

Parables (Part 1) - Wheat & Tares (Pt A) 5/25/2024

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/zhfbn25/part-1-wheat-tares-pt-1>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

[Video]

And He taught them many things by parables. He said unto them it is doctrine hearken behold there went out a sower to sow it came to pass as he sowed, some fell by the wayside and the fowl of the air came and devoured it up and some fell on stony ground where it had not much earth. He said unto them he that hath ears to hear let him hear.

[Daniel Joseph]

Shabbat Shalom everyone. It is true we are going to start a new series today, and again this was not even on my radar; I wasn't even thinking this. This came out of nowhere, and that's typically how God communicates to me. Apparently, I'm on a need-to-know basis, and I typically don't need to know. So, here we are, and I also have no idea how long this is going to take, no clue.

We are going to be looking at the parables of Yeshua. There are a variety of these parables to draw from, and it's interesting, they're all encapsulated within the synoptic gospels, Matthew, Mark, Luke, that's where all the parables are. Actually, the majority of them lie within Matthew and Luke. There are a few in Mark, but the majority are in Matthew and Luke, so this is where we're going to spend our time, for who knows how long, many, many, weeks.

Today I want to start by defining what a parable is in the most simplistic way. One of the words that we're going to be confronted with throughout this series is the Greek word parabolic (*Παραβολή*), and as it is so often in Greek, it's a compound word. You take one word that means one thing, you take another word that means another thing, and you bring them together to express a particular idea. In our case parabolic, para refers to alongside of, or close beside, or with. The second part of the term is *bállo* (*βάλλω*), it means to cast or to throw, which brings us to really a beautiful definition of what a parable is. We read the following—*Παραβολή – Helps Words Study—a teaching aid cast alongside the truth being taught. This casts additional light by using and arresting or familiar analogy,*

In other words, what Yeshua does is He takes things in the physical realm that are tangible, that you can relate to, things that are familiar, you understand the construct, you understand how they work, and what He does is unearths this incredible, deep and profound spiritual reality. This is what He does. The apostle Paul in Ephesians five does something like this in regard to marriage, something tangible, relatable to each and every one of us, and he's telling the Ephesians that you need to look at the

construct of marriage, the beauty of it, the dynamics of this, and it will reveal the dynamics of the relationship between Yeshua and the church. It's profound. Well, this is the beauty of the parable.

One of the things that I want to make special note of is the following. When you look at all of Yeshua's teachings, you comprise them in their entirety, over one third are explicitly conveyed within the framework of a parable. Now, you think about that because that's not an insignificant detail. This is a radical detail. One of Yeshua's primary go to ways to explicitly convey Kingdom principles was through the parable. And it begs the question, why would that be? Well, the disciples asked Him the very same question. Matthew 13:10-11—¹⁰ **And the disciples came and said to Him, "Why do You speak to them in parables?"** Yeshua answered ¹¹ **He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.**

Do you want to know why Yeshua always spoke in parables and why this was a go to methodology for Him, conveying the mysteries of the Kingdom of Heaven? Because they're not for everyone. That tells us something up front, these parables are encrypted. This is what you call secure communication, right? They're encrypted, and the only way you're getting into these parables, the only way, is if you believe in Yeshua.

I can say that because as you go to Second Corinthians, Chapter three, the apostle Paul talks about how men study the Torah. They go to Moses; they study the prophets, but he says there's a veil that lies over their eyes. They don't glean the riches of the Kingdom of God because of the veil, and he says the veil is only taken away through faith in Christ. When you lift that veil, then suddenly the riches and the beauty, the things that have been encrypted, become decoded, and you receive these things.

So, this is something about a parable that we really need to appreciate. This fact that the mysteries of the Kingdom of Heaven helps give perspective. What we're about to embark on within the parabolic framework are the mysteries of the Kingdom of Heaven. That is an amazing thought.

David says this in Psalm 25:14—¹⁴ **The secret** as in the hidden things, the mysteries, **of the Lord is with those who fear Him**, that's synonymous with faith. How do you fear God without believing? It's impossible to please the Lord without faith and so it is with those who fear Him **and He will show** He will reveal to **them His covenant**. (Emphasis added).

