

**Satan's Eden no 58**  
*Twins no 6 – Seed part 1*  
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Brian Kocourek, Pastor

So far in our study on Twins, and the parallelism of Scripture, we began with understanding terms such as Twins, Foreknowledge, Election, and Predestination. Then we examined the source of the life or progenitor of each form of life, and this morning we want to examine Seed itself. In Seed is the life, and the nature that comes down from its source.

Brother Branham began **Satan's Eden** by reading from **Genesis chapter 3**, so let's read what he had to say.

*4 Now, tonight we want to go to the Scripture and read a portion of the Scripture out of **Genesis the 3rd** chapter, and just refer back a little bit to some things that we've been talking about in times past, and see if the Lord Jesus will give us a little bit more to what we will know when we go out. I pray that He will. "Now the **serpent** was more **subtil** than any beast of the field which the Lord God had made. And he said unto the woman, Yea, God hath said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye **touch** it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day that you eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." May the Lord add His blessings to the reading of His Word.*

*5 Now, I would like to take a text tonight out of that, and call: "**Satan's Eden**," very crude little thing to say of **Satan's Eden**. It kind of matches in the other Sunday night, I believe, when I was speaking to you here about a "**Thinking Man's Filter, and a Holy Man's Taste**." And sometimes these little crude expressions brings us to something, and gets us to study and puts you to reading the Word. And that is what I want all my congregation to do. "**Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God.**" **So read the Word; study It. And study It with the eyes of God to give your intellectuals understanding of how that we should live in this present day.***

If you want to hear a sermon by brother Branham that lays out this parallelism of Scripture and Twins from start to finish, listen to His sermon on the Mark of the Beast preached in 1958.

For those listening in, you can click on this link: <https://branham.org/en/messagestream/ENG=56-0715>

**Genesis 1:11** tell us that "**every seed must bring forth after its kind or nature**". Therefore before we could begin to examine "Seed" we had to know the two sources of Twins, those with God-Life and those with Satan - Life. For after all Jesus speaks of the Children of God and the children of the devil.

**1 John 3:10** *In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*

We also see in Scripture other illustrations concerning these two seeds. The apostle Paul also calls them children of light and children of the day, in contrast to children of darkness and of the night.

**1 Thessalonians 5:5** *Ye are all **the children of light**, and **the children of the day**: we are not of the night, nor of darkness.*

The apostle Paul also calls them children of the flesh and says they are not the children of God in contrast to the Children of God who are the Children of the promise.

**Romans 9:8** *That is, They which are **the children of the flesh**, **these are not the children of God**: but **the children of the promise** are counted for the seed.*

The apostle John also taught the parallelism of Scripture we call Twins and he says the defining principle is the life, those who do **right-wise-ness** are of God but those who will not do what is right are not of God.

**1 John 3:10** *In this **the children of God** are manifest, and **the children of the devil**: **whosoever doeth not right-wise-ness is not of God**, neither he that loveth not his brother.*

Jesus tells us the good seed are the children of the kingdom of God but the tare are the children of the wicked one which is satan.

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

In Luke Jesus calls the children of God, the children of the resurrection and says we can not die.

**Luke 20:36** *Neither can they die any more: for they are equal unto the angels; and are **the children of God**, being **the children of the resurrection**.*

And Paul further defines the children of Satan as the children of the bondwoman.

**Galatians 4:31** *So then, brethren, **we are not children of the bondwoman**, but of the free.*

In **Romans 9:26** the apostle Paul further states, *And it shall come to pass, that in the place where it was said unto them, **Ye are not my people**; there shall they be called **the children of the living God**.*

And in the gospel of Luke Jesus calls us the children of the Highest. **Luke 6:35** *But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be **the children of the Highest**: for he is kind unto the unthankful and to the evil.*

And the children of the bride chamber in **Mark 2:19** *And Jesus said unto them, Can **the children of the bridechamber** fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.*

So we see that the children of God are called by many titles, and also the children of the devil are known by many titles. But by learning to examine the attributes and characteristics of everyone we associate with we are able to "**know them by their fruits**," as Jesus taught us to do. And thus we are taught to discern he that is righteous from he that is wicked.

Once the bride of Christ comes to this place where she can identify seed by their attributes, she will not be deceived any longer. Too often Christians fall for a man who claims to be anointed, but never forget Jesus said in the last days there would be many false anointed ones saying "I am Christ" Which means I am anointed, but he said "believe them not."

