

The Mixed Multitude and The Tares

by Brian Convery, February 22, 1997

[My comments within quotes will be within brackets.]

Today is February 22, 1997 and we're going to pick up on a study about the Mixed Multitude of the Old Testament (OT) and it's relevance to the Church today, lessons and warnings for us all.

Let's start at Exodus 12:38:

38: "38 A mixed multitude went up with them also, and flocks and herds—a great deal of livestock."

Who were these people? Why were they allowed to accompany Israel? What was their purpose? What effect did they have on Israel, and is there something here that we must understand, a lesson that will help us understand our present circumstances. Yes there is! And as we answer that question and the others I have asked, we will gain a sobering and yet calming spirit when we see and answer them. How could the destruction of the church, as we knew it, the WCG organization, come about and how could it have been conducted by those amongst us? Those whom we thought, shared the hope which we had. Here in Ex 12:38 is a tremendous key, to unlock the door to all the answers, but remember it is only the key we must continue through the door as we grow in grace and knowledge.

The Hebrew word for mixed here is #6154, "*ereb*" and the Strong's says of it:

"From #6148; the *web* (or transverse threads of cloth); also a *mixture*, (or a *mongrel* race):"

The Brown-Driver-Briggs (BDB) says of it:

"Mixture, mixed company;—heterogeneous body attached to a people; to Israel Ex 12:38woof (as mixed, interwoven, with warp)..."

The meaning of the word *heterogeneous* from the "American Heritage Dictionary" means:

"Consisting of or involving parts that are unlike or without interrelation; having dissimilar elements..."

The word "woof," and that doesn't mean the woof of a dog barking, the woof according to the "American Heritage Dictionary" means:

"The threads in a woven fabric at right angles to

the warp threads. The texture of a fabric."

The transverse threads cross like the spider's web, or the web of a loom. So in a spider's web there are strands that come out from the center and there are strands which go all the way around on them. You can tug on any one of those transverse threads and the spider knows there is something in the web, because they are all interwoven. Thus it affects the entire web. It's that sensitive. The same thing applies when you look at the web of a loom, it goes across or transverses the threads which run up and down. So this is what it is saying here about "*ereb*". This is a very fascinating and revealing word used here. We're going to see how this "mixed multitude" affected the congregation in the wilderness or in other words the physical bride of Christ. We're also going to see how it's spiritual counterpart, the tares of the New Testament (NT) do likewise to the spiritual bride of Christ. We'll see clearly how spiritually relevant this understanding is to us today.

Now let's explore it's root word so we can more clearly understand the significance of the Hebrew word used here "*ereb*". The root word of *ereb* is "*arab*" and it's a prime root. It means to braid, to intermix, and can be used in a technical sense of trafficking economically such as a bartering system. In other words an intermixing of goods and services etc. Do we see how this word is applied? Let's illustrate this word to better understand the point God is making by inspiring this word to be used here, the word *ereb* with the root word *arab*. Have you ever sat and watched someone braid another's hair? The hairs are placed or lumped into large strands and then woven together one around the other to the point that they are all intermixed, one around another with only part of each strand visible at intermitting times yet all of them forming a large visible identifiable shape or form. Now from a distance it would appear to be all one singular strand or entity, wouldn't it. But as one drew closer, it would become evident that it was a number of strands shaped and woven or braided together. If you looked even closer you would see that each of these individual strands consisted of many hairs joined

together. If you were to pull on one of the strands separately the whole braid would be affected wouldn't it. They would all hurt because of their intertwining. With this understanding lets look once again at the word *ereb*, or mixed. *Ereb*, remember, is the web or transverse threads of cloth. Webster says transverse means lying or being across or being set cross-wise. So these are threads which cross others. Keep in mind we are talking about people here, the mixed multitude. These threads go against the grain. They are a part of the network of threads which help make up a larger piece of cloth. These transverse threads are very difficult to distinguish when looking at the larger piece of cloth from a distance. However if you were to closely examine the material you would find them. They are very difficult to remove, because they are mixed in with many other threads. They are braided in and around the others. They don't run in the direction of the other treads which run up and down, that would make for easy removal wouldn't it? They would only affect the threads on either side of them in that case. Remember they transverse or run against, intermixing with many threads braided around them. Thus it would be very difficult to remove them, even after you identify them. Removal would damage a large section of the fabric or cloth as most of you ladies understand. This has a tremendous significance to us today as the Church as a whole, and individually. To do so we must first understand the two examples of mixed multitudes in the OT and see how they were allowed to affect the physical bride of Christ. We're going to see some very vivid examples which will seem very, familiar as we move through it.

Let's leave the time of Moses however and jump ahead to Nehemiahs' time. This is a time when the temple had been rebuilt but the walls of the city were still in ruin. Throughout the book of Nehemiah we see a theme of rebuilding the walls of Jerusalem. And as we will see at the end of the book the real rebuilding project. This is very important to us today. So let's turn to Nehemiah 13 and read verses 1 through 3. I'm using the New King James (NKJ) here and we will also use the Scofield at some point. But here in the NKJ entitling this chapter, we read "principles of separation," and oh how they had it so right. Verse 1:

1: "On that day they read from the Book of Moses

in the hearing of the people, and in it was found written that no Ammonite or Moabite should ever come into the congregation of God,
2: because they had not met the children of Israel with bread and water, but hired Balaam against them to curse them. However, our God turned the curse into a blessing.
3: So it was, when they had heard the Law, that they separated all the **mixed multitude** from Israel."

We're going to see how they had gotten to this point and how they had separated the mixed multitude from Israel. Let's go down to verse 4:

4: "Now before this, Eliashib the priest, having authority over the storerooms of the house of our God, *was allied with Tobiah.*"

Now there's a whole bunch in this sentence. It says here "now before this," before what? What we just read up in verses 1 and 3, before they separated the mixed multitude. So now we're going to hear about what took place before they separated the mixed multitude. Eliashib the priest (he was the son of Joiakim) had authority over the storerooms of the house of our God was allied with Tobiah. Now Tobiah was an Ammonite as we can see in Nehemiah 2:10. Lets just flip back to Nehemiah 2:10, and you can read this in other parts of Nehemiah where it clearly says that Tobiah is an Ammonite, but here in verse 10:

10: "When Sanballat the Horonite and Tobiah the Ammonite official heard *of it*, they were deeply disturbed that a man had come to seek the well-being of the children of Israel."

Of course they were disturbed, watch what takes place. In verse 1 we read that no Ammonite or Moabite should ever come into the congregation of God, and here we find one being allied with the priest, Eliashib. Here in verse 4 we see an alliance between Elishabib the priest and Tobiah the Ammonite. Verse 5:

5: "And he had prepared for him [and him being Tobiah the Ammonite] a large room, [now watch how large the room is] where previously they had stored the grain offerings, the frankincense, the

articles, the tithes of grain, the new wine and oil, which were commanded *to be given* to the Levites and singers and gatekeepers, and the offerings for the priests.”

