

## 26-1-11- The Wheat and the Tares

**1 John 3:8-9** He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. **9** Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

When we looked at these verses last week, we first saw at how Bible translators have changed these verses to fit their various doctrines. Unfortunately for those who changed the verses, it simply makes the difficulty with them worse.

Those who change the verses to read ‘those born of God do not practice sin’ condemn themselves and everybody else. We saw that pride is God’s most hated sin, and everyone practices having too much pride.

John even warns of this:

**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.

Those versions that seemed to leave the text alone, but pluralized sin to sins, again caused more problems than they solved.

Then we began examining the passage exactly as it is written.

Again, a reminder: The topic of I John chapters 2-5 is learning to discern true prophets, spirits, and sons of God from liars antichrists, seducers, deceivers, false prophets, lying spirits, the witness of men, and those who say they’ve seen God.

Those being written to are the little children – new believers who haven’t yet been established to the point that they can readily identify the wiles of the devil through the Word of God. It is written to those children who are part of the Jewish remnant in the last times.

The first verse we looked at is the verse that begins the paragraph in chapter 3.

**1 John 3:4** ¶ Whosoever committeth sin transgresseth **also** the law: for sin is the transgression of the law.

I made a big deal about the word “also” because it seemed so out of place. If the definition of sin to a Jew is transgressing the law, why would this sin ALSO transgress the law?

The reason is simple. The sin that John is speaking of isn’t in the law. What sin is this? It is the one he repeats again and again in I John: Reject it and you are an antichrist, Receive it and you are born of God.

**1 John 1:3** That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with **his Son Jesus Christ**.

**1 John 2:1** ¶ My little children, these things write I unto you, that ye sin not. And if any man sin, **we have an advocate with the Father, Jesus Christ the righteous:**

This is the same sin that they are confessing for themselves in chapter 1. If any man sins, the remnant still has the advocacy of Jesus Christ with the Father. The sin is the rejection of Christ, which they have done since the manifestation of Jesus Christ.

**1 John 2:22-23** **Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.** **23** Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

**1 John 3:1** ¶ Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, **because it knew him not.**

**1 John 3:7-8** Little children, let no man deceive you: he that doeth righteousness is righteous, **even as he is righteous.** **8** He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose **the Son of God was manifested, that he might destroy the works of the devil.**

**1 John 3:16** Hereby perceive we the love of *God*, because **he laid down his life for us:** and we ought to lay down *our* lives for the brethren.

**1 John 3:23** ¶ And this is his commandment, **That we should believe on the name of his Son Jesus Christ,** and love one another, as he gave us commandment.

**1 John 4:2-3** Hereby know ye the Spirit of God: **Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist,** whereof ye have heard that it should come; and even now already is it in the world.

**1 John 4:9-10** In this was manifested the love of God toward us, because that **God sent his only begotten Son into the world, that we might live through him.** **10** Herein is love, not that we loved God, but that he loved us, **and sent his Son to be the propitiation for our sins.**

**1 John 4:14-15** ¶ And we have seen and do testify that **the Father sent the Son to be the Saviour of the world.** **15** **Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.**

**1 John 5:1** ¶ **Whosoever believeth that Jesus is the Christ is born of God**: and every one that loveth him that begat loveth him also that is begotten of him.

**1 John 5:6** ¶ This is he that came by water and blood, **even Jesus Christ**; not by water only, but by water and blood. **And it is the Spirit that beareth witness, because the Spirit is truth.**

**1 John 5:10-11** ¶ **He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.** **11** And this is the record, that God hath given to us eternal life, **and this life is in his Son.**

**1 John 5:13** These things have I written unto you **that believe on the name of the Son of God**; that **ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.**

**1 John 5:20** And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, **even in his Son Jesus Christ. This is the true God, and eternal life.**

John writes over and over that those who believe Christ has come in the flesh, those that believe the witness of the Spirit, those that believe that Jesus is the Son of God have eternal life. Those who reject these things are seducers, deceivers, antichrists and so on.

