

Unveiling of God no 85
Seed Life source, - "The two trees"

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This morning we will go into a study on the source of life of the two vines or two forms of Seed-life and the difference between the source of the two seeds, which make up the two natures of the Twins or Two Vines. This is going to be a very long minis series I think because there is so much information in the scriptures and message that I want to present to you as much of it as possible to do this side of the resurrection.

Last Sunday we began to examine the main difference between the two vines or two seed life forms, the "God-seed" and the "serpent-seed", and we found what brother Branham brought out in The Unveiling of God is their ability to hear, recognize and then act upon the Word for the Hour. We found this in paragraphs **99** through **102** of the Unveiling of God.

In pp **99** Brother Branham said, "*Notice, now, the veil in human flesh, the promised Word to this age must also be veiled. Notice. Sin loving church members and sinners cannot see It because of the human veil. That's the reason they couldn't see Him.*"

Then in pp **101** he says, *But they don't see It yet today. God in this last day has rent those traditions away and brought the Word for this age right plain in view, and they still don't know It. They just don't know It. It's so simple. See, it's just so simple; It's so far away from the things of the world.*

Now, let's read again from pp. **102** *So notice the veil, the human flesh. Know... Now, the sin loving people could not see that. Those traditional religious people, they couldn't see that, because He was a man. What? That human flesh hid God. Now, if He'd been a great Pillar of Fire that come down (See?), a great Pillar of Fire had come down and showed them that what He was, that He was this great Pillar of Fire, they might've believed that, if Jehovah would've run around. But you see what He did, so that He could bypass all them smart, wise people, He just revealed Himself like He promised Moses (See?), "I'll speak to them through a Prophet." And He was Son of man, a Prophet. And some of them recognized It; about one hundredth percent of one hundred in the world, they believed It. The rest of them didn't, but He was just the same.*

We see here that there are certain people who are able to see God through the veil of flesh while others get caught up with the flesh some calling him of the devil while others calling go to the other extreme of making that veil of flesh God.

This ability is only given to sons of God. They alone are the ones who can properly divide God from the veil.

John 1:10 *He was in the world, and the world was made by him,* (that is speaking of God Himself who made the worlds.) *and the world knew him not.* (This word knew was translated from the Greek word ginosko, which means an experiential knowledge. To know by experience. This word Ginosko does not mean to have an intellectual knowledge, nor has it to do with the mind, but it is to know because of an experience.

Mary used the same word when the angel told her she was to have the Christ child and she said to the angel in **Luke 1:34** "*Then said Mary unto the angel, How shall this be, seeing I know not a man?*"

This is the same Greek word "**Ginosko**" and you can see she was speaking of "*how can I be with child having never known or experienced any man*".

So we continue reading from **John 1:**and we pick up at verse **11** *He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power* (exusia, the ability to make a right decision) to become the sons of God, even to them that believe on his name:

Now, this ability to become is not an ability as if within the power of oneself, as though you have an ability to change specie from human to son-of-God. The word "to become" was translated from the Greek word "**ginomai**" which speaks of the gene seed and it means "to grow into what you were ordained by gene-seed to be", and it is directly tied into the next verse which says, **13** *Which were born, not of blood,* (it's not a physical thing) *nor of the will of the flesh,* (it's not a mental thing) *nor of the will of man,* (nor by the desire of the mind and heart) but of God. (showing that it is a sovereign thing that God does, and you have nothing to do with it except it has to do with you and who you were predestined to become. That is how you can become, or grow into son-ship).

14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory,* (doxa, his opinions, values, and assessments) the glory (doxa, the opinions, values, and assessments) *as of the only begotten of the Father,) full of grace and truth.*

So it takes son of God to recognize the doxa of son of God. Listen, this ability to receive him is because you are son of God also. And therefore, when you saw the doxa expressed in the first born son, you received it because that is what you know is right by the very nature of being seed of God.

Therefore, to properly examine the difference between the attributes of the two seed life's that brother Branham mentions in paragraphs **99** through **102** in **the Unveiling of God**, we must understand what sets "**God-seed**" apart from "**serpent-seed**", or **Satan's-seed**.

