

Wheat and Tares

If we can see that Matthew 13 is prophecy, we will understand a lot of things, and not be so judgmental of others, thinking "So-and-so is this way, and he's just that way," and, "How come this, and how come that..."

Verses 24-25 speak of the close of this age only. The parable of the wheat and tares could be talking about us. Maybe it is already. Is it? A prophet might come among us and speak this to us. The enemy could have already sown tares, and this would explain why we have seen hundreds of people fall away. They are no longer here anymore, and many of them caused us much trouble.

So our Master says there will be wheat and tares growing in the same field. How can that be? It is explained in verses 25-28. So what should we do about it? Our Master tells us what to do in verses 28-30, and verse 19 explains the weeds. In verse 30 you can see what the "bundles of wheat" are and what "the barn" is. The barn is a singular barn, the Body of Messiah, the spiritual Twelve Tribes of Israel. The wheat is gathered into bundles in the barn. I don't know exactly how you can apply the "bundles of tares" other than toward the Christian denominations. They will be gathered and burned, as prophesied in Rev 17:16 and 18:8.

We could even say ourselves, "Did we not sow good seed in His field? How then does it have tares?" How come? How come we have seen so many people leave the community? How come we still have so many in our midst who are not builders, but are destroyers? What are we going to do about it? How can we heal that? Well, certainly, we have to speak the truth in love to people. We have to see that some people in the community are as Mt 13:14-15, who "hear but cannot understand." But reading these verses suggests that it is possible for any person to "turn and be healed."

Certainly, we have seen people who have "joined" who can be compared to the parable of the seeds. We have seen people not respond to the gospel (verse 4). We have

seen those who withered away (verses 5-6), and we have seen others choked by thorns (verse 7). Yet others produced a “bumper crop” (verse 8). So, whoever has ears, let him hear (verse 9).

Verses 11-12 — Only those who truly are wheat will be given the secrets of the Kingdom of Heaven. Some people are not willing to do our Father’s will, so He cannot give understanding to them. It can’t be given to them unless they are willing, as our Father doesn’t go beyond our willingness. He judges all men by their will, even the nations who have never heard the gospel.

Verses 18-23 — Falling away could mean someone who leaves the Community, but could also mean someone who is fallen away and yet remains in the Community. Regardless, it is the job of true and real “wheat” to go speak to him or her.

So we see the reality of verses 25-28 happening in our midst. There are certain people who conclude, “Well, since this is going on, you’re not the true Body of Messiah,” but they fail to understand that the Community is a threshing floor. Everyone has to be tested, especially to see whether or not we have received the Holy Spirit. Certainly, you can tell a tree by its fruit. Those who bear the fruit of the Spirit will have love and won’t be condemning everyone. The one who is “the condemner” is the real weed and is an accuser of the brethren. An accuser of the brethren makes negative comments and judgments without fear, and so is destroying the Body. He is even worse than the weeds, because he doesn’t come under the faulty person to see whether there is anything there which can be enhanced or encouraged.

Verses 37-40 — The wheat are sons of God and the tares are sons of the evil one. Our Master Yahshua, through His people, sows wheat; the evil one also works through his people to sow tares. They are both actually sons, and both are in our communities. One builds, one destroys. And all of this will take place at the close of the age (Mt 13:40-43; Dan 12:2-3,10).

Who are the people who do not understand? Both the foolish virgins and the weeds. We must remember that it is very difficult to distinguish between a foolish virgin who has become carnal and a tare who is just naturally minded. We have to understand these parables and what our Master is saying to us. We have probably had as many people fall away as the people who are still here. Our Master said that would happen.

It is good that the tares fall away; but it is not good that there are still tares in the Community. Yet you can't just go around pulling out what you think is a tare; you cannot distinguish so quickly who is a tare and who is an immature wheat. Our Master commanded that we let both grow. Let them grow and see what happens.

