another gospel (2 Cor 11:4).

“Children of the Kingdom” - Many Gentile believers and Messianic Jews who will endure the tribulation period will filter into the Messianic Kingdom that will be established under Israel. Prior to this, according to Rev 7, 144,000 of the twelve tribes of Israel will be sealed and caught up which we believe is the “Man Child” of Rev 12. However, the nation of Israel, as a whole, has not yet been spiritually restored! After their long “Diaspora” they were nationally restored in May 1948 and received their capital city in June 1967. However, as a nation they await spiritual restoration, which will follow “Jacob’s trouble” (tribulation period). During this very troublesome period, according to (Zechariah 13:8), two parts of Israel will be cut off and only one part will survive to receive Christ, as their Messiah, before entering their Promised Kingdom.

Special Document Link: [*Times of the Gentiles*](#)

Why Judgment must begin at the House of God – I Peter 4:17-18

The Parable of the “Wheat and Tares” does not address the “time of the harvest” for the Church, per say, but only of the final harvest before the Kingdom Age. However, because of the contrast, we have chosen to include the harvest of the Church. This is when the Lord Himself returns to receive His Church unto Himself, according to I Thes 4:16.-18. 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. During this harvest of the “wheat,” believers must endure a twofold separation (1) from believers failing to prepare for translation who must endure until the kingdom age and (2) from “tares” as unbelievers sown amongst the “wheat.” Afterward they will be borne safely into God’s heavenly barn by rank and order. True believers that remain must endure into the Kingdom Age and be considered as “children of the Kingdom” along with a believing remnant in Israel. They will be divinely spared by the “Lord of the Harvest” during this final separation of the “tares” from among the “wheat” and afterward enter the Kingdom Age. However, the “tares” will not be spared but bundled to be burned with unquenchable fire.

Special Document Link: [*Order of Resurrection*](#)

When will Judgment begin at the House of God? – Rev 1, 2 and 3

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. (Rev 1:7) “Behold, he cometh with clouds (the Church received by rank and order); and every eye shall see him, and they also which pierced him (the nation of Israel) and all kindreds of the earth (the world) shall wail because of him. Even so, Amen.”

Special Document Links: [Turning with the Apostle John and Mystical Church on the Day of the Lord.](#)

Conclusion of the Parable of the Wheat and Tares

We trust the unfolding of the Parable of the Wheat and Tares, as a “dark saying,” a “mystery” and a “secret” will enable believers to discern this age and prepare them for the unfolding of the end of the age. While all things have been allowed to continue through the Church Age, including a co-mingling and great compromise, there is coming a total change of spiritual landscape with the return of “the Lord of the Harvest” and the end of the age. “He that hath an ear let him hear.”

(Isa 40:4) “Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:”

Study Questions: The Wheat and Tares

1. Define wheat and tares and who sowed them.
2. Who are the men who fell asleep?
3. Why are the wheat and tares allowed to grow together?
4. Who will separate the wheat and tares and when will they be separated?
5. Why and when must judgement begin at the house of God?

Special Document Link: [The Wheat and the Tares Answer Key](#)

The Parable of the Mustard Seed: Matthew 13:31-32

(Matt 13:31-32) "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Introduction to the Parable of the Mustard Seed

Commentary: Mary M. Bodie

This third parable, as the two which have preceded, gives us the growth of a living thing: but with this difference in this present instance – the growth is out of proportion to the seed. It appears to go beyond the limits of nature. No one would ever expect such an immense tree from the tiny seed which marked its beginning. But this is the teaching – its growth is supernatural. And when we understand the parable, the application is remarkable.

A tree in the Scriptures, generally refers to a kingdom. Ezekiel the prophet compares the Assyrian power to a great cedar, "Therefore its height was exalted above all the trees of the field and its boughs were multiplied. * * * All the fowls of heaven made their nests in its boughs and all the beasts of the field bring forth their young; and under his shadow dwelt all great nations." Daniel also in somewhat similar language gives a description of the Babylonish kingdom of Nebuchadnezzar's day. He says, "The tree which thou sawest which grew and was strong; whose height reached unto heaven and its sight thereof to all the earth, * * * under which the beasts of the field dwelt and upon whose branches the fowls of the air had their habitation; it is thou, O king" – (Daniel 9:20-22).

The resemblances in both these cases, to the tree of the parable, surely cannot be doubted. They all figure earthly power and pomp; but in the latter case, it is as we previously remarked, an outdoing of nature, a going beyond what could have been expected in the natural. A small shrub grows into a great tree, which affords shelter in its branches, to the birds of heaven: but if we look at this as divine increase, why is it not more glorious, more sublime? The mention of the fowls gives us the answer; for in the first parable, they are viewed as carrying away the good seed, which the Lord there interprets as the work of the wicked one. Therefore, we see that Satan as well as God had somewhat an interest, as well as a hand in the development of this mysterious tree.

The previous parable gave us the mixed inward condition of the kingdom of heaven during this period of the King's rejection, while in the present parable, we have its outward visible form. From a very small beginning, that little despised band in Jerusalem (120 people waiting for the advent of the Holy Spirit), the kingdom of heaven has extended itself thru out the world. It has developed from a tiny seed – has become a great tree; but notice that it is compared to a mustard tree, a tree of instability and weakness. It is not rooted and grounded and is easily crushed and broken. Such is the outward aspect of that which claims to be of God in the world. It simply teaches us that Christianity has become assimilated to the principles of the world, and therefore is a fixture, though an

insecure one, on the earth, though it is great in the sight of men, it is weakness personified in the sight of God.

In the beginning the Christians were identified with Christ in His rejection. The world was their enemy; they were persecuted, afflicted, tormented, obliged to hide away in dens and under-ground places and worship the Lord in secret, meeting at night for fear of the enemies of the Lord. But now, what a change! The world loves them. They have become respectable, well known and honored – at home in the world that crucified the Lord of glory whose followers they claim to be. They are ruling now, reigning as kings without Paul; that is reigning, when they should be strangers and pilgrims in this evil age. Paul and his associates refuse to reign until Christ is King. Hallelujah!

But even though the world and the Church are one, yet the religious and national interests can never become so perfectly amalgamated that the tree will assume the mighty dimensions of imperial rule. Though the harlot sits in the saddle, holding the reins and guiding the beast, yet she is diverse from him. She has corrupted, rather than cleaned up the world, and for her reward she is elevated as the mistress over it. She says of herself, "I sit a queen and am no widow and shall see no sorrow" – (Rev 18:7). She has lost her character of separation and become a part of that which hates God. The children of the wicked one – "the fowls of the air," are wise in their generation. They realize their affinity with her, for they roost under her wing and have become a part of that unnatural tree. Therefore, we assume that the kingdom in mystery owns the sway of Caesar and has become independent of the true King.

Further Insight: Grace Assembly

The above commentary is excellent and our intent, as always, is to add another dimension or layer of understanding. We will be defining the tiny "mustard seed" as representing 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. The question remains, how was the Early Church moved away from their "roots" and their small beginning from a "mustard seed" which is the greatest among herbs? Question: Where did this colossal tree described in the Parable of the "Mustard Seed" come from? (Gen 1:11) "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

As we review our study, there has been an obvious progression from the Parable of the Sower sowing the "good seed" of the Gospel to the Parable of the Wheat and Tares and now a tiny "mustard seed" when planted is considered the greatest of the herbs. However, in this parable, without natural explanation this herb plant morphs into a colossal tree.

The Parable of the "Mustard Seed"

We need to remind ourselves that every "Parable" is "a mystery," a "dark saying" and a "secret," according to (Proverbs 1:6), (Psalms 78:2), and (Matt 13:34-35). Therefore, we

once again find ourselves dependent upon divine illumination through the Holy Spirit. In this Parable the “mustard seed” as the tiniest of the seeds is sown by a man in his field. We believe the man is clearly a type of the Lord Jesus planted in death, not only as a corn of wheat (John 12:24-26) springing up in resurrection, but also as the “mustard seed” of the Matthew 13 parable. This is speaking of the “faith of Christ” that God would resurrect Him from the dead. After His resurrection, the “faith of Christ” became the “gift of God” that is divinely imparted to every believer that quicken from the dead with Him – (Eph 2:1).

The Faith Defined, as a Grain of a Mustard Seed

“Mustard seed” faith is clearly divine and falls in the realm of the “faith of God” and/or the “faith of Christ.” This “faith” becomes a divine imputation and impartation, as the gift of God, to those who come to God for salvation. This was necessary, as Adam’s fallen race was defined as “dead in trespasses and sins” and therefore without the capacity to exercise faith to be quickened from death. Therefore, through the divine operation of God, the grace as divine favor and “faith of Christ,” were both imputed and imparted, as the gift of God. Therefore, every believer stands justified with an eternal standing in Christ and subsequently regenerated or “born again” solely through the operation of God.

The “Faith of Christ” as the “Root Structure”

The “faith of Christ,” as divine faith or “mustard seed faith” is defined as the very “root structure” of the Invisible Church. The Church’s foundation rests (1) in the Person and Work of Christ and (2) as accomplished through the divine operation of God based on grace, as merited by Christ through the “faith of Christ,” as the gift of God. The gift of God through the Gospel imputes to the believer an eternal standing “in Christ” and subsequently imparts “Christ in you” to the believer through a new birth, as their eternal life. This twofold gift was performed by God apart from man’s merit or works. Therefore the “gift of God” to every believer is eternal!

The Revelation of “My Church” Matthew 16:18

The indivisible union of Christ, as Man and God, in union with “His Church” defines the Church, as built upon a Rock or the very Godhead. In Old Testament Scriptures God is defined as a “Rock,” and therefore as unmovable and indestructible. Therefore, the promise that the gates of hell shall not prevail against the Church is based upon this indivisible union. (Matt 16:18) “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

Note: Peter or “petros” means a little rock but Christ, as the Rock is “petra,” i.e., a massive rock. (Eph 2:8-9) “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.”

Mustard Seed Faith

A Divine Substance? “Mustard seed” faith is used in the following three Scriptures. In each of these scriptures the "faith" described is of divine substance, i.e., as the “faith of God” and/or the “faith of Christ.”

Mustard Seed Faith Explained - The following Scriptures describe Mustard Seed Faith, as divine faith. There is also important prophetic insight couched in these events requiring the operation of divine faith. The first two prophetic insights are in respect to Israel and the disposition of their Kingdom following the First Advent of Christ. The third Scripture furnishes prophetic insight with respect to Israel’s spiritual restoration and promised Messianic Kingdom to be received, during the Second Advent of Christ.

(Matt 21:21) “Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, (mustard seed faith) ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.”

(Luke 17:6) “And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.”

The First Advent of Christ

We quoted from the Gospel of Matthew and the Gospel of Luke, wherein faith as a “grain of mustard seed” clearly defines the operation of divine faith exercised by the Lord during His First Advent when He cursed the nation of Israel, as the fig tree or “sycamine” also as the sycamore tree. Israel as a nation and kingdom is also likened unto a "mountain" that was cast into the “Sea of the Gentiles” in 70 AD in their "Diaspora." This followed their final rejection of Christ, as their Messiah during the Church Age. How Long? According to (Hosea 6:1-3), the duration of Israel’s “Diaspora” or dispersion was prophesied as “two days” or 2000 years, as millennial days before their restoration.

Therefore, we believe the length of the Church Age was also defined by Israel's "Diaspora" in (Hosea 6:1-3). This sheds prophetic light to the Church and to Israel that both are entering and standing in the Seventh Day of the Lord from the creation days in Genesis chapter one and in the Third Day of Christ from His First Advent. (See John 2:19-21.)

Special Document Link: [Millennial Day Principle](#)

The Second Advent of Christ

“Mustard Seed” Faith and Prophetic Insight - (Matt 17:20) “And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.”

The Promised Messiah to Israel will be fulfilled - This verse in the Gospel of Matthew pertains to a prophecy to Israel, yet to be fulfilled immediately following the Great Tribulation as “Jacobs Trouble” wherein they as a remnant will receive Christ as their Messiah. He will become their King as the “Lion of the Tribe of Judah.”

Who then is this Great Mountain? - This mountain is prophetic of “Babylon the Great” in union with Mystery Babylon in Rev 17 and 18. They will claim the right to Israel’s Messianic Kingdom under “Replacement Theology” or “Covenant Theology.” Only through the “faith of God” and/or the “faith of Christ” will this great mountain be removed. The Kingdom of Babylon, in the Book of Daniel, foreshadowed the Greater Kingdom of “Babylon the Great.”

The Mountain in Zechariah in the "near view" was the Kingdom of Babylon in the Book of Daniel, however, in the "far view" the mountain foreshadows "Babylon the Great" in (Rev 18:2). (Zec 4:7) “Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.”

Note: Mountains in Scripture are used as a type and shadow of Kingdoms.

Special Document Link: [*Babylon in Prophecy*](#)

Herb is an Herb and will Remain an Herb

The “Mustard Seed” as an “herb” – Typical of the Invisible Church. The Lord Himself used the “mustard seed” plant, as an herb, as typical of “His Church” in its outward appearance. We believe He was referring to the invisible Church, as supernatural with invisible roots into the Godhead. Though a power entity spiritually, the Church was destined to appear “ordinary” perhaps as a homely herb plant during this Church Age. We believe the Church Age is the Dispensation of Grace spanning the last 2000 years.

Types of the Invisible Church

The Vine and Branches - In (John 15), the Lord likened Himself to a “Vine” and believers as branches also typifying the Church, as manifesting redemption through His blood as the “fruit of the vine” and in so doing bearing the fruit of “Divine Love.”

Seven Golden Candlesticks- The Seven Churches were also manifested as Candlesticks, as one with Christ in (Rev 1, 2, and 3). The Candlestick in the Old Testament was clearly fashioned after the “Almond Tree” in (Exodus 25). As an “Almond Tree,” the Churches were to express the “Life of Christ, as Light within the Tabernacle, and without as the “Lights of the world” to a lost and dying world.

Special Document Link: [*Candlestick and Seven Churches*](#)

Note: The Church, during the Church age, was temporarily grafted into the “olive tree.” This will continue only until Israel is restored spiritually as the “fig tree” and grafted back into the “olive tree.” (See Rom 11:17-24.)

Christ and the Invisible Church – Foreshadowed in the Old Testament Tabernacle. The “Tabernacle in the Wilderness” also foreshadowed Christ as “the Word made flesh” now joined unto His Church. The Tabernacle, though ornate and beautiful within, was outwardly shrouded in “homely” badger skins. Therefore Christ, as joined unto His Church were destined to remain in humiliation as passing through the wilderness of this world, during the Church Age. They must await the “Revelation” of Christ in His Glory.

Christ in His Humiliation - (Isa 53:2) “For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.”

Note: The Mystery of how a “Mustard Seed,” a mere “Herb” becomes a Great Tree. We have stated repeatedly that both Parables and Proverbs, are “mysteries,” “dark sayings” and “secrets” which we believe always require divine illumination. Therefore, we cast ourselves as dependent upon the Holy Spirit of understanding.

First Question: Was there Subtle “Leavening” of Early Doctrine?

Yes! Though controversial, we conclude there was a subtle leavening in doctrine that occurred following the writings of the Early Church Apostles and their faithful penning of the Holy Scriptures under the Holy Spirit in keeping with the Lord’s charge to watch! They labored under a two-fold warning (1) Watch over the seed supply of the Gospel! (2) Watch for the return of the Lord of the Harvest. Therefore, there was no “leaven” in the “preserved text.” However, there are several warnings in their writings of a “falling away” following these faithful ones’ earthly departure.

The Apostle Paul - (Acts 20:29 -30)

The Apostle Peter - (2 Pet 3:1- 4)

The Apostle Jude - (Jude 1:17 -19)

The Apostle John - (1 John 2:18 and 1 John 4:1)

A Subtle Leavening in Doctrine, as Watchmen Slept - In the Parable of the Wheat and Tares watchmen slept during their watch. Was there leaven added to the doctrine during this same period? We will offer the following explanation, which will prove controversial and subjected to disputation by many “Men of the Cloth.” Therefore, we ask students to prayerfully consider asking the Lord to give them understanding!

“The Faith of Christ” Interposed with “Faith in Christ?” - We have made the case that “mustard seed faith” was of divine substance and divine origin. Where used in Scripture there is clear evidence of an exercise of the “faith of God” and/or the “faith of Christ.” The “Faith of Christ” was divinely imputed and imparted to believers as a gift of God as they, in Adam, were dead in trespasses and sins. Therefore, believers were never saved through an exercise of their own faith in Christ. They were rather saved through the divine imputation and impartation of the “Faith of Christ, as a gift of God.” (2 Cor 13:5) “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”

Was this a subtle perversion of the Word of God? - The doctrines of the “faith of Christ” vs “faith in Christ,” are diverse and must not be comingled. Through our study, we found these two doctrines rightly divided in the KJV of the Bible. However, in many other translations these two doctrines have been interposed or used interchangeably allowing confusion. While God is not the author of confusion, (1 Cor 14:33) the Ancient Serpent is a master thereof, seeking every opportunity to interject confusion through which he subtly perverts or leavens true doctrine. This perversion may seem inconsequential to the natural intellect and reasoning of men. (Gen 3:1) “Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, ‘Yea, hath God said, Ye shall not eat of every tree of the garden?’.”

Special Document Link: [Which Translation is God’s Word?](#)

Are We Splitting Hairs? Why Does this Matter? - We stress afresh the importance of “rightly dividing the Word of truth.” 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.”

(Gal 2:20) “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

(Rom 10:17) “So then faith cometh by hearing, and hearing by the word of God.”

The Travesty and Tragedy! - This subtle confusion and perversion in doctrine has allowed many “professing believers” to be accepted into the household of faith claiming to have faith in Christ. Many of these have never received the divine impartation of the “faith of Christ,” as the gift of God resulting in a new birth. Hereafter these will be added to the ranks of Christendom, as the Visible Church but were never true members in the Invisible Church resulting in a comingling of the system.

The Mystery of How an Herb becomes a Colossal Tree! - Our findings will undoubtedly be ruled as simplistic by the “wise and the prudent” yet we believe this is revelation knowledge given to babes. 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.” (Matt 11:25) “At that time

Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

Professing Believers - (Matt 7:21-23) “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

Second Question - Who are these birds roosting in the branches?

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.” (See Rev 17:5 and Rev 18:2.)

History: The Great Tree of Babylon - The “great tree” described in Daniel chapter 4, depicted the Babylonian Kingdom of Daniel’s day. They came to power at the beginning of the “times of the Gentiles” in 606 BC by invading the nation of Israel and taking them into captivity for “seventy years” according to the prophecy of (Jeremiah 25:11). History informs us that this Kingdom fell to the Medes and Persians at the end of the “seventy years” but remains scripturally prophetic of “Babylon the Great” in union with “Mystery Babylon.”

Third Question – Who will become “Babylon the Great” in Rev 17 & 18?

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 (USA) 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).

Special Document Link: [*Times of the Gentiles*](#)

The great question remains will End Time Babylon become “Babylon the Great” in union with Mystery Babylon fulfilling Rev 17 and 18? We believe the answer is yes! If this is true, believers need to awaken and be sobered to spiritually discern this system now!