There are aspects of this relationship, the beauty of being in relationship with God, which are hidden from those who do not believe, those who do not fear. But with those who do believe, those that have this reverence and awe for the Most High God, God gets intimate. There's an intimacy of relationship that takes part, and He communicates to you. Isn't that the framework of a good marriage? Isn't a good marriage based upon good communication? That's the beauty of what's being described here.

Deuteronomy 29:29—²⁹ **"The secret things belong to the Lord our God, look at this but those things which are revealed belong to us and to our children forever...** revelation, this is what the apostles experienced with the parables. It's been given to you to know the mysteries of the Kingdom of God. Yeshua is revealing these things. There's a revelation here being talked about, and they belong to us who believe in Yeshua. Now, pay close attention because there's an aspect about the revelation within parables that is absolutely critical. There is a cause and there is an effect and here it is **that we may do all the words of this law** His Torah. (Emphasis added).

Isn't that amazing? The revelations embedded within these parables are to drive you to the feet of Yeshua in obedience, in righteousness and holiness. Again, by definition, that is the sign of a good relationship, of intimacy with God. Now, by this we know that we know Him, if we keep His commandments. He that says I know Him and doesn't keep His commandments is a liar. You're not in relationship with God. So, these beautiful mysteries that are revealed, and the parables, drive you to the Lord, they drive you to holiness, they drive you to the Torah.

I want to take you back to Matthew. Keep in mind this entire chapter is dedicated to parables. Matthew 13:34-35—³⁴ **All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them.** That is because it's encrypted. Yeshua is not going to cast His pearls before swine. It's an amazing thing He says back in Chapter eleven, Verse twenty-five. He says oh, I thank you Father, Lord of Heaven and Earth, that you have hidden these things from the wise and prudent, and you've revealed them to babes. You've hidden these things from the self-righteous, know it all's, and you've revealed them to those who are broken, who have a childlike faith. They become as little children. Then it goes on and says this ³⁵ **that it might be fulfilled which was spoken by the prophet....** I want to stop here because the prophet that's being referred to is Asaph, Psalm seventy-eight. Here's what you need to follow: Matthew, looking at the ministry of Yeshua, saw His ministry, the things that He's doing, He's speaking to them in parables, without a parable He doesn't speak to them. Matthew recognizes this is what the prophet Asaph prophesied. Asaph said this time would come, so he quotes Psalm seventy-eight. Look at what He says here—**saying: "I will open My mouth in parables; I will utter things kept secret from the foundation of the world."** (Emphasis added).

Absolutely mind-blowing moment. You want to put into context what we're about to embark on, looking at the parables of Yeshua according to the prophet, according to Matthew, and what he recognized. Yeshua's ministry was to bring forth parables. It was to bring forth mysteries that had never been revealed in the history of the world. What we're about to engage in are not clever little, nice little anecdotes, nice little stories. We're talking about riches, we're talking about wisdom, we're talking about understanding that was concealed until Yeshua came. That blows the mind. That puts this into context.

To build on this and to help you appreciate the reality, look what Yeshua says in Matthew 13:17—¹⁷ **for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.** (Emphasis added).

We're talking about Noah. We're talking about Abraham, Isaac, and Jacob. We're talking about Joseph. I'm talking about King David. I'm talking about the prophets, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Habakkuk, Isaiah, Jeremiah and Elisha. All these men that we fawn over, that I'm in awe of, are the men who wanted one specific moment in time, they desired to see it. It was the coming of Yeshua, to hear Him speak.

It is amazing thing to me that today that the things all the prophets and the righteous men of the assembly desired to see, and they did not see it, to hear what the First Century heard, and they didn't hear it, we have today. We have Yeshua's teachings preserved and recorded. We can receive things that the prophets and righteous men only dreamed of.

Put that into context. It boggles the mind how our Bibles can sit on the shelf with all these righteous men and prophets longing just to have their moment where they could stand in front of the Son of God and hear Him preach a true interpretation of the Torah, of a man who preaches with authority and

power. A man who we're told that the servants from the scribes and Pharisees were sent to take Yeshua into custody, come back empty handed, and they said, why have you not brought Him? Because no man ever spoke like this man. No man ever spoke like this man, and yet that's literally what we are going to dedicate our time to. To literally look at secret mysteries kept from the foundation of the world but only revealed in Him. Absolutely incredible.