And do so we will have to go back to the sources of these two life streams, and thus the source of all the attributes and characteristics that identify these two different seed-life's that we will study, and show 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 in Matthew.

To begin let's go to the best example of these two seed types concerning the Two-Vines or two-seeds as we read concerning it 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 Jesus points out the fact that two very different types of (seed-life) will be planted alongside of each other in the same field. The field represents the mission field (the church), and the sowing is done first by **the owner** of the field, *The Son of Man*, and then his enemy comes into his field and sows his own seed right in the same field. Notice two seed but with a different seed-life.

The facts of this parable are as follows:

- 1) There is one field (mission-field) that both seeds are placed in; which mission field represents the church.
- 2) There are two Sowers of the seed, therefore two sources of life, the owner of the field, and his enemy.
- 3) There are two seeds sown, identifying two different seed-life natures. Wheat/Tares.
- 4) The Tare seed is planted as an intrusion, but is allowed to grow up alongside of the wheat until the harvest, for the sake of the wheat, until the wheat is mature enough to withstand a separation.
- 5) Separation: Which is always a warfare
- 6) There is to be a binding and bundling of these Tares.
- 7) The Tares are destined for burning.
- 8) The Wheat is destined to be gathered into the storehouse of the owner.

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

Gather ye together first the Tares, and bind (deo) them in bundles to burn them:

Jesus uses the word "*deo*" in describing this binding together which is the binding process. The word "*deo*" actually means "*to bind by placing under obligation*". So we see that there is to be a process that binds the people together by using obligation to bind them which we know to be organization. That is why God is against organization.

Now, this binding is needed in order to control the assembly of Tares. And **by placing the people under obligations**, it takes them away from the Word. We see that it is organization around something other than the Word that binds the people, keeping them from searching further for more light than what is available in their church. This is done through programs, etc....

Look at every large church and you will see the people are not content to come and hear a minister preach, but instead you will find many programs that go on in those churches, especially today in the youth movements, like all the activities to gather the youth without the word as the main reason to gather. Sports programs, music programs, plays, etc. All the markings of organization. Giving common purpose to its members.

The larger the congregation, the more programs to keep the people feeling they are a part of what's going on.

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 identifiable characteristic concerning this binding together.

Although the word for **bundle** is a word which can mean "**binding**," yet Jesus used two different words in describing the process which He said would take place.

Jesus says the reapers will **bind** them into **bundles**. He never said into one bundle, but into **bundles** plural. which means more than one.

Thus we see the word "**bundles**" further delineates 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 to be gathered first. This gathering could suggest a very loose coming together, but by adding the word **bundle** to further define this **binding** process, Jesus shows us that "**form, symmetry**" and "**purpose**" will be involved in how they will be **presented for the burning**.

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

And so we see how **organization**, is the means by which the tares are gathered and assembled together. The church is **bound** first by a **false word**, and then **by organizing** around that **false word**, they assemble ie: **bind** and **bundle** 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, this being so, the main attributes of the false vine will be its ability to organize in numbers and thus utilize efficiencies to preach their false Gospel.

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

Matthew 13:36, *Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man;*

Jesus is called by the title **Son of Man** 84 times, which is more than any other title used of Him in the scripture. This title, **Son of Man**, signifies a prophet. Therefore we see that a Prophet will come forth, sowing seed.

38 *The field is the world; the **good seed** are the **children of the kingdom**; but **the tares are the children of the wicked one**; 39 **The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels** (messengers).*

40 *As therefore the tares are gathered and burned in the fire (by messengers to the tares); so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend (Those who would stumble others), and them which do iniquity; (Those who know to do right and will not do it). 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. (Tribulation period).*

Thus we see the end-time scenario) **43** *Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

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

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

Ephesians 2:1 ¶ *And you hath he quickened, (made alive by new birth) 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:*

They are also know in scripture as being *children of light* and *children of darkness*.

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.*

Ephesians 5:8 *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:*

John 12:36 *While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.*

Matthew 8:12 *But the children of the earthly kingdom shall be cast out into **outer darkness**: there shall be weeping and gnashing of teeth.*

And of course the children of darkness are much wiser in the ways of the world than the children of Light.