Special Document Link: [*Babylon in Prophecy*](#)

A Near Prophetic “Black Out” - Sadly, many believers are spiritually asleep and drunken in prosperous “End Time Babylon” accordingly to Thessalonians 5:5-9. This is due to silence in the pulpits producing a near “prophetic blackout.” Very few are aware that the

Seventh Day of the Lord is breaking on our Gentile Calendar and the message of the hour is “Behold He Cometh! (See Rev 1:7 and Rev 1:10.)

(Thess 5:5-9) “Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,”

Special Document Links: [Seven Millennial Days and The Message of the Hour](#)

Arise! Awake! Watch! - 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.

Special Document Link: [Seven Good Years](#)

Otherwise, believers will awaken to find themselves in these evil years. They will have opportunity to escape as the Great Multitude in Rev 7 just prior to the middle of the tribulation period. If believers continue to trust in “End Time Babylon” they will become snared in the system until (Rev 18:4).

Special Document Link: [Order of the Resurrection](#)

Will the “Mustard Seed” Root Structure Hold? - The Colossal Tree described in this parable has become dominated by Christendom, as the professing Visible Church. However, the Early Church “root structure” was from “mustard seed” faith, as the “faith of Christ” defining it as the true “Invisible Church.” What will happen to this Colossal Tree when the Lord returns in the air to receive His Invisible Church?” This will include those that have been readied to escape through the open door of Rev 4 and Rev 7. The rapture of the Rev 4 and 7 ranks will greatly weaken the “root structure” even though many of the Invisible true Church may choose to remain in the system, Babylon. Those remaining will witness an even a greater “falling away” of the system from the “faith once delivered” accepting a “Kingdom Now” theology. In time, these will witness the “great falling away” when this system receives “another Jesus,” “another Spirit” and “another Gospel” finally becoming “Babylon the Great” in union with “Mystery Babylon the Great.” (See Rev 17 and 18.)

(2 Cor 11:3,4) “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

Conclusion of the Parable of the Mustard Seed:

The Parable of the “Mustard Seed” furnishes an in-depth, spiritual insight into how the “Invisible Church,” as a supernatural organism, once rooted in “the faith of Christ” as well as into the very Godhead was gradually moved away from their roots. This occurred through a subtle perversion of doctrine and has now continued through the Church Age. During this time, many true believers have acquiesced to the system becoming content to be numbered with the “Visible Church.” The majority of the Latter Church is basically unaware of the gradual “falling away” from the faith once delivered and the subtle changes that have been accepted in their doctrine. The question remains, how many will have an “ear to hear” what the Spirit is saying to the Churches in Rev 1, 2 and 3? How many will respond to the message of the hour: “Behold the Bridegroom cometh go ye out to meet Him” – (Matt 25:6)?

Special Document Links: [Twelve “Strange Winds” of Doctrine and Fivefold Departure of the Church](#)

For this cause, we have faithfully “delivered” our soul! The call to the Church “every man in his own order” (1 Cor 15:23) will be to come out and be separate and I will receive you. (2 Cor 6:14 -18)

The Final Call to the Church Remaining in Christendom as the Professing Church: (Rev 18:4) “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

Study Questions: The Mustard Seed

1. What is the mustard seed equated to in Scripture?
2. How do you compare the Faith of Christ to Faith in Christ?
3. How did an herb become a colossal tree?
4. How does this colossal tree point to “Babylon the Great”?
5. What do believers need to begin to do now to escape through the open door?

Special Document Link: [The Mustard Seed Answer Key](#)

The Parable of the Leavened Loaf: Matthew 13:33-35

(Matt 13:33-35) "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

Introduction to the Parable of the Leavened Loaf

Commentary: Mary M. Bodie

The fourth parable connects with the above (three parables) and foreshadows the inner corruption of the kingdom as in our midst. Leaven in the Scriptures always figures evil; therefore, we are safe in so interpreting it in this instance also. In the book of the offerings, the priest's guidebook, we read, "No meat-offering which ye shall bring unto the Lord shall be made with leaven; for ye shall burn no leaven * * * in any offering of the Lord" – (Lev 2:11). Therefore, we see that this parable falls right in line with the three previous parables, illustrative of the kingdom in mystery, in that it continues the thought of evil and opposition to the Word of God which they exhibit in more or less degree: for the woman is here viewed as doing that which the Word of God forbids - She is putting leaven into the meal-offering.

This figures indeed a terrible condition; for the meal-offering, as all the offerings, speaks of Christ. In this case it emphasizes Him as the food of His people, upon which they are to feed in communion with the Father. Therefore, the interpretation is plain – the confessing Church, figured by the woman, has adulterated, yea more, she has corrupted the doctrine concerning the Bread of life, with her mixture.

The "three measures of meal," figure the fullness of the Godhead as dwelling in Christ, God manifest in the flesh. The leaven, error, has about leavened the whole lump; but it will not be completed until the mystery of Godliness, the hindering one, has been taken out of the way. Then the result of the leavened lump will appear – the mystery of iniquity will be manifested. Just as soon as the true Church has been removed, then the leaven of falsehood will have full sway in the lump and the masses will believe the lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness – (II Thess 2). The evil will spread until there is naught but corruption.

With this the parables spoken to the multitude are ended. There were four of these. The number is significant of the world to which these parables apply; for they especially emphasize the visible things of the Kingdom, even though things seen may not be understood by the multitude. We must go inside with Jesus to discern them.

Further Insight: Grace Assembly

The Fourth Parable of the “Leavened Loaf” is only one verse and is the final parable spoken to the multitude. Therefore, as with the preceding parables, we should expect the interpretation to be shrouded in “mystery,” as a “dark saying,” and “a secret.” (Psalms 78:2) “I will open my mouth in a parable: I will utter dark sayings of old:” However, under the lens of the Holy Spirit we will discover many covert activities of our adversary, Satan, as revealed in his “light side,” or as an “Angel of Light!” (2 Cor 11:14) “And no marvel; for Satan himself is transformed into an angel of light.” A Warning by the Apostle Paul of the Subtlety of the Serpent. (2 Cor 11:3) “But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.”

We will also discover that “religion” as a form of godliness and “leaven” added to doctrine working hand in hand and were the “means” used by the serpent to corrupt the Word of God. Our adversary’s intent was to corrupt the food supply of believers and thereby reduce their strength and diminish the power of the Gospel. His diabolical goal is to “leaven” the doctrine of redemption and reducing it to a mere “form of godliness” (2 Tim 3:5) thereby, depriving a “lost and dying world” of the gift of salvation.

A hypothetical unthinkable plot - If such covert activities were ever to occur under a trusted medical doctor and patient relationship, society would be incensed! The patient is subjected to medical treatment promising health and strength, but, on the contrary, they experience the opposite affects, eventually suffering death. If this evil intent was proven in a court of law, it would be considered as malpractice and the medical doctor would be subject to criminal prosecution. However, this the very plot against the unleavened Word of God that is transpiring and will be unraveled in the study of the “Parable of the Leavened Bread.”

The Original Plot by the Ancient Serpent - The culprit of this plot is the Ancient Serpent, i.e., the “Old Serpent,” slithered into the Garden of Eden incarnating himself into the natural serpent becoming his mouthpiece. He was seeking the downfall of the first couple in the Garden of Eden by approaching Eve as taken out of Adam, saying “Hath God said?” Eve began to question God’s Word that had been spoken to Adam. She first succumbed to temptation by partaking of the forbidden fruit believing the first lie. Adam subsequently succumbed by partaking both willingly and knowingly resulting in the fall and sentencing of the human race. The sentencing of the natural serpent extended to the “Ancient Serpent” containing the first Messianic promise. (Gen 3:14-15) “And the LORD God said unto the serpent...And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

The Subsequent Plot by the Ancient Serpent - Since the first Messianic promise in (Genesis 3:14-15), the “Ancient Serpent” has sought to corrupt and destroy the Messianic seed line and nullify the promised “seed of the woman.” Nevertheless, Christ, the Messiah, did come according to the Scriptures and finished God’s plan of redemption.

Satan’s Insidious Plot Against the Gospel - Thereafter, the Ancient Serpent using “any means” has sought to diminish and negate the Gospel, as the power of God. As we will

learn in the “Parable of Leavened Bread,” he has subtly used the addition of “leaven” to the “unleavened meal” of the Gospel. No marvel! He has become a tireless adversary of the “more sure word of prophecy” and will receive a final sentencing. (2 Pet 1:19) “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:”

However, questions remain. Who will be the accomplices of the Ancient Serpent in “leavening” the Gospel? What were their motives? What will be their culpability? How will the Church ever escape the subtle snare laid for their feet? “He that hath an ear let him hear!”

Leavened Meal/Loaf

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. But later found themselves in a challenging “learning curve” that spanned their entire ministries.

(Matt 16:6) “Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.”

(Matt 16:12) “Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.”

Unleavened Bread - The Old Testament: Unleavened bread is referenced in the Book of Genesis and many times in the Book of Exodus. However, in the Book of Leviticus we are introduced into the methods of preparation of unleavened bread, as a necessary accompaniment to the blood offerings required under the Mosaic Covenant. The many types and shadows foreshadowed the Eternal Word that would be made flesh. These types and shadows were woven throughout the Old Testament Scriptures as the God Breathed Holy Scriptures.

Unleavened Bread – The New Testament: Unleavened bread foreshadowed the sinless humanity of our Lord Jesus Christ, lived out in the sight of God, His Father, in divine preparation as a necessary accompaniment for His Sacrificial death. Christ, as the unleavened bread, He never imbibed the three evil doctrines in Jude 11. The Lord Jesus, as unleavened bread, was being prepared as the necessary food supply of the redeemed after partaking into His redemptive work. As the Eternal Word made flesh (John 1:14) His life, as a man including His redemptive work, has been preserved in the New Testament, as the God Breathed Holy scriptures.

Special Document Link: [Old and New Testament Offerings](#)

Why Three Measures of Unleavened Meal? - The three measures of “Unleavened Meal” defined the work of redemption, as accomplished by the Godhead or the Trinity, without the addition of the works of human hands. God, the Father, finished the plan of

redemption through the Person and Work of His Son, as the “Word made flesh” by the power of the Holy Spirit. Therefore, redemption was freely offered to fallen humanity, as the “gift of God,” without works. (Eph 2:8) “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:”

The Addition of Leaven – Defined: 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
- (3) The Gainsaying of Core or Korah.

Special Document Link: [Three Evil Doctrines](#)

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 (2) man’s riches and (3) man’s glory. 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.”

(Jude 1:11) “Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.”

(Gal 5:9) “A little leaven leaveneth the whole lump.”

The Three Woes – (Rev 8:13)

“And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!”

We believe the “three woes” in Rev 13 are linked to the “three woes” in Jude vs 11. “Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.”

In Jude we are given the “roots” to three false doctrines that will finally be manifested in the religious, political, and commercial system of “Babylon the Great!” In Rev 18:2 the “wrath of God” will be poured out on this system and those who have suppressed the true Gospel and replaced it with a “form of godliness denying the power thereof.”

(Rom 1:18) “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;”

(2 Tim 3:5) “Having a form of godliness, but denying the power thereof: from such turn away.”

The First Woe

The "Way of Cain" - "The Way of Cain" is found in Genesis chapter 4. Therein, Cain as the firstborn son of Adam and Eve, was disobedient in refusing to bring a blood sacrifice and offer it unto the Lord. Instead, he brought the works of his own hands or the fruits of his own labors. As a result, Cain was rejected, by the Lord, and continued to refuse to bring a blood sin offering. By contrast Abel, the second born son of Adam and Eve, was obedient in offering a blood sacrifice and he was accepted by God.

Dire Consequences! - After Cain and his offering was rejected by the Lord, he still refused to bring a blood offering for sin that was lying outside his door or easily accessible, meaning it was relatively easy to find a blood offering. Instead, Cain became wroth and went out of the presence of the Lord. In revenge He slew his brother Abel and thereafter became a vagabond bearing the "Mark of Cain" - (Gen 4:15). In defiance he began building his own kingdom based on the religion of works, which was consequently destroyed during the "days of Noah."

Note: The "Mark of Cain," in (Genesis 4:15), was meant to protect Cain, as a vagabond, from being slain. Traditionally, it has come to symbolize an invisible mark placed on the Jewish race during their "Diaspora." This mark denoted that while they were responsible for the death of their Messiah, they are to be divinely protected.

The "Leaven" of Man's Works - The "Way of Cain" defines all who offer their own good works in exchange for salvation by effectively refusing to bring a blood offering and rejecting the Gospel. This constitutes disobedience of the Gospel, and such will suffer eternal separation from God, as unbelievers.

Warning: Believers, having obeyed the Gospel, may subsequently fall into the "Way of Cain" in their walk, by striving to keep their salvation or perfect their own righteousness. These have "fallen from grace" and faith in their walk. This subtle error in doctrine is the subject of the Book of Galatians as a perversion of the Gospel.

Conclusion: The "Way of Cain," as "leaven," is a subtle addition of the works of men into God's work of redemption. It is designed to gradually diminish the power of God revealed in the Gospel. In time it will leaven the whole rendering the Gospel as a mere "form of godliness" denying the power of God - (II Tim 3:5). (Rom 1:16-17) "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

The Second Woe

The Error of Balaam as Leaven - The "Error of Balaam" in the New Testament Scriptures is expanded to include the "Way of Balaam," and "The Doctrine of Balaam."

The "Way of Balaam" - A Summary Account (Numbers 22-24), according to the account of Balaam, he was a "prophet" or "seer" of Baal, howbeit with a knowledge and respect for the Lord God, of Abraham, as the "Most High God." He was hired by the King of Moab

and Midian to curse the Children of Israel, as they began moving northward under the command of Moses to make the final crossing of the Jordan River. Balaam sacrificed in the “high places” of Baal three times in three different locations hoping to invoke Baal and the Lord God to curse the Children of Israel based on their imperfections.

The “Error of Balaam” - The “Error of Balaam” was Balaam’s failure to recognize the Children of Israel, though imperfect, as redeemed by blood sacrifices pointing to the one sacrifice Jesus Christ and not subject to the curses of Baal. Therefore, when Balaam opened his mouth to curse the Children of Israel, the Lord God countermanded him changing his utterances into three great prophetic blessings upon Israel- (Numbers 22-24).

(Jude 1:11) “Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.”

The “Way of Balaam” Defined - The “Way of Balaam” describes the behavior of Balaam, as a “hireling prophet” which defines a prophet, as an unbeliever or believer, hired by the adversary to compromise the covering of the Gospel and curse God’s people in return for specific rewards. The “power of the purse” or a promise of numbers and applause, as well as other remunerations may constitute the reward that outweighs the spiritual judgement of the prophet whether true or false. Balaam’s motives angered the Lord into sending an angel to stand in his way, thus causing the ass to fall beneath him. Balaam intended to slay the ass, but the Lord opened the mouth of the ass in protest until Balaam beheld the angel of the Lord in the way. The Lord allowed Balaam to continue, however his intended cursing became “three prophetic masterpieces” all far reaching containing prophetic blessings on the Children of Israel. (2 Pet 2:15,16) “Which have forsaken the right way, and are astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man’s voice forbad the madness of the prophet.

The Doctrine of Balaam Defined - The “Doctrine of Balaam” emerges out of Balaam’s utter frustration and inability to curse the Children of Israel and his forfeiture of the promised rewards. He, subsequently, devises a plot to cause Israel’s moral downfall, through counsel of King Balak. In the New Testament this is defined as the “doctrine of Balaam.” His doctrine was to cast a “stumbling block” before the men of Israel by encouraging their comingling with the women of Moab and thereby committing fornication, which required the Lord to judge His people for sinning.

Balaam, His, Error, Way and Doctrine: Defined as Leaven - Balaam’s actions and doctrine when added, as leaven, gradually corrupts the motives and methods used in the ministry. These motives and methods gradually diminish the power of the Gospel and eventually reduces it to a “form of godliness: denying the power!” (Rev 2:14) “But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.”

Conclusion - For this conspiracy against Israel, Balaam was meted a sentence of death from the hand of the Lord – (Joshua 13:22). We therefore conclude that the “Doctrine of

Balaam” is not only “sensual” but “devilish!” These “Hireling Prophets” are in danger of the “death penalty” from the Lord as unbelievers or even believers (as pertaining to their natural life). (See I John 5:16.)

(James 3:15) “This wisdom descendeth not from above, but is earthly, sensual, devilish.”

The Third Woe

The Gainsaying of Core or Korah (Numbers 16) - The “Gainsaying of Core or Korah” is first described in the Old Testament. Korah was in the Levite priesthood through Izhar, a son of Kohath. However, this was not the same line as Moses and Aaron, as sons of Amram, also a son of Kohath. Conversely, Korah sought equality with God’s choice of Moses, as Mediator, and Aaron, as High Priest and led an insurrection in the camp of Israel. He gathered the spiritual heads of each tribe and encouraged questioning the credentials of Moses and Aaron. However, the Lord gave wisdom to Moses instructing him, eventually, to gather one rod from each tribe and lay them alongside with Aaron’s rod before the Lord, in the Tabernacle. The next morning, only Aaron’s rod budded, blossomed and bore almonds. The other rods remained as “lifeless” or “dead” rods.

The Divine Consequence - Divine judgment was quickly meted out to Korah and his family and those choosing to stand with him. The earth opened its mouth and swallowed them alive. Death also befell the heads of each tribe in a subsequent plague.

The Gainsaying of Core or Korah – Defined in the Old Testament - The “Gainsaying of Core or Korah,” is defined as Korah’s secret motive in seeking equality and the glory of the priesthood by transgressing God’s Divine Order of His choice of Moses, as Mediator and Aaron, as High Priest under the Covenant of the Law.

The Gainsaying of Core or Korah – Defined in the New Testament - The Gainsaying of Core or Korah defines any minister who desires the glory of the priesthood and secretly seeks it through a spirit of equality with Christ, as the Mediator and Great High Priest under the Covenant of Grace. This becomes a “deep” religious sin manifesting itself in desiring a place of ministry for self-glory and willing to transgress God’s divine order. This sin has “deep roots” into the original sin of Lucifer, as the “Mystery of Iniquity.”

The Gainsaying of Core or Korah – as Leaven - The “Gainsaying of Core or Korah,” as leaven, will not only corrupt the motives and methods in preaching the Gospel but will eventually diminish the power of the Gospel, reducing it to a mere “form of godliness.”

Conclusion - “Gainsaying of Core or Korah, as a religious sin, will prove more insidious and egregious than any carnal sin. Why? This religious sin committed by those in ministry, ultimately defiles the “Body of Christ,” as the temple of God. (1 Cor 3:17) “If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”

“Mystery Woman” Who Hid the Leaven

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?” (Gen 3:1) “Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?”