I want to take you back to Psalm seventy-eight. There are two things, since Matthew brought it to the table, I want to duly note in that passage. Says a contemplation of Asaph—Psalm 78:1-2 - A Contemplation of Asaph. —¹ **Give ear, O my people, to my law;** that's how it begins **Incline your ears to the words of my mouth.** ² **I will open my mouth in a parable;** I will utter dark sayings of old, (emphasis added). Notice that he is literally equating what He is going to bring forth when He opens His mouth in a parable It is His law. Do you understand that as we dig into these parables you are going to be driven into a place of holiness. Isn't it ironic that people would fall into that deception, that trap, that Jesus did away with the law? The whole point of the parable is to draw you into His Torah.

Then we go to the second point I want to make, and this is important. Psalm 78:3—³ **Which we have heard and known, and our fathers have told us.** ⁴ **We will not hide them from their children, telling to the generation to come** the praises of the Lord, and His strength and His wonderful works that He has done. (Emphasis added).

As it pertains to Yeshua's teachings and the wonderful works that He has done, we are not to hide these things from our children. We're to declare them to the generation to come. It's our obligation. So, as we go through this, we all, me included, need to pay close attention because these are things that I must teach my children. These are things that we must teach this generation.

I love what Yeshua says to His apostles. He says in Matthew 10:27—²⁷ **“Whatever I tell you in the dark, as in, think of this, dark sayings speak in the light; and what you hear in the ear, preach on the housetops.** The things that you will be given, you must give.

With that said, let's go back to Matthew 13:10-15—¹⁰ **And the disciples came and said to Him, “Why do You speak to them in parables?”** ¹¹ **He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.** ¹² **For whoever has....** I want to stop here because this is a truncated form of the total statement, whoever has eyes to see and ears to hear—to him more will be given, and he will have abundance; **but whoever does not have,** eyes to see and ears to hear **even what he has will be taken away from him.** ¹³ **Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.** ¹⁴ **And in them the prophecy of Isaiah is fulfilled,** so it's not just Psalm seventy-eight that is fulfilled, there I will open my mouth and dark sayings, no it's also Isaiah six verse nine specifically, **which says: ‘Hearing you will hear and shall not understand, and seeing you will see and not perceive;....** The ones being talked about don't have access to the secured information, to this encrypted message. They don't have access. ¹⁵ **For the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts** now listen to this **and turn, so that I should heal them.'** (Emphasis added).

Do you see the power of the parable and how His law, His righteousness, and His wisdom are embedded within. If you would receive it, what does it do? It brings about *teshuvah*, it brings about repentance. You are going to run to righteousness and walk away from sin. You're going to turn your back on it and

what is on the other end of that? The blessing embedded within the parable that brings you into righteousness, that gives you wisdom and healing. That tells me embedded with these parables is power and healing. It's interesting, Mark quoting this exact story in Mark's Gospel, but he records the last part this way, "and their sins be forgiven them."

All throughout Scripture the forgiveness of sins and healing are brought together, and I mean Old Testament and New Testament. That's why Yeshua says in Matthew nine, which is easier to say, right? Pick up your mat and walk or your sins forgiven. They're both impossible. He brings them together in Psalm 103:2-3—**Bless the Lord, O my soul, And forget not all His benefits: Who forgives all your iniquities, Who heals all your diseases.** He heals all your diseases. This is what we are about to embark on.

I want to further put this into context in John 6:63—⁶³ **It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.** (Emphasis added).

Yeshua has *mayim hayyim* (living water) coming out of His mouth. Living water flows, the words He speaks are Spirit, they give us life. Life is embedded in these parables. It's amazing, and this passage is peculiar. The next thing Yeshua says, "**But there are some of you who do not believe.**" What an amazing statement. You want to talk about hearing the pin drop in that room? There's some of you who do not believe. And then the next thing you read after that is this John 6:66—⁶⁶ **From that time many of His disciples went back and walked with Him no more.**

Many. These are the people who followed Him. He gets done saying that the words He speaks are life, they were drawing from His words. But notice what He said, He said there's some who don't believe. The ones who didn't believe in Him left. They walked away and walked with Him no more. Amazing.