Back to I John 3:4:

**1 John 3:4** ¶ Whosoever committeth sin transgresseth **also** the law: for sin is the transgression of the law.

Jesus Christ isn't mentioned in the law. But rejecting him is still transgressing the law – it also transgresses the law. How?

We saw how John says that Jesus Christ is the son of God. We then saw that in Hebrews, the Father calls the Son God. That means that any sin against Jehovah God is a sin against Jesus Christ, and any sin against Jesus Christ is a sin against Jehovah God. Therefore, if you reject Jesus Christ, you are rejecting Jehovah God and ALSO transgressing the law.

We then looked at where this sin is spelled out specifically in 2 John 7-9. In verse nine, he specifically defines this sin as not abiding in the doctrine of Christ. In verse 7 the doctrine of Christ is defined as confessing that Jesus Christ is come in the flesh – meaning that he is all of those things that is said of him in the book of I John and the rest of the scriptures.

**1 John 3:8-10** He that **committeth sin** is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. **9** Whosoever is born of God **doth not commit sin; for his seed remaineth in him: and he cannot sin**, because he is born of God. **10** In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

The conclusion I made was that the sin here is singular, not plural, as it is in so many other translations. The sin is the rejection of Jesus Christ as their promised Messiah.

These that are the 'whosoever is born of God' have been made of a special seed which identifies them as children of God. Here we went back to Matthew 13: 24-30, 37-43, to the parable of the wheat and the tares. In examining the parable with those described in I John, I believe that what is occurring in I John is the fruition of that parable. You have the children of the kingdom and the children of the devil. You have the children of the kingdom being a special seed, and also the children of the devil being made of a corrupt or bad seed. You have them growing together until the harvest, and they intermingle with each other until then. They are plucked up together at the harvest and separated out.

I then postulated yet another theory that these seeds, who produce much fruit, could very well be the 144,000 Jews who are given the seal of God in their foreheads by the angels.

Those that are righteous, whose seed remains in them, will manifest the righteousness of Christ through their actions. They will keep the commandments of Jesus, they will love their brother, and they will do righteous deeds. They will be the wheat.

They are different from those in the parable of the sower. In the parable of the sower, the sower is anyone who sows the Word of God. The seed is the word of God which is sown. It is sown throughout the world on all types of terrain.

In the parable of the wheat and the tares, Jesus Christ is the sower, and he only sows on fertile ground. The seed are already the children of the kingdom when they are sown. They are the teachers, preachers prophets and those with gifts of the Spirit who are charged to bring forth much fruit.

The tares are already the children of the devil when Satan sows them in among the wheat. They look like wheat for a while, but the more they are compared to the wheat, the more obvious it becomes that they are not wheat.

This is exactly what the books of I & II John are teaching. Little children, the wheat looks like this. The tares look like this. Learn to differentiate between the two so that you will not be ashamed at the coming of our Lord.

**1 John 2:28-29** ¶ And now, little children, abide in him; that, when he shall appear, we may have confidence, **and not be ashamed before him at his coming.** **29** If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

Don't let the tares seduce you so that you receive less of a reward than you could have.

**2 John 8** Look to yourselves, that we lose not those things which we have wrought, but **that we receive a full reward.**

If we look at I and II John as those believers in the remnant in the last days, and understand the message that they are presenting is showing them the difference between what a stalk of wheat looks like – the true prophets and teachers and demonstrators of

Spiritual gifts – and what a tare looks like – false prophets, antichrists, deceivers and seducers [and even miracle workers], I think we can really understand these books.

When you understand that in I John 1, the wheat and the fruit they have borne so far will be confessing the sins of their fathers, and their specific sin of rejecting Christ up until they didn't, that helps to understand what "confess our sins" means. They are confessing their sins to receive blessing. If you don't believe that, look at:

**1 John 5:16** If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

How can you ask forgiveness for someone else's sins for their eternal salvation? You cannot. But if it is his brother who commits the sin, and another brother prays about that sin, what life is he giving the man that sinned?