I ask you all, doesn't that sound familiar? Our former leaders who were entrusted with the storerooms did this very same thing. Such men came in amongst us at the upper levels where they were given places of honor, for instance in our publications etc. These were men who saw opportunity rather than service. It all seemed so innocent and loving and tolerant and spiritually mature at first, but look what follows in every single case, for it is pure vanity. Remember the root word for mixed here in verse 3 is *arab* and is used technically of economics or its merchandising. It is not a coincidence we are about to read about this economic aspect of the mixed multitude here. Remember that with economic ties, cultural mores always follow. There is a total effect or intermixing that takes place. Lets look at verse 6:

6: “But during all this I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I had returned to the king. Then after certain days I obtained leave from the king,”

This is Nehemiah, during his absence visiting the kings of the east or the dominant realm or authority. All this took place when he was off in a foreign land. Verse 7:

7: “and I came to Jerusalem and discovered the evil that Eliashib had done for Tobiah, in preparing a room for him in the courts of the house of God.”

People can put any spin on it they wish but this is exactly how it started in the WCG. Men came among us for economic reasons and were given positions of prominence. In time they brought their worldly intrigue with them, less and less was done in the open. They undertook covert activities to subjugate Gods people and turn them from God. As they felt more and more confident they started coming out more and more. We started seeing an open rejection of scriptures. It was being replaced by the teachings of pagan scholars who represented deceived churches. And the story goes on, as we can attest to. This is not anything new, we can see it throughout the pages of

the Bible. It's still going on in many of the splinter groups, the same pattern. In the name of spiritual maturity groups are allowing these pagan philosophers to again subvert the brethren. Their articles are appearing in their publications and they are invited in to speak or to beguile the brethren by those they trusted to guard the door. Let's look at vs. 8 and 9 here.

8: “And it grieved me bitterly; [this is Nehemiah] therefore I threw all the household goods of Tobiah out of the room.

9: Then I commanded them to cleanse the rooms; and I brought back into them the articles of the house of God, with the grain offering and the frankincense.”

So bring back the things of God and throw out the philosophers and their garbage, simple solution, maybe. Verses 10-13:

10: “I also realized that the portions for the Levites had not been given *them*; for each of the Levites and the singers who did the work had gone back to his field.

11: So I contended with the rulers, and said, Why is the house of God forsaken? And I gathered them together and set them in their place.

12: Then all Judah brought the tithe of the grain and the new wine and the oil to the storehouse.

13: And I appointed as treasurers over the storehouse Shelemiah the priest and Zadok the scribe, and of the Levites, Pedaiah; and next to them *was* Hanan the son of Zaccur, the son of Mattaniah; for they were considered faithful, and their task *was* to distribute to their brethren.”

It is absolutely astonishing the similarities of what took place then and now. The leaders made alliances with pagans which led to them making room for them in God's house by throwing out those things necessary to and for the worship of God.. This is not just a similarity to what we have lived through but a very vivid description of it as we will continue to see. The tithes were either diverted to improper uses or dropped all together. The net result was the Levites and the singers and gatekeepers being dismissed and then returning to toil in the fields to feed themselves. Why?

Because Eliashib the priest had allowed pagan influences to come into the house of God. Verse 14:

14: “Remember me, O my God, concerning this, and do not wipe out my good deeds that I have done for the house of my God, and for its services!”

Nehemiah accepted the accountability for what had taken place. Now remember he wasn't even there but he accepted it and moved to correct it without excuse and asked for God to forgive him. That's a true leader. Verses 15-17:

15: “In those days I saw *people* in Judah treading wine presses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all *kinds of* burdens, which they brought into Jerusalem on the Sabbath day. And I warned *them* about the day on which they were selling provisions.

16: Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and sold *them* on the Sabbath to the children of Judah, and in Jerusalem.

17: Then I contended with the nobles of Judah, and said to them, What evil thing *is* this that you do, by which you profane the Sabbath day?”

It is important that he didn't stop with the priests and the Levites. Here we see he also addressed the part the others played in it, the nobles or elders of the people. Verse 18:

18: “Did not your fathers do thus, and did not our God bring all this disaster on us and on this city? Yet you bring added wrath on Israel by profaning the Sabbath.”

We are reminded here, that this has happened throughout the history of God's people, the pattern is there for all to see in the pages of the bible. It has happened time and time again. Verse 19:

19: “So it was, at the gates of Jerusalem, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and charged that they must not be opened till after the Sabbath. Then I posted *some* of my servants at the gates, so

that no burdens would be brought in on the Sabbath day.”

The spiritual implications are very clear here. We are not only commanded to keep the Sabbath, but to keep it holy. We are told in Isaiah 58:13:

13: “If you turn away your foot from the Sabbath, *from* doing your pleasure...”

And so often so many people ask, “Well what is permissible on the Sabbath and what is not permissible on the Sabbath.” Isa. 58:13 absolutely clears up the question, if you have a true heart and if you listen to the words of God. So he says here, “If you turn away your foot from the Sabbath from doing your pleasure...” Now this word “pleasure” here means desire. In other words taking the focus off God. And he continues:

13: “...on My holy day, and call the Sabbath a delight, The holy *day* of the LORD honorable, and shall honor Him, [so how do we honor Him? By considering His Sabbath day a delight.] #1 not doing your own ways, #2 nor finding your own pleasure, [see there's a difference between the two and so many people have clouded that] #3 nor speaking *your own* words,”

Now think about that, “not doing your own ways”. So many people say well, I have to go to a wedding, because it's family and I have to promote family and I have to do this and I have to do that, etc., but I'm not doing this because it's making me happy, I'm doing it just because it's commanded in the Bible to do these things. No it's not! Who comes first? God comes first! You can't mix that! You can't use some excuse saying you aren't doing your own ways because they are your own ways. Is it God's way for you to get married on the Sabbath? Did he tell you to go and get married? No! So whose ways are they? It's the way of man. It's profaning the Sabbath. Have you ever wondered why so many people are married on the Sabbath? You don't see them getting married on Sunday to often do you? There's a reason why. You can't get around that. And #3, “nor speaking your own words”. What do you do on the Sabbath? You go in and turn on a tape and listen to some preacher then

turn it off and go do what you've got to do? Many spend the rest of the day running people down. "Oh what a shame they can't be here with us." Did you hear about so and so. Remember, "nor speaking your own words". Look what He says after that, Isa. 58:14:

14: "Then you shall delight yourself in the LORD; and I will cause you to ride on the high hills of the earth, and feed you with the heritage of Jacob your father. The mouth of the LORD has spoken."

Oh boy, we better listen, because the Sabbath and keeping it holy has been a sign between God and His people. It was since He instituted it and it will be forever. We had better take that very seriously. Brethren, the false teachings of traditional Christianity and Judaism cannot be allowed in to water down the word of God. Let's continue back here in Nehemiah 13:20-21:

20: "Now the merchants and sellers of all kinds of wares lodged outside Jerusalem once or twice.