Luke 16:8b *"for the children of this world are in their generation wiser than the children of light."*

Be not afraid it is I 61-0123 P:34 *Now, must've been about that time that Satan looked over the top of the hill after it got dark. Satan's scared of light. **Any devil's afraid of light**. That's right. Any creeping evil thing is afraid of light. You take a wild animal in the jungles of Africa, or to be out there hunting, just flash on a light, they're gone. They're scared of the light. Get an old nasty roach; throw a apple core down out somewhere, when it's dark he will come around nibbling, just turn the light on and watch him take for cover, certainly. Spiders and everything else will take off. **They're afraid of light**.*

*That's the reason people are afraid of these old time Holy Ghost meetings. **Children of darkness work in darkness. Children of light walk in Light. "Ye are the light of the world, a city that sets on a hill."** Don't put a bushel over it now. See?*

Oneness 62-0211 P:42 *Jesus said the children of this world, or, the kingdom of this world is much smarter, the children of darkness than the children of Light.*

Discerning body of Lord 59-0812 P:18 *God's people have never been great intellectuals. The Bible said that **the children of darkness is wiser in this world than the children of the Light.** God likened His people unto sheep. They're not smart and intelligent. He keeps them the way they are so He can lead them. If you try to use your own intellectual thinking, you right then bar out God. **Sons of God are led by the Spirit of God.** But it's a great intellectual day that we live in.*

Now, just because the children of darkness are wiser in the things of the world than the children of light, does not mean the children of light will not be aware of the foils of the devil and his plan to organize his church. God gives his seed revelation to know His will. Therefore it is not how smart we are but how much God has revealed to us.

Hebrews Chapter 7 part 1 57-0915E P:18 *You're not children of darkness; **you're children of Light.** And "Blessed are the meek, for they shall inherit the earth." And would the God Who acted to Abraham who was to inherit the earth... And He said, "I will not keep these things back from the man that's going to inherit the earth." **How much more will He reveal His secrets to His Church that's going to inherit the earth.***

Looking at the unseen 58-1003 P:19 *So if we only walk by sight, we would be children of darkness, sure enough now. But I'm so glad to know that **there is a Light that shines in every believer's heart** unto that eternal day when Jesus shall come.*

Therefore, we have a better understanding of what the apostle Paul was telling us when he spoke of **the children of disobedience**. They were disobedient because they had their understanding darkened.

Ephesians 4:18 *Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:*

And notice that the apostle Paul did not say they were *disobedient children*, but he called them **children of disobedience**. In other words these are children who were brought into this world through a **disobedient act**. Thus **they were the product of disobedience**. And if the product of disobedience, they then are **the seed of disobedience**.

We now know that the seed-life pictured here in this parable speaks of real people, the children of God and the children of the wicked one, sown by the devil. These are serpent seed as John tells us in **I John 3:12** *"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."*

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

Dr. George Ricker Berry in his Interlinear Hebrew-English Old Testament (Genesis-Exodus) shows the literal linear translation of the Hebrew *Nasha* as the word seduce. Other translations quote Eve as saying, "*the serpent beguiled me and I did eat.*"

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

You can never come to a full and clear understanding of predestination and election until you see both sides of the picture. Paul makes this clear for us in the Book of **Romans** chapter **9**. Here he speaks of Jacob and Esau both born of the same parents, and yet one was a vessel of honor ordained to be so, and the other a vessel of dishonor. Paul lets 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.*"

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,*

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

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

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

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

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

Genesis 1:11 *And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that [it was] good.*

In verse 11 and 12 we see the law of reproduction. *Every seed must bring forth after its kind.* This word *kind* spoken of in verse 12 is a Hebrew word *miyn* and is pronounced *meen*. The word means *specie* and refers to *nature*. "*Let every seed bring forth after its own specie or nature*".

Therefore, God's Law of reproduction speaks totally against hybridization. For hybridization would bring together two different specie or natures and produce a life that is not natural. Then we can see that God's Law of reproduction is meant to be a protective law that would preserve the specie or nature that He placed in the seed.