He is giving them life in the kingdom. The brother already has eternal life, but he has not attained his place in the kingdom. Notice it doesn't say that he will forgive that brother's sin – it has already been forgiven in Christ. He says he will give him life – life in the kingdom opposed to life outside with the Gentiles.

That is what the confession is all about in I John 1 – Confession of national sins for the forgiveness of national sins and the blessings of the kingdom.

**1 John 2:1** ¶ My little children, these things write I unto you, **that ye sin not**. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

The sin here is the same as part of the sins in chapter one, and also the sin that can be committed in chapter three – rejecting Jesus Christ.

It is still possible for the little children to reject Christ. They can still be deceived. They can still fall away as do the seeds that were sown on the rock in the parable of the sower. They believed for a while, but in time of temptation they fall away.

John is telling them how to identify their tempters and how to identify their true teachers. Who are the tares – who are the wheat?

Again in **1 John 3:7** Little children, let no man deceive you: **he that doeth righteousness is righteous, even as he is righteous.**

He is talking about the wheat.

**1 John 3:8** **He that committeth sin is of the devil**; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

He is talking about the tares. How can we know this is the case?

**1 John 3:9-10** Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. **10 In this the children of God are**

**manifest, and the children of the devil**: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

This is how they will be made manifest – this is how you know who is who!

**Matthew 13:38** The field is the world; the good seed are the **children of the kingdom**; but the tares are **the children of the wicked one**;

If you want to know how to tell them apart, read I&II John.

If you only read Jude and II Peter to know who they are, you would only see what they are like on the inside. You have to read I&II John to see what they are like on the outside – to pick up the subtle indicators that they are not the wheat, but indeed they are tares.

\*\*\*\*I said last week we would look at some other interpretations of I John 3:8-9, so we'll take a few moments and see what others say.

We always make a big deal out of our position or standing in Christ as opposed to our actions in the flesh. In I Corinthians 6:9-11, Paul basically lists all of the states of sin that the Corinthians have been committing, and says that anyone in those states will not inherit the kingdom of God. Then he says: "And such were some of you." So that shows the difference between position in Christ and sins of the flesh.

Some say that is what John is talking about. Those in Christ cannot sin in Christ.

This can be seen in

**1 John 2:27-28** But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, **ye shall abide in him**.

That is the position in Christ, or standing.

**28 ¶** And now, little children, **abide in him**; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

That is the reward part.

Just as Paul says in Philippians: "Not as though I had already attained, either were already perfect:", but then says 'Let us therefore, as many as be perfect,' the distinction is between who we are in Christ and who we attain to be as we are still in the flesh.

This seems to be reasonable until you look at the context. He doesn't exhort those who commit sin to forsake it – he condemns them. He doesn't tell those who hate their brother to come to Christ – he calls them murderers. This is hardly what one who is so full of love for his brethren would do, and it just doesn't hold up to scrutiny.

The second explanation given would also be blown up by all of the new versions who change 'commit sin' to 'patterns and practices of sin.' It proposes that the sin being committed here is actually taking the mark of the beast in the 2<sup>nd</sup> half of the 70<sup>th</sup> week of Daniel. That is bolstered by the verse we read in Matthew 24: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

This seems almost plausible until you examine the context again: You would have to say that doing righteousness, doing the commandments of Christ, being pure and loving your brother also equate to not taking the mark of the beast. You could probably do that on some spiritualized level, but I just don't think it fits.

In the context of I John, where there are no gray areas, I think we have to look at who he is talking to: little children – those most easily deceived.

What is he talking about: how to identify the wheat from the tares.

Add to that the fact that the sin committed is never pluralized, except in the corrupt Bible versions. And that sin is shown to ALSO be a transgression of the law, meaning it wasn't in the law, and I believe as far as I can see, that it must be the rejection of Jesus Christ as the Messiah.