

The Parables of Christ no. 8
The Two Sowers of Two Different Seeds
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Rev. Brian Kocourek

MATTHEW 13:24 ¶ *Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 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? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 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.***

Notice Jesus points out the fact that two very different types of life (seed) will be planted alongside of each other in the same field. The field represents the world, and the sowing is done first by the owner of the field, and then his enemy comes into his field and imitates his sowing, but with a different life (seed).

The facts of this parable are as follows:

- 1) There is one field that the seed is placed; ie, a woman, we are husbandry,
- 2) There are two sewers, or sources of seed the owner of the field, and his enemy.
- 3) There are two seeds sown, identifying two different life forms and natures. Wheat and tares.
- 4) The tare seed is an intrusion but is allowed to grow up alongside of the wheat until the harvest, for the sake of the wheat, until the wheat is mature enough to withstand a separation.
- 5) Separation warfare always
- 6) There is to be a binding and bundling of these tares.
- 7) The tares are destined for burning.
- 8) The Wheat is to be gathered but not bundled and is to be placed in the storehouse of the owner.

Notice the two seeds are allowed to grow up side by side until the time of the harvest. Then a separation is to take place. First there will be a gathering together of the seed, which the enemy sowed. The Tares will begin to gather together first.

Jesus uses the word "*deo*" in describing this binding together. The word actually means to bind by placing under obligation. Now, this binding is needed in order to control the assembly of tares. And by placing the people under obligations, which take them from the word, we see that organization has bound the people, keeping them from searching

further for more light than what is available in their church. This is done through programs... Look at every big church and you will see that the people are not content to come and here the minister preach, but you will find many programs going on in those churches. The larger the congregation, the more programs to keep the people content.

After the tares are bound, Jesus tells us they are then placed into bundles. Now in using the word bundle, Jesus is telling us that there is a certain characteristic concerning the binding together. Although the word for bundle, is a word which can mean "*binding*," Jesus used two different words in describing the process which is to take place.

He says the reapers will bind them into bundles. He never said into one bundle, but into bundles. Thus we see the word "*bundles*" further defines the process that these tares must go through, before they are ready for the burning. They are bound first and then bundled. The use of the plural tells us that there will be many different bundles, just as we see there are many different denominations. They are gathered first. This gathering could suggest a very loose coming together, but by adding the word bundle to further define the binding process, Jesus shows us "form and symmetry" and "purpose" will be involved in how they will be presented for the burning.

A bundle is not just a rag-tag collection of sticks thrown together in any old direction. But a bundle suggests to us that all the tares in each bundle will be lined up together, all going in the same direction. Their Union into a bundle or (assembly) will make them, "a more efficient means," by which to burn them all.

And so we see how organization, is the means by which the tares are gathered and assembled together. The church is bound first by a false word, and then by organizing around that false word, they assemble the people into a more efficient, and profitable means by which the whole group can be readied for the burning.

Thus we should see clearly that the False-Vine is the organized church. For organization is what binds them together. Then, if this be so, one of the main attributes of the false vine will be its ability to organize in numbers and thus utilize efficiencies to preach their false Gospel.

Now a bundle does not represent a loose knit organization, but one, which has structure and symmetry. Every stick is heading in the same direction, and they are there for the same purpose, and they must conform to some standard in order to fit within the bundle. Now, let's see if this is not exactly the picture Jesus Himself speaks of concerning the two seeds.

MATTHEW 13:36, 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. 37 He answered and said unto them, He that soweth the good seed is the Son of man; (Jesus is called by the title Son of Man 84 times, which is more than any other title used of Him in the scripture. This title, Son of Man, signifies a prophet.

Therefore we see that a Prophet will come forth, sowing seed). 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];* 39 *The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels (messengers).* 40 *As therefore the tares are gathered and burned in the fire (by messengers to the tares); so shall it be in the end of this world.* 41 *The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend (Those who would stumble others) , and them which do iniquity; (Those who know to do right and will not do it).* 42 *And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. (This is tribulation period)* 43 *Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

Now, in the Epistles of Paul, we are told of two types of children. Obedient children and children of disobedience.

I PETER 1:14 *As obedient children, not fashioning yourselves according to the former lusts in your ignorance:*

EPHESIANS 2:1 ¶ *And you [hath he quickened], who were dead in trespasses and sins;*

2 *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:*

EPHESIANS 5:6 *Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.*

COLOSSIANS 3:6 *For which things' sake the wrath of God cometh on the children of disobedience:*

We must understand what Paul was telling us when he spoke of the children of disobedience. He did not say disobedient children, but he called them children of disobedience. In other words these are children who were brought into this world through a disobedient act. Thus they were the product of disobedience. And if the product of disobedience, they then are the seed of disobedience. We now know that the seed-life pictured here in this parable speaks of real people, the children of God and the children of the wicked one, sown by the devil. These are serpent seed as John tells us in **I JOHN 3:12** *Not as Cain, [who] was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.*

Now, if Cain were the son of Adam then John could never have spoken such harsh and critical words against him, because Adam was the Son of God. But we know that Cain was conceived by the disobedient will of Eve with the Serpent.

Dr. George Ricker Berry in his Interlinear Hebrew-English Old Testament (Genesis-Exodus) shows the literal linear translation of the Hebrew *Nasha* as the word *seduce*. Other translations quote Eve as

saying, "***the serpent beguiled me and I did eat.***"

Now, whether we choose to use the word beguile or seduce they both have the same meaning. Strong's concordance, defines this Hebrew word as a primitive root to lead astray, to mentally delude or "***morally to seduce***". Webster's tells us the word seduce, means "***to persuade in unlawful sexual intercourse especially for the 1st time***".