The Mystery Women, the Ancient Serpent and an Ancient Religion - We believe this “Mystery Woman” personifies the “mother of all religions” that emanated from the Ancient Tower of Babel. (See Genesis 11.) The Ancient Serpent was undoubtedly present to corrupt the Word of God, as he was with Eve in the Garden of Eden - Genesis 3:3. Thus this Ancient Religion as another way to God permeated the Kingdom of Babylon and continued through the Medo-Persian Empire, the Grecian Empire and will be fully manifested in the Roman Empire. The Roman Empire and this religion were in power during Christ’s First Advent and the founding of the Early Church. The formation of Early Church doctrine gradually emanated from the penning of the Holy Scriptures by the Early Church Apostles under divine inspiration. Therefore, original writings or “the faith once delivered” were unleavened until false doctrine was added. See (2 Peter 1:20,21) and (2 Tim 3:15-17).

The Mystery of the Added Leaven

The “Parable of the Leavened Meal/Loaf” remains silent as to the actual time and method of adding leaven to the “unleavened meal,” or Word of God as penned by the Early Church Apostles. Therefore, we are once again dependent upon the Holy Spirit of understanding. The Book of Jude suggests there was an intermingling of “certain men,” i.e., “men of the cloth,” from this ancient religion finding entrance into the flock as “wolves in sheep clothing.” It is inferred they injected their own reasoning into the simplicity of the Gospel commonly held by the Early Church.

(Jude 1:4) “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

(2 Cor 11:3) “But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.”

“A Little Leaven” Cleverly Devised to Decimate the Gospel - As stated above, we believe that three measures of leaven, defined as the three evil doctrines in Jude 11, were added to the “three measures of unleavened meal. These “evil doctrines” were cleverly designed to compromise the redemptive work of Christ, as accomplished by the Trinity.

The Silent and Subtle Effects of Leaven - Once “leaven” is added to the “unleavened meal” it remains hidden and intractable until the addition of liquid. The liquid activates the “leaven” and changes the composition into dough.

The Kneading and Rising Process - The kneading process assures assimilation of all ingredients before forming it into a loaf. The loaf is set in warmer temperatures and will rise about three times in size according to the addition of the leaven.

The Baking Process - The “leaven” now becomes “baked in the loaf” at high temperatures. After cooling, the loaf is ready to be assimilated by those who hunger, as their trusted “food supply.”

“Beware of the Leaven!” (Matthew 16:11-12) - The Lord’s warning to His disciples takes on new meaning with a general knowledge of “making” and “baking” bread and will prove essential in understanding the “Parable of the Leavened Bread.”

Leaven, as False Doctrine Jude Vs 11 - Therefore, leaven becomes a type of false doctrine(s) subtly added to the “unleavened meal,” as the gospel. It is a scriptural “truism” that a “little leaven,” will in time, leaven the whole lump or loaf of the gospel. It is also a “truism” that leaven will eventually leaven the whole lump or loaf of believers and they may find themselves compromised. 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. Separation from the visible system, in time, to escape through the “open door” or the “catching away” of the true Church to meet the Lord in the air will come into question for many. If they fail, as God’s people, to discern the “apostasy” and continue in the visible system they will be given a final opportunity. Rev 18:4 “And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

Leaven, as False Doctrine – Will Gender “Swellings” - Leaven as the addition of (1) men’s works, (2) men’s riches and (3) men’s glory added to the “loaf” of the Gospel will inevitably gender swellings of men’s pride on many levels!

(1 John 2:16) “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

(1 Cor 5:6) “Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?”

(Gal 5:9) “A little leaven leaveneth the whole lump.”

A Spiritual Dilemma – Requiring a Divine Remedy - As the Lord returns on this “Seventh Millennial Day of the Lord” and “Third Day” redemptive “Day of Christ” to receive the redeemed unto Himself, what will He find? What will He do?

Special Document Link: [Millennial Day Principle](#)

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. What will be the divine remedy? (1 Cor 5:7) “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.”

Note: We accept leaven as both evil doctrine and evil practices among believers. This verse may be applicable to both doctrine and practice.

Special Document Link: [Which Translation is God's Word?](#)

Conclusion! – (St John 21:12) The “Times of Restoration” – Will Commence “Outside the Camp.” The Lord will find no choice but to return outside the systems of men that have become the “broken cisterns” or “broken systems” of men. Except, in the eyes of many, these “times of restoration” will be despised as a “small beginning.” However, in time this move of the Holy Spirit will burgeon into the “times of restoration” of what the Lord called “My Church.” He will call His people, as they have an “ear to hear,” to “come out” unto Him “without the camp.” There they will find a “table spread with milk and meat and barley bread” as the “unleavened” Gospel. As they feed upon the “unleavened Gospel” they will be prepared to escape the things coming to this world by going through the “open door” of (Rev 4) or the door of escape in (Rev 7).

Special Document Link: [Order of the Resurrection and Seven Good Years](#)

(Zec 4:10) “For who hath despised the day of small things?”

(Heb 13:12-14) “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come.”

(Rev 3:20) “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

“Come and Dine”

Charles B. Widmeyer

“Come and dine,” the Master calleth, “Come and dine;”

You may feast at Jesus’ table all the time:

He who fed the multitude, turned the water into wine,

To the hungry calleth now, Come and Dine!”

(John 21:12) “Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.”

(Heb 13:11-13) “For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also,

that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.”

Conclusion of the First Four Parables

Further Insight: Grace Assembly

This concludes the study of the first four parables that were uttered by our Lord to the multitudes. In these parables’ believers have witnessed the wisdom of the “Greater than Solomon” uttered before His death, burial, and resurrection. Believers should “stand in awe” of such profound wisdom spanning this age, from its beginning to its ending.

These First Four Parables are Mysterious

These four parables are indeed shrouded in mystery, as proverbs, dark sayings and secrets from the foundation of the earth. We trust these rather lengthy expositions have opened your spiritual understanding. We owe a great debt to our Lord, personified as “Wisdom,” in Proverbs 4:12-32, for these profound utterances. We also owe the Holy Spirit of all understanding for searching out the “deep” things of God – (1 Cor 2:10). (Psa 78:2) “I will open my mouth in a parable: I will utter dark sayings of old: (Prov 1:6) “To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.”

(Matt 13:11) “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.”

(Matt 13:35) “That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”

Study Questions: The Leavened Loaf

1. What did Jesus tell His disciples about leaven and its meaning?
2. What do the three measures of meal represent?
3. Describe the three evil doctrines that have been added to the meal.
4. What does “the woman” represent in the context of this Parable of the Leavened Loaf?
5. Why should we beware of various Bible versions?

Special Document Link: [The Leavened Loaf Answer Key](#)

The Final Three Parables

Introduction

Further Insight: Grace Assembly

The final three parable concerning the "Hidden Treasure," the "Pearl of Great Price," and the "Drag Net" were spoken by the Lord only to His disciples, whereas the first four parables were spoken to a mixed multitude. Though the Lord continued to speak in parables, as "mysteries," "dark sayings," and "secrets," these were also revelation knowledge, howbeit, without the "burden" of exposing the "hidden deception" subtly intertwined with the truth. This will greatly simplify the discourse on the following three parables. However, these final Parables spoken to His disciples, will require revelation to their spiritual minds that would otherwise be esteemed as "foolishness" to their natural minds. (1 Cor 2:14 KJV) "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Three Hidden Purposes Revealed in the Final Three Parables - The three final parables, as mysteries, secrets, dark sayings, etc. are entries into revelation knowledge of three great hidden purposes of God in Christ Jesus, now revealed during the Church Age, which will conclude with a spiritual restoration of Israel and a final transition into the Kingdom Age.

A Summary of the Final Three Parables

Further Insight: Grace Assembly

Mystery of "The Hidden Treasure" (Matthew 13:44) - "Again, the kingdom of heaven is like unto treasure hid in a field; the which when man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

This first parable furnishes spiritual insight into the disposition of the nation of Israel, as God's ancient people, during the mystery Church Age and their spiritual restoration and entrance into the Kingdom Age. Their "Diaspora" or dispersion followed their national rejection of Christ, as their Messiah during His First Advent including Daniel's 70th week. In 70 AD following the Roman conquest of Jerusalem and destruction of the Jewish temple, Israel that were still occupying the land were in a final dispersion to the four corners of earth.

Special Document Link: [Daniel's 70th Week](#)

Mystery of "The Pearl of Great Price" (Matthew 13:45-46) - "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."

This Second Parable of the last four introduces a new age and new purpose of God hidden in Christ, that is the Church and the Church Age. This was an intervening purpose which followed Israel's national rejection of Christ, as their Messiah during His First Advent including Daniel's 70th week. Though Israel has been restored nationally in 1948AD and 1967AD, their spiritual restoration awaits the conclusion of the Church Age.

Mystery of "The Dragnet" (Matthew 13:47-48) - This Third Parable of the last four will follow Israel's national and spiritual restoration, as God's ancient people. Their spiritual restoration will occur during Christ's Second Advent, after they pass through "Jacob's Trouble" when only a remnant accepts Christ as their Messiah. Then Christ, as their accepted Messiah, will fight on behalf of the remnant and prevail over the Gentile or Heathen nations in very "troublous times." Afterward Christ will restore the promised Messianic Kingdom to the remnant, and they will reign as "the head and not the tail" of all the nations. The Gentiles, as the Heathen, will then be gathered to shore in the Great Dragnet from the "sea of the Gentiles." Then Israel, as God's ancient people, will spiritually determine their entrance into the millennial reign.

The Parable of the Hidden Treasure: Matthew 13:44

(Matt 13:44) "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Introduction to the Parable of the Hidden Treasure

Commentary: Mary M. Bodie

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).

Then David tells us that "the Lord hath chosen Jacob for Himself and Israel for His peculiar treasure" – (Psalms 135:4). But alas, when the Lord came to claim His treasure, it was lost among the nations; for God had scattered them some hundreds of years previously. He recognized the fact that the treasure was in the world; but He could not get hold of it. He must first sell all that He had, give up all His wealth of glory and power, and purchase His treasure at the cross. He redeemed the whole world, tasted death for every man, and thus bought the field wherein the treasure was hidden. Then He hides it again; that is there was another purpose in the plan of God which had to be fulfilled ere Christ could enjoy, as a New Creation, His people Israel. And it is this purpose that the next parable, the Pearl, emphasizes. The present age has come in, as a parenthesis between God's past and His future dealings with His treasure Israel, who shall later be displayed as His possession in the world.

Further Insight: Grace Assembly

The "Parable of the Hidden Treasure" will serve as an expose of the great foreknowledge of the God of Israel, as to His ancient people, now hidden in the field of the Gentile world during the Church age. They are typical of "seed" as sown to the "four corners" of the world in view of their eventual spiritual restoration and promised Messianic Millennial Kingdom.

As 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 prophesy 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 or the first seven years of the Book of Acts. These Scriptures also foretold their stumbling and falling backward and eventually being taken into captivity. This prophecy was fulfilled during their "Diaspora" or dispersion among the Gentiles in 70 AD. Their fall into unbelief

was likewise described in (Hosea 6:1-3), which prophesies the duration of their captivity, as two (millennial) days or as 2000 years which follows the Church Age.

Special Document Link: [Millennial Day Principle](#)

In (Hosea 6:1-3) the third (millennial) day prophesies their spiritual restoration. (Acts 15:18 KJV) “Known unto God are all his works from the beginning of the world.”

Special Document Link: [Three Prophetic Weeks of Seven Year Periods](#)

The Mystery of Israel’s Blindness – (Romans 11:25)

Further Insight: Grace Assembly

The “Parable of the Hidden Treasure” is also an unfolding of “The Mystery of Israel’s Blindness” during the Mystery Church Age. Beware! According to Romans 11:25, written by the Apostle Paul, inspired by the Holy Spirit, Israel’s blindness is only “in part” and will continue only until the “fulness of the Gentiles” comes in. Therefore the “Parable of the Hidden Treasure” absolutely refutes the doctrine of “Covenant/Replacement Theology.”

Special Document Link: [Times of the Gentiles](#)

What is Replacement /Covenant Theology?

Further Insight: Grace Assembly

According to this doctrine, Christendom as the professing church claims spiritual replacement of Israel as God’s chosen people, and thereby claiming to be the heir of their Kingdom promises. This was likewise refuted by the Apostle James in Acts 15:14-18. Covenant Theology, that holds to Replacement Theology, was completely refuted by the Apostle Paul, as Chief Apostle to the Gentiles, in the Book of Romans in chapters 9-11. (These chapters are a “must read” for every Bible student.) (Romans 11:25 KJV) “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”

Special Document Link: [Dispensation Vs Covenant Theology](#)

The Nation of Israel, as the “Hidden Treasure”

The parable of the “Hidden Treasure” portrays God’s ancient people, Israel, as the treasure hidden in the field of the Gentile nations of the world. Israel again, as a nation in this final dispersion, was typically like “seed” sown into the field of Gentile nations of the world that will result in a final world harvest. This transpired during their “Diaspora,” which began in 70 AD. The “man” in the Parable is none other than the Lord Jesus Christ, as the Great Redeemer, who ultimately bought or redeemed the whole field, or the whole world, through His Person and Work. In so doing, Christ in His great foreknowledge, foreknew that God would be “visiting” the Gentiles with redemption during the Church

Age. However, He also redeemed the whole field or the world, provisionally, in view of His ancient people Israel, as the “hidden treasure,” being spiritually restored after their Messiah. Afterward, Israel will inherit a “greater Messianic Kingdom” that will extend to the “four corners” of the world. This Kingdom will ultimately include the Gentiles who will call upon the name of the Lord. (See Acts 15:14-18.)

World Evangelism and the “Great Commission” (Matthew 28:19-20)

World Evangelism as “the Great Commission,” was first given by Christ, to the Twelve Kingdom Apostles immediately following His resurrection. Therefore the “great commission” was delivered to the nation of Israel, based on their receiving their Messiah and their Kingdom offered to them during Daniel’s 70th week fulfilled during the first seven years of the Book of Acts. Instead, the nation rejected Christ as their Messiah according to the prophecy in (Isaiah 28:9-13). History records they eventually entered their “Diaspora” in 70 AD. However, the Kingdom Apostles and a remnant continued to fulfill the Great Commission to the nations of the world as God began His visitation to the Gentiles during the Church Age. Therein believers must understand why it is vital to “rightly divide” the “word of truth” regarding these two “weeks” of years and their fulfillment in order to avoid being deceived in these “last days.”

Israel’s “Diaspora” – The Roman Siege in 70 AD

Following Israel’s rejection of their Messiah and Messianic Kingdom during Daniel’s 70th week (first week in the Book of Acts), provisionally fulfilled yet rejected by Israel, God began turning to the Gentiles in the eighth year (according to Acts 10) by introducing a “hidden” purpose called the Church. The Church was inclusive of both Jews and Gentiles but has primarily consisted of the Gentiles. Israel, as a nation, was finally dispersed from their land and scattered among the Gentile nations in 70 AD through the Roman siege.

The “Burden” of World Evangelism

After the nation of Israel entered their “Diaspora,” the “burden” of world evangelism, as the “great commission,” fell on the Church. God’s visitation to the Gentiles commenced through preaching the Gospel to the Jews, but primarily to the Gentiles. Thus, true believers becoming members of Christ’s Mystical Body and Bride was formed. Therefore, “World Evangelism” continued through the “ebb and flow” of revivals during the Church Age. Evangelism included many missionary outreaches expanding into many global evangelistic crusades. These efforts expanded through global television networks, and extensive literature campaigns and finally global access via the internet. (Daniel 12:4KJV) “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

Note: “Evangelism to the Lost” has become a limited mission of God’s visitation to the Gentiles including the Jews during the Church Age. There is no scriptural support for worldwide conversion of nations during the Church Age. Remember, according to (Acts 15:14-18), God is only “visiting the Gentiles” to take out a people for His name in forming the “Mystical Body and Bride of Christ.” After the restoration of His ancient people, Israel, “Evangelism to the Lost” will become their mission during the Millennial Kingdom. This

will be made clear in the unraveling of the “Parable of the Pearl of Great Price” and the “Parable of the Dragnet” to follow.

God’s Visitation to the Gentiles - (Acts 15:14-15 KJV) “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written,”

God returns to His ancient people, Israel - (Acts 15:16 KJV) “After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:”

World Evangelism through Restored Israel - (Acts 15:17-18 KJV) “That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.”

Description of the Term - “The Fullness of the Gentiles”

Further Insight: Grace Assembly

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.

Special Document Link: [Times of the Gentiles](#)

The Duration of the Church Age

The duration covers the two thousand years or the “two days” of Hosea 6:1-3. The Church age will reach full consummation just prior to the middle of the Seven Year Tribulation period, according to (Rev 10:7). At this time, it will be declared that the “Mystery of God” is finished and the “Fullness of the Gentiles” has fully come in.

The Consummation of this Age

At this time the Church, as heavenly fulfilling the “Mystery of God” will be declared as finished! Thus, the heavenly ranks of the Church, as the “sun” glory, “moon” glory, “star” glory, and the 144,000 out of Israel, according to (I Cor 15:41) will be “caught up” from the earth into the heavenly kingdom of the Lord Jesus Christ. This will be accomplished by “rank and order,” first by resurrection of sleeping saints and followed by translation of living saints (I Thess 4:13-17).

Special Document Link: [Order of the Resurrection](#)

The “Gross Darkness” - The absence of these heavenly bodies as “light-bearers” by “rank and order” as the living saints will result in “gross darkness” engulfing the earth according to (Isaiah 60:2).

Please read supporting Scriptures -

(Rom 11:25 KJV) "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

(Rev 10:7 KJV) "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

(1 Cor 15:41,42 KJV) "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption."

(Isa 60:2 KJV) "For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee."

Description of "the Fullness of Israel"

The Fullness of the Gentiles as their consummation, will transition into "the Fullness of Israel," according to (Romans 11:12). The "Fullness of Israel" will also transition in following the translation of the 144,000 out of the twelve tribes of Israel as partakers of the heavenly call. These will form the "star" glory (1 Cor 15:41) as a connecting link between the Church and the nation of Israel. We firmly believe the 144,000 will be synonymous with the "Man Child" in (Rev 12:5) who will be caught up to heaven.

Note: We strongly disagree with Church tradition that Christ fulfilled the prophecy of the "Man Child" (Isaiah 66:7) when He ascended into heaven immediately following His First Advent. We also, do not believe that Satan was immediately cast out of the heavens to the earth at that time but lodged himself in the Second Heavens. We do hold to a futuristic view of the entire Book of Revelation, as prophecy to be fulfilled in the Last Days.

Special Document Link: [1st, 2nd, 3^d Heavens and Pastors' Page Turning with John](#)

Please consider: (Isa 66:7 KJV) "Before she travailed, she brought forth; before her pain came, she was delivered of a man child."

Israel and "Jacob's Trouble"

The nation of Israel is destined to pass through "Jacob's Trouble" (Jerimiah 30:7) during the final 42 months of the Tribulation Week. During this period two thirds of the nation, in the land, will be cut off, according to (Zechariah 13:8). This is also described in Gen 15:12 by Abraham as a "horror of great darkness" befalling His seed line. Only a remnant of the House of David will receive Christ, as their Messiah, followed by a remnant from the remaining tribes. It will be a fact that Israel's final "spiritual restoration" (Rom 11:12) will be fulfilled with only "one third" of the nation surviving this dark period.