John 6:67—⁶⁷ **Then Jesus said to the twelve, "Do you also want to go away?"** ⁶⁸ **But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life.** (Emphasis added).

Peter's not going anywhere, and I don't know why, but I always get this image in my mind of Peter standing before the Lord holding his hands out and catching every word that He has spoken, not allowing one word to fall to the ground, and drawing them into his heart. He knows he is hanging on to every word; he knows this is life. It's not just life in this age, it's life to come. He does not let one of Yeshua's words fall to the ground, he embraces them.

I love what the Psalmist says. The Psalmist says, "**I stand in awe of your word.**" Those disciples stood in awe hearing things that the prophets and righteous men only dreamed of, and yet they got to receive them. I love the prophet Jeremiah because he says **Your words were found, and I ate them, And your word was to me the joy and rejoicing of my heart.** This was the joy that true men of God had.

In John we find this: John 15:2— **2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit....** Listen to what He says here, this is crazy ³ **You are already clean.** How can Yeshua say this to His disciples? **...because of the word which I have spoken to you.** (Emphasis added).

With a word, Yeshua can cleanse us. The teachings that He teaches have such magnificent power that they can cleanse you. Man, isn't that what Paul is talking about in Ephesians five when he says, "**You will be cleansed with the washing of water by the word**"? What kind of power is this? What is our

expectation as we enter into the parables of Yeshua? This is my expectation. He is the power to clean me. He has the power to cleanse those of us who believe.

I love the great revivalist Ravenhill who saw the deprivation of the church. He saw the things that were happening. He saw that the church was marrying itself to personalities rather than to the Lord Himself. He says this—Leonard Ravenhill—[A popular evangelist reaches your emotions. A true prophet reaches your conscience.](#)

That is unbelievably accurate. Ravenhill saw that men were going out, they were exceptionally talented orators, who could woo the crowds, who would dazzle them with their intellect, but it did nothing for the church. It did nothing. It was an emotional high. Ooh, ah, wow, wasn't that amazing? They leave and nothing changes in their life. Then there's another one who speaks in an anointing of the Holy Spirit. The prophet above all prophets, the one who's called the Prophet like unto Moses. When He speaks, He has the power to cleanse you. He has the power to pierce your conscience and change your life where you will go home and say, I can't continue like this anymore. There are things that I'm doing that I don't want to do anymore. I've got to turn; I've got to walk away. I need to walk in righteousness. That's the power of Yeshua.

With that said, I think we're ready. The first parable we're going to look at is the parable of the wheat and the tares. This is an intense parable, and you're going to find all the parables are intense. It's just like you can't get away from the intensity. What we're talking about is the mystery of God kept secret since the foundation of the world. Yes, get ready. Buckle up. When you're talking about words that have the power to clean you upon hearing them and receiving them, get ready.

Matthew 13:24-25—²⁴ Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field; ²⁵ but while men slept, his enemy came and sowed tares among the wheat and went his way.

There's a lot going on here, and it's all encrypted. We have a man, this doesn't tell me anything, who's sowing good seed in his field. We have people sleeping. We have an enemy coming to sow tares among the wheat. The message is entirely encoded. Here's the beauty; let me start this way. Yeshua links several parables together. He talks about the parable of the sower first in Matthew thirteen. Then He goes to the parable of the wheat and the tares, which is what we're looking at right now. He moves on to the parable of the mustard seed. Then He moves on from there and talks about the Kingdom of Heaven is like leaven. Here's what's amazing to me. They get done hearing these parables, and the disciples ask Yeshua, “we want to know about the parable of the wheat and tares.” This has always baffled me. It's always made me step back and pay special attention to this particular parable because it's the one that the disciples wanted to know about. After hearing these parables, this is the one they asked for an explanation, and we're not told what drew them. What was it that drew them into this; what piqued their curiosity? The beauty is Yeshua tells them. He decodes this encryption, and He gives it to them directly.

So, what we're going to do now is we're going to look at this decryption, and we're going to go to the end, if you will. I want to get all the answers, and then we're going to work. In Matthew 13:37 Yeshua lays this out—³⁷ He answered and said to them: “He who sows the good seed is the Son of Man. (Emphasis added).