21: Then I warned them, and said to them, Why do you spend the night around the wall? If you do *so* again, I will lay hands on you! From that time on they came no *more* on the Sabbath."

The people of God had been heavily influenced by this mixed multitude, they started conducting economic activities on the Sabbath. It all started with a seemingly innocent alliance or acceptance of Tobiah. Are the trumpets blowing brethren? Look at the step by step formula for correcting this problem as laid out here before our eyes in the word of God. Verse 22:

22: "And I commanded the Levites that they should cleanse themselves, and that they should go and guard the gates, [to what] to sanctify the Sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of Your mercy!"

Two immediate actions were taken to do what? To re-establish and preserve the sanctity of the Sabbath. Now the cleaning out of all things pagan. Verses 23-31:

23: "In those days I also saw Jews *who* had married

women of Ashdod, Ammon, *and* Moab.

24: And half of their children spoke the language of Ashdod, and could not speak the language of Judah, but spoke according to the language of one or the other people. [Look how much they had forgotten.]

25: So I contended with them and cursed them, struck some of them and pulled out their hair, and made them swear by God, *saying*, You shall not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves.

26: Did not Solomon king of Israel sin by these things? Yet among many nations there was no king like him, who was beloved of his God; and God made him king over all Israel. Nevertheless pagan women caused even him to sin. [Look at the symbolism there]

27: Should we then hear of your doing all this great evil, transgressing against our God by marrying pagan women?

28: And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* a son-in-law of Sanballat the Horonite; therefore I drove him from me.

29: Remember them, O my God, because they have defiled the priesthood and the covenant of the priesthood and the Levites.

30: Thus I cleansed them of everything pagan. I also assigned duties to the priests and the Levites, each to his service,

31: and *to bringing* the wood offering and the firstfruits at appointed times. Remember me, O my God, for good!"

Oh how we pray that those shepherds of Gods people wake up, repent of the evil without excuse and humbly and quickly return to God in spite of their present circumstances. Nehemiah did not make excuses or try to rationalize around what had happened. He dealt with it starting with himself, then the leadership, and then with everyone else. These scriptures clearly tell us all these things happened as a result of forming alliances with pagans. It was a very arduous and painful event to separate this mixed multitude because they were so intertwined, so braided together in the very fabric of Gods people; wives, children, economic partners, etc. They had become so intermixed and braided together that they, the mixed multitude,

influenced every aspect of God's people's lives. This is a very vivid example and a sobering one of what is expected of the leader when this mixed multitude becomes so influential that they turn the bride from doing the will of her Husband. So often we heard Herbert Armstrong say God restored him to put the Church back on track. In taped sermons from the '80's which I have here, he laments and says he didn't go far enough to root out those who caused heresies to come in during the '70's. He was very old and tired and he played his part in it as Nehemiah had, because he was gone too, to foreign lands when so much of this took place. Did it start before that? Yes it certainly did. But when did it come to fruition, when did it start to swell? It was during those times, times of absence. The patterns there, it continues to go on too. But there was not a leader among the hierarchy who would stand in the breach as Nehemiah had done. They were all at fault.

Lets look at Ezekial 22. Let's see something very, very important. One thing we have to remember too about Herbert Armstrong, the last three years of his life he continually pounded home the fact that we were to become teachers, and so right it was. Not only were we to be teachable but we also had to be capable of teaching because that was one of the main functions of the firstfruits or one of the main responsibilities that the bride of Christ is going to have. She is going to have to teach the children. In Ezekiel 22 we'll read some very sorrowful words. Let's start in verse 23. This is subtitled Israels' wicked leaders.

23: "And the word of the LORD came to me, saying,

24: Son of man, say to her: 'You *are* a land that is not cleansed or rained on in the day of indignation.'

25: The conspiracy of her prophets in her midst is like a roaring lion tearing the prey; they have devoured people; they have taken treasure and precious things; they have made many widows in her midst."

And of course we covered that in great extent in "Follow the Money". Verse 26:

26: "Her priests have violated My law and

profaned My holy things; they have not distinguished between the holy and unholy, nor have they made known *the difference* between the unclean and the clean; and they have hidden their eyes from My Sabbaths, so that I am profaned among them.

27: Her princes in her midst *are* like wolves tearing the prey, to shed blood, to destroy people, and to get dishonest gain.

28: Her prophets plastered them with untempered *mortar*, seeing false visions, and divining lies for them, saying, 'Thus says the Lord GOD,' when the LORD had not spoken.

29: The people of the land have used oppressions, committed robbery, and mistreated the poor and needy; and they wrongfully oppress the stranger.

30: So I sought for a man among them who would make a wall, and stand in the gap [remember, what did Nehemiah do? He made a wall around Jerusalem, and he stood in the gap.] before Me on behalf of the land, that I should not destroy it; but I found no one."

And so God, Himself has started the removal of this mixed multitude. It is a painful process. The Church has been scattered into many smaller organizations and groups and in many cases single individuals. The power or *yaad* #3259, of the holy people has been shattered. We have read about that in Daniel 12. There are sheep scattered across the face of the earth. Very few are being truly shepherded by men. As we have learned in other studies, Christ foretold of these times and events. We are "one on one" with Him. Some of God's shepherds are still trying to hold together portions of the flocks. All too often though the wolves and hirelings are at the door feeding on them and scattering them. It doesn't take long for the mixed multitude to recognize one of their own and come out of the wood work, like we witnessed in the late "80's. What is so sad is how many of God's people were caught up in the confusion. But it had to be as we will see. There's another very striking example of the mixed multitude affecting the people of God in the Old Testament, but it was handled in a very different way at the beginning, before they had taken control.

We read where a mixed multitude had left Egypt with Israel under the leadership of Moses, in Exodus 12:38.

Let's see how they affected the physical bride after the baptism of the Red Sea and after the bride had witnessed the awesome miracles performed and the deliverance she had been given by her Husband. Let's turn to Numbers 11. I know I've been spending quite a bit of time myself in Numbers lately, it sure does give us a lot of answers to things today. A lot of examples that are set forth in here are things that are happening today, spiritually rather than physically. Num 11:1-3:

1: "Now *when* the people complained, it displeased the LORD; for the LORD heard *it*, and His anger was aroused. So the fire of the LORD burned among them, and consumed *some* in the outskirts of the camp.

2: Then the people cried out to Moses, and when Moses prayed to the LORD, the fire was quenched.

3: So he called the name of the place Taberah, because the fire of the LORD had burned among them."

Now, understanding what just took place here, let's look at verse 4. Remember what we just read.

4: "Now the mixed multitude who were among them yielded [this means lusted intently] to intense craving; so the children of Israel also wept again and said: Who will give us meat to eat?"

I think it is becoming very clear that this mixed multitude with God's people caused Israel to turn from God. They caused them to lust and murmur and whine. I've seen people lusting after things, people murmuring behind other people's backs, whining about their state in life, it's really bad. But unlike this situation that we had seen get out of hand in Nehemiah's time, this one was to be dealt with early by a strong leader who was present to do so. Let's go over to verses 16 and 17, you can read the other ones on your own.