Please consider:

(Gen 15:12 KJV) "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him."

(Zec 13:8 KJV) "And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein."

(Isa 66:8 KJV) "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

The Battle of Armageddon

Christ, Israel's Messiah, as accepted by a remnant, will in turn rebuke the Gentiles as the heathen in "His sore displeasure" in very "troublous times" as described in the following Scriptures:

(Psa 2:5 KJV) "Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

(Isa 63:1 KJV) "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save."

(Jer 19:6 KJV) "Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter."

(Rev 16:16 KJV) "And he gathered them together into a place called in the Hebrew tongue Armageddon."

The "Fullness of Israel"

The time period of the "Fullness of Israel" will commence with a remnant of the nation of Israel receiving Christ, as their Messiah and afterward entering into their "Times of Restitution or Restoration" according to (Acts 3:21). Israel will then become the "head of the nations and no longer the tail." Their Messianic Kingdom, under Christ, will finally reach to the "four corners" of the earth and will include many Gentiles according to the "Parable of the Dragnet." (Deu 28:13 KJV) "And the LORD shall make (Israel) thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:"

The Conclusion of the Parable of the Hidden Treasure:

The "Parable or Mystery of the Hidden Treasure" - This Parable unfolds Israel's national restoration in 1948 -1967 AD ending the "Times of the Gentiles" according to Luke 21:24. This Parable is also inclusive and concludes Israel's spiritual restoration, as God's ancient people under the "Fullness of Israel." Israel will receive their Messianic Kingdom reaching to the "four corners of the earth" during their Millennial Reign. It also unfolds the ultimate blessing that awaits the Gentiles during the Kingdom Age! (Acts 3:21 KJV) "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Rom 11:12 KJV) "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"

God Will Never "Cast Away" His Ancient People - 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. (Rom 11:1- 3 KJV) “I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thing altars; and I am left alone, and they seek my life.

The Greatest World Evangelism (Romans 11:15) - Following Israel’s spiritual restoration, many scattered among the Gentiles will be the ingathered under “The Feast of Trumpets” according to (Lev 3:23-25).

Special Document Link: [The Feasts of the Lord](#)

Israel’s Future Ingathering - (Matt 24:31 KJV) “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

The Twelve Nations Become World Evangelists - Afterward, the twelve tribes, endued with the Holy Spirit, will become world evangelists to the remaining Gentile nations. They will ultimately fulfill the “Great Commission” of the Lord given to His Twelve Disciples.

The “Great Commission” Finally Fulfilled! - (Matt 28:19-20 KJV) “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

Study Questions: The Hidden Treasure

1. What is the field and treasure types of in the “Parable of the Hidden Treasure”?
2. Explain how this parable was prophesied in Old Testament Scriptures.
3. How is the nation of Israel like the Hidden Treasure?
4. Give a Description of the Term - “The Fullness of the Gentiles.”
5. Will God ever “cast away” His Ancient People, Israel?

Special Document Link: [*The Hidden Treasure Answer Key*](#)

The Parable of the Pearl of Great Price: Matthew 13:45-46

(Matthew 13:45-46) - "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."

Introduction to the Parable of Great Price

Commentary: Mary M. Bodie

This parable resembles the former (Hidden Treasure). In some respects, they are closely connected; but they do not signify the same thing. They both speak of the Lord's purchased people who are all precious to Him, but with quite a distinction between them. The one, the treasure, is hidden in the field – the world: while the others, the pearl and pearls are found in the depths of the sea – the nations. The latter would emphasize the fact that it was for the sake of the Bride (for she is the Pearl), that He stooped to the death of the cross. It is written of Christ – "the waves and billows" of God's wrath were poured out upon Him. Like Jonah, of whom He was the antitype in this respect, He cried, "The waters compassed me about even to the soul; the depth closed round about; the weeds were wrapped about my head" – (Jonah 2:5). He was the Merchantman, seeking goodly pearls. Therefore, He came down into the sea, where He found one pearl of great price which He drew out of the sea – the old creation.

Notice in this parable that the sea is not bought to get the pearls as the field was bought to get the treasure, because the Church and the Bride are heavenly jewels. Their inheritance is in heaven. They are taken out of the element or condition in which they are found and translated to another. Furthermore, pearls are found in shells, a hard-rough exterior, which must be put off, before their beauty can be seen. Pearls are the only jewels known that are the work of a living organism, a fact of wonderful significance. A grain of sand enters the side of the oyster which causes discomfort and annoyance. It is a foreign substance to that of the organism; therefore, because it cannot get rid of the grain of sand, it begins to coat it over with the same substance, nacre, or mother of pearl, which lines the interior of the shell. It continues with this work until the substance ceases to annoy because the irritation vanishes. It becomes even as the living organism.

Thus, what appeared to be injury to the oyster, results finally in the formation of beautiful gems, sought for in deep waters throughout the world. They become clothed with beauty, put upon them by the one that they hurt; even as the Church composed of many members, the choice ones, objects of divine favor, are clothed with the comeliness of Him whom they crucified. The beauty of Christ is put over upon the very least of these. There are degrees of beauty and grades of worth among pearls as well as saints. The rarest ones are those that are perfectly spherical, with no roughness anywhere, a hint of the completely rounded character which God desires and must have in His Church, but more especially in the Bride. She is the one Pearl of great price that is found among the many pearls which He gathers from the sea. The Gentiles in Scripture are often figured by the sea.

The beauty of a pearl is entirely dependent upon the coatings which the oyster puts upon it, not at all upon the size or shape of the piece of sand. Therefore, to read the parable aright, we learn that the Church is dependent upon the living Christ for her beauty. He will apply grace after grace upon each part of that body as each allows Him to have His way until finally the beauty of each is indescribable. He will adorn all in the Church with His own comeliness as each one yields to Him.

But now let us notice some points that are generally overlooked. Most teachers of these seven parables of Matthew 13, apply the Pearl to the whole Church – but we are perforce obliged to differ somewhat with them. Observe that the Merchantman went down into the sea "seeking goodly pearls," not one pearl alone. Christ is that Man in question, the seeker of the beautiful gems. Did He with His eagle eye find only one Pearl? No, He found "many pearls." We read in Revelation 2 and 3 of "seven churches." Several of these companies mentioned remain unto the coming of the Lord. There is Thyatira, Sardis, Philadelphia, and Laodicea. Each company of these is a pearl. They have been gathered out of the sea (Gentiles), but they differ in beauty and worth. One of these pearls is the Pearl of Great Price - Philadelphia. (Smyrna saints will be part of that company, being of the same worth.) Her worth cannot be computed in figures. She is the most precious part of the Church, the Choice One of the Merchant Man. She will be taken away by the Seeker of pearls before the pearls of lesser value are taken.

In the day of rewards, when all the Churches have been gathered home, the beauty of the Bride will be manifested as greater than that of others. She will have a more heavenly sheen upon her because she let the Bridegroom beautify her. She will be like Him and in His beauty will shine. The sun-glory will be upon her. The Pearl of great price will outshine the pearls. Israel will have her place as the treasure in the world; we need not envy her; we have the better part, as the Pearl of Great Price.

God's Hidden Purposes in Christ During the Mystery Church Age

Further Insight: Grace Assembly

The Parable of the Pearl of Great Price will furnish deep spiritual insight into God's hidden purposes in Christ during the Mystery Church age. These purposes, though foreshadowed in the Old Testament types and shadows, were first revealed during the council meeting in Jerusalem according to Acts chapter 15. Therein God's plan to visit the Gentiles, as the "Sea of the Gentiles," during the Church age was set forth through the Apostle James in Acts 15:14. The purpose, as stated, was "to take out of them a people for his name." This introduced a new purpose to be called the Church, mainly consisting of Gentiles however Jewish believers were included. The duration of this visitation became the Church age and has covered nearly "two millennial days" or 2000 years and will be consummated under the "Fullness of the Gentiles," according to Romans 11:25. As stated in Acts 15:14-18, after this visitation God will turn again to His ancient people of Judah and Israel ushering in the "Fullness of Israel," according to Romans 11:12.

Special Document Links: [Twelve Mysteries of God and The Millennial Day Principle](#)

The Two-fold Hidden Purpose in Christ, as the Church

The First Hidden Purpose - "The Mystery of Christ" - 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." (Eph 3:4 KJV) "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)"

The Second Hidden Purpose - "The Great Mystery" - "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. This "rib portion" likely represents a small portion of members taken out of the Mystical Body of Christ beginning in the Early Church. Thereafter individual members of the Body of Christ 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. This is a "Great Mystery" and therefore believers will need to refer to the "types and shadows" in Genesis chapter two. This will shed light on the formation of a helpmate for the First Adam in the Garden of Eden and according to Scripture. Christ has become the "Last Adam."

(Eph 5:32 KJV) "This is a great mystery: but I speak concerning Christ and the church."

(1 Cor 15:45 KJV) "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."

(Gen 2:22 KJV) "And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man."

The Church Age Defined

The actual birth of the Church took place on the Day of Pentecost, as the "one baptism." However, the Church age, per say, followed the fulfillment of Daniel's 70th Week of seven years, wherein the nation of Israel was offered their Messianic Kingdom under the New Covenant of Grace. After the nation's final rejection of Christ and their Kingdom during this week, God began turning to the Gentiles in the eighth year as evidenced in Peter's visitation to the House of Cornelius in Acts chapter 10.

Special Document Link: [Daniel's 70th Week](#)

However, this visitation was not revealed until the great council meeting in Jerusalem in Acts 15:14-18. Therein this new purpose of the Church was defined as God's visitation to the Gentiles and confirmed in the prophecy of the Apostle James to follow:

(Acts 15:14-18 KJV) "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of

men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.”

The “Mystery” of the Sea or Seaside

Typically, in the Scriptures the great body of “Gentiles” is likened unto the sea in contrast to Israel, as the lesser land mass. Therefore, the backdrop for this parable is the great sea or seaside of the Gentiles during God’s visitation to them during the Church age. Though God turned to the Gentiles, the Jews, as true believers have never been excluded. However, pearls for the most part are found in the depths of the sea.

The “Mystery” of the Merchant Man

The “mystery” of the merchant man, in this parable, 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.” He pondered this visitation and considered it a worthwhile investment of the Great Price of Redemption. We will grasp later in our study, Christ’s great wrestling on the cross when He passed through the “outer darkness,” as the sea of the Gentiles, before merging into the “greater darkness” in order to crush the Serpent’s head. Therein Christ must have glimpsed the “goodly pearls” and “The Pearl of Great Price” that were hidden in the “depths” of the sea of the Gentiles. Therefore, when Christ was on the cross, He made the decision and paid the greater price of redemption, not only for Israel but also for the great sea of the Gentiles.

The “Mystery” of the “Goodly Pearls”

The “Goodly Pearls” are a type of people hidden in the depths of the sea of 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 will be placed in Christ and Christ in them through a new birth forming the “Mystical Body of Christ.” Therefore, in contrast to the nation of Israel, they will become partakers of the heavenly call as the Church.

The “Mystery” of the Pearl of Great Price

“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. Therefore, their removal as only a “rib portion,” will not in any way inhibit the functioning of the Mystical Body of Christ, as the “Last Adam.” This was the same procedure used in the formation of Eve as Adam’s helpmate in Genesis chapter two. Therein God clearly removed only a “rib portion” from the side of

the First Adam while in a “deep sleep.” He then mysteriously built or formed Eve as His helpmate.

The “Great Mystery”

Nevertheless, this remains a “Great Mystery” in the Church, as the Body of Christ. The “types and shadows” in Genesis chapter two covers only the removal of a “rib portion” but there are no details as to how God formed Eve, as a separate entity. Therefore, we suggest that God began this process with the removal of only a small portion of believers during the Early Church period. However, down through the Church age God has added members in forming this separate entity. If so, the result will include many members added during the Church age to this formation of a separate entity known as the “Helpmate of Christ.” However, this remains a “hidden purpose” within the Body of the Church and is aptly described as a “Great Mystery” in Ephesians chapter five. This company of saints, as a separate entity, will become the “Glorious Church” “without spot or wrinkle,” i.e., “the Pearl of Great Price.” As a separate entity, this implies that each individual member has become a special workmanship of God, in Christ, according to (Ephesians 2:10). It also implies a special yielding under the hands of the “master potter.” This company must be counted worthy of the great honor of becoming Christ’s helpmate. (Ephesians 2:10 KJV) “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

Note: For a more in-depth study of the “Mystery Great,” please see the online course on the Book of Ephesians chapter Five.

Comprehending the “Great Price” of Redemption

We will be exploring the great price of redemption as the greatest factor in calculating the price of the “Goodly Pearls” and the “the Pearl of Great Price.” In this parable, the merchant man, as the Lord Jesus Christ and God’s “only begotten Son,” paid an incredible price through His death, burial, and resurrection from whence He emerged as the “firstborn from the dead.” However, the great work of redemption was accomplished by the God Head, as the Trinity, wherein each individual member paid an “incalculable price” that requires special insight from the Word of God under the lens of the Holy Spirit. In great reverence we will consider the great price paid by each member of the God Head.

When I Survey the Wondrous Cross!

Written by Isaac Watts

*When I survey the wondrous cross
On which the Prince of the glory died.
My riches gain, I count but loss,
And pour contempt on all my pride.
Forbid it Lord that I should boast,
Save in the death of Christ my Lord.
All the vain things that charm me most,
I sacrifice them to His Cross.*

Consider the “Great Price of Redemption” Paid by God as the Father

Often the price paid for redemption by God as the Father remains obscure to believers. The reason being is God is most often considered only as the Great Creator and associated with the vastness of Creation. Few ever consider God the Father’s role in redemption, and His title as the Great Redeemer. Between His great titles, as God the Great Creator and God, the Great Redeemer lays a “great gulf” of knowledge, wisdom, and understanding rarely bridged because of a lack of “revelation knowledge!” Otherwise, 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 within the household of faith. As they grow up in the family of God, they will gradually gain understanding into their Heavenly Father.

(1 Cor 13:11 KJV) “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.”

(1 Cor 2:9 KJV) “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

God Conceived the Great Plan of Creation - “The Mind of God”

Both the invisible creation and the visible creation remain an expose of God’s great intelligence, creativity, and power. Visible creation has been painted on the “giant canvas” of the heavens and preserved on the unique “canvas” of the earth. For man to even begin to comprehend God through His visible creation would require many lifetimes filled with inexhaustible studies.

(Psa 8:3-4 KJV) “When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?”

God Perceived the “Mystery of Iniquity”

However, in the “beginning” or in past ancient times, God perceived the original “root” of the “Mystery of Iniquity” hidden in the depths of His greatest invisible creation, Lucifer. Iniquity resulted in the spiritual fall of Lucifer, followed by his rebellion, as the great Archangel with him eventually a third part of the angels falling with him. This left a vast empty place in the “sides of the north.” (See Job 26:7.) Lucifer and this rank of angels were God’s pre-eminent creation and likely the highest rank of angels displaying the epitome of God’s creative ability. These angels may well have been the “morning stars” and “sons of God,” in (Job 38:7), howbeit, as created beings.

(Job 38:7 KJV) “When the morning stars sang together, and all the sons of God shouted for joy?”

(Job 26:7 KJV) “He stretcheth out the north over the empty place, and hangeth the earth upon nothing.”

Special Document Link: [*The Great Gap of Time*](#)

God Grieved Over His Fallen Creation

In eons past, the spiritual fall and rebellion of Lucifer and a portion of the angels in the heavens led to the subsequent fall and rebellion of God's original creation upon the earth. Over ages of time, this resulted in earth becoming "without form, and void" as a result of divine judgment as great darkness came upon the face of the deep as recorded in Genesis 1:2. The fall and rebellion in heaven and subsequently upon the earth left God, as the Great Creator with a great emptiness resulting in a brokenness of heart.

(Gen 1:2 KJV) "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

God Conceived the Plan of Redemption - "The Heart of God"

The great "empty place" in the "sides of the north" in the Second Heavens followed by the "great ruin" upon the earth, did not escape God's greater foreknowledge. As a result, God in His foreknowledge had preconceived the great plan of redemption, and this was subsequently revealed in the New Testament as the "Mystery of Godliness." Through His redemptive plan God purposed to "bring many sons into Glory," as "born ones" and they would eventually fill the great emptiness and heal His brokenness of heart. As "born ones" these "sons" would never fall or rebel against Him. However, God's great plan of redemption spanned a great period of time including the restoration of the fallen earth during the "seven creation days" in Genesis chapter one. Even this creation will fall, but this fall will provide the venue for the revelation of His great plan of redemption through the "seed of the woman." (See Genesis 3:15).

Special Document Link: [The Mystery of His Will](#)

God's Plan of Redemption Unfolded

Within the "seven days of creation," as a restoration of the fallen earth, the great plan of redemption was secretly being laid. This began with the creation of Adam and Eve and their placement in the midst of the Garden of Eden. God already foreknew this first couple, made of dust, would take a fall, and succumb to the wisdom and temptation of the Ancient Serpent using the natural serpent as his mouthpiece. God in His great wisdom provided, most likely, a lamb as the first blood offering covering the sin of Adam and Eve. God also gave the first promise of the Great Redeemer as the "seed of a woman" according to Genesis 3:15. However, this plan of redemption will now require God, the Great Creator to become God the Father midst other challenging changes within the God Head. (Genesis 3:15 KJV) "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

God, as Father of the Only Begotten Son - "The Love of God"

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. Redemption will require that God become a Father in order to conceive His "only begotten Son" in the womb of a virgin via the Holy Spirit. While

sustaining all creation, His role in the God Head will forever be changed. This was necessary in implementing the “Mystery of Godliness” wherein God will be manifested in the flesh. This will also require the “Word” (second member of the God Head) to be “made flesh” and forever becoming the God Man. Out of God’s great love He conceived Christ, as His “only begotten Son,” in the womb of a virgin, knowing He was destined to be put to death, buried, and then resurrected, as the “firstborn from the dead.” This was the only possible means of bringing “many sons into glory” as “born ones” as redeemed out of the fallen race of Adam. As “born ones” these will never “fall” spiritually or enter the rebellion of the “wicked one.” These redeemed as “born ones” will one day fill “the empty place” in the sides of the north in the heavens. Yet many will inhabit the restored earth ushering in everlasting righteousness.

(Heb 2:10 KJV) “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”

(1 Tim 3:16 KJV) “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

Special Document Link: [First Born of All Creation](#)

The “Intense Sufferings” of God the Father

Believers must consider God’s intense suffering in offering His “only begotten Son.” Think of His personal anguish in beholding His only Son enduring unspeakable brutalities, midst mockery and shame, and finally being put to death upon a cruel cross. Suffice to say, God the Father must oft have contemplated sparing His only begotten Son. But instead, He looked beyond the sufferings of redemption and laid hold of the joy in receiving many sons as “born ones” into glory. He also looked beyond and embraced a “lost and dying” world in need of redemption. Doubtless, God as Father would have gladly exchanged places with His “only begotten Son.” We will close with this “truism” that when Christ suffered and died, God, the Father also suffered and died in and through the Son.