You can never come to a full and clear understanding of predestination and election until you see both sides of the picture. Paul makes this clear for us in the Book of Romans chapter 9. Here he speaks of Jacob and Esau both born of the same parents, and yet one was a vessel of honor ordained to be so, and the other a vessel of dishonor. Paul let's us know that even before the children were born, that the purpose of election might stand, God said, ***Jacob have I loved and Esau have I hated.***"

Scofield, recognized the very near resemblance of human stature that the Edenic serpent possessed in Eden and noted so in his footnotes on the curse. If you notice the serpent was an upright creature until after the curse.

GENESIS 3:14 ¶ *And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, (Off go the legs) and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; (Now, this tells us the serpent had a seed) it shall bruise thy head, and thou shalt bruise his heel. 16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee.*

Now, why would God curse the woman in child bearing, if she ate an apple. What do apples have to do with this curse in conception.

Another thing we might consider in understanding this doctrine of the serpent seed, is that there were two trees in the garden.

From paragraph 17 of Brother Branham's sermon **Preparation** where he said, *In the garden of Eden there were two trees: one was Life, one was knowledge. Man left the Tree of Life to eat off the tree of knowledge.*

GENESIS 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. 12 And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.*

In verse 11 and 12 we see the law of reproduction. Every seed must bring forth after it's kind. This word kind spoken of in verse 12 is a

Hebrew word miyn and is pronounced meen. The word means specie and refers to nature. "*Let every seed bring forth after it's own specie or nature*". Therefore, God's Law of reproduction speaks totally against hybridizing. For hybridizing would bring together two different specie or natures and produce a life that is not natural. Then we can see that God's Law of reproduction is meant to be a protective law that would preserve the specie or nature that He placed in the seed.

Now, up to this point we also see in these two verses of scripture that God has placed these seeds **upon** the earth at this time by His spoken Word. They are not yet planted **in** the earth but the scripture plainly says they are upon (up - on) the earth.

Now, we know that you can not see Life, you can only see the attributes of life, such as the color, or scent, or other attributes such the texture, growth rate etc. Therefore life is a spirit. It is invisible, and can only be seen by it's many attributes which it displays. When God spoke these words, the seeds that He placed upon the earth were yet in spirit form. There were no manifestation of these seeds at this time. But God's Word laid out the ordained path in which they were to multiply. *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. 12 And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.*

Now, it would appear here that the reproduction is already taking place, but it is not. At least not in the visible sense of the word, for we will see later in verse 14-15 that the sun is not yet created, and if no light of the sun, no life can manifest itself upon the earth.

GENESIS 1:14 ¶ *And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also. 17 And God set them in the firmament of the heaven to give light upon the earth 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good. 19 And the evening and the morning were the fourth day.*

Further more, we will also see in **Genesis 2:1-2** that these seeds are to be planted in the earth and when they are planted in the earth, then they will grow up out of the earth as God's law dictates in verse 12.

Notice in verse 12 that the earth is to bring forth. That means that they would have to come forth out from the earth, but to this point the seeds are only up and on the earth. They have yet to be planted. But we see in verse 12 the order in which they are to come forth.

Thus we see the following:

#1) In **Genesis 1:11** we see the spoken Word (logos) going forth and producing seeds.

#2) These (logos) seeds are placed up and on the earth

#3) They are waiting there planting in order to spring forth into manifestation up and out from the earth.

This then is the order in which they are to come forth.

Then if we carefully read on in chapter 1, we see all the animals and all the creatures of the sea being spoken into existence and then, finally man. **GENESIS 1:20 ¶ And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven. 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23 And the evening and the morning were the fifth day. 24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that [it was] good. 26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his [own] image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 ¶ And God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat: and it was so. 31 ¶ And God saw every thing that he had made, and, behold, [it was] very good. And the evening and the morning were the sixth day.**

Now, if we continue reading in chapter 2 we shall find that this is not another account of creation, but a continuation of the same creation account. In chapter one, we see only God's spoken Word going forth, and speaking into existence, spirit beings. But in chapter 2, we see God clothing these spirit beings with the dust of the earth.

GENESIS 2:1 ¶ Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. 4 ¶ These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the

*earth and the heavens, Notice this word generations is used. It is a Hebrew word, towldah pronounced to led aw, and means the proceedings, or the account of or the results of the creation. 5 And every plant of the field **before it was in the earth**, and every herb of the field **before it grew**: for the LORD God had not caused it to rain upon the earth, and [there was] not a man to till the ground.*

Now, I want you to notice then, that we are only given an account of the creation up to this point, as the spoken word life, (the spirit life) of each seed and animal. We know this to be true because we are told that this account of the proceedings is **before it was in the earth. 5 And every plant of the field before it was in the earth, and every herb of the field before it grew 6 But there went up a mist from the earth, and watered the whole face of the ground. 7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.** Now, in chapter 1:26-27 we see that God had already created man in His Own Image.

Now, notice here that up to this point God had created man in His Image. And we know that, "*God is a spirit, and they that Worship Him must worship Him in Spirit and Truth*", because that is what Jesus told us Himself in **John 4:24**.

Now, we see in **Genesis 1:26** God speak it, ¶ *And God said, **Let us make man in our image, after our likeness**: And in verse 27 God performs what He spoke... 27 **So God created man in his [own] image, in the image of God created he him**;* Then in chapter 2 we see God cloth man in dust, giving him manifestation 7 *And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

Before we go any further, let's just clear up a few things right here. God is speaking and *God said, **Let us make man in our image, after our likeness***: Now, who is He talking to here? He says, **Let us!** And then He says **our Image!** Who is the Image of God in the first place?

Hebrews 1: 1-3 ¶ *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being **the brightness of [his] glory, and the express image of his person**, (The expressed image... or the out-raying or etching of God.) and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 ¶ Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*