16: "So the LORD said to Moses: Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you. [Officers here is the Hebrew word *shoter*, and it is from an unused root word meaning to write, thus in regard

to people a type of scribe. This is not talking about some position of authority in an hierarchical government. By analogy or implication an official, superintendent, or magistrate. It is translated as officer, ruler, and more accurately overseer such as in Proverbs 6:7.]

17: Then I will come down and talk with you there. I will take of the Spirit that *is* upon you [upon Moses] and will put *the same* upon them; and they shall bear the burden of the people with you, that you may not bear *it* yourself alone."

We can read on about this incident. We would see God did not separate this mixed multitude here as had been done in the time of Nehemiah. Here they had not been given the opportunity to arise and influence God's people with their lusting for too long. Moses recognized the problem in its infancy and sought God's help. He knew he could not contain it himself. Under God's supervision he appointed 70 loyal God fearing men, not hirelings and politicians, to help keep the problem in check. This mixed multitude was not left to itself until one of its own was given a chief seat of influence, was it? God shows us that when there is a lack of proper Godly leadership this mixed multitude will in fact basically influence every aspect of God's way of life. It starts with the lust of the flesh until one's lusting physically and intellectually, turns us from God and the purpose He has for us. So what does all this mean today, to the spiritual bride as opposed to the physical one. I think that is probably much clearer to all at this point than it was when we started. It is going to get even clearer. Before we go to the NT to follow this through, let's take a very close look at this mixed multitude. We're going to see that there were four distinct yet mixed categories or types of sojourners who comprised this mixed multitude. They are the "*ger*", "*tosab*", "*nokri*" and "*zar*". Watch very closely to their characteristics and see if they fit today with those you have known. See if you can place these characteristics in the Church today. From the International Standard Bible Encyclopedia:

"In the narrowest sense a *ger* was a person attached to the household, but not a member of the actual family [that's profound as applied to the Church or bride of Christ]. Frequently he was an employee of the household...

The *ger* was also a non-native resident of a town or

region, whose full acceptance as citizen was resisted...

Despite the typical oriental concern for the [Mideast is what it is referring to here] hospitality to strangers, aliens were vulnerable in society, being frequently associated with other groups subject to exploitation: such as servants, hirelings, the needy, the poor, orphans and widows. Repeatedly Israel was reminded that their own attitude toward the *gerim* [that's plural for *ger*] was to be tempered by the memory of their own experience in Egypt. They were not to treat the outsider as they were treated. Certain rights were conceded to them, including Sabbatical rest, [and this is in reference to the *ger* here] a fair trial, access to the cities of refuge and participation in the Feasts. Their sustenance was to be guaranteed by provision for gleaning along side other needy groups, by the triennial tithe [which we call the third tithe as we covered in "Follow the Money"], and by the produce of the land during a Sabbatical year...

The *gers*' position [remember this is the ISBE] was so secure that his prosperity could conceivably exceed that of a native Israelites, and the later could become servants for the former (Lev 25:47-55). Covenantal infidelity would bring these conditions as a curse upon Israel (Dt 28:43). Such rights and privileges only accrued to the sojourner following complete identification with the covenant community including circumcision (Ex 12:43-47). Those who refused [to do so] were treated as foreigners or (*nokri*), an un-circumcised *ger*.

Here we see a very large group attaching to, intertwining amongst, the physical bride of Christ. They resembled the native Israelite, they did what the native Israelite was commanded to do by God. They too were commanded to do the same thing, and if they did so, they were accepted totally into the nation of Israel. Now this is the *ger* we're talking about. This was done only of this group called *ger* and only if they accepted God's way of life. This is very important and it should be very clear to us all, that this example is here for a reason. Now that's group number one, and that shows you that there are those who are a large body who sojourned amongst the people of God, with

the bride of Christ physically, and we're going to see spiritually, and do exactly what she does. They want to do what the bride does, they want to be a part of it, they see something there.

Let's see group two according to the ISBE. They are called "*tosab*".

"*Tosab*. This term occurs 13 times in the OT, always in conjunction with another term: hireling [this is very important]. Since the expression never appears alone [that's *tosab*] its precise significance is not clear. [not clear to the ISBE but we're going to see it's extremely clear] Its root, Hebrew *ysb*, suggests some type of resident alien,"

Let's turn over to John 10:12-13 quickly to put this together. Remember this word "*tosab*" always denotes a specific type of *ger*, a hireling *ger*. Now we've covered this in a lot of detail in the past so we're only going to concentrate on a few verses here.

12: "But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.

13: The hireling flees because he is a hireling and does not care about the sheep."

Very interesting here that there is a type of *ger*, a *tosab ger* which functions primarily as a hireling. This is not coincidence as we're going to follow through and see. Remember with a hireling *ger*, they are there for economic reasons. We have seen this as a very strong characteristic trait of the mixed multitude, didn't we? We saw that in Nehemiah's time. Here the ISBE narrows that down to a particular element of the mixed multitude, the *tosab ger*. How many brethren and ministers have we seen who were influenced heavily by economics. Look at all the brethren who ran out and started working on the Sabbath at the first word. What about the ministers who told so many privately that if they had to work on the Sabbath because of economic hardships it was ok. That was before they wholesale adopted it, it was ok for everybody to do so. Now we're seeing a segment of this *gerim* who are readily recognizable in our current situation.

Now another group. The *Nokri / ben Nekar*, which is translated foreigner or stranger. The ISBE says:

“The basic sense of the root, “to be unknown, [listen to this] unrecognizable, changed,” may be reflected in a context like Ps. 18:44, where the *ben nekar* are identified as “a people you do not know,” [I might add, we thought we did. Isn’t it amazing, these characteristics.] or in I Kings 14:5 where the *hithpael* stem means “make oneself unrecognizable.” [For what purpose I ask] Usually the reference is to someone from a foreign land... But a *nokri* could also be from nearer by, anybody ethnically distinct from Israel...

In a still more limited sense, a *nokri* could be anyone who was an alien to the household [the household of God in this case]...

Many times, however, *nokri* is used in a more general sense, “stranger,”... In Neh. 13:30 sacred cultic objects are distinguished from profane (*nekar*).

In general the *nokri* was viewed as the spiritual antithesis, as well as the ethnic opposite, of Israel.”

Now Webster’s tell us antithesis in this sense is “the rhetorical contrast of ideas by means of parallel arrangements of words, clauses or sentences”. How often did we hear brethren, that nothing had changed, we’re just presenting it in a different format. Do we understand how this has been conducted throughout the history of God’s people? It is called guile. Webster also says, “the anti-thesis is the second stage of a dialectic process that denies or is dramatically opposed or diametrically opposed to the thesis.” That’s stunning isn’t it?