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

Now, we know that you cannot see Life, because Life is a spirit. But every life has attributes and characteristics that can be seen, or felt, or heard, or tasted. Such attributes as color, scent, texture, size, height, width, growth rate etc. Therefore life itself is a spirit. But it must inhabit a body for it to become visible.

Life is spirit and as thus it is invisible, and can only be seen by its many attributes and characteristics 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 these seeds were to multiply.

"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.*

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

Genesis 1:14 ¶ *And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And God set them in the firmament of the heaven to give light upon the earth*

18 *And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good. 19 And the evening and the morning were the fourth day.*

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. This tells us that the visible forms they take on will be because they use the earth, the potassium, potash, calcium, carbide, and other elements they take in to form the body for the spirit life to express itself through. That means that they would have to come forth out from the earth, but to this point the seeds are only upon the earth. They have yet to be planted in the earth. But we see in verse **12** the order in which they are to come forth.

Thus we see the following:

- #1) In **Genesis 1:11** we see *the spoken Word* (logos) *going forth and producing seeds*.
- #2) These (*logos*) seeds are *placed upon the earth*
- #3) They are waiting their *planting* in order to spring forth into manifestation up and out from the earth.

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

Then if we carefully read on in chapter **1**, we see all the animals and all the creatures of the sea being spoken into existence and then, finally man.

Genesis 1:20 ¶ *And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23 And the evening and the morning were the fifth day. 24* ¶ *And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25 And God made the beast of the earth after his kind, and cattle after their kind, and 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 only God's spoken Word going forth, and speaking into existence, spirit beings. But in chapter **2**, we see God clothing these spirit beings with the dust of the earth.

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

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

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

Now, in chapter **1:26-27** we see that God had already **created man in His Own Image**.

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

Now, we see in **Genesis 1:26** God speak it, ¶ *And God said, **Let us make man in our image, after our likeness**: And in verse 27 God performs what He spoke...27 **So God created man in his own image, in the image of God created he him;***

Then in chapter **2** we see God cloth man in dust, giving him manifestation **7** *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

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

Hebrews 1: 1-3 ¶ *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being **the brightness of [his] glory, and the express image of his person**, (The expressed image... or the out-raying or etching of God.) **and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;***

4 ¶ *Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.* 5 *For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*

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

129 Hebrews Chapter 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.

From the Sermon, **QA On Genesis 53-0729 14-21 out of God came the Logos**, which was **the Son of God**; then out of the Logos, which was the Word ("***In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us.***"), **out of the Logos came forth the man. 14-23** Oh, I got a beautiful picture in my mind now, if you could take a little trip with me. I believe I've talked on it before, but to get this to the place where you'll be sure to see it. Now, let's take a little trip and go back for a little while. Now, don't think about how hot it is; let's get our minds right on what we're going to talk about and think now. Let's go back a hundred million years before there ever was a star, moon, or anything in the world. Now, there was a time when there wasn't nothing here; it was just all forever and eternity. And all of ever and eternity was God; He was there in the beginning. Now, let's go out here on the edge of this banister and look over and see these things happen.

15-26 Now, "***No man has seen the Father at anytime.***" No man can see God in the bodily form, because **God is not in body form; God is a Spirit**. See? All right. "***No man has seen the Father, but the only begotten of the Father hath declared Him,***" **I John...** See? Now, but notice now, there's nothing; there's just space. There's no light; there's no dark; there's no nothing; it's just seems nothing. But **in there is a great supernatural Being, Jehovah God**, Who covered all space of all places at all times. He was from everlasting from everlasting; He is the beginning of creation. That's God. Can't see nothing, can't hear nothing, not a move of an atom in the air, not nothing, not no air, no nothing, but yet God was there. That was God. (Now, let's watch for a few minutes, and after a while...) No man has seen That, now; that's the Father. That's God, the Father.