Yeshua points to himself, I'm the one that sows the good seed. I'm the one that will build the church. I'm the initiation of this. Yes, Yeshua would send His disciples out; He's the one that would start this. It all stems from Him.

Now, what I want you to pay attention to is the title that Yeshua used here because this is so critical. Yeshua goes by so many titles, right? He's called the Lion of Judah, He's called the Lamb of God, and He's called the Son of God, that's a title. He's called Mashiach ben David. He's called the anointed Son of David, but He also bears another title, Son of Man. Every one of these titles tells us an aspect of who He is and His ministry. Specifically, this one, the Son of Man, is talking about the Word becoming flesh dwelling among us and fulfilling Isaiah fifty-three. He's born and fulfilling Isaiah seven, born of a virgin, He was. This is the Word becoming flesh. That is critical because now we're given the timetable of what we're dealing with within this parable. This is what many Christians would call the dispensation of grace. The coming of the son of God who would pay our penalty. This is critical.

So, Yeshua is the man, and more specifically, He uses the title Son of Man to put this into context, the revelation of His coming in the flesh and the impact that would make on His ministry that would follow.

Matthew 13:38 —³⁸ **The field is the world.** It's interesting that when the Son of Man came and was resurrected what does He Commission His disciples to do? Luke twenty-four, go out and preach repentance and remission of sins to all nations, and then these nations would be baptized in the name of Yeshua. This was the Commission. The entire world would receive the gospel, so the field is the world.

Continuing—the **good seeds are the sons of the kingdom.** These are believers in Yeshua. They're the seed of Abraham. They're the children of Abraham. They're the ones who put their faith and trust in the Lord. Then we read this, **but the tares are the sons of the wicked one.** (Emphasis added).

So, we're dealing with two types of children. Man, you want to talk about the Bible drawing a line? There's no gray area here. You are either a son of the Kingdom, or you're a son of the wicked one. It's that simple. God is not wishy washy regarding this statement.

Then we read this in Matthew 13:39—³⁹ **The enemy who sowed them is the devil.** I want to stop here because three terms are used of Satan. Number one, he was called the wicked one, and the wicked one is identified as the enemy. The enemy of who? The Son of Man. The devil is the enemy of Yeshua. The enemy who sowed them is the devil. It's interesting, Yeshua, the Son of Man, is sowing good seed, He is sowing. The devil is also sowing. They're both building their Kingdom. Then we read the back end of this which says **the harvest is the end of the age, and the reapers are the angels.** (Emphasis added).

The reapers are the angels, and we're kind of getting ahead of ourselves, but the long and the short of it is we now have all the tools we need. We now have the decryption where we can read this, and now we have an understanding.

Matthew 13:24-25—²⁴ **Another parable He put forth to them, saying: "The kingdom of heaven is like a man the man is Yeshua who sowed good seed these are those followers of Yeshua in his field; ²⁵ but while men slept, his enemy the devil, came and sowed tares among the wheat these are children of the devil and went his way.** (Emphasis added).

Now, there are things here that I want to specifically highlight. It's going to tell us more. The first thing is this. While men slept, the enemy came and sowed tares among the wheat. This tells you that the enemy

is completely diabolical. He is insidious. He is coming under the darkness of night. He wants to come in unnoticed and by stealth. This is how he is coming to sow his children.

On top of that, let me point this out because this is very significant. When we have the Son of Man, Yeshua, sowing good seed, it specifically says, in His field. This is talking about His church, His body, and further proof of this is that the tares are sown among His children. Do you understand the context of this? We are talking about the devil breaching the walls of the church and sowing his children. That's what we're talking about.

There's one more thing that we need to highlight here. We're going to peel layers back so that you can appreciate it, and that is this word, tares. When we go to the Greek, it's zizania (*Ζιζάνιον* = darnel) and this term *zizania* refers to darnel. There's a scientific term I put up here, *Lolium temulentum*. OK, don't say that 10 times fast. What is this *Lolium temulentum*? This stuff is disturbing. It's called false wheat. It's called false wheat; it is impostor wheat. The scariest thing about this stuff, this darnel, is it acts and looks exactly like wheat. To the untrained eye, you would not be able to tell the difference until the harvest because the seeds and this darnel are black. When it ripens at harvest time, then it's evident because it's black and ripens black, whereas wheat ripens light brown. Only at that time would you notice the difference. This stuff is insidious.