In Ps. 144:7-11: The ISBE suggests that his character (that of the *nokri*) or his characteristic quality was “insincerity and deceit”. Remember he made himself unrecognizable. Turn to Ps. 144 we’ll read this for ourselves, the context here is very interesting. This is David who is speaking. Verses.7-11:

7: “Stretch out Your hand from above; Rescue me and deliver me out of great waters, [it is interesting at the end of the age there is a flood which is going to be coming after the bride.] From the hand of foreigners,

8: Whose mouth speaks vain words, And whose

right hand *is* a right hand of falsehood.

9: I will sing a new song to You, O God; on a harp of ten strings I will sing praises to You,

10: *The One* who gives salvation to kings, who delivers David His servant from the deadly sword.

11: Rescue me and deliver me from the hand of foreigners [this is the *nokri / ben nekar here*], Whose mouth speaks lying words, And whose right hand *is* a right hand of falsehood”

And as we know in the time of David they were intertwined throughout society. The *nokri* presented a serious threat. Back to the ISBE here:

“The *nokri* presented a serious threat to the Hebrew life and worship and in general the Mosaic legislation was less sympathetic to him than to the *ger*. No *nokri* was permitted to eat the Passover. (Ex. 12:43); none of his animals was suitable for sacrifices (Lev. 22:25); debts owed him by an Israelite were not remitted in the Sabbatical year (Deut. 15:3); interest could be collected from those who had borrowed money from an Israelite (Deut. 23:20); animals which had died a natural death could be sold to him for consumption (Deut.14:21).” [Remember this is different from the *ger* and the *tosab ger*.] Isa.2:6 scolds the Israelites for intercourse with ‘foreigners.’ Jeremiah bemoans the fact that where as Israel was planted a choice vine of pure seed, they have degenerated into a wild vine *haggepen nokriya* (Jer. 2:21).”

Isa. 2:6:

6: “For You have forsaken Your people, the house of Jacob, Because they are filled with eastern ways; They *are* soothsayers like the Philistines, And they are pleased with the children of foreigners.”

Same word here, *nokriya*. So we see another group of sojourners who comprise this mixed multitude, who tried to make themselves unrecognizable, who are characterized as being insincere and deceitful and who are called the spiritual anti-thesis of Israel. Yet they were all intertwined. Many of these *nokri* were intertwined amongst the physical bride and the *ger* (interesting enough, who truly wanted to live Gods

way). The ISBE also states:

“The *nokri* presented a serious threat to Hebrew life and worship (Zeph. 1:8; Mal. 2:11).”

I think we can safely assign some we know today to this *nokri* category by their fruits. None of this is new brethren.

There is a 4th category according to the ISBE, the *zar*, which is:

“‘Stranger,’ ‘outsider,’ ‘alien,’ ‘foreigner.’ The root seems to signify ‘to turn aside, depart, deviate.’ [And that is very important.] In its most limited application a *zar* was an outsider to the household...

Zar is used also of laymen, especially individuals who do not belong to the priestly or Levitical families... Joel 3:17 warns that Jerusalem is not to be defiled by *zarim* [the plural of *zar*].

As outsiders, *zarim* tended to be viewed with suspicion. Frequently they are portrayed as creditors who seize one’s possessions, or as outsiders who enter the estate and consume all the produce. [bells and whistles should be going off brethren.]

Similar to the use of *nokriya*, the *zara*, ‘strange woman,’ in Proverbs is actually an adulteress or prostitute (2:16; 5:3, 20; 7:5; 22:14). [So this is someone who is prostituting themselves or adulterizing themselves.] Snijders (TDOT, IV, 56) suggests that the term designates someone who had deserted her proper place in society. It may also describe an illegitimate intruder into private family relationships. Ezk. 16:32 chastises Israel, a nation which has gone after *zarim* instead of her own husband. The plural form *zarim*, often signifies strangers who are enemies of a nation.

Like *nekar*, *zar* is often used theologically to describe strange gods...”

Once again the ISBE describes one of these groups of the mixed multitude. We can clearly see that the *zar* represent some we have known. We have seen it’s root signifies to turn aside. How many have tried to do that to those we have loved and have done that to themselves? How many have turned aside. These are here for a reason, all of this understanding, for lessons to be learned. And then remember to deport, boy isn’t

that the truth, how many of us were thrown out through disfellowshipping and out right marking. We were deported. And the 3rd fruit to “deviate”. And that’s what is still happening to some today. Not only are there those who basically turned aside, and those who were to be deported, but there are those who were encouraged to just deviate enough to reject God’s way of life yet holding a semblance of it. The ISBE continues:

“Although each of these terms used in the OT to designate outsiders had it’s own particular nuances, their meanings overlapped considerably [Remember the mixed multitude].

The Israelites recognized several categories of outsiders depending on the degree of identification of the alien with the covenant community. The *ger* and perhaps the *tosab* as well, tended to represent those aliens who chose voluntarily to identify with Israel as completely as possible, including a commitment to their national deity and their spiritual values. By contrast, the *nokri* / *ben-nekar* and the *zar* were usually those who resided in Israel and/or had political contacts with Israel, but who refused a closer association. Consequently, Israel was able to receive the former legitimately, but the acceptance of the later was forbidden.”

That’s why the *nokri* made themselves unrecognizable. Is this all making sense? How many avenues of comparisons can we pursue with all this brethren? We can apply all these characteristics to so many we have loved for so many years. It’s becoming clearer isn’t it. These four distinct classifications comprise the mixed multitudes who are intertwined with and braided in and out amongst the physical bride of Christ. We have seen so many similarities dealt with in the Old Testament so far that are descriptive of our plight today. It should come as no surprise to you, that now we are going to the New Testament to see this amazing story played out. The spiritual bride of Christ has her mixed multitude also. It’s just called by another name, and it’s Tares.

Let’s turn to Matthew 13. One thing we have to understand too about Matthew 13 is so often people try to separate and get separate specific lessons out of Matthew 13. Matthew 13 is a total lesson. You can’t separate the parable of the sower and the parable of the

tares. You just can't do it. You can bring about lessons individually from each one, but they all come to the same conclusion. So we've got to keep that in mind when we look at this. They go hand in hand, you just can't separate them. And we're going to see that, as we finish the study. Lets start in verse 24 and go down through verse 30.

24: "Another parable He put forth to them, saying: The kingdom of heaven is like a man who sowed good seed in his field; [notice, 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 grain had sprouted and produced a crop, then the tares also appeared.
27: So the servants of the owner came and said to him, Sir, did you not sow good seed in your field? How then does it have tares? [They were confused. They are saying, "how did this happen?" In other words, "didn't you sow good seed", they are asking Him. He did sow good seed. It was not mixed. That is why you have to separate the good seed from the bad seed, so you are not sowing bad seed with the good. It is an important lesson we have to understand.]
28: He said to them, An enemy has done this. The servants said to him, Do you want us then to go and gather them up?
29: But he said, No, lest while you gather up the tares you also uproot the wheat with them. [They would be pulling them out by the roots.]
30: Let both grow together until the harvest, and at the time of harvest I will say to the reapers, first gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn."