15-28 Now, notice. Then after while **I begin to see a little sacred Light begin to form**, like a little halo or something; you could only see it by spiritual eyes to look now, while we're looking, the whole church now. We're standing on a great big banister, watching what God's doing. And we'll get right down to this question here and you'll see how He brings it in. Now, no one has seen God. And now, the next thing we begin to see, **by eyes of supernatural looking, we see a little white Light forming out there**. What is that? That was called, by Bible readers, "**Logos,**" or "**the anointed,**" or "**the anointing,**" or as I was going to say,

*the part of God begin to develop into something so human beings could have some type of an idea what It was: it was a little, a little Light moving. He... That was the Word of God. Now, **God gave Himself birth to this Son** which was before there was even an atom or air to make an atom. That was... See, Jesus said, "**Glorify Me, Father, with the glory that We had before the foundation of the world.**" See, way back in yonder...*

15-32 Now, in St. **John 1** He said, "**In the beginning was the Word.**" When the first... "**And the Word was God. And the Word was made flesh and dwelt among us.**" God unfolding Himself down to a human being, now, watch how He did it. Now, back there, then, when **this little halo** comes... Now, we can't see nothing yet, but just by eyes of just supernatural we see a halo standing there. Now, **that's the Son of God, the Logos**, Now, I can see Him playing around **like a little child before the Father's door**, with all eternity. See? And now, then in His imaginary make-up He begin to think of what things would be, and I can hear Him say, "**Let there be light.**" And when He did, an atom bursted and the sun came into existence. She whirled for hundreds of millions of years, forming clinkers, and burning, and forming like it is today: still burning, still breaking atoms. If the atomic bomb would ever get let loose, the atomic chain would take--this earth would be like the sun, yonder, just bursting and blowing. And if you could stand over on another continent and look off at this, it would look like another sun, where the atoms was a-burning this earth, if that chain would ever get let loose and it just start turning, whirling like that. Millions and millions of miles reach these big flames of billions of Fahrenheit, of--of--of heat that goes off that sun.

16-35 Now, watch this now. Beautiful... Now, He made the sun. Then the first thing you know, a big clinker fell off of it, weighed about, just about like this earth, went "Spew..." Then this Logos here now, the Son of God, is watching it. He lets it fall for a hundred million years and He stops it. Then another one flies off, and He lets it flew off, fall for millions of years, then He stops it. Now, we're standing, watching it come into existence. Now, He's got something in His mind. And what's He doing? He's writing His first Bible. The first Bible that man ever looked to was the stars, the zodiac. And it's a perfect... just... It dovetailed with this Bible here. It starts off, the first of the zodiac is the virgin. Is that right? The last of the zodiac is what? Leo, the lion. That's the first coming of Jesus; He came through a virgin; the second, He comes as the Lion of the tribe of Judah. See? He write it on up, the cancer age, and everything down through. Now, He put that all in the sky and placed it out, all these meteors, pieces of earth, or sun, hanging off here. Now, when science goes to looking for those missiles that fall, that don't disprove God; that just proves it to me. See, that just makes it more real. Now, now notice, all these missiles hanging out there away from that hot sun, and going out through the air, 'course, they've collected. And first thing you know, it began just a iceberg.

Now, in getting back to this creation scene, we pick up in chapter **2** and verse **8 ¶** **And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food;**

Now, let's stop here just for a moment, and I would like for you to notice that **God is now planting**. The Scripture tells us that God plants, and then out from the ground comes forth every tree that is good for food and pleasant to the sight. I can just imagine all the color and aroma and beautiful fruit coming forth from this garden.

But if you carefully notice all the trees that were planted in the ground by God were good for food or the sight. But let's read on, because we find that there are two other trees which are found also in this garden but we do not know how they got there, because these two are not said to be planted. *9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also (is) in the midst of the garden, and the tree of knowledge of good and evil.*

Now, let's skip ahead to verse **15**... *And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 ¶ And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 18 ¶ And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. 19 And **out of the ground** the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.*

Now, remember, in chapter one everything God spoke forth, all life forms that God spoke forth did come forth in a spirit form only. But now, God is bringing them also into manifestation by clothing them of the dust of the earth. Therefore, just remember this... ***The Spoken word is the original seed.*** Now, we promised that we would examine where these two other trees came from. As you have seen in chapter two, God planted every tree in the garden except two of them. These two trees are different from all other trees, because all the other trees were planted, but these two trees were not planted. So, where did these two trees come from, and what or shall we say who were these two trees.