(John 3:16 KJV) “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

(Rom 8:32 KJV) “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”

The Love of God

Written by: Frederick M. Lehman

The Love of God is greater far, than tongue or pen can ever tell.

It goes beyond the highest star and reaches to the lowest hell!

The guilty pair bowed down with care; God gave His Son to win

His erring child He reconciled and pardon for his sin.

Chorus

Oh, love of God, how rich and pure, how measureless, and strong

It shall forever more endure, the saints and angel’s song

The Great Price of Redemption Paid by the Person of the Holy Spirit

The Holy Spirit, as a member of the God Head, paid a very great price in providing redemption. As a member of the God Head, the Holy Spirit 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.” Remember, the Holy Spirit, was present during the great “explosion” of creation through His power. Herein the “Word” became the “substance” of both invisible and visible creation. Now in process of redemption the Holy Spirit faced even the greater challenge of facilitating the inconceivable “implosion” of the “Word” being made “flesh and blood” being reduced to a tiny seed. Therefore, the Holy Spirit personally facilitated the “virgin birth” of Christ and afterward He abode both with and within Christ as the “seed of the woman.” He became His sole protectorate and “comforter” from his conception, through His earthly sojourn and finally through Christ’s death, burial, and resurrection. The Holy Spirit remained with and within Christ through His vicarious death and accompanied Him into the “heart of the earth” for three days and three nights and afterward resurrected Him as the “first begotten from the dead.”

Comforter: 3875. parakletos, par-ak'-lay-tos; an intercessor, consoler: --advocate, comforter.

A Messianic Psalm - (Psa 139:7-8 KJV) “Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.”

The Holy Spirit - The “Invisible” Author of the “Holy Scriptures”

Further Insight: Grace Assembly

The Holy Spirit is the “one” invisible author and preserver of the “Holy Scriptures.” This was true of the thirty-nine books of the Old Testament pointing to the first advent. Though penned by “holy men” they were “God breathed” by the Holy Spirit. Couched In the “Holy Scriptures” of the Old Testament were prophecies of the coming Messiah communicated through “divers” “manners” according to (Heb 1:1.) This included the communication by the Prophets, Priests, Judges and Kings wherein many served as types of the promised Messiah. Prophecies of Christ were couched in many Psalms as well as portrayed through the many “types and shadows.” All of these paved the way for the promised Messiah to step out of the “shadows” becoming “substance.”

(Heb 10:7 KJV) “Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.”

(Heb 10:1 KJV) “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.”

The Holy Spirit Preserved the Messianic Seed Line

The Holy Spirit also bore great responsibility for preservation of the “seed line” of the promised Messiah until His conception, as the “seed of the woman” fulfilling (Genesis 3:15). Remember, Christ as born of a virgin was clothed in a body of weakness, as “flesh and blood” bearing the image of the First Adam. Therefore, the Holy Spirit strengthened Him to endure through this “fallen realm” wherein His adversaries were innumerable in seeking His demise. The Holy Spirit also strengthened Christ to accomplish and finish His ministry and thereafter through much opposition to reach the cross to complete the great work of redemption. When Christ died as the “only begotten Son” He was the “one seed” that fell into the ground and died but being raised up through the power of the Holy Spirit He became the “first begotten from the dead” and through the Gospel He has brought forth “much fruit” or many born ones.

(Psa 69:4 KJV) “They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.”

(John 12:24 KJV) “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”

The Holy Spirit – The Fulfillment of the Old Testament “Drink Offering”

The Holy Spirit During Christ’s Ministry - The Holy Spirit fulfilled the Old Testament type of the “drink offering,” as an accompaniment to the blood offerings. The Holy Spirit was first “poured out” on Christ as a Dove descending upon Him following His baptism by John on the Banks of the Jordan. Thereafter the Holy Spirit anointed Christ’s ministry of the Gospel, confirming it with signs and miracles.

The Holy Spirit Strengthened Christ in His Vicarious Work - Afterward, 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. Thereafter the Holy Spirit accompanied Him into the “heart of earth” and raised Him on the third day, as the “first born from the dead” as promised by His Father.

The Holy Spirit on the Day of Pentecost - Afterward, the Holy Spirit was “poured out” on the Day of Pentecost following Christ’s ascension, as the “promise of the Father.” He first baptized believers into the Body of Christ as the “one baptism” as the birthday of the Church. Subsequently, on the Day of Pentecost, the Holy Spirit filled each believer evidenced by speaking in other tongues.

The Holy Spirit Abides with the Church - Afterward 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. All these gifts enabled the Early Church to preach and pen the Gospel completing the Word of God as the New Testament including the Book of Revelation. He also enabled the Early Church in witnessing to a lost and dying world. The Holy Spirit now abides both with and within the Church to perform

the “operation of God.” We conclude that the Holy Spirit, as the Old Testament “Drink Offering” was quite literally “poured out” upon the Church, as the Body of Christ, and will abide with them forever. His unwavering mission continues until each member in Christ is delivered safely home to God the Heavenly Father and forever in His eternal embrace.

Note: Every believer needs to re-evaluate the Person and Work of the Holy Spirit and the importance of personally receiving Him according to Acts 2:4. (John 14:16 KJV) “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;”

Consider the “Great Price” Paid by Christ, as the Son

The “great price” paid by Christ, as the Only Begotten Son was staggering and nearly consumed Him from “womb to the tomb.” To grasp this great price, it is necessary to contemplate His great decision, as the “Word” from the beginning in Genesis 1:1 to become the “Word made flesh” in John 1:1-14.

Comprehending this “great gulf” is most necessary to grasp the *Seven Steps of His Humiliation*” according to (Philippians 2:5-8) as follows: (Phil 2:5-8 KJV) “Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

We must for time and space refrain from commenting on each of these “staggering” steps as Christ’s “Sevenfold Condescension.” This is also described by theologians as His “kenosis” or seven-fold emptying and should fill volumes of commentary.

Note: Please see the “Sevenfold Humbling” of Christ unfolded in detail in the online course of Philippians chapter 2 verses 5-8.

The Prophet Jonah

A Type of Christ, as the “Greater than Jonas” - (Matt 12:41 KJV) “The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.” We will be devoting the remainder of this study delving into both “heights” and “depths” or the “depths” and “heights” of Christ’s death and burial and resurrection. We will reference the Prophet Jonah, as a type of Christ’s Person and Work and will include insights from Jonah’s personal account as set forth in the Book of Jonah.

(Matt 12:40 KJV) “For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.”

(Psa 107:24 KJV) “These see the works of the LORD, and his wonders in the deep.”

Christ’s Descent into the “Depths of the Sea” and the “Heart of the Earth” - The Prophet Jonah, as type of Christ’s death, burial, and resurrection was referenced by the Lord

Himself in the Gospels. Therefore, Jonah's dissension into the "depths of the sea" and finally into the "heart of the earth," as a prison, will prove enlightening for those who wish to inquire. After Jonah spent three days and three nights in the belly of a "great fish" he was vomited up on dry land on the third day. Christ used the "sign of Jonah" to describe and "mystify" both His Person and Work to a wicked and adulterous generation. (Matt 16:4 KJV) "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed."

Account of Jonah's Descent into the "Deep" and Being Swallowed by a "Great Fish"

Jonah's Prayer - (Jonah 2:1 KJV) "Then Jonah prayed unto the LORD his God out of the fish's belly,"

Jonah in the "Lower Parts" of the Earth, as the "Belly of Hell" - (Jonah 2:2 KJV) "And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice."

Jonah Suffering the Wrath of God - (Jonah 2:3 KJV) "For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me."

Jonah Enters a "Prepared Place" as the Belly of a "Great Fish" - (Jonah 2:4 KJV) "Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple."

Jonah Describes the "Depths of Sea" Before He is Swallowed by the "Great Fish" - (Jonah 2:5 KJV) "The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head."

The "Great Fish" Descends to the "Bottoms of the Mountains" – The Earth becomes a Prison for Jonah - (Jonah 2:6 KJV) "I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God."

Delving into the "Secret Scenes" Between Christ's Death and Resurrection - (Matt 12:40 KJV) "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." With great reverence we will begin to explore a controversial portion of the Holy Scriptures rarely if ever addressed by Bible scholars. Nevertheless, the facts remain that Jonah, as a type of Christ, provides insight into these "secret scenes" between Christ's death and resurrection. Jonah's dissension was first into the sea, where he was afterward swallowed by a "great fish" prepared by God. The "great fish" descends to the bottoms of the mountains as the depths of the sea and there finds entrance into the "lower parts" of the earth described by Jonah as the "belly of hell," i.e., as a prison with bars. The proper sequence of events is an important basis of this provocative study, ultimately furnishing spiritual insight into the great redemptive price Christ paid for "the Pearl of Great Price" and the "Goodly Pearls" that would otherwise have remained hidden in the depths of the sea of the Gentiles.

Scriptures – “Deep Things”

(Job 12:22 KJV) “He discovereth deep things out of darkness, and bringeth out to light the shadow of death.”

(Psa 107:24 KJV) “These see the works of the LORD, and his wonders in the deep.”

(1 Cor 2:9-10 KJV) “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”

Comparing Scripture with Scripture - The two scriptural portions dedicated to these “secret scenes” are Ephesians 4:9 and Psalms chapter 16. However, the account in Jonah, chapter two coupled with selective “Messianic Psalms” provide spiritual insight into this obscure period. Collectively, these Scriptures describe graphic “secret scenes” that followed Christ’s death.

Recounting the Account of Jonah - This begins with Jonah being cast into the sea and swallowed by a “great fish” and finding himself confined in “the belly of a fish.” Jonah was first engulfed in the sea, as a type of the “outer darkness,” but then the “great fish” descended to the “bottoms of the mountains” which merged into the “lower parts” of the earth as a “prison with bars” or as hell. Howbeit, Christ, in the type of Jonah, descended into the upper parts of hell which was divided between Paradise, as Abraham’s Bosom, and the lowest parts of hell. It is clear from Psalms chapter 16, that Christ was became a “prisoner of hope” until He was quickened from the dead. Afterward He returned and preached to the spirits in prison leading the captivity captive.

The Account According to I Peter 3:18-19 - (1 Pet 3:18-19 KJV) “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit by which also he went and preached unto the spirits in prison;”

(Psa 68:18 KJV) “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious (the Gentiles) also, that the LORD God might dwell among them.” (God’s visitation to the Gentiles.)

Lazarus in Abraham’s Bosom - (Luke 16:22 KJV) “And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried;”

A Great Gulf between the Rich Man and Lazarus - (Luke 16:23 KJV) “And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.”

The Thief on the Cross - (Luke 23:43 KJV) “And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”

Subjective Commentary

We offer the following subjective commentary which takes us into “uncharted waters.” We have used the account of Jonah as a type of Christ. We deemed this inquiry

necessary to comprehend the great price of redemption that ultimately included the purchase of “the Pearl of Great Price” and the “Goodly Pearls” hidden in the depths of the sea of the Gentiles. Therefore, our Lord, as the “Merchant Man,” spent all that he had in retrieving the pearls in the “deep.”

Christ on the Cross Paid the Great Price of Redemption

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.” Later in this study, we will gain deep insight into why God redeemed the great sea of the Gentiles, as the “whole world” in keeping His promise to resurrect His only begotten Son.

Great Sea of the Gentiles - “Outer Darkness” vs “Lower Parts” of the Earth”

Further Insight: Grace Assembly

After making a study of Jonah’s descent first into the sea, we believe the “Sea of the Gentiles” comprised the “outer darkness” of the visible kingdom of Satan. Beneath or perhaps beyond the “outer darkness” lies the “mouth of the pit” as the entrance into the “greater darkness” which comprises of the invisible realm of Satan’s Kingdom in the “lower parts of the earth.” This invisible realm is elsewhere described as “the belly of hell,” yet divided into two compartments and as a “dry pit.” The upper portion is defined as Abraham’s Bosom or Paradise where the “prisoners of hope” were confined, and no doubt were sustained by a source of “living water” while awaiting their deliverance. This was in contrast to the lowest part of hell described as a “dry pit” with “no water.” Remember the following account of the rich man and Lazarus: (Luke 16:24 KJV) “And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.”

Joseph, a Type of Christ first Cast into a “Dry Pit” to die - (Gen 37:24 KJV) “And they took him, and cast him into a pit and the pit was empty, there was no water in it.”

Prisoners of Hope Sustained in the Pit with No Water” - (Zec 9:11-12 KJV) “As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee;”

The Prisoners of Hope as “Captivity Led Captive” - (Psa 68:18 KJV) “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.”

(Eph 4:8 KJV) "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men."

Christ's Death on the Cross - Contrasts "the Foolishness" and "Weakness of God"

Christ's death on the cross is defined in Scripture as the "foolishness of God" and the "weakness of God." Yet in retrospect the Cross was a "master stroke" of wisdom and strength. Why? Because through Christ's death upon the cross, all flesh, the world, and Satan were provisionally put to death through His death upon the Cross. Remember Christ, as the only begotten Son, was clothed in the weakness of "flesh and blood." Howbeit, through total dependence upon God the Father and the power of the Holy Spirit, Christ against great opposition reached the cross and died as a spectacle of "foolishness" and "weakness" in the sight of men. Herein God proved to be "wiser" and "stronger" than men. (1 Cor 1:25 KJV) "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Christ in the "Lower Parts" of the Earth

When Christ died, He was divided into three parts. Christ first dismissed His spirit to God the Father on the cross. Afterward His soul descended into the "lower parts" of the earth, as hell, howbeit into a "prepared place." Christ's "broken body" was laid in a borrowed tomb. Therefore, Christ was unable to raise Himself from the dead. During this period of "three days and three nights" the Godhead temporarily suffered a loss of one member of the Trinity. However, the two remaining members in agreement hastened to move within the three days and nights in resurrecting Christ and not suffering Him to see corruption. These "three days and three nights" were necessary in putting to death the flesh, the world, and Satan.

(Psa 16:10 KJV) "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

(Psa 88:4 KJV) "I am counted with them that go down into the pit: I am as a man that hath no strength:"

(Heb 2:14 KJV) "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;"

Satan's Head Wounded – (Genesis 3:15)

Satan was unable to thwart Christ from reaching the cross wherein His vicarious death accomplished God's redemptive purposes and plan. Through Christ's death on the cross, Satan received a "head wound" solving the "mystery" of Christ's depiction of Himself, as being lifted up as "the serpent on the pole." (John 3:14 KJV) "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:"

A Provocative Messianic Psalm - (Psa 69:15 KJV) "Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me."

Satan's Final Plot to Thwart Christ's Resurrection - The final plot by Satan was revealed in the Messianic Psalms wherein he made a final desperate attempt to thwart Christ's resurrection from the "lower parts" of the earth as a "prisoner of hope." Herein, Satan used the underworld, as the "greater darkness," marshaled with all his power over the "outer darkness" i.e., as the great sea of the Gentiles in preventing Christ from being resurrected from these lower regions.

Christ's Resurrection - Messianic Psalm (Psalm 18:1-50)

"The Power of God" Manifested on the Third Day - God, through the power of the Holy Spirit came down on the "third day" and "quicken" Christ's spirit from the dead and delivered His soul through the power of the shed blood and finally quickened His body from the dead.

Christ becomes "the First Born from the Dead" - Christ emerged from the "dark domain" as the "firstborn from the dead" and as first fruits unto God! He also became the "captain of their salvation" leading the "captivity captive." As "firstborn from the dead," Christ became the provision of eternal life through redemption for Israel, the Church, and the great sea of the Gentiles, as the whole world.

Scriptures Describing the Victory of Christ's Resurrection:

(1 Cor 15:23 KJV) "But every man in his own order: Christ the firstfruits;"

(Heb 2:10 KJV) "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

(Colossians 1:18 KJV) "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

(Heb 1:6 KJV) "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

(Rev 1:5 KJV) "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Contrasting "the Love of Christ" Vs "the Love of God"

(Rev 1:18 KJV) "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

"The Love of Christ" (Romans 8:35-36) - 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.

"The Love of God" (Romans 8:38-39) - God's decision to redeem the great sea of the Gentiles, as the "outer darkness," and the whole world, was made in keeping His oath and promise to resurrect His "only begotten Son." Satan used his entire dark domain in

constraining Christ from being resurrected. But God, the Father chose to provide redemption for the “great sea of the Gentiles” neutralizing their opposition. Herein is an in-depth revelation of the “Love of God” both for and in Christ Jesus our Lord.

Christ, Becomes the Great Merchant Man

Christ, as the Merchant Man already paid the great price of redemption having suffered a humiliating death on the cross. Thereafter, He passed through “deep waters” before entering a “prepared place” and thereafter became a “prisoner of hope” in the heart of the earth, until His resurrection, as “firstborn from the dead.” Thereafter, Christ suffered a “broken heart” being rejected by Israel, as His brethren after the flesh. Christ, in the type of Joseph in the Old Testament also suffered being sold to the Gentiles by His brethren, for thirty pieces of silver. Therein both Joseph and Christ were merchandised, as “the balm of Gilead,” as a type of the Gospel to the Gentiles.

A Lamentation by Israel - (Jer 8:22 KJV) “Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?”

Christ Weighs the Decision in visiting the Impoverished Gentiles

Christ, as a type of the merchant man, weighs another decision on investing the “Great Price of Redemption” into the Gentiles. This was foreshadowed in Moses and now in Christ who will find Himself sojourning into a “strange land” among a “strange people” of a “strange speech.” He must also endure additional sufferings in both “finding and mining” “pearls” from the “depths” of the sea of the Gentiles. He reached His decision upon finding “the Pearl of Great Price!” In addition, Christ must bear the “great burden” of evangelism of the “sea of the Gentiles” that will rest on Him, as the “Lord of the harvest” both through the Church age and into the Kingdom age to follow. Besides suffering diminishing returns on His investment, Christ will also suffer even greater “perils” and “poverty” while being estranged from His own brethren, after the flesh. (2 Cor 8:9 KJV) “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

Satan’s Great Opposition to God’s Visitation to the Gentiles

Satan’s great opposition to God’s visitation to the Gentiles is a mystery revealed in the confines of the “Pauline Gospel.” The sea of the Gentiles as the “outer darkness” defined Satan’s visible kingdom vs Israel as God’s visible kingdom. Therefore, Satan bitterly opposed the entrance of the “light of the Gospel” being received by the Gentiles, as the heathen. Satan’s great opposition was manifested throughout the Gentile world which filled up the “sufferings of Christ” borne by the Apostle Paul, according to (Col 1:24). These sufferings were catalogued as the “perils of Pauline” in (II Corinthians 11:23-28).

Special Document Link: [Afflictions of Paul](#)

Satan, as the God of this World

In times past, the great Gentile World, as Satan's visible kingdom, rendered total obeisance to him, as "the god of this World," according to (Ephesians 2:2). Therefore, God's visitation to the Gentiles during the Church age embittered him considering God's purpose of "taking out" a people from among the Gentiles, as heathen, to form Christ's "Mystical Body" and "Mystical Bride." They will comprise Christ's heavenly kingdom and ultimately threatened Satan's Invisible Kingdom in heavenly places. (Eph 2:2 KJV) "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:"

Special Document Link: [Wheel of God of This World \(Satan\)](#)

Fulfillment of Genesis 3:15

Christ's First Advent Provisionally Fulfilled - The (Ancient) Serpent's head was bruised or literally crushed "under the feet" of Christ during His First Advent. This sentence liberated the subjects of Satan, as his captives or prisoners, during this age to hear and receive the Gospel and be liberated according to (Luke 4:18).