I want to share with you some commentary on this stuff from two articles. Look at the headline of this article — **Wheat's Evil Twin Has Been Intoxicating Humans For Centuries**. By Sarah Laskow, March 22, 2016. **Darnel is poisonous**, but in small enough doses can give food a special kick. (Emphasis added).

This is not religious commentary, this is agricultural. This is just looking at the science of this stuff, and they literally call it wheat's evil twin. That's how much it looks like wheat. Guess what? It's poison. It's pure poison.

FOR MANY CENTURIES, perhaps for as long as humans have cultivated cereal grains, wheat's evil twin has insinuated itself into our crops. In a big enough dose, this grass, darnel, can kill a person, deadly and farmers would have to take care to separate it out from their true harvest—unless they were planning to add darnel to beer or bread on purpose, in order to get high. See the effects of this?

Darnel occupies a grey area in human agricultural history. **It's definitely not good for us**. When people eat its seeds, they get dizzy, off – balance, and nauseous, and its official name, *lolium temulentum*, comes from a Latin word for “drunk.” (Emphasis added).

There is no redeeming value to this stuff. This stuff is deadly, and if you want to partake of what darnel has to offer, even in the smallest dose, it's going to put you off. If there's an intoxicating and deadly characteristic to this stuff. Isn't it a scary thought that someone would intentionally want to dabble in that? There's something that they desire, the effects that darnel gives them that they crave. Man, when you start talking about Darnel theology, false wheat theology, there are things that spring up that some of the children want to partake of. That is a scary reality; you don't want to embrace this stuff.

Darnel is a “mimic weed,” neither entirely tame or quite wild, **that looks and behaves so much like wheat that it can't live without human assistance**. (Emphasis added).

Do you know the Devil's kingdom is entirely reliant upon your assistance? His kingdom depends on it.

“The interesting thing about darnel is that we’ve caught it in the act,” That is an amazing statement. says Howard Thomas, a professor of biology who for years worked with darnel in the lab. The mimic weed took advantage of humans without fully bending to our will. The professors, what he's articulating is this stuff is insidious. Thomas and two humanities-focused colleagues have been investigating darnel’s double life, **as a menace and a sought-after intoxicant.** (Emphasis added).

This stuff, just in a secular context, is called a menace because that's what it is. **They’ve found that darnel shows up time and again in key literary texts,** I'm going to give you an example of this in a moment. I mean, we're talking historical text going back to the 4th century B.C. So, it comes up time and again in literary text. What? **as a symbol of subversion. “Where there is darnel, there is treachery and toxicity,”** they write in the *Journal of Ethnobiology.* (Emphasis added).

This stuff is toxic, and all throughout history, isn't it amazing, and I'm talking secular history, Greek history, the stuff has been identified and used as a symbol of subversion. How do you think Yeshua is using it? He's using it in this very context. This is why He's bringing darnel to the table, this deadly impostor, this false wheat. False wheat is there to subvert God's truth, it's there to subvert God's Holy Word, to undermine, to sow compromise, to sow complacency, to sow peace in the camp, not a Godly peace, but a peace that says peace, peace, you'll have peace even though you walk according to the dictates of your own heart, as though the drunkard could be included with the sober. This is the kind of peace that this false wheat sows. This false wheat encourages rebellion against God under the banner of grace. It's absolutely demonic. False wheat or false prophets are false teachers, and they deal in treason, treachery, and deceit.

Continuing—**It’s impossible to say how often people used darnel purposefully for its mind-altering properties and how often darnel snuck in, unannounced and unwanted.** (Emphasis added).

Isn't this amazing? They're not even talking about the spiritual context, but as you read the properties of this you are incredibly confronted that they sneak in. That's what happens, unannounced and yes, from the righteous, unwanted.

Moving ahead—In his book *Bread of Dreams*, the Italian scholar Piero Camporesi argued that European peasantry lived in a state of semi-permanent hallucination from bread adulterated with more malign grains i.e., darnel, which they may have sought as an escape from daily life. Certainly, people seemed to know what darnel did and how to use it.