Now, all of this for a back ground, we need this for us to understand the different forms of life that we will be studying in this mini-series of the Two Vines, the two life's and their two natures.

In order to be able to distinguish between two of anything, we must have a way to categorize them. Since the Law of reproduction was that every seed must bring forth only after its own kind, then we have a principle laid down. And that is this, if every seed has a life within it, and every seed can bring forth only after its own kind or nature, then we must look at the nature of these two trees which were not planted and see what their nature tells us about them.

After all, in any field of science we designate differences based upon what we can see. This is called empirical data which is observable data. We can tell the difference between a maple tree and an oak tree by empirical data. The shape of the leaves, the nature of the bark, the shape of the tree, etc. This form of science is called Botany, a branch of Biology which deals with plant-life, their structures, growth, characteristics, and classifications.

Therefore, if we are to understand the differences between these two trees which were in the garden but were not planted there, we must begin by examining their characteristics in order to be able to define their nature.

The first one we shall examine is this tree of Life. Notice it's name speaks of life. It is the Tree of Life. Now, if we are to find anything out about this Tree we must go to the Source of Life, which is God Himself, and He since he is the Word, then if we are to find out about this tree of Life, we must go to the Word of God.

We already know that God is the Source of all Life. In the beginning God was a great fountain of Life as we see in **Psalms 36:9** *"For with thee is the fountain of life: in thy light shall we see light."*

We also found that John recognized this attribute of God as well. **John 1:1** ¶ *In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not anything made that was made. 4 In him was life; and the life was the light of men.*

God was alone in the beginning, and in Him was Life. And as He began to bring forth this Life, it first went into His Son. So we see, God, the great Fountain of Life, began to bring forth His great plan to fulfill Himself, and He began this fulfillment by bringing forth first a Son.

We find in **John 5:26** *"For as the Father hath life in himself; so hath he given to the Son to have life in himself;"*

Now, one thing that we must not forget, Adam was not forbidden to eat from the Tree of Life. He was only forbidden to eat from the tree of knowledge.

In the Book of **Revelation 2:7** *"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."*

So we see that God wanted man to eat from the tree of Life, but before he could, he had already partook from the tree of Knowledge, and when he did this, he had to reap the promise, *"The day you eat thereof, that day you shall surely die."*

Genesis 2:16 ¶ *And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

Therefore, man could have eaten from the tree of Life. But notice what happened after he had eaten from the forbidden tree of knowledge.

Genesis 3:22-24 ¶ *And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life..*

Therefore, God sent forth a fiery sword in the hands of the Cherubims to keep, protect and guard the way of the tree of Life. Man could not eat from the Tree of life in his fallen condition.

Now, so far we haven't seen too much concerning this Tree of Life. We know that in it are the essential characteristics of Life and this Life came from God who is the fountain of Life. But why is it described as a tree. That is what throws men off in their search for the truth. God uses types and shadows and men then are left to themselves to decipher what is not meant for them to know.

Remember in **Matthew 13** Jesus said *"it is for you to know the mysteries of the Kingdom, but for those on the outside it is not meant for them to know, therefore, He speaks to us in parables."* Therefore we must know what the symbolism of this Tree represents.

PSALMS 1:1-3 ¶ *Blessed is **the man** that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 But his delight is in the law of the LORD; and in his law doth he meditate day and night. 3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*

Now, there is no doubt that the scripture metaphorically speaks of men as trees. We found this in the first Psalm, where a righteous man is likened to a tree that is planted by the river of water, and we find it also in the Book of Jude where it refers to the natural man.

Jude 1:10 *But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; **trees whose fruit withereth**, without fruit, twice dead, plucked up by the roots;*

And we see trees represent men in general as we see in **Mark 8:22** ¶ *And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking.*

But Who then is this tree of Life? We find our answer in the Book of **Isaiah 53:1** ¶ *Who hath believed our report? and to whom is the arm of the LORD revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.*

Now, all Bible readers know that this speaks of our Lord Jesus Christ. And so we see then that He is the tree of Life that was in the Garden. Then who was this other tree, the tree of knowledge. Well, we have already seen in the Book of Jude that those who are called brute beasts are also called trees. *"but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them! for they are **trees whose fruit withereth**, without fruit, twice dead, plucked up by the roots;"*

Therefore, if the scripture speaks of men, both the righteous and the unrighteous, as trees. Then if they are trees, they would have to be descended from trees, for every *seed must bring forth after its kind*.