Mt 24:9-13 — Those who endure will help others endure; those who fall away cause others to fall away. Parents will turn children over to be put into jail, or children will turn their parents over to be put in jail, and even to be put to death (Mt 10:21). Only those who endure to the end will be saved (Mt 24:14; 10:25,28).

So you can see among all the people who have been baptized how some have prospered and others haven't. Some went to the rock, but wouldn't go any further, and left. Others were like an impotent seed, and didn't do anything, so the birds came and ate them. Others had no root, so when persecution came, or their relatives outside told them they were in a cult, they were eliminated. Lastly, some stayed in the Community, destroying it by never encouraging others, and always grumbling and finding fault. So what do we do? We have to water both the wheat and the tares, because in the beginning you can't tell the difference, until they grow. But the wheat are humble, and they aren't condemning everyone.

There is even hope for tares to be saved. Many have been saved recently, and if you look at the life of these people before, you realize that maybe they were a tare, not having received the Holy Spirit. But now we see different fruit coming from them. If someone loves his brothers and speaks to them to build them up, he is wheat. If someone only remembers all the faults of others, even after they repented and were baptized, then

we have to question them: "Where are you? Are you part of the Body of Messiah yet? Have you repented?" When people keep bringing up the past, digging up the past faults, they are going back under the blood. Those who are forgiven forgive. When you forgive, you never bring things up again, because the blood of Messiah has covered that sin.

So those who are truly saved and have the Holy Spirit are builders; they are not under the power of the evil one. Someone who comes into the Community and does not receive the Holy Spirit will destroy, as he is still under the power of the evil one (1 Jn 5:19). He brings the evil one into the Community through being led by his own natural thinking.

There are so many things in these parables that we need to understand. It is all written down to be misunderstood by those who don't have His Spirit. But the Bible is also there to be understood by us. It is all according to how we understand, how we hear. Thus we just keep on watering, and keep on loving even the worst sorts of people who come into the Edah. It will always happen; they are going to be here with us. Our Master already said what we need to do: water them; don't pull them up. We must remember that the tares and the wheat are not so obvious to distinguish between in the beginning. But all things will become evident later. Don't pull them up right away.

Hakam — There have to be wheat and tares. The seed is going to fall onto all kinds of soil, and you can't predict what sort of ground it will fall on. Really, the only way to even understand this parable is to live in the Community. The Community is the environment governed by the Word, and the standard — the good fruit — is to love one another as He loved us. Our Father wants us to have the same steady response to water everyone with love and encouragement.

By continuing to pour our lives out on each other, our Father will make it clear who are wheat and who are tares — even if it takes until the end of the age, when the angels gather them up in bundles to be burned. Evidently, it will be difficult like this, even up until the very end.

We talked yesterday in Pulaski about judging others. Most find it easy to judge everyone else. If you judge, judge rightly. If you judge someone wrong, it hurts him, and

then you are judged! So don't judge unless you're going to judge righteously. Make sure your judgments are right. Now if you're just a natural person, there is no way you will be able to judge rightly. You have to be filled with the Holy Spirit, and judge with and by your heart, and see the heart of the other person.

Jn 7:24; Isa 11:2-4 — We cannot judge by appearances. If we judge merely by what the eye sees, and what the ear hears, we will make wrong judgments. Our Father judged King David by his heart, not just by his actions. A lot of people wonder, "Why was he forgiven, when Sodom wasn't?" But David still had enough human worth left in him that he could be forgiven and cleansed. Still, he had to suffer the consequences of his wrongdoing during his lifetime, and in death. In the New Covenant, we don't "stone" or "execute" people, but if they willfully resist our Master's authority, knowing the right thing to do, we have to send them out of the Community.

Nun — It is really easy to judge people by their actions; a natural person judges by the outward show.

That is why there are so many people in jail today, and why there are so many lawyers and lawsuits; the judges and juries must get weary.

There is no need for anyone to bring up another person's past who has confessed everything, every detail, if he was totally honest about everything he did wrong. The person is forgiven. You can't bring up his past. Even God doesn't do that. Our Father doesn't remember the past when He forgives. You can't even talk to our Father about a person's past, saying, "Remember what so-and-so did?" He'll merely say, "No, I don't know what you're talking about."