(Luke 4:18 KJV) "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,"

Christ's Second Advent Will Ultimately Fulfill - However, Satan's final sentencing will not be fulfilled until Christ's Second Advent when he will be "bruised" or "crushed" "under the feet" of the saints as Christ's "Mystical Bride" and "Mystical Body." These two companies of saints will be joined unto Christ in heavenly places via death and resurrection or translation. Their ingathering will comprise of Christ's "Kingdom of Light" displacing Satan's invisible "kingdom of darkness." This will be consummated on "the Day of Lord," as the seventh day and "the Day of Christ," as the third day. These two prophetic days will usher in the Dispensation of the "Fullness of Times" according to (Ephesians 1:10) as the "fullness of the Gentiles" and the "fullness of Israel."

(Rom 16:20 KJV) "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."

(Eph 1:10 KJV) "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:"

Special Document Links: [Millennial Day Principle and Order of the Resurrection](#)

The Decision Made! The Price Paid! - Before Christ became the merchant man He glimpsed "the Pearl of Great Price" and "Goodly Pearls" hidden in the depths of the sea of the Gentiles. He became willing to pay the great price of redemption! The "depths" of the sea of the Gentiles proved fathomless giving way to the "mouth of the pit" that proved

bottomless wherein He became a “prisoner of hope” when escape was all but hopeless!
Jesus paid it all!

Jesus Paid It All!

Lyrics by Elvina M. Hall

-The Chorus-

*Jesus paid it all, all to Him I owe,
Sin had left a crimson stain, He
Washed it white as snow!*

Exploring the Depths of the Sea

(Psa 107:24 KJV) “These see the works of the LORD, and his wonders in the deep.” After viewing tutorials on the natural formation of pearls and the risk and cost of mining them from the depths of the sea, we stand in awe of God’s creative ability and “His wonders in the deep.” The process, though hidden, caused internal discomfort to the oyster for a “time and season” but ends in the formation of precious pearls. We will comment on the actual formation of pearls in their various sizes, shapes, and exquisite colors while continuing to marvel at no ostensible change in the outer shell of the oyster. Therefore, this entire process is very much “hidden” and “mysterious” continuing until the oyster is mined from the depths of the sea. Thereafter, the oyster’s shell is pried open and discarded. The oyster naturally expires and only the pearl or pearls in their individual beauty remain. This beauty will be spiritually manifested in believers as faith, hope, and charity or love that will abide and remain according to the following Scripture. (1 Cor 13:13 KJV) “And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

The Process of Forming Pearls

This process begins with an entrance of a small irritant, usually a grain of sand, lodging itself between the outer shell and the inner shell of the oyster. As stated above, the irritant brings discomfort to the oyster’s internal organs causing the oyster to begin coating the irritant with a secretion from its mouth called nacre or “mother of pearl.” It is noteworthy this substance has only been simulated in scientific laboratories, but never replicated. However, great strides have been made in cultivating oysters and stimulating the natural processes to produce “cultured pearls” of less value. We will confine our study to the natural process wherein the oyster continues to coat the irritant until a pearl or pearls are formed and no longer are irritants. The value of natural pearls depends on their size, shape, and color, determined by the number and quality of coatings by the nacre or “mother of pearl.” The value of a natural pearl is also determined when examined for imperfections or flaws. Only about ten percent of pearls are considered “flawless” meeting the spiritual standard as “without spot or blemish.” (Eph 5:7 KJV) “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

The Challenges of Deep-Sea Diving

We will consider both the skills and risks of deep-sea diving in the times of Jonah and Christ when divers were totally dependent on their diving skills. These skills first required knowledge of the sea and thereafter personal experience gained through actual diving. Knowledge of the oyster's life cycles and its natural habitat including varied water temperatures from "sea to sea" was also required. Deep sea divers must also pursue development of their lung capacity and respiratory skills through physical training to make deep dives under water without oxygen. This is important as most oysters are found in or around rock formations near the bottom of the sea.

The Risks of Deep-Sea Diving - Many divers have sacrificed their lives by failing to resurface from the "deep" before becoming incapacitated or lapsing into unconsciousness. Still others have suffered serious injury on sharp rock formations and unable to resurface before excessive loss of blood. Others have found themselves either lost or trapped in underwater sea caves by strong undercurrents. The sea's temperature at great depths may prove life threatening. This is only a brief overview of the many hazards facing sea divers who dared to descend into the "deep" in those times and must be factored into the price of pearls.

The Formation of "Spiritual" Pearls

We confess to having limited knowledge into the natural process of the formation of a pearl or pearls. The same is true when grasping the great challenges and sometimes sacrificial prices paid by deep sea divers especially in the days of Jonah and Christ. However, we have gained a greater appreciation for the risks and hazards of harvesting pearls from the depths of the sea. We will now attempt to examine the spiritual process in the formation of spiritual pearls and the great sacrificial price paid in "finding and mining" them from the depths of the seas. We will give special consideration to "the Pearl of Great Price" and "the Goodly Pearls," as subjects within this parable in Matthew 13. In the following study confined to the formation of spiritual pearls, readers will discover many similarities and yet distinctions from the natural process.

A Brief Overview of "Natural Process" - We will briefly do an overview of the "natural process," wherein the oyster shell is penetrated by a foreign irritant, usually a grain of sand. The oyster unable to expel the irritant causing internal stress responds by coating the object with a secretion from its mouth called nacre or "mother of pearl." This process continues until the irritant is coated and becomes a pearl. This process remains hidden within the oyster with no visible change to its outward shell until the oyster is pried opened having expired with only the pearl to remain.

A Threefold Process in the Formation of "Spiritual" Pearls

The First Process – Faith to Faith and Grace to Grace

The Second Process – From Glory to Glory

The Third Process – From Strength to Strength and Wisdom to Wisdom

The First Spiritual Process: Faith to Faith and Grace to Grace - This first spiritual process begins when a believer is justified by faith through grace or grace through faith and placed

“in Christ,” as their eternal standing. Subsequently, the believer experiences a “new birth” wherein Christ is conceived within them as “Christ in you.” This twofold union based on the Person and Work of Christ forms an eternal relationship between God the Father and the believer. Thereafter the believer, as a “born one,” forever becomes a member of the family of God. However, the believer, as a newborn believer, will need to “increase in faith” and “grow in grace” or “grow in grace” and “increase in faith.”

Two Parts of the First Spiritual Process:

Part One - From “Faith to Faith” - (Rom 1:17 KJV) “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

Part Two - From “Grace to Grace” - (2 Pet 3:18 KJV) “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever.”

The Believer’s Twofold Journey - The believer’s relationship with God the Father must be a settled matter as to the believer understanding the doctrine of the “Person and Work of Christ,” as the Gospel. Thereafter the believer will begin a twofold spiritual journey (1) through faith by grace or (2) by grace through faith. This twofold journey of the believer is based on understanding that the two divine commodities of “faith” and “grace” or “grace” and “faith” are gifts of God, in Christ, through the Gospel. Remembering that God’s Grace or favor was first bestowed on Christ and then on the believer for Christ’s sake! The “faith of Christ,” was generated in Christ believing that God would raise Him from the dead as “first born from the dead.” This twofold journey as explained is proof positive that the believer’s salvation is solely a gift of God resting in His acceptance of Christ’s Person and Work, as the Gospel. Therefore, salvation effectively becomes an “eternal transaction” between God and Christ and gifted to the believer as justification and regeneration or a new birth and eternal life totally apart from works. (Eph 2:8 KJV) “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:”

The Believer and the Holy Spirit - First, the believer, in obedience, should be filled with the Holy Spirit, as they will need Him as their personal guide for this journey. Consider this obedience as the Lord’s commandment to His disciples according to (Acts 1:8). The scriptural pattern for those who receiving the Holy Spirit, as a subsequent experience to their salvation, is stated in (Acts 2:4).

(Acts 1:8 KJV) “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

(Acts 2:4 KJV) “And they were all filled with them Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Believers Become Residents in the Household of Faith! - (Psa 23:6 KJV) “Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.” As believers become members of the “household of faith” and begin their personal twofold journey through “faith by grace” or by “grace through faith,” they will discover it was indeed as a “grain of sand” found lodged in the oyster. Factually, believers are in Christ and Christ is in them, but at this stage they bare only a resemblance of Christ and will find they are “short of His glory,” i.e., lacking many of His attributes. They will

discover they have “little faith” and many behaviors that will prove to be an irritant to “Mother Grace” personifying the Covenant of Grace. What to do? “Mother Grace” knows very well that every “born again” believer is forever a member of the household of faith. Therefore, “Mother Grace” must bear with them, while teaching them how to increase in faith by “hearing the Word of God.” Also teaching them how to “grow in grace” through a knowledge of their Lord and Savior Jesus Christ revealed in the Word of God by the Spirit. As believers acknowledge their many “short comings” and begin asking the Lord to change them into His image inwardly through the Holy Spirit, they will discover they have become the “workmanship of God” in Christ. This begins the gradual process of being changed into the same image of Christ through many coatings of the “mother of pearl.” Beware! This is a divine process and must never lapse into works or legality producing a cheap imitation of Christ ending in a “form of godliness.” Note: Believers beware of falling from “faith and grace” into unbelief and works of the Law resulting in a mere “form of godliness” denying the power of the Gospel.

(2 Tim 3:5 KJV) “Having a form of godliness, but denying the power thereof: from such turn away.”

(Rom 10:17 KJV) “So then faith cometh by hearing, and hearing by word of God.”

(2 Pet 3:18 KJV) “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.”

(Eph 2:10 KJV) “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

The Second Spiritual Process: From Glory to Glory - From “Glory to Glory” changed into the same image. (2 Cor 3:18 KJV) “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” The “hidden” process of 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. There is simply no other means to behold the Lord’s glory and thereby be changed in that same image by the Holy Spirit. However, this process will require both time and patience in discovering the image of the “Living Word,” Himself, who was from the beginning, is hidden within the pages of the “God breathed Holy Scriptures.” However, this revelation of the “Lord of Glory” is set forth “line upon line,” “precept upon precept,” “here a little there a little” according to the prophecy in (Isaiah 28:10-13). Therefore, believers must resign themselves to study the Word of God under the lens of the Holy Spirit. Therein they will behold both the Lord’s “Person and Work,” and His “beauty and glory.” They will also discover themselves gradually being changed into the image of the Lord from “glory to glory.” However, trials and testing will accompany these revelations of glory to stamp the Lord’s own image within the “fleshly tables” of the believer’s heart written by the Spirit of the Lord. Gradually, the believer will find they are being coated with layers of “mother of pearl.” (2 Cor 3:3 KJV) “Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.”

The More Excellent Way - (1 Cor 12:31 KJV) "But covet earnestly the best gifts: and yet show I unto you a more excellent way." The above process excels the initial coatings of "mother of pearl" in going from "faith to faith" and "grace to grace" which tends to cover the believer's uncomely flesh. This second process is an actual transformation of the believer into the "image of Christ" from "glory to glory" in manifesting the "nine-fold fruit of the Spirit" defined in (Gal 5:22-23). The "fruit of the Spirit" is further as charity or divine love in (I Corinthians 13:1-13). Herein lays the secret of becoming first a "Goodly Pearl" but excelling as those who will make up the "Pearl of Great Price." This is very much a "hidden process" requiring both time and patience as the "workmanship of God" in Christ Jesus. This "hidden" work will become visible only in the ages to come. This will be after the shell of the oyster is pried open and discarded, the oyster having expired and then "The Pearl of Great Price" will be on display as the Lord's "wonders in the deep."

(Psa 27:4 KJV) "One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple."

(1 Pet 3:4 KJV) "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The Third Spiritual Process: From Strength to Strength and Wisdom to Wisdom - (Psa 84:7 KJV) "They go from strength to strength of them in Zion." This third spiritual process of believers going from "strength to strength" and "wisdom to wisdom" 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."

The Spiritual Secret of Strength and Wisdom - (2 Cor 12:10 KJV) "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." The secret of the believer's "strength" and "wisdom" is derived through first learning their "weakness" and lack of "wisdom." These are painful lessons learned by believers when engaging in spiritual warfare in "high places" as described in Eph 6:10-18. Herein, believers will find they are no longer wrestling against "flesh and blood" in the visible realm and using carnal weapons, such as numbers, wealth, personal wisdom, or natural abilities. Instead, they will discover themselves wrestling against invisible principalities, powers, and spiritual wickedness in high or heavenly places. In this sphere of spiritual warfare, mere carnal weapons will prove futile, and warriors will be deemed naked and as "laughingstocks" when confronting Satan, our Great Adversary, as the Ancient Serpent and the "god of this world."

Clothed in the Whole Armor of God - Ephesians Six

Spiritual warfare requires putting on or being clothed in the "whole armor of God," as layers or coverings in effect hiding the believer's weakness and lack of wisdom. Therefore, the believer's weakness and lack of wisdom must first be "painfully" acknowledged before laying hold of the Lord's great "strength" and great "wisdom" as the "Ancient of Days." This process is completely opposite of men's carnal reasoning

and why so few learn to continue to lay hold on the Lord's "strength" and "wisdom" when confronting the "Ancient Serpent" for which they are no match. This process requires passing through many painful trials wherein believers experience many failures and shortcomings. While this is not learned in a day, gradually believers enter this third spiritual process being coated with layers of "mother of pearl" again by "Mother Grace." These layers gradually cover believers clothed in mere "flesh and blood" wherein they were subject to temptation and failure through the fall of the First Adam. Through this "third spiritual process" believers become covered with layers described as the invisible armor of God wherein the Lord's great "strength" and great "wisdom" are on display in these high and heavenly places. As warriors, these coverings of the "armor of God" are a thing of "beauty" in the "eyes of the Lord" but an absolute "terror" to our great adversary.

Special Document Link: [Armor of God](#)

(Prov 31:25 KJV) "Strength and honour are her clothing; and she shall rejoice in time to come."

(Song 6:13 KJV) "Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies."

(Song 4:4 KJV) "Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men."

(Phil 1:28 KJV) "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God."

Spiritual Warfare Defined - (2 Cor 10:5 KJV) "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"

The Finished Product - "His Wonders in the Deep"

The "Threefold Spiritual Process" within this study results in a threefold spiritual journey of believers, first from "faith to faith" and "grace to grace," and then from "glory to glory" and finally from "strength to strength" and "wisdom to wisdom" necessary to engage in spiritual warfare. These journeys represent many "coatings" of "mother of pearl." When believers pause to remember their humble beginnings, as a mere "grain of sand" lodged as an "irritant" in the oyster, they must consider the patience of "Mother Grace," who began coating them with "mother of pearl" as the "Lord's wonders in the deep." The finished products of the "Goodly Pearls" and especially of the "Pearl of Great Price" will be such a display of God's workmanship in Christ Jesus. Within this arduous journey we have emphasized the "hidden process" of forming pearls in general. The secret is simply the many coatings of "mother of pearl" by "Mother Grace" making this attainable for every believer. Within the Matthew 13 Parable the emphasis has been on the "Pearl of Great Price" reaching spiritual perfection as "without spot or blemish" and finally attaining unto the "unspeakable glory" of Christ's helpmate. (Psa 107:24 KJV) "These see the works of the LORD, and his wonders in the deep."

A Divine Eulogy

All glory, praise, and honor belong to the God Head, as the three in one for their mercy, grace, and great love.

Eph 5:27 KJV) “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

(Phil 3:14 KJV) “I press toward the mark for the prize of the high calling of God in Christ Jesus.”

(James 1:4 KJV) “But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

Study Questions: Pearl of Great Price

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

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

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

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

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

Special Document Link: [*The Pearl of Great Price Answer Key*](#)

The Parable of the Drag Net: Matthew 13:47-51

(Matthew 13:47-48) "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away."

Introduction

Commentary: Mary M. Bodie

With this parable we have another turn; though it was spoken in the house to the disciples, yet it only connects with them in outlining another purpose in the plan of God. And a later purpose than either of the other two; that is after the Church has been caught away to be with the Lord and Israel have been found in the world and reinstated in their own land, there yet remains another event to follow – the Gospel must go out to the Gentiles. A new gathering begins when the net is cast into the sea – the nations. It gathers of every kind that is found there, both good and bad. There is no escaping the net. They hear unto life or unto death. "He that believeth and is baptized shall be saved and he that believeth not shall be damned."

It is the everlasting Gospel which shall be preached at this time – Rev 14:6. And the terms of it show at once that it is quite a different message from that which is proclaimed today. "Fear God and give glory to Him, for the hour of His judgment is come," is not Paul's Gospel. It is not primarily a message of grace but rather of judgment because of their previous attitude to the offer of grace. But there is an escaping of the judgment by repentance, as the terms indicate. We see the result of this proclamation in the separation of the sheep from the goats when the Lord appears – Matthew 25. In the harvest of the wheat fields of the Church age as depicted in the parable of the tares and wheat, we have no such separation of the wicked from among the righteous, but the wheat is viewed as gathered out, in bundles or ranks, from among the tares and taken to heaven before the drag-net or judgment message is cast into the sea. The fish that are gathered therein are seen later as the sheep and goats, which are judicially separated from one another. The wicked depart into everlasting fire, while the righteous are left for blessing in the visible Kingdom of the Son of Man on the earth, which He turns over to the Father.

Further Insight: Grace Assembly

The Parable of the Dragnet is the final parable in the discourse of the Seven Great Parables in Matthew 13. However, this discourse will also include a final parable, as "the Great Parable" uttered by Christ after concluding the Seven Great Parables. 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. These parables sequentially describe this age with the sowing of the Gospel and ending with a final thrust of the Gospel by the nation of Israel during the beginning of their Kingdom Age under their Messiah, the Lord Jesus Christ. The Dragnet, 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. We will cover them in the order in which they occur scripturally. This overview is designed to prove the love, mercy, longsuffering, and justice of Christ, as Israel's Messiah.

The Gospel Heralded

Note: We will preface our discourse on the Dragnet by reminding readers of God's great mercy, grace, and love through the heralding of the Gospel through the Church Age. This will be especially true through the "seven good years" until these believers are received through the open door of Rev 4.

Special Document Link: [Seven Good Years](#)

The Gospel Heralded into the Seven Evil Years - The heralding of the Gospel will continue into the "seven evil years" through the great innumerable company of saints in Rev 7 until they arrive in heaven before the middle of the Tribulation Week. The 144,000 will continue to preach the Gospel until they are taken from the earth, as the Man Child in Rev 12.