We can see here that there was a very clear and present danger to the wheat if the tares were to be pulled out. But notice come harvest time that danger had subsided because for 1) the wheat had matured and its fruits were to be harvested while the root was left there. Remember they're cut with a sickle? A tare isn't cut by a sickle it's pulled by the roots. Also notice that the tares would be bundled together and the wheat brought to the barn. Notice in verse 29, if you were to gather up or pull out a tare you also uproot wheat with it. Why? Because these tares roots are intertwined and braided together with the roots of many wheat plants.

Young plants could not sustain this type of upheaval as a more mature plant could. The roots of tares sink deep but also transverse sideways intermixing around the roots of many other plants, thus pulling them out would be traumatic to many of the good plants. We know that the instructions of the New Testament are founded on the Prophets and Apostles. We know that the Old Testament lessons are there to instruct us and explain in detail or vivid example the spiritual ones of the New Testament. We can read that in I Cor. 10 and many other places. We are going to see the incredible parallel between the mixed multitude and tares. Which will open our eyes as to why we see so much confusion in the Church today. Remember verse 30 says, "Let both grow together until the harvest and at the time **of** harvest not "the" harvest, which is very important, I will say to the reapers first gather together the tares and bind them into bundles to burn. Did we get that? What happens first brethren? The tares are gathered together first and put into bundles. They, the tares have the first action taken on them. Now look what is 2nd. Gather the wheat into my barn. The reapers gather the wheat. Verse 36-43, lets review that.

36: "Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, Explain to us the parable of the tares of the field.
37: He answered and said to them: He who sows the good seed is the Son of Man.
38: The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*.
39: The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.
40: Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.
41: The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness,
42: and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.
43: Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!"

The Greek word for tares is *zizanon*, which according

to Strong's and others is of uncertain origin and that's absolutely appropriate. It is the name given to Darnel, with the scientific name of *Lolium Tremulentum*, or false grain as it is otherwise called. Harpers Bible Dictionary says about tares:

"A somewhat poisonous weed looking very much like wheat during its earliest stages. As a result of resemblance early separation from wheat is nearly impossible. This is further complicated by the fact that the roots of the two intertwine."

That description resembles the relationship between the *gerim* and the physical bride, doesn't it. The *gerim* were not readily identifiable from the people of God because they excepted their way of life. They were thoroughly intermixed or intertwined or braided in it. Vines Expository Dictionary sheds a lot more light on the subject of tares. It says,

"*Zizanion* is a kind of darnel, the commonest of the **four species**, being the bearded, growing in the grain fields, as tall as wheat and barley, [remember barley is the grain of the wave sheaf] and resembling wheat in appearance."

Only upon close investigation can you see the difference. Remember *ereb*? All this sounds like the characteristics of *ereb* and *arab* in reference to the mixed multitude of the Old Testament doesn't it?

Continuing in Vines:

"It was credited among the Jews as being a degenerate wheat. The Rabbis called it 'bastard.' [Interesting isn't it. Fatherless.] The seeds are poisonous to man and herbivorous animals, producing sleepiness, nausea, convulsions and death."

Lets look at each of these brethren. 1st symptom sleepiness, what does this conjure up in light of what we have gone through? Remember Matthew 25:5 in reference to the Bride? They all slumbered and slept. 2nd symptom or effect; nausea. We were sick when we ate of their doctrines, weren't we brethren? 2 Peter:2:22, "A dog returns to its own vomit." We were throwing it up yet many were still going back to it, to feed on, and they still are. 3rd symptom. Convulsions. Look at the violent shaking the Church has and is still going through. That's a convulsion, these incredible spasms have taken their toll and still are doing so. And

number 4, death. Some have out right died spiritually who ingested large quantities. Those aren't our words brethren those are the words of God, those are the examples that are set forth. All these things are here for a reason. Only one type of darnel however contains a poisonous seed of itself. That is the bearded variety. It contains a seed which has narcotic properties, thus you can find nausea and sleepiness, but primarily the sleepiness. However if it becomes infected with a mold called "ergot" which is a toxic fungus *Claviceps Purpurea*, it becomes deadly. And that is where you see the primary cause of sleepiness nausea, convulsions and death. There were four types of sojourners and now we see four species of Darnel.

The most numerous of sojourners, the *ger* were acceptable as were the *tosab ger* to a point. These could cause some discomfort in Israel or to the physical bride but we see the *nokri* were a threat to her way of life and worship of God and the *zar* were out right defiant. The grain of the bearded type of the four species of Darnel can not be mixed with the wheat. It is host to a deadly fungus which combined with its natural ability to cause sleepiness or unawareness can result in death or at the least extreme trauma and physical damage. This can be accounted to those who basically snuck in unawares, who hosted the spirit of Satan, who have tried to destroy the spiritual bride of Christ, just as it happened to the physical. The other types are allowed to co-exist with her for reasons we have covered in the OT scriptures and under very specific conditions. Unfortunately the watchful eyes of those leaders were not around today. The tares, the deadly variety have taken over the physical things we once referred to as the Church. They flourished under one of their own. They grew during the time of Herbert Armstrong's departures. When he recognized some symptoms it was to late brethren. Nehemiah he was not. The mixed multitude ran amuck. We saw the only two examples on how to deal with them from the OT. Both involved strong leadership, but not the lordship or rulership of the gentiles as we have pointed out in the past. That's the system that fostered their growth. In Nehemiah's time which was a time of rebuilding the walls around Jerusalem, pagan influences were allowed to have prominence in God's house. Striking similarities aren't they? As I stated earlier, there is some comfort in understanding what

has been taking place, but none the less it is still very sobering to understand this process. It is still going on. God says He will separate the tares from the wheat, first, at harvest time. To better understand what harvest time is spoken of and what it entails lets review some information on the subject.

There are three harvests in Palestine, the early one is the barley, the second is the wheat and summer fruit harvest such as grapes, figs and olives, etc. There is also a third harvest which takes place from around the time of the Feast of Tabernacles into early winter. It consist of fruits which did not ripen or mature during the summer months and in many cases need to be beaten from the trees.