Again, this goes to that principle of knowing the dangers of it, but wanting the effects of what it gave. This is how you lose true Christians because they see what I would call darnel Christianity offers. They see this false wheat Christianity, and they desire what it offers. They believe they can live like hell and will still inherit heaven. I can embrace sin, but I don't need to worry. That's darnel Christianity.

Now, getting into a little bit of history. The ancient Greek botanist, Theophrastus, was Aristotle's successor. He's considered the father of botany. This guy gave his life to the study of this stuff. Listen to what he says. This is incredible. **The ancient Greek botanist Theophrastus stated in his *De causis plantarum* (8:7 §1) that wheat can transform into darnel,** since fields sown to wheat are often darnel when reaped. (Emphasis added). By Armand Marie Leroi, Professor of evolutionary developmental biology at Imperial College in London, (2014)

You cannot make this stuff up. The impact, the influence, that this evil twin wheat has, this false wheat has, on the authentic is absolutely horrifying. This is put into a radically different context as we read this anecdote, this parable that Yeshua lays out. This is not like reading; He is painting a picture that is horrifying in that the church will be breached, and souls will be lost. The attack of the enemy is coming, and he's coming to the church.

I think of Paul's words now in 1 Timothy 4:1—¹ **Now the Spirit expressly says that in latter times oh, interesting some will depart from the faith, giving heed to deceiving spirits and doctrines of demons.** We will have wheat turning into darnel. It will happen if you receive those demonic doctrines, these doctrines of demons. You can take it to the bank.

Jude 1:4—⁴ **For certain men have crept in unnoticed, this false wheat, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Messiah Yeshua Jesus Christ.** (Emphasis added).

This is what this false wheat does. That intoxicating quality that some of the wheat is going to desire is this whole concept of turning the grace of God into lewdness. You can live like hell and inherit heaven. This is a real threat, and with all due respect, none of us here looking at the church today can't see the reality of Yeshua's parable firsthand.

Peter says this in II Peter 2:1—¹ **But there were also false prophets among the people, even as there will be false teachers among you, false wheat.** He is telling you they're coming. They will be among you, and I'm going to step out and say something that's uncomfortable, that includes the Messianic realm. In fact, the things that I'm seeing, oh my goodness. I can't calculate; an Abacus wouldn't help me to calculate the insanity that is ensuing in this movement. And what does he say? **who will secretly bring in destructive heresies, lies, perversion, heresies, heretical doctrine, even denying the Lord who bought them, and bring on themselves swift destruction.** (Emphasis added).

This is what is coming. This is what is here. We're dealing with it. So, you look at this parable of the wheat and the tares, we're living this. You are living in this parable. I'll close with Yeshua's statement—Matthew 7:15—¹⁵ **“Beware of false prophets, false wheat, who come to you in sheep’s clothing, but inwardly they are ravenous wolves.**

They will look like one of you. This is simply a different imagery, whether we're talking wheat or darnel, it's the same. With sheep and wolves, exact same concept. So with that said—

[Closing prayer]

Abba Father, we thank you for your word. We thank you for the Word that became flesh and dwelt among us to give us life, to cleanse us with His lips. The words that precede from His mouth, Father, cleanse us. That's the power of the Word of Yeshua. Lord, as we embark on this amazing journey of looking at all the words of your Son, Father, Lord, I pray that we experience the reality of what the disciples experience, that we experience the beautiful revelation, the mysteries kept secret from the foundation of the earth, that we received the cleansing. The cleansing of our hearts and our minds to be drawn into your Holy Torah, your Holy Word, and that we trust in you. We're called to trust in the Lord with all our heart and not lean on our own understanding. In all our ways, acknowledge You and You will direct our paths. Holy and Awesome is your name.

So, Lord, we just invite you. You said when you speak, you have the words of eternal life, the words that you speak are Spirit. Send your Spirit Lord; that's what the new covenant is. That you would speak to our hearts. You pierce the conscience as a true, the ultimate and truest prophet that has ever been and ever will be. The prophet like unto Moses. We ask that you pierce the conscience. Every single person that turns to your word and believes in you, may we never walk the same way. Just as Jacob never walked when he wrestled with you, he never walked the same again, and that's what we pray. We thank you for your faithfulness, for your goodness, and we pray this in the mighty name of Yeshua. Amen.