**Matthew 24:23** *Then if any man shall say unto you, **Lo, here is Christ, or there**; (here is the anointed one, or there is guy has the anointing, but what did Jesus tell us to do when we hear that? He said,) "**believe it not.** **24** For there shall arise false Christs, (false anointed one) and false prophets, (lying prophets) and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. **25** Behold, I have told you before. **26** Wherefore if they shall say unto you, Behold, he (the anointed one) is in the desert; go not forth: behold, he (the anointed one) is in the secret chambers; (and that word secret chamber means storehouse, and what does Jesus tell us to do when they say The anointing is in the storehouse? He says,) **believe it not.** **27** For as the lightning cometh out of the east, and shineth even unto the west; so shall also the parousia of the Son of man be.*

So the Parousia will be a universal presence, not located in one specific place, and when we focus on that we won't be lured into following after this anointed one or that lying prophet.

Now, this morning, we will begin our study on Seed, and the difference between the two seeds, which make up the two natures of the Twins. We have already examined the source of these two seeds, and have shown you the nature of the life that dwells within these two seeds. In this study we will begin by examining what Jesus is

speaking of concerning the sowing of good seed and the sowing of bad seed in the same field, in a parable He tells us in Matthew.

Let's examine this parable concerning the Two-Vines or two-seeds as we read from **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 that Jesus points out the fact that two very different types of life (or 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 (or seed).

Now, the facts of this parable are as follows:

- 1) There is one field that the seed is placed; ie, church, revival, move of God, etc.
- 2) There are two who sow seed, or two sources who sow their seed; the owner of the field, and his enemy.
- 3) There are two seeds that are sown, identifying two different life forms and natures. The wheat and tares.
- 4) The tare seed is an intrusion into the field of wheat, 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) There is to be a Separation, in which separation always produces a warfare.
- 6) With the false seed, there is to be a binding and bundling of the tare seed.
- 7) The tares are destined for burning.
- 8) The Wheat are destined to be gathered, but no bundling is necessary. And they are to be placed into the storehouse of the owner. So we are also looking at placement which the placing of sons is adoption.

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, takes there preeminence off the word and places it on the organization. We see that organization has binds the people, keeping them from searching further for more light than what is available in their church. This is done through program.

If you will look at every large church and even many smaller ones, you will see that the people are not content to come and here the minister preach the True Word of God, but instead you will find many programs going on in those churches. The larger the congregation, the more programs there will be 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. The Greek words **deo** and **desme**.

**Matthew 13:30** *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.*

He says **the reapers will bind them into bundles**. He never said into one bundle, but into bundles, plural.

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 bundles to further define the binding process, Jesus shows us "**form, symmetry**" and "**purpose**" will be involved in how they will be presented for the burning.

**Form meaning:** Clearly defined external appearance as distinguished from others.

**Symmetry meaning:** the correspondence in size, form, and arrangement of parts on opposite sides of a plane, line, or point; regularity of form or arrangement in terms of like, reciprocal, or corresponding parts.

**Purpose:** the reason of intentions for which something exists or is done, or made.

Now, a bundle is not just a rag-tag collection of sticks thrown together into a pile which has no order, and no symmetry. 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 the bundle or (their assembly together) 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 to 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;** (The son of man is the title for a prophet. 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, sewing 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** (Greek **agellos** ie: By implication pastors or messengers). **40** *As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.**

**41** *The Son of man shall send forth his angels, (Greek **agellos** ie: By implication pastors or messengers). **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 both the Epistles of the apostle Peter and those of the apostle Paul, we are told of two types of children, obedient children which are the children of God, and then children of disobedience which are the children of Satan. Notice he does not call them disobedient children, but rather children of disobedience. In other words, **not what they do** but rather, **what produced them**. Children of an disobedient act children of the serpent. These are serpent seed. On the other hand we are called obedient children. Now, you must be able to distinguish the difference. Because the children of disobedience are serpent seed and therefore they will neglect the Word because they do not have the Holy Ghost to understand it, and therefore not understanding it, they will run after intellectual conceptions of man, and take the mark of the beast.

Brother Branham in his sermon **Mark of the Beast** makes this very plain.