The early harvest is the barley one of which several kinds grow in Palestine, in ancient times the failure of the crop was a national disaster and you can read that in Joel 1:11. Barley bread was the common food of the poor. That's very important again, remember the poor of my flock? Those are the ones who recognize what's happening. We can read that in Zechariah 11. We've covered that in the past. The five thousand were fed barley bread at the hands of Christ. We read that in John 6:9, how appropriate again. You see, Christ being the first of the barley harvest. Barley is sown in the autumn following the early rains and ripens about a month earlier than wheat. In Palestine the harvest usually takes place in March or April or in May in some cases, depending on the location. The barley harvest was a well marked season of the year. This is the harvest which is begun during the days of Unleavened Bread with the waving of the wave sheaf which as we know represents Christ as the Firstborn being presented to God the Father for acceptance. This is called the harvest of the firstfruits and is finished or culminated by the time of Pentecost. The second harvest is that of the wheat and fruit and it started at Pentecost and was finished late in the summer or in the latter summer months. Hebrew *hitta* is the specific term for wheat. Five varieties of wheat are native to Palestine. The wheat harvest was one of the regular divisions of the ancient calendar following the barley harvest. It was conducted according to altitude, with the higher regions being harvested last, obviously, because of the drop of temperatures and the shorter growing season also. During the winter months of

November and December the wheat sowing took place. The grain being scattered by hand and pressed down or trodden in lightly. The sowing of wheat in straight rows was not very common. There is a lesson in that for us today also brethren. The nice neat regimented rows of hierarchy. The third harvest season was that of the late fruit. Olives were harvested from the middle of September to the middle of November by beating the trees with long sticks. Figs had two harvests, an early one starting in June which is very important when it comes to the relevance of what took place with the fig tree and the parable Christ talked about and we'll talk about that sometime in the future. It also helps us recognize what's going on. And you know before that harvest as soon as those green leaves come out, those sprigs, you know whether it's going to bear fruit or not. And that's the important part of that entire lesson, but it's a rather lengthy one that we can cover in the future. But the figs had two harvest, the early one in June and the second in August or September. The other major fruit was grapes and they were also harvested in August and September. The three festival seasons of God correspond to the three harvest seasons as we have seen. First, the Feast of Passover and Unleavened Bread in March/April at the time of the Barley harvest. Second the Feast of Pentecost seven weeks later at the time of the start of the wheat harvest, the beginning of it and the end of the barley. And thirdly the Feast of Tabernacles at the end of the ripe fruit harvest. The ISBE states,

“There has been little change in the seasons since biblical days. Between the reaping of the barley in April and the wheat in June, most of the cereals are harvested. The grapes begin to ripen in August, but the gathering-in for making wine and molasses and the storing of the dried figs and raisins are at the end of September. [and that's important] Between the barley harvest and the wheat harvest only a few showers fall. They are welcome because they increase the yield of wheat....From the wheat harvest until the fruit harvest no rain falls. The harvesters long for cool weather during the reaping season.”

Understanding these things helps us to better understand the background of those Christ was talking to in Mat 13. Let's review Mat 13:24-30 in the Scofield Bible.

24: "Another parable put He forth unto them, saying: The kingdom of heaven is likened unto 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.
 26: But when the blade was sprung up and brought forth fruit, and 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 where then have the tares?
 28: He said unto them, An enemy have done this. The servants said to 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 together first the tares and bind them in bundles to burn them, but gather the wheat into my barn."

I think that's just interesting, the words that are used here in the Scofield, but listen to what Scofield says here about these particular passages here in his footnotes.

"This parable verses 24-30 is also interpreted by our Lord (verses 36-43). Here the good seed is not the word as in the first parable, (19 and 23) but rather that which the Word has produced, (I Peter 1:23) i.e. the children of the kingdom. These are providentially sown, (verse 37) i.e. scattered here and there in the field of the world, (verse 38). The world here is both geographic and ethnic -- the earth-world and also the world of men. The wheat of God at once becomes the scene of Satan's activity. Where children of the kingdom are gathered, there, "among the wheat" (verses 25, 38, and 39), Satan sows "children of the wicked one" who profess to be children of the kingdom and, in outward ways are so like the true children that only the angels may, in the end be trusted to separate them, (verses 40-43). So great is Satan's power of deception that the tares often really suppose themselves to be children of the kingdom."

Isn't that insightful, those are words from Scofield. He had a tremendous insight in a lot of things. Notice the servants of the household do not gather up the tares, but rather the angels do. What we are witnessing

today may be the start of that first stage "of harvest," the gathering together of tares brethren. This can be a time of trauma for the wheat. They can be shaken as this happens all around them, but the mature plant has sunk its roots deep and has been fully strengthened to endure this terrible time of convulsion. We have seen in both cases of the mixed multitude and that of the tares, they are intertwined around the Bride of Christ physically and spiritually. If we understand these things we certainly should not in any way or form be puffed up by them. I think God is allowing us to see and understand these things to help comfort us in these troubling times of little faith. It certainly helps us to know the key figures in this ever unfolding story doesn't it. Understanding the mixed multitude has caused the physical bride of Christ to abandon her Husband, and how it was accomplished can certainly help us to understand what is happening to the spiritual bride here at the end of the age. There was a severe mixing of wheat and tares, and God is doing the separating Himself, as the tares are bundled together, the wheat is shaken or scattered. God is preparing the firstfruits at this time, the barley harvest, this is the one that started with Christ. Remember the second harvest starts at Pentecost? And that's very important. That deadly bearded type of darnel became that way after being infected by a fungus during the spring rains. What harvest takes place then? Only the barley, the wheat harvest comes later, during the dry wheat harvest, a time when this fungus "ergot" did not grow. You see it grew when it was wet, when the rains came prior to the barley harvest. That is very important. The only harvest to take place by Pentecost is that of the barley harvest. The second harvest only starts then and finishes later and so does that of the dried out fruit. This is critical to understanding the time sequence of all these things at the end of the age. The barley endures the bearded variety of Darnel which is infected with *ergot*. Only the first fruits overcome the presence of Satan. It is of note that there were five varieties of wheat growing in Palestine some maturing earlier than others but all were harvested after Pentecost and by the end of the mid-summer months. With this in mind, let's turn to Matthew the 25th chapter. Now look what the Bride of Christ is told at this time, let's go to verse 40 and we've covered this extensively in "Follow the Money" but here's something, one point we did not cover in it. We will

start in verse 38:

38: “When did we see You a stranger and take You in, or naked and clothe You?”

39: Or when did we see You sick, or in prison, and come to You?

40: And the King will answer and say to them, Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.”

So who are the “least” that He’s talking about here? We’ve covered this and even the meaning of the word least here in the Greek. Let’s go up to verse 35. There are five types of these brethren or five conditions they are found in. Remember there were five varieties of wheat that were grown all in different circumstances. Some matured quicker than others because of the altitude they were found in and also because of the soil they were grown in. Verses 35-36:

35: “#1 for I was hungry and you gave Me food; #2 I was thirsty and you gave Me drink; #3 I was a stranger and you took Me in;

36: #4 I was naked and you clothed Me; #5 I was sick and you visited Me...”

Some would say, the later part of verse 36, “I was prison and you visited me” is a sixth category but it’s not. It’s symptomatic of the entire whole five first categories. Pure and simple, it’s spiritual imprisonment. Our hearts should be aching in our throats as they never have before for each other. The bride is to be aware, and as we have often studied carrying out righteous acts. And we can go over to Revelation 19:7-8 just to review that.

7: “Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready. [This is how we are going to see how she has made herself ready.]

8: And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

9 Then he said to me, Write: Blessed *are* those who are called to the marriage supper of the Lamb! And he said to me, These are the true sayings of God.”

So here we find the righteous acts. This is the bride, what she’s going to be doing. We read in Eph 5:26-27:

26: “that He might sanctify and cleanse her with the washing of water by the word,

27: that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.”