But a carnal man, a disciple who is walking by the flesh, will bring up the past, really fast. A true, spiritual man will forgive. If we don't forgive others, we're obviously not forgiven. A forgiven person has received a new beginning, so a forgiven person forgives.

So many people have been in the Body for years without having received the Holy Spirit, but now they have been saved, and so they are an example of hope to the others. Many had to spend time in the world before they could see their need. Some left and some were sent away, but they couldn't stay away. But as for the other thousand or more who are not here anymore, the seed didn't go into the soil and produce 30, 50, or 100-fold. How do we prove to be His disciples? If we bear much fruit (Jn 15:8).

Sekel shel Nun — Elidad explained to me that when a plant has fungus, the best thing you can do is fix the soil. Putting in practice what we hear in the anointing makes the soil rich. Then the plant will bear much fruit.

Havah shel Hakam — If you start to not trust what the true wheat around you are saying, the evil one is right there, ready to lead you off the narrow path. Every time the Word exposes those rocks in our lives — the iniquities that are in everyone — either we get hard, and so our roots remain shallow, or we can break through. Salvation is a constant, ongoing, ever-present process.

Sometimes, maybe we need to dig down into someone and remove the rocks, so that the Word can keep on gaining deeper roots. This is why we need to speak to one another. We have seen it happen over and over again. The person just can't prosper, because the root is stopped right there at that rock. So then you have got to take that rock out. Afterwards, the roots can continue to grow downward, very deep.

Havah — The person can't really see the rock inside of him that is hindering him. We have to bring enlightenment to him to see his sin. You know you hit a rock when you start accusing our Father and the Body.

Sometimes, you can get around those rocks, if the rock isn't so big. There is hope for us, and when you see a rock in someone, you can help him.

Hakam — That is why we need to be cultivators. The plants can't do anything about those rocks. They are just growing. Some people have the type of heart to remove the rocks.

All the plants receive the same sun. The plants that produce abundant fruit have to seek below the dry, baked topsoil to find the nourishment and moisture found deep down, where the sun can't reach it. If your roots are shallow — if you're just sitting there

close to the top — then you're going to be burned up by the pressure, the persecution, the problems, and everything else that happens in community. As I told you all last night, the best time to pray is when you don't feel like it. If you don't feel like praying, maybe that is the sign that your roots have hit a little rock there. Do you understand what I mean? Then if you know this, you can go around it by praying.

ha-êmeq — The seed that was choked by the deceitfulness of making money became unfruitful. It became that way. So then what is wrong with money? We need to make money, each week, for food. But being deceived by it means it grabbed our attention. And it makes you sad, because it means you were bearing fruit, but then you were deceived and got into lawless actions... [Yônêq — Lawlessness is simply not being connected to the head.]

These will be removed, no doubt about it. This makes me thankful we can receive the truth when it comes. There is this one plant in my room that I have to think about all the time. I water it, I do all the right things, and it looks like it is doing fine, but then it starts withering. You can see the distressful signs of someone struggling, and you wonder, "What happened? What is going on?" because you've done everything the same to it as you did to the other plants...

Well, the cause is that the enemy comes in. The only hope that we all have (but we don't all do) is to keep ourselves from the modifying influence Satan can have on us (1 Jn 5:18, NKJ), by calling on our Master's name, "Deliver us from the evil one." We can't keep ourselves from the evil one's touch without calling upon our Master Yahshua's name. Otherwise, we just receive him, as if saying, "Welcome! Come on in, evil one, and change my way of thinking..." If you truly have been saved, then you are going to call out on the name of our Master Yahshua, or else you are the evil one's "chum." The evil one is our enemy. But if he becomes our "friend" then he won't oppose us. In fact, he will strongly help us to do his will — to deceive everybody else.

So let's surrender our lives to our Master. We belong to Him, to do with as He pleases. We are here only to do His will, which takes praying to be delivered from the evil one.