Special Document Link: [Order of the Resurrections](#)

The Gospel Heralded with Warnings of the Wrath of God - We are placing special emphasis on the divine warnings of judgment and of the "Wrath of God" to come accompanied by the heralding of the Gospel in the remaining 42 months of the Tribulation Week." This is not intended as a commentary on the Book of Revelation or the events occurring during the final 40 months of the Tribulation Period. Our intent is to provide insight into God's faithfulness to a lost world through heralding the Gospel with warnings of His "wrath" to come. This will create the setting for the unfolding of the Parable of the Dragnet, as a final judgment occurring during the Kingdom Age.

The First Divine Warning of the "Wrath of God" (Rev 8:13) - This warns of the Wrath of God yet to come! This is being heralded to the nations of the whole world before they enter the last 42 months of the Tribulation Week, as the "Seven Evil Years." This will be the express period of time called the "Great Tribulation" or the "Wrath of God!" This period of time is summed up under the "three woes" and the "three final trumpet judgments" as described in Revelation Chapters 9-11.

Special Document Link: [Covenant Week](#)

Scriptural Support - (Rev 8:13 KJV) "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

The Lord's Promise to the True Church (John 14:1-3) - The Lord's promise to His True Church, if they have an ear to hear, is a door of escape into the heavens before His wrath. See Luke 21:34-36.

(1 Th 5:9-10 KJV) “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.”

The Lord’s Judgment of Christendom, as the Harlot Church (Rev 17) - The Woes against “Three Evil Doctrines” define the “Three Woes”. (Jude 1:11 KJV) “Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.”

Special Document Link: [Three Evil Doctrines](#)

Note: Judgment of the Harlot Church is based on her final defection from Christ and her embrace of the “Man of Sin” described in Rev 13.

The Lord’s “Eight Woes” Against Judaism (Matthew 23:1-39) - These “Eight Woes” were uttered by Christ against the religious leaders of Judaism during His First Advent. It was the religious system that led to the rejection of Christ and putting Him to death. Great judgment was visited upon the desolations of Jerusalem and Israel resulting in their “Diaspora” in 70 AD. This becomes a veiled warning to Christendom.

The Second Divine Warning: The Everlasting Gospel Preached to the World (Rev 14:6-10) - The Everlasting Gospel, John 3:16, will be heralded by an angel flying through the heavens at the beginning of the “Wrath of God,” the final 42 months. This is followed by a divine warning not to take the “mark of the Beast,” or 666!

Special Document Link: [Threefold World Apostasy](#)

An Angel Flying in Midst of Heaven - (Rev 14:6 KJV) “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,”

A Divine Warning: Worship God, as the Creator! - (Rev 14:7 KJV) “Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” This is a warning to worship God as Creator and not to worship the Beast of Rev 13 nor to take his mark, “666.” (Matt 10:22 KJV) “And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.”

Lamentation! Religious and Political Babylon Spiritually Fallen – (Rev 14:8 KJV) “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”

Note: This lamentation takes place at the beginning of the wrath of God over the spiritual fall of Babylon.

Special Document Link: [Babylon in Prophecy](#)

Express Warning of Wrath - for taking the Mark of "666" - (Rev 14:9 KJV) "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand," (Rev 14:10 KJV) "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:"

Special Document Link: [The World System 666](#)

The Wrath of God - (Rev 14:11 KJV) "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

"The Great Winepress of the Wrath of God" - (Rev 14:14-20 KJV) "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

Note: The "winepress" is the wrath of God in the last 42 months of the Tribulation Period expressed through the final battle of Armageddon when Christ will tread the armies of the world under His feet.

The Number Seven

The Seventh Trumpet – Possession Proclaimed! (Rev 11:15 KJV) "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Seven Last Plagues or Vials - "The Wrath of God" – (Rev 15-19)

This will be the end of "God's Wrath" or "Great Winepress."

Vial #1 Grievous Sores – (Revelation 16:1-2)

Vial #2 Seas Become Blood – (Revelation 16:3)

Vial #3 Waters Become Blood – (Revelation 16:4-7)

Vial #4 Sun Scorches Men – (Revelation 16:8-9)

Vial #5 Darkness – (Revelation 16:10-11)

Vial #6 River Euphrates Dries Up – (Revelation 16:12-16)

Vial #7 Mighty Earthquake and Hail – (Revelation 16:17-21)

Note: The plagues that came upon Egypt in the “Great Exodus” of the Children of Israel is an Old Testament type of the seven last plagues in the Book of Revelation. (See Exodus 7:14-24.)

The Seven Last Dooms described in (Rev 17-21) is the final end of the kingdom of darkness.

1. The Doom of Babylon – (Rev 17:1-7)
2. The Doom of the Beast – (Rev 18: 20)
3. The Doom of the False Prophet – (Rev 19:20)
4. The Doom of the Kings – (Rev 19:21)
5. The Doom of Gog and Magog – (Rev 20: 7-8)
6. The Doom of Satan – (Rev 20:10)
7. The Doom of Unbelieving Dead – (Rev 20:11-15)

The Seventh Trumpet - Possession Regained! Victory Proclaimed! - The Heavens Opened – The White Horse Rider: (Rev 19:11-13 KJV) “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.”

Special Document Link: [Covenant Week](#)

The Millennial Reign Jesus Christ is King of Kings and Lord of Lords!

The nation of Israel will be spiritually restored under Christ, as their Messiah. This restoration will begin with a remnant of the House of Judah, as the two tribes, during "Jacob's trouble" followed by a remnant from the ten tribes according to Zechariah 12:10-14. These two remnants joined will comprise the whole house of Israel at the beginning of the Kingdom Age of a thousand years. They will eventually multiply as the "dust of the earth" or "sands of sea." See Genesis 13:16 and Genesis 32:12. Note: The original division of the Tribes between Judah and Israel is recorded in I Kings 11:1-40.

The Nation of Israel Restored as “Beauty” and “Bands” - (Zec 11:7 KJV) “And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.”

Special Document Link: [Manifold Wisdom of God](#)

Israel Restored as “Head” and not the “Tail” of the Gentiles - (Deu 28:13 KJV) “And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:”

What is a Dragnet

Holman’s Bible Dictionary – “DRAGNET: A large fishing net equipped with a weighted bottom edge for touching (dragging) the river or lake bottom and a top with wooden floats

allowing the net to be spread across the water (Isa. 19:8). Such nets were normally let down from a boat and then drawn to shore by a crew positioned on the beach. In the case of a large catch the net was hauled to shore by a boat.”

A Scriptural Example – (John 21:6-8) - The Dragnet, as the Seventh Parable, 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.

Populations of Israel and the Gentile World - The population of Israel, surviving “Jacob’s trouble,” will be drastically reduced to only “one part” or one third, according to (Zechariah 13:8). We believe the above will provide a pattern that will also apply to the Gentile world population, after surviving the “Wrath of God,” as the Great Tribulation Period.

The Responsibility for Preaching the Gospel

During the Kingdom Age, the “burden” and responsibility of preaching the Gospel to the Gentiles will fall upon restored Israel, as “fishers of men.” We considered scriptural references that foreshadow this period of time. These Scriptures span the Four Gospels and the Book of Acts and must be considered within the context of The Parable of the Dragnet. Therefore, the preaching of the Gospel during this period of time will occur as discourses being fulfilled in a “Divine Order.” The preaching of the Gospel, commencing with the beginning of Millennial Reign or Kingdom Age will be accomplished by spiritually restored Israel. (Matt 4:19 KJV) “And he saith unto them, Follow me, and I will make you fishers of men.” (Mark 1:17 KJV) “And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.”

The Gospel of the Kingdom – First Preached to Nicodemus - (John 3:3 KJV) “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” The basis of entering the Kingdom of God during the Kingdom Age will be the “new birth.”

The Great Commission - 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 Book of Acts bares record of this period. (Matt 28:19 KJV) “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:” This will be an extension of the great commission given to the Twelve Tribes of Israel at the beginning of the Kingdom Age. The Parable of the Dragnet covers this same period.

The Church Age

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.

Special Document Link: [Order of the Resurrections](#)

This Church age will be concluded under the “Fullness of the Gentiles,” according to (Romans 11:25). The “Fullness of the Gentiles” will end according to (Rev 10:7), as the “mystery of God” finished. This will conclude God’s visitation to the Gentiles in taking out the final rank of the Church.

Special Document Link: [Times of the Gentiles](#)

Israel’s Fall - (Rom 11:11 KJV) “I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Israel’s “Fulness” - (Rom 11:12 KJV) “Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?” Israel’s fall in unbelief occurred during Daniel’s 70th Week, fulfilled in the Book of Acts and resulted in their “Diaspora.” Their spiritual restoration will begin with the repentance of a remnant of House of Judah and the House of Israel during Jacob's trouble or the final 42 months of the tribulation period. The "fulness of Israel" will extend through the Kingdom Age of a thousand years.

Special Document Link: [Daniel’s 70th Week](#)

The Kingdom Age

The Kingdom Age Commences (Romans 11:12) - The preaching of the Gospel, during the Kingdom Age, will commence with a dynamic outpour of the Holy Spirit, as was poured out on the Day of Pentecost that inflamed the Early Church. However, at this time, the preaching of the Gospel will be fulfilled by the Twelve Tribes of Israel, as spiritually restored under Christ, their Messiah and endued with the same power and anointing of the Holy Spirit, as the Early Church. They will become “flaming evangelists” wooing the Gentile nations to receive and obey the Gospel according to the Great Commission.

Israel as “Flaming Evangelists”: (Psa 104:4) “Who maketh his angels spirits; his ministers a flaming fire:”

The Great Commission - (Matt 28:18-20 KJV) “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

The Prophecy of the Apostle James will be Fulfilled Through the Parable of the Dragnet - (Acts 15:17 KJV) "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

The Final Preaching of the Gospel to the Gentiles

The "Dragnet" includes a final worldwide preaching of the Gospel by Israel, as "fishers of men." The Gospel net will be used again in a final ingathering of all of the Gentiles and this time they will be brought to shore. The Lord will again challenge the Twelve Tribes of Israel to become "fishers of men." This time the great net of the Gospel will be cast into the sea of the Gentiles and will be "dragging the bottom" of sea. This great net will have the capacity to gather all the Gentiles to shore. This will be a final thrust of the Gospel and will require every individual to make a final decision before judgment.

This final thrust will ingather Gentiles who have survived the Great Tribulation without receiving the "Mark of the Beast." Considering they have been greatly decimated in number and have "endured to the end." They will have a final opportunity to obey the Gospel and enter the Kingdom Age under restored Israel. The "good fish" represents those who will obey the Gospel while the "bad fish" represents those who finally reject the Gospel and are considered as the "wicked." The Parable of the Dragnet is clear! The angels, as God's divine messengers, will be sent forth to sever (cut off or put to death) the "wicked" in an eternal separation from the "just" who will be allowed to enter the Kingdom. The "wicked" will be cast into a furnace of fire or into hell, sealing their eternal destiny, where there will be weeping and gnashing of teeth.

The Final Judgment of Nations

Further Insight: Grace Assembly

(Matt 25:32-33 KJV) "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." (Continue reading Matt 25:34-46.)

The Dragnet 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 Lord expounds His righteous judgment in Matt 25:24-46.

(Matt 18:6 KJV) "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

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.

Note: 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.

(Matthew 13:51 KJV) "Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord."

The Lord's Utterance in Conclusion of the "Seven Great Parables"

Further Insight: Grace Assembly

The "pure in heart" will readily agree they understand and trust all the utterances from the mouth of the Lord. In fact, they have many questions in their heart and will need the Holy Spirit of promise, the "Spirit of Truth" to lead them into all truth. This will prove especially true of those seeking an understanding of the "Seven Great Parables," which are likened in the Scriptures to "proverbs," "mysteries," "dark sayings" and "secrets" from the foundation of the world. On this note, we will close our study by stating that there are many spiritual comparisons between the "Seven Great Parables" in Matthew Chapter 13 and the "Seven Letters to the Churches" in Rev chapters 2 & 3.

Note: 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.

(Rev 2:7 KJV) "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Scriptural References

(Psa 78:2 KJV) "I will open my mouth in a parable: I will utter dark sayings of old:"

(Prov 1:6 KJV) "To understand a proverb, and the interpretation; the words of the wise, and their dark sayings."

(Matt 13:35 KJV) "That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

Study Questions: The Drag Net

1. Which prophetic period does the parable of the “Drag Net” apply?
2. What is a drag net and what does it symbolize?
3. What was the “Great Commission” and to whom was it given?
4. On what basis will sheep and goat nations be decided? And by whom?
5. How does the Seven Great Parables link to the Seven Letters to the Churches in Rev chapters 1-3?

Special Document Link: [The Drag Net Answer Key](#)

The Great Parable: Matthew 13:52

(Matthew 13:52) 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.

Introduction

Commentary: Mary M. Bodie

The SEVEN striking parables end with the above. They describe the results of the presence of the Gospel in the world during this age. They embody the Truth of the Kingdom in its mystery or hidden form. It begins with the sowing of the seed of the Word and ends with the harvest. In a nutshell, the result is the mingled tares and wheat, good fish and the other sort, in the sphere of Christian profession. In other words, it is Christendom, a mingled condition of true believers and false professors. It is defiled by all manner of religious errors, foreign to the Truth as well as religious doings which are not in God's order whatever. Nevertheless, the Lord sees the real children of the true Kingdom of heaven with whom He is in fellowship. He views Israel, the nation, hidden for the present age, but shortly to "shine forth in the glory of the sun" in the world. Furthermore, He views His Body and His Bride in this conglomeration of Truth and error, called Christendom.

Now the Lord speaks another parable, but it is of an entirely different character from the seven which have preceded. He enquires of His disciples as to whether they have understood all these things. They answer quickly in the affirmative, though' their later actions and queries preclude such possibility, because there are depths to these parables that only Paul's writings can plumb. Nevertheless, Jesus does not contradict them. He continues with this saying, "Every scribe which is instructed in the Kingdom of heaven is like unto a householder which bringeth forth out of his treasure things new and old." He had been prophesying new things connecting them with the old. Israel was expecting the Kingdom of heaven upon the earth. That was an old thing to them; but the consequent other purposes were new things; therefore, His words of instruction to them. They were to be as the "instructed scribe," teaching others the Truths of the Old Testament, the types and shadows, bringing them forth and adjusting them to the teaching of the New Testament; for God's plan is in perfect agreement. The new revelation, given to the Apostle Paul and other writers, but enfolds or substantiates the old revelation. The Bible is a perfect library of 66 books, and there is no discrepancy anywhere. It is like unto a great cupboard or treasure house wherein the teacher or scribe may enter at any time and bring forth food or riches to nourish and enrich the poor and hungry of this age.

Further Insight: Grace Assembly

We agree with many Bible scholars that the Lord Jesus Christ, as the "Greater than Jonas" and the "Greater than Solomon" uttered the Seven Great Parables of Matthew 13 covering the "beginning" and "ending" of the Messianic age. These same Scholars also place the Lord's final utterance in Matt 13:52 as an Eighth Parable. However, the number

“seven” in Scripture represents “fullness” or “completion” so we contend this final utterance should be considered as a “stand alone” or as “The Great Parable!”

(Eccl 11:2 KJV) “Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.”

The above scripture may shed prophetic light on the importance of this parable, especially during the prophetic “seven good years” followed by the “seven evil years.”

Special Document Link: [Seven Good Years](#)

Believers may find need of a greater vision of the Lord and His sacrificial “poured out” life and the sufferings of the Early Church as they engage in the good fight of faith in these “last days!”

A Hidden Fourfold Revelation of Christ Himself:

- (1) “the greatest scribe,”
- (2) “the greatest man,” born of woman,
- (3) “the greatest householder”
- (4) “the greatest treasure or treasury”

The reservoir of knowledge is found in both the Old and New Testaments. The “Great Parable” must be considered in the same status as the “Seven Great Parables” in Matt 13 as (1) a “proverb,” (2) a “mystery,” (3) a “dark saying” and (4) a “secret” hidden from foundation of the world. Therefore, we must trust the Holy Spirit in searching the Holy Scriptures for revelation, knowledge, and understanding.

The Greatest Scribe

Definition of a Scribe – Holman’s Bible Dictionary

“A SCRIBE: Person trained in writing skills and used to record events and decisions. (Jer. 36:26; 1 Chron: 24:6; Esth. 3:12) During the Exile in Babylon educated scribes apparently became the experts in God’s written word, copying, preserving, and teaching it. In this sense Ezra was a scribe as expert in teaching God’s word (Ezra 7:6).”

A Spiritual Definition of a Scribe - The Greatest Scribe ever was the Lord Himself as the “Word” or the “Logos” that was made flesh. In the beginning He was the “Word” and member in the Godhead as the Great Creator. When “Word” or “Logos” was made flesh, He became the Great Redeemer!

The Greatest Scribe: The “Living Word” and Wisdom - The Lord personified the “Living Word” both as the Great Creator and Great Redeemer. He is also personified as “Wisdom” as the Great Creator and Great Redeemer. Therefore, the Lord, as both the “Word” and “Wisdom” was, in essence, the substance of all the God Breathed, Holy Scriptures!

The Greatest Scribe: The Written Word - The God Breathed, Holy Scriptures were penned by earthly scribes, as holy men that were moved by the Holy Spirit. These became the

scribes or authors of the written Scriptures that spanned various time periods even as they represented diverse walks of life. Therefore, their inspired writings have been woven together by the Holy Spirit into the Holy Scriptures as a the most exquisite and unique tapestry ever woven known as the Holy Bible. (1 John 1:1 KJV) "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;"

The Greatest Scribe: The Lord Jesus Christ, as "Author and Finisher of Faith!" - (Heb 12:2 KJV) "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The Greatest Scribe: The Lord Jesus Christ in exceeding the "Fivefold Ministry Gifts.

- *The Greatest Apostle:* (Heb 3:1 KJV) "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;"
- *The Greatest Savior:* (Matt 1:21 KJV) "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."
(Acts 4:12 KJV) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."
- *The Greatest High Priest:* (Heb 4:14-15 KJV) "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."
- *The Greatest Pastor (Shepherd):* (John 10:14 KJV) "I am the good shepherd, and know my sheep, and am known of mine."
(Heb 13:20 KJV) "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,"
(1 Pet 5:4 KJV) "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."
- *The Greatest Prophet as "That Prophet":* (Deu 18:15 KJV) "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;"
(Acts 3:22-23 KJV) "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."
- *The Greatest Teacher "Rabbi" (Master):* (John 3:2 KJV) "The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

(Matt 23:8 KJV) “But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.”

(John 1:49 KJV) “Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.”

- The Greatest Evangelist: (Luke 19:10 KJV) “For the Son of man is come to seek and to save that which was lost.”
(Luke 4:18-19 KJV) “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

Therefore, the Lord Jesus Christ, as the Word made flesh, will bear many titles, and wear many crowns as the greatest conquer and greatest overcomer from the Book of Genesis to the Book of Revelation.

Many Crowns: (Rev 19:12 KJV) His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

His Greatest Title: (Rev 19:16 KJV) And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS!

Crown Him with Many Crowns

Written by Matthew Bridges (1800-1894)

Crown Him with many crowns

The Lord upon His Throne

Hark! How the heavenly anthem drowns all music but His own;

Awake my soul, and sing, Of Him who died for thee.