This is the true religion of James 1:27 brethren, where it says:

27: “Pure and undefiled religion before God and the Father is this: #1 to visit orphans and widows in their trouble, *and* #2 to keep oneself unspotted from the world.”

And we see that taking place in what we’ve studied today and in “Follow the Money” and in “Authority in the Church.” All during this Satan is driving his wedge deeper. We are never to look down our noses at anyone we consider to be “the least of these my brethren.” These are the lean sheep spoken of so often in the pages of the Bible. We too can be numbered amongst them.

Once again we are to be doing what Christ says in Matthew 25:35 as a way of life brethren. Many of these seeds have had a very difficult start as we read in Matthew 13:1-9 about the four places or soil they land on. There’s a lot of parallels that could be drawn from that. Actually let’s turn there and see what it says.

1: “On the same day Jesus went out of the house and sat by the sea.

2: And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore.

3: Then He spoke many things to them in parables, saying: Behold, a sower went out to sow.

[Remember He spoke many things to them in parables saying. Then He goes on to give all the parables here in Matthew 13. You can’t separate them. He didn’t. He put them all in the same context at the same time.]

4: And as he sowed, some *seed* fell by the wayside; and the birds came and devoured them. [The

wayside here, that is where it is talked about like in many regions of Judea, in Israel. What would happen is, they would take the stones from the field and they would pile them into walkways between the fields. And over time those would build up. But they would use those for walking around, so they didn't walk through the fields at certain times when they went out to check the fields. This is the wayside that's being referred to here. So the birds would come and eat it because there was nothing there for it to root in. This is where the birds would perch.]

5: Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. [These are areas just off of these walkways. Off of the wayside where the smaller rocks would fall down and move into the field. Where people have not completely thrown them out of the field. That is what it is talking about. There is not a lot of soil right there.]

6: But when the sun was up they were scorched, and because they had no root they withered away.

7: And some fell among thorns, and the thorns sprang up and choked them. [There were sections where the field just could not be used. Only thorns and weeds would grow in it.]

8: But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty.

9: He who has ears to hear, let him hear!"

So a lot of seed didn't get off to a good start did it. We have to remember that brethren, we don't look down our nose on anybody.

In conclusion it is easy to see that a pattern is traceable in the matter of the mixed multitudes, negative effects on the Bride of Christ physically and spiritually. We have seen a vivid example of what happens when members of that group is allowed prominence in the house of God. Negative things will always follow as we have seen. Many are run off or become spiritually sick. Economic distress starts. We witness a major defection from serving God as the mixed multitude's influence builds. The lack of fruit becomes very evident. A serious lack of leadership takes place at all levels resulting in a hemorrhage. During all this the deadly element of the mixed multitude or tares

becomes more influential while more and more of God's people, the bride of Christ lose their focus on personal preparation. Remember she is to make herself ready. And what are we judged on. Remember we can turn right back to Revelation and we can see. Every man is judged on his own works. No one is going to stand between you and God. And you are not going to be able to put any one in between you and say "well he told me this, I depended on him", no, you depend on Jesus Christ to teach you out of His word. This is followed by everyone doing what is right in his own eyes, or clinging basically to the vestiges of a system which allowed this to happen. The sheep are scattered all over, many are in deplorable condition much confusion has thus entered the Church. At that time those who truly and honestly are serving and trying to please God begin to look very abnormal. Does that sound familiar. Even the lean sheep tend to run from them because of the abuse which they have suffered. We must never forget this valuable lesson from God. We must pray continually that we are accounted worthy to be at the wedding. And then be off about God's business. His word has a lot to say about it if we have ears to hear as He points out to us so many times. And always remember the only thing we can control is our relationship with our Husband to be, and always serving those, whom our Husband and Father love so dearly.

Let's cover some highlights in what we have gone over here.

1. We have clearly seen that there was a mixed multitude with the physical bride of Christ.
2. We have also seen there was to be and there is a mixed multitude called tares with the spiritual bride of Christ.
3. We have seen the intense intertwining of these mixed multitudes amongst both brides haven't we.
4. We have seen the dangers posed by them. How they would lead and did lead the bride to sin.
5. We have seen that there are four types of sojourners which comprise the mixed multitudes of the OT as well as four types of darnel which comprise the tares of the NT. And of course we didn't get into it to awfully much but there are also four types of soil weren't there. This is all there for a reason brethren.
6. We saw that it took the presence of a strong

leader accompanied by God-fearing helpers to keep them in check.

7. We've also seen not all the mixed multitude and tares were deadly or a serious threat to the bride.

8. We were able to identify the four types of tares today by establishing the characteristics of the *ger*, *tosab*, *nokri ben-nekar*, and *zar* who comprised the mixed multitude.

9. God clearly tells us He will first collect the tares into bundles at harvest time before He brings the grain to His barn.

10. There are three harvests, just as there are three resurrections. Is there a connection?

11. The three harvests each coincide with one of the three festival seasons.

12. The first harvest consists of only the barley grain, this is the same harvest that Christ was a part of. It started during Unleavened Bread and finished by Pentecost. These are of the same harvest as the wave sheaf. These are that portion of the harvest that had to deal with the type of darnel that was infected by the deadly fungus ergot. We know from scripture that the firstfruits have to overcome Satan. He will not be around for the entirety of the second harvest as we understand in scripture. Does this teach us something profound about Pentecost? It should.

13. The second harvest, that of the five types of wheat, etc., starts at Pentecost and continues through the summer months, depending on the altitude it was planted at.

14. The bride is to be ministering or serving to "the least of these my brethren," Christ tells us. They are found in five conditions, and we see there are five types of wheat grown and harvested over a period of several months.

15. We see the third harvest period, was that of the fruit. These fruits are not harvested as grain or grapes. These fruit are beaten with long sticks to knock them off of the branches. The olives and grapes were pressed to extract oil and juice and the rest discarded or burned.

16. The bride will hold fast while all this confusion and convulsion and death goes on around her. She will not be easily shaken during this time of little faith. She will continue to grow and nourish others with her fruits. She will walk the narrow road that runs through the wide open spaces, so all will see. She will not jump from back alley to alley, sneaking her way to the end of the road.

This is a lot to think about brethren. I hope that these three series of studies "Follow the Money," "Authority In The Church," and the "Mixed Multitudes of the Old and the New Testaments" have been of assistance to you. They have helped me and my family come to grips with who and what we are, and the time we live in. They have brought about a peace in our household as well as a deep sense of purpose to draw closer to Christ and our Father. And to never let anyone come between us again. There is much to be done to help each other, humbly be about our Fathers' business. We live in a time when Christ is calling His sheep by name. Not in a time when thousands and millions of people are to be called. The barley harvest is underway. We must all pray that we are worthy to be a part of the harvest of barley, to inherit all things as the Bride of Christ along side her Husband. We must be prepared to teach and care for all of mankind by training to do so with our brothers and sisters now. These are times of courage, not timidity. Times of endurance, not giving up. Stand tall and hold fast.