Now, don't think it strange that men are likened to trees, after all men are also likened to Wheat and Tares, and as the grass of the field. But for this study we will look only at the metaphorical view as trees, since we are dealing with these two individuals in the Garden of Eden that were not planted there.

Now, Brother Branham taught us that these two trees were Christ and Satan.

From the Church Age Book, he said, *"We start with the fact that there were TWO trees in the midst of the garden. The Tree of Life was Jesus. The other tree is definitely Satan because of what came forth of the fruit of that tree. Now then, we know that both of those trees had a relationship to man or they would never have been placed there."*

Another thing we must understand is if one tree was the Tree of Life, then the other called the tree of Knowledge was also the tree of death, *"for in the day you eat thereof, that day you die"* is what God said.

We hear brother Branham tell us the same in the message, **The Pool Of Bethesda 50-0811** *"In the garden of Eden, there were two trees. One of them was the Tree of Life. When man eat from that tree, he'd lived forever. And the other was the tree of knowledge, which was the tree of death, which was the tree of sickness."*

Faith Once delivered To the Saints 53-1129A e42 *Now, the Tree of Life, I believe, was Jesus Christ. "He that eats My flesh and drinks My Blood has Everlasting Life." He is the Tree of Life.*

97-4 Ephesians Church Age - Church Age book CPT 3 *But what is the Tree Of Life? Well, first of all we would have to know what the tree itself stands for. In Numbers 24:6, as Balaam described Israel, he said they were "trees of lign aloes (perfume trees) which the Lord hath planted." Trees throughout the Scriptures refer to persons, as in Psalms 1. Thus the Tree Of Life must be the Person of Life, and that is Jesus. Now in the Garden of Eden there were two trees standing in the midst of it. One was the Tree Of Life, the other was the Tree of the Knowledge of Good and Evil. Man was to live by the Tree Of Life; but he was not to touch the other tree or he would die. But man did partake of the other tree, and when he did, death entered into him by his sin, and he became separated from God. Now that Tree back there in Eden, that **Tree which was the source of life**, was Jesus. In **John**, chapters **six** through **eight**, Jesus sets Himself forth as the source of eternal life. He called Himself the Bread from heaven. He spoke of giving Himself and that if a man ate of Him he would never die. He proclaimed that He knew Abraham, and that **before Abraham, He WAS**. He prophesied that He Himself would give them living waters that if man drank he would never thirst again, but would live eternally. He showed Himself as **the GREAT I AM**. He is the Bread Of Life, the Well Of Life, the Eternal One, the TREE OF LIFE. He was back there in Eden in the midst of the garden even as He will be in the midst of the paradise of God. Some have an idea that the two trees in the garden were just two more trees like unto the rest of those that God had placed there. But **careful students know that this is not so**.*

When John the Baptist cried that the axe was laid to the root of all trees, he was not talking of simply natural trees, but of spiritual principles.

*Now in I **John 5:11** it says, "And this is the RECORD, that God hath given to us eternal life, and this life is in His Son." Jesus said in **John 5:40**, "And ye will not come to Me, that ye might have life." Thus the record, God's Word, states plainly and clearly that **LIFE, ETERNAL LIFE, is in the Son**. It is no other place. **I John 5:12**, "He that hath the Son hath LIFE; and he that hath not the Son of God hath NOT Life." Now since the record cannot change, be taken from or added thereunto, then the record stands that **THE LIFE IS IN THE SON**... Since this is so, **THE TREE IN THE GARDEN HAS TO BE JESUS**. All right. If the Tree Of Life is a person, then the Tree of the Knowledge of Good and Evil is a person ALSO. It can't be otherwise. Thus the Righteous One and the Wicked One stood side by side there in the midst of the Garden of Eden.*

Let us pray