And hail Him in the matchless King Through all eternity!

In Conclusion: (John 21:25 KJV) “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.”

The Greatest Man, Born of Woman

(1 Tim 3:16 KJV) “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

The Seed of a Woman – (Gen 3:15 KJV) “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

(Heb 2:14 KJV) “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;”

The Lord Jesus Christ – The Greatest Man “born of woman”

- He was the only Man, “born of woman” through a “virgin birth” as “the Only Begotten Son” of God, the Father. Therefore, Christ as the “Word made flesh” revealed God in the “flesh blood” as both “light” and “love.” As a Man “born of woman” He was only one able to accomplish the “vicarious” work of redemption on behalf of the fallen race of Adam.
- He was the only Man, “born of woman,” who died as the “Only Begotten Son of the Father in a body of “flesh and blood” to be resurrected on the third day in a body of “flesh and bones.” He was resurrected as the “First Begotten from the Dead” and as the “Last Adam” becoming the “Resurrection and Life” for all the redeemed from Genesis to Revelation.
- He was the only Man, “born of woman” that was both resurrected and glorified. He was therefore able to ascend through the “rent veil” into the “Holiest of the Holy” into the very presence of God the Father. He was received and accepted both His Person and Work on behalf of all the redeemed from Genesis to Revelation (Heb 10:19-20).
- He was the only Man, “born of woman,” to be enthroned in both Revelation four and five and found worthy to be worshipped as the Great Creator and Great Redeemer.
- He is the only Man, “born of woman,” who will be found worthy to take and open the “little book” as the Title Deed to two great Kingdoms. He will become heir to a great heavenly kingdom reaching to the four corners of the heavens to be shared with the Church. He will likewise become heir to a great earthly kingdom reaching to the four corners of the earth to be shared with Israel, as spiritually restored.
- He is the only Man, “born of woman,” who will bodily descend from heaven to the earth and with Him the redeemed of all ages. Having been received as the Messiah of Israel He will receive His greatest title of “King of Kings and Lord and Lord!”

Alas! Take up a “Lamentation” for Man, Born of Woman, through the First Adam: Man’s divine sentence from the Garden of Eden - (Gen 3:19 KJV) “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

The Lamentations of Job - (Job 14:1-2 KJV) “Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.” (Job 14:4 KJV) “Who can bring a clean thing out of an unclean? not one.”

The Only Hope of Redemption according to Job - (Job 19:25-26 KJV) “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God:”

The Conclusion of the matter - (1 Cor 15:22) "For as in Adam all die, even so in Christ (the Last Adam) shall all be made alive."

The Greatest Householder

HOUSEHOLD: The term "household" or "householder" is descriptive of a wide variety of relationships in both the Old and New Testaments. The root word for household in the Old Testament means literally a "house."

The two great Houses or Households in the Scriptures:

The Old Testament: The House or Household of Moses as Israel established under the First Covenant of the Law.

The New Testament: The House or Household of the Son, which became the Church established under the New Covenant of Grace.

The Household of Moses - (Heb 3:2 KJV) "Who was faithful to him that appointed him, as also Moses was faithful in all his house." (Heb 3:5 KJV) "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;"

A Brief History of the House of Israel - Israel, as the household of Moses commenced with the Exodus out of Egypt, as the natural seed line of Abraham, Isaac, and Jacob. Later Jacob's name was changed to Israel and his twelve sons became the Twelve Tribes of Israel.

Israel Sojourns into the Strange Land of Egypt - The "twelve sons" of Israel despised Joseph, their brother, and sold him to spice merchants from Gilead traveling in a caravan to Egypt. Thereafter Joseph is served as a trusted slave in the House of Potiphar but was wrongfully betrayed by Potiphar's wife enduring years in prison. He was finally delivered in becoming an interpreter of Pharaoh's two dreams and was promoted to second in command. In the meantime, Joseph's brethren in the land of Israel were forced down to Egypt to buy corn which was stored under Joseph. Eventually they became reconciled with Joseph as their brother who was alive, and they sojourned into the land of Goshen in Upper Egypt finding favor with Pharaoh. Abraham's prophecy in Genesis 15, of their 400-year sojourn and their deliverance in the fourth generation will be fulfilled in their Exodus. In time Israel became slaves under another Pharaoh until the birth of Moses, as their deliverer. However, their final deliverance awaited Moses residing in the House of Pharaoh for forty years and eventual exiled in the Midian Desert for another forty years.

A Brief Overview of the Exodus - Moses finally becomes Israel's great deliverer following the divine revelation of the GREAT I AM speaking to him out of a Burning Bush. Moses reluctantly returns to Egypt to deliver Israel with only a shepherd's rod in his hand and Aaron as his spokesman. Moses commanded Pharaoh, as speaking for Jehovah, "let my people go!" After smiting Egypt with ten plagues culminating in the death of their firstborn, Pharaoh relented. Israel was delivered out of Egypt on the basis of the blood of the Passover Lamb and the power of Holy Spirit, as a cloud and fire. Afterward they crossed the Red Sea which was divinely opened in which the Egyptians in pursuance perished!

Israel arrives at Mt Sinai - The Children of Israel journeyed through the wilderness reaching Mt. Sinai in the third month and the Fourth Feast of Pentecost, and there the House of Israel was constituted under the Covenant of the Law with Moses, as the Mediator. The Law from Mt. Sinai became a legal contract between the House of Israel and Jehovah consisting of both a moral and civil law and including ordinances governing their spiritual lives under a sacrificial system, priesthood and Tabernacle pitched in the wilderness.

Israel under the Covenant of the Law - Israel remained under the Law, as a "schoolmaster," nearly 1500 years until the promised "Seed of the Woman," which was Christ their Messiah. Based on His "vicarious work" He ushered in the New Covenant of Grace according to Jeremiah 31:31. Israel having endured 1500 years of hard lessons under the Law, as their "schoolmaster, should have learned their inability to keep it through their own righteousness based in works of the Law. Their history of failures is recorded as "stages of apostasy" and eventually being chastening under Gentile rule as the "times of the Gentiles." They should have gladly received Christ as their Messiah and his redemptive work under the New Covenant of Grace. Sadly, the nation rejected both and the nation fell backwards according to (Isaiah 28:12-13).

The Law as Schoolmaster - (Gal 3:24-25 KJV) "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

Israel Rejected their Messiah and the New Covenant - Israel, as a nation, rejected Christ as their Messiah and His redemptive work as the "rest" and subsequently the "refreshing" of Holy Spirit under the New Covenant of Jeremiah 31:31. Their rejection continued through Daniel's 70th week spanning the first seven years of the Book of Acts. After the seven years, Israel stumbled and fell backwards reverting under the Law of Moses and Judaism. Spiritually, Israel was put away when God began turning to the Gentiles through Peter's visitation to the House of Cornelius. Nationally, they continued until their scattering as the "Diaspora" in 70 AD. (Isa 28:12-13 KJV) "To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

The Household of Christ, the Son - The formation of the Household of Christ, the Son followed His "vicarious" death, burial, and resurrection and outpour of the Holy Spirit in Acts 2 during Daniel's 70th week. This became the Early Church made up of Jewish believers who received the Gospel and Holy Spirit under the New Covenant of Grace as promised in (Jeremiah 31:31). When the nation of Israel "fell backwards," they rejected the "times of restoration" of their Kingdom according to the account in Acts 3. Therefore, this remnant of believing Jews, as the Early Church, became the first partakers of the heavenly calling according to Hebrews chapter three.

God Begins Visitation to the Gentiles - After Daniels Seventieth Week of seven years, God began visiting the Gentiles with Peter's invitation to the House of Cornelius in Acts 10. This followed Peter's vision of the great sheet with four corners let down from heaven and was addressed at the great council meeting in Jerusalem through the Apostle James

in Acts 15. Afterward the Church, as the Household of Christ, the Son included the Gentiles and began spreading to the four corners of the earth and has continued through the Church age.

The Two Covenants Contrasted - (Matt 11:28-29 KJV) "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

The First Covenant of the Law given to Israel was written in stone by the finger of God demanding an outward obedience. This obedience constituted "righteousness by works" after the flesh or the first birth. In contrast, the New Covenant of Grace is written in the "fleshy tables" of the heart through a new birth and becomes "righteousness by faith." This is a twofold "finished" work.

First, believers are justified by faith and counted holy and righteous in Christ as their eternal standing. Secondly, believers are made holy and righteous through regeneration or a new birth as "Christ in you."

This twofold work enables believers to fulfill the Law inwardly through a new nature. Thereafter believers must learn to walk after the new nature by counting their old nature as crucified with Christ through the enabling of the Holy Spirit according to (Acts 2:4). This defines the "good news" and "obedience" of the gospel, as set forth in the Pauline Epistles.

(Heb 10:1 KJV) "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

(2 Cor 3:3 KJV) "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

The Church - The Household of Christ, the Son - The Household of Christ, the Son, was defined as the Church and began with Jewish believers until the Gentiles began to be added. This purpose covered the Church age of nearly 2000 years and will culminate with the Kingdom Age and the restoration of Israel both nationally and spiritually.

Overview of the Purpose of the Church Age - The Church Age is a distinct purpose from Israel's Kingdom Age which was set aside following Israel's national rejection of Christ as their Messiah and their ultimate "Diaspora" or dispersion in 79 AD. The Church Age is a mystery age and purpose being fulfilled before God turns again His Kingdom promises to the nation of Israel. During this age according to Acts 15 God is sealing out believers from both the Jews and Gentiles in forming Christ's Mystical Body and Bride, as the Mystery of the Gospel. This mystery age and dispensation was committed to the Apostle Paul and distinctly heavenly, as set forth in the "Pauline Epistles." This purpose will culminate in the resurrection of the sleeping and translation of the living saints, by rank and order, according to (I Thessalonians 4:16-18). The Church, as heavenly, will fill up Christ's heavenly kingdom as the "fullness of Christ." This heavenly kingdom was

promised to Abraham as the “stars of the heavens in Gen 15. God’s earthly purpose will follow and be dedicated to the spiritual restoration of Israel, as a nation, under Christ their Messiah. They will enter an earthly millennial kingdom on the earth. (Mat 16:18 KJV) “upon this rock I will build my church; and the gates of hell shall not prevail against it.”

The Household of Christ, the Son - Embraces Restored Israel - The nation of Israel will be spiritually restored under Christ as their Messiah. This restoration will begin with Judah, as the “two tribes” and subsequently by Israel, as the “ten tribes.” These two remnants will both pass through “Jacob’s Trouble” and be refined as silver and purified as gold and after receiving Christ, as their Messiah be considered as the Household of the Son, Christ Jesus during the Kingdom Age. These will eventually include the residue of Israel and the Gentiles having survived the “wrath of God” and have called upon the name of the Lord according to Acts 15:17. This Millennial Kingdom of Christ will eventually become innumerable as the “sand of the sea” and the “dust of the earth” according to God’s Covenant with Abraham.

The Two Households Compared - When comparing the two Households of Moses, the Servant, and Christ, the Son, the Household of the Son there is no comparison. The Household of the Son includes the Church, the nation of Israel restored under Christ, as their Messiah in the “last days” and the “residue of men” according to Acts 15 includes all that come to Christ in the Kingdom Age. Therefore, the Household of the Son will excel exceedingly both in number and glory. A like comparison between the two covenants of Law and Grace is covered in 2 Corinthians chapter three.

The Greatest Householder is God, as the Builder - (Heb 3:3-4 KJV) “For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God.”

Christ, the Son – God the Builder - As divinity, Christ in foretimes was in the Godhead and therefore the builder of the Household of Moses in the Old Testament. As the Son, He became the builder over His own household, as the Church and the restored House of Israel.

Christ, the Son foreshadowed – Old Testament Types and Shadows - Christ, the Son, was manifested in and through the many “types and shadows” in the Old Testament before becoming their sum and substance in the New Testament. As their sum and substance, He far excelled all the Old Testament Prophets, Priests, Judges and Kings! As God He was the builder of both houses and the “Author and Finisher of Faith!” (Hebrews 12:2)

(1 Cor 10:4 KJV) “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

The Greatest Treasure/Treasury of “Things New and Old”

Definition of Treasure/Treasury - A Definition of a Treasure/Treasury - Something greatly valued both tangible and intangible, such as silver, gold, or precious stones. This

definition may also describe a person or personage who is greatly esteemed as more precious than silver, gold, or precious stones. Therefore, the value of a treasure/treasury lies in the price and sacrifice of “finding and mining” it from the hidden depths of obscurity and thereafter revealing it so its intrinsic value may be esteemed.

Christ – the Greatest Treasure or Treasury - The above definition feebly attempts the description of the Lord Jesus Christ as the greatest treasure ever bestowed as a gift upon fallen man as an unworthy recipient and thereafter becoming the greatest treasury of precious things both in the Old and New Testament.

The Greatest Treasure - From the beginning of time, He was the “Word” and the Great Creator as a member of the Godhead. He dwelt in lofty heights of glory shrouded in mystery until His staggering condescension. Thereafter He became the “Word” made flesh and dwelt among us. His condescension was incomprehensible to the Holy Angels and only the Godhead was able to grasp and comprehend the heights and depths thereof.

Christ – the Greatest Treasure/Treasury Of things “Old” and “New” - The Word made flesh as begotten in the womb of a virgin becoming the Only Begotten Son of God the Father. His given name was Jesus, as the Savior of mankind! He reached maturity in Nazareth and by age thirty following His baptism by John and His temptation, He entered the four years of strenuous ministry. His sojourn prepared Him to humble himself into great submission by embracing the greatest depths of humiliation in being made in both “sin” and the “sin offering” for the world. He died upon the Cross of Calvary as accursed being hung upon a tree. After death, Christ dismissed His spirit to God His Father and His body lain in a borrowed tomb. However, His soul descended into the “lower parts” of the earth becoming a “prisoner of hope” as encased in the upper part of hell. After three days, He was resurrected by God the Father through the power of the Holy Spirit and emerged victorious over death, hell, and the grave as the “Firstborn from the Dead.” The ultimate price of redemption paid by the Godhead can only be comprehended within the Godhead. It will require the ages to come for believers to comprehend in a measure. Therefore, without controversy, Christ is the Greatest Treasure becoming the Greatest Treasury of divine things foretold in the Old Testament and revealed in the New Testament.

Christ - God’s Unspeakable Gift to Fallen Man - (2 Cor 9:15) - Thanks be unto God for his unspeakable gift.

Christ –The Believer’s Righteousness, Sanctification, and Redemption

(1 Cor 1:30 KJV) “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:”

(Eph 1:7 KJV) “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;”

Christ – The Believer’s Justification by Faith

(Rom 5:2 KJV) “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”

(Gal 3:24 KJV) “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”

Christ –The Believer’s Eternal Life

(John 11:25 KJV) “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:”

(John 14:6 KJV) “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

(John 14:19 KJV) “Because I live, ye shall live also.”

(Phil 1:21 KJV) “For to me to live is Christ, and to die is gain.”

Seven “I Am” in the Gospel of John

John 6:35 “I am the bread of life”

John 8:12 “I am the light of the world:”

John 10:7 “I am the door of the sheep”

John 10:11 “I am the good shepherd”

John 11:25 “I am the resurrection, and the life”

John 14:46 “I am the way, the truth, and the life”

John 15:1 “I am the true vine”

Christ –The Believer’s Eternal Standing in Christ - (Eph 1:3-4 KJV) “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:”

Christ – The Believer’s Hope of Glory - (Col 1:27 KJV) “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:”

Christ – Believers made worthy through the Person and Work of Christ to receive the Gift of the Holy Spirit

(John 14:16 KJV) “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;”

(Acts 2:38 KJV) “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

Christ – Believers are made Heirs and Joint Heirs through Christ

(Eph 1:11 KJV) “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:”

(Rom 8:17 KJV) “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”

Christ –Believer’s Greatest Reward and Prize

(Gen 15:1 KJV) “After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.”

(Phil 3:8 KJV) “Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,”

(Phil 3:14 KJV) “I press toward the mark for the prize of the high calling of God in Christ Jesus.”

Conclusion of the Eight Parables of Matthew 13

(Mat 13:53 KJV) "And it came to pass, that when Jesus had finished these parables, he departed thence.

Commentary: Mary M. Bodie

Jesus now leaves that place and enters His own country. This is significant. It implies that His rejection by the nation being almost complete, He therefore rejects the nation. He henceforth walks in a path of separation from a world that is at enmity with Him: but in which grace still operates and finds some poor creatures who are willing to receive His blessing and thus become identified with Him as His instruments.

He comes therefore to Nazareth, His hometown, as we would say, where tho' they are perforce obliged to own His mighty works and wisdom, yet they would not acknowledge His divine right to them. Whence hath this man this wisdom and these mighty works? They are astonished; for they know His mother and His kindred, and they suggest no such possibilities. And this very fact, which caused them to marvel, His words and works being so far beyond the natural, was the very proof of His divine claim. But no, they will not allow this, rather they will discredit what is plainly manifest before their eyes, than receive a carpenter's son as their Messiah. They insist that divine power shall not be displayed without human credentials and earthly pomp and greatness, even as is the case today.

Thus, the very fact, which was His glory, that He was not a creature of circumstance, derived no power or honor from man, was the very cause of His rejection. He thus set man aside: He would owe him nothing. He came to serve men, for which He took the lowest place, hence became independent of all that man can give Him. And it is written, "They were offended in Him." They judged Him according to the world's judgment because they had not judged the world. But so, it ever is, a prophet may be in honor anywhere but in his own country: therefore, Nazareth shuts itself out from the blessing which He was ready and longing to bestow. He could do no mighty works there "because of their unbelief."

Further Insight: Grace Assembly

(Prov 4:7-9 KJV) "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."

We have finished penning our thoughts and insights into "the Seven Great Parables" of Matthew 13. We still stand in amazement at the depths of "hidden wisdom" within each Parable giving us a glimpse into the great foreknowledge of God! We concluded with even more insights into "The Great Parable" and discovered even more "hidden wisdom" concerning our Lord and Great Savior, Jesus Christ.

We understand many of our insights and reflections as “hidden things” within these Parables will prove provocative, controversial, and even presumptuous by many scholars and men of learning. We do not profess to be of the “wise, mighty and noble” within the intellectual world. Notwithstanding, we have sought to mine out “deep things” as revelation knowledge through the Holy Spirit. We trust readers will consider our findings in the Seven Great Parables and “also the eighth” as the “Great Parable” and examine them under the lens of the “Spirit of truth.”

(Matt 11:25 KJV) “At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

The Great “High” Knowledge of God - (Psa 139:6 KJV) “Such knowledge is too wonderful for me; it is high, I cannot attain unto it.”

The “Deep Things” of God - (1 Cor 2:10 KJV) “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”

Our Great Commission in the “Last Days” - (Eccl 11:2 KJV) “Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.”

Course Evaluation

Course Evaluations are used to constantly improve our content and delivery to provide a positive experience for future students. This 5- minute survey will greatly enhance our efforts in offering a study of God's Word without charge.

Special Document Link: [The Eight Parables of Matthew 13 Course Evaluation](#)