**Mark of the beast 56-0715 P:13** *God in the beginning knowing all things, nothing has ever been predicted or put in the Scripture, but what God already spoke it before the foundation of the world. The whole plan of God*

was laid out. You believe it? Saint **John** the **1st** chapter, about the **7th** verse, It says, Then what this Bible was, is **God before the foundation of the world**. The only reason it's written in here, is **prophets receiving from God foreknowledge of His predestinated plan of the ages**. A lawyer, studies the books to find out all the knowledge that he knows how to find out, so that he can give it to his client. Oh, **that's the way the prophets are, the teachers are. They study the word**. First the prophet goes to God. And the Word comes down, and he wrote it in the Bible. And now, that was God's foreordained plan the prophet saw. And he wrote it in word so that the people following would be warned of situations and things to come. See? Now, **by inspiration that Word was spoke by God. By inspirations the prophets brought It. And by inspiration we have to receive It. It's not a material. It's not a natural thing. It's not the carnal mind... Listen. The man in his carnal conditions can never understand it, no way at all. It's impossible. For the spiritual things to the carnal mind is foolish, says the Scripture, and vice-versa. Now, we must be spiritual minded.**

Now, brother Branham is being very precise in his paraphrasing of Scripture here. The Apostle Paul said the same thing in **1 Corinthians 2**.

**1 Corinthians 2:14** *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spirit-filled judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

So Peter calls us obedient children, **1 Peter 1:14** As **obedient children**, not fashioning yourselves according to the former lusts in your ignorance:

Whereas the Apostle Paul calls them that were born as a result of a disobedient act, for God said "Thou shalt not" and she did anyway, and that disobedient act produces serpent seed.

**Ephesians 2:1** ¶ *And you hath he quickened, (made alive) 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 and the disobedient act of Eve. These are serpent seed as John tells us in

**1 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 a Son of God. But we know that Cain was conceived by the disobedient act 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**. "**The serpent seduced me and I did eat.**" 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 1<sup>st</sup> time**".

You can never come to a full and clear understanding of predestination and election until you see both seeds, the seed of God and the seed of Satan. 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 also ordained to be so. 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.***"

Now, Twins and the two vines is so made plain throughout scripture that I just do not understand how people can be so blind to the fact that the serpent had a seed. God said to him in **Genesis 3:10** ***And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 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, 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;***(so God said 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, if it were some fruit like an apple what does eating an apple have to do with knowing that they were naked? And God said he would cause the seed of the serpent to be at odds and at war with the seed of the woman.

I know people think the fruit that was not supposed to be touched was some kind of tree fruit. But it was the fruit of the womb. She was the tree that was forbidden to touch. God meant for Adam and Eve to produce seed by the spoken Word, but she went after the sexual act instead.

**Be not afraid it is I 62-0629 P:92** *He was the Tree, the Tree of Life from the garden of Eden, which, the woman was the tree of death, the perversion. That's what makes them act the way they do today. The whole thing's been a perversion acting that way. So hard to come up against it, but you must stand. Somebody's got to say it. Certainly. Be a lot more popular if you didn't say it; but who's going to say it? Somebody's got to say something about it, 'cause God Who... Then it's going to be... They're responsible then at the day of the judgment. But if they didn't... If they hear it and ignored it, that's up to them. Now, if you hear it, walk in it.*

**Ephesian church age 60-1205 P:109** *They said, "Our fathers... We don't know you. We know you're a devil." Said, "Our fathers eat manna in the wilderness for a space of forty years." And Jesus said, "And they're every one dead." That right? "They're all dead. But I (Oh.), I am the Bread of Life that come from God out of heaven. If... A Bread of Life... If a man eats this Bread he shall never die." "Will this man give his body, to eat that? Now, he's mad, sure enough." "The Bread of Life was from the Tree of Life, where they was eating, from the garden of Eden. **He was the Tree of Life. Now, if the Tree of Life was a Person, then the tree of knowledge was a person.** Now, say the serpent didn't have a seed. If life come by man, death come by the woman. All right, she was the tree of death.*

**Jehovah Jireh part 2 62-0706 P:25** *Christ, that Tree that was in the garden of Eden... There were two trees in the garden of Eden. These two trees were set there for birth purpose. And when Eve, she was the tree of death if she was touched. And Christ was the Tree of Life. Now, **by the woman comes death; by the Man come Life.** Now, when He stood here talking to the Jews, He said, "I... your..." They said, "Our fathers eat manna in the wilderness for forty years." He said, "And they're, every one, dead. But **I am the Bread of Life, Tree of Life, that come from God out of heaven**, that a man eats this Bread and shall never die."*

**QA Hebrews part 1 COD 57-0925 P:76** *But I want to ask you, just from a literal standpoint. Now, to prove to you that she was the tree: every woman is a fruit tree. How many know that? Aren't you the fruit of your mother? Certainly, you are. And in the midst of the fruit, or in the midst of the tree, **the fruit that she did not***

**touch...If you'll notice, wasn't Jesus the Tree of Life? Didn't He promise over in St. John the 6th chapter, "I'm the Bread of Life that come from God out of heaven"?**

Now, notice twice here we see brother Branham quote what God told Adam to not do. He said “**Don't you touch that fruit on that tree.**”

Now, back to brother Branham's Text for this study of Satan's Eden, as we read from **Genesis 3:1** *Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, **Ye shall not eat of it, neither shall ye touch it, lest ye die.** 4 And the serpent said unto the woman, Ye shall not surely die:*

No, the Hebrew word used here that was translated as the word “**touch**” is Naga’ and is a primitive root; meaning: properly, **to touch**, i.e. **lay the hand upon** (for any purpose; *euphem., to lie with a woman*);

So people, Serpent Seed is right there in the scripture and is so plain but hidden from the carnal man, but revealed to babes such as will learn.

Even Solomon mentions it in the proverbs, **Proverbs 30:20** *Such is the way of an adulterous woman; she **eateth**, and wipeth her mouth, and saith, I have done no wickedness.*

“**Such is the way of an adulterous woman. She eateth.**” This is a euphemism for the sin which she commits, which we also see in **Proverbs 9:17** *"Stolen waters are sweet, and bread eaten in secret is pleasant"*

And for this purpose we see the apostle Paul speak on the two vines or twins which are the children of disobedience he speaks of in **Romans 9:11** *(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. 14 ¶ What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will [have mercy], and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed [it], Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew [his] wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,*

In his KJV Bible translation, C. I. Schofield 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. He said in his footnotes to **Genesis** chapter 3: “*The serpent in his Edenic form, is not to be thought of as a writhing reptile. That is the effect of the curse. (Gen 3:14) The creature which lent itself to Satan may well have been the most beautiful as it was the most “subtle” of creatures less than man. Traces of that beauty remain despite the curse. Every movement of the serpent is graceful, and many species are beautifully colored. In the serpent satan first appeared as an angel of light. (2 Corinthians 11:14)*”

**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 does an apple have to do with her being cursed in her conception? Doesn't the law of God say, "**You will reap what you sow?**" If it was an apple or some other fruit from some fruit tree, she would have perhaps been cursed with food poisoning, or some other stomach malady. But God told her as a result of her disobedient act, she would reap in her conception of a child.

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.**"

Ok, so let's study this thought for a moment.

**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 "**mean**". The word "**miyn**" speaks of specie and refers to nature. "**Let every seed bring forth after it's own kind or nature**". Therefore, God's Law of reproduction speaks totally against hybridization. For hybridization brings 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**. "And God said". 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 cannot 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 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.*

Furthermore, 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 (the *logos* of God) going forth and producing seeds.

#2) These (*logos*) seeds are placed upon the earth

#3) Being in Spirit form, these seeds are waiting there planting (which God had to clothe them with materialization) in order to bring forth a manifestation upon 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 everything 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 everything 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 everything 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 **God's spoken Word** going forth, and speaking into existence, **spirit seeds**. 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-ricing 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?*

And the **Amplified** version says of Him, "*He is the sole expression of the Glory of God, - the Light-being, the out-ricing of the Divine, - and He is the perfect imprint and very image of God's nature,*"

**129 HEBREWS CHAPTER 1\_ 1-32 -- 57-0821** *Now, here's what happened. Oh! (excuse me), This just gets me right where I love it. See? The Logos, and this Great Fountain; this Great Fountain of Spirit which had no beginning or no end. This Great Spirit began to form in the creation, and the Logos that went out from It was the Son of God. It was the only visible form that the Spirit had. And It was a theophany, which means a body, and the body was like a man.*

Now, since we know the definition of Twins is two children having the same mother and being born at the same time, and this morning we laid out for you one side of the equation which are the children of Satan and where their lineage came from and how Satan used the serpent who was not a reptile but a beast so close to human that his sexual seed, his sperm, his chromosomes, could mix with the egg of the woman, and produce a child Cain who was born of the woman but sired by the Beast in the garden. Thus we have examined how that side of the twins equation was brought forth into the world. Next Sunday we will examine the other side of the equation when we examine the Bible doctrine of Twins and the son of God seed. We will find that the son of God seed had its beginning in **Genesis 1:3**, and then we will see how that God begin to multiply son of God seed in **Genesis 1:26** where God then created "*man*" or mankind after the fashion of His first born son, who as the apostle Paul said is the eldest brother in a vast family of brethren.

**Romans 8:29** *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

Let us pray...