

Unveiling of God no 90

Two Vines - Shared Identifiable characteristics

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This morning I would like to continue in our series on the Unveiling of God and examine further the Two Vines and show the identifiable characteristics of The Two Vines that they share in common.

As you well know, there are two sources of life for these two Vines within the framework of the church. Therefore, since we are dealing with two sources of life concerning these Two Vines, yet we also understand that both Vines share the same mother or revival and hence they also share many common attributes and characteristics.

It is these common attributes and characteristics that we will begin examine this morning.

We have found so far in our first study of definitions that the main definition is, "*TWINS are born at the same time and have the same mother*".

Now, this is essential, for if they are not born at the same time, but have the same mother, they might be siblings, but they would not be called twins. Therefore, "TWINS" must have both the same time of birth and the same mother to hold the definition of being "Twins".

Now, this morning we shall look at the identifiable characteristics of these Biblical TWINS. For it is necessary that to recognize the life source of any creature, there must be some identifiable characteristics specific to the one being identified. As Jesus said in

Matthew 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravens wolves.

Notice the choice of words that Jesus uses to depict the False Vine Preachers. First of all He begins by telling us to "**BEWARE of false prophets**" or the Greek word used here in "**pseudoprophetes**" which in the Greek dictionary simply means "**false preachers** or **religious pretenders**".

And by telling us to **Beware** of them Jesus is telling us to "**be very careful and watchful**" concerning **false preachers** which are "**false pretenders**" when they are in the company of believers.

Now a religious pretender is actually make believer. And he says they are not only religious pretenders but this word Jesus uses to describe them, "**pseudoprophetes**" means they are not only **religious pretenders** or **make-believers**, as brother Branham called them, but the word also means they are **false** or **pretend preachers**.

The word "**pretend**" according to our dictionary means: *to cause or attempt to cause (what is not so) to seem so: to pretend illness; to pretend that nothing is wrong. to appear falsely, as though to deceive; to feign: pretend. to pretend to go to sleep. to make believe:*

If you skip ahead to **Matthew 7:21-23** you will see what Jesus says about these pretend preachers. *"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but **he that doeth the will** of my Father which is in heaven. **22** Many will say to me in that day, Lord, Lord, have we not **prophesied in thy name**? (Have we not spoken under inspiration **in thy name**?) and **in thy name** have cast out devils? and **in thy name** done many wonderful works?"*

Notice these men think they are doing God a service without it being His will. So these men identify themselves with His name, the name of Jesus the Christ. And in doing so they are identifying themselves as being Christians. These are not agnostics, these are not Catholics, they are not Buddhists, nor are they Muslims. No sir, Jesus calls them "**pseudoprophetes**." "**Pretender preachers**", which are "make believing they are preachers of righteousness. These claim they are called but actually God never called them. So look at their end.

23 *And then will I profess unto them, I never **knew** you: (I never **ginosko** you) (I never **knew** you with an experiential knowing) depart from me, ye that work iniquity.*

So there will come and already has come these false vine preachers, men who are pretenders, but they are false vine. So how will you know them? Jesus tells us *"By their fruits you shall know them."* **16** *Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? **17** Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. **18** A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. **19** Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. **20** Wherefore by their fruits ye shall know them. "*

And brother Branham taught us what that fruit is in his sermon **Anointed ones at the End time**.

And Jesus said, **16** ***"Ye shall know them by their fruits"**. Do men gather grapes of thorns, or figs of thistles? **17** Even so every **good tree** bringeth forth **good fruit**; but a **corrupt tree** bringeth forth **evil fruit**.*

Ok, so good tree is known by good fruit, and a corrupt tree is known by its corrupt fruit.

And then he says, **18** ***A good tree cannot bring forth evil fruit**, neither can a corrupt tree bring forth good fruit.*

Now, remember brother Branham quotes this to us and then says the fruit is the teaching of the season.

Anointed ones at end time 65-0725M P:42 Notice. But **it's what they produce that tells you the difference**. *"By their fruit," Jesus said, "you shall know them." Man does not gather grapes off of a thistle even though the thistle be right in the grapevine. That could be possible, but **the fruit will tell it**. **What is the fruit?** The Word for the, fruit for the season; that's what it is, **their teaching**. **The teaching of what? The teaching of the season**, what time it is, man's doctrine, denominational doctrine, or **God's Word for the season**.*

Now, back to Jesus again in **Matthew 7:19** *Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.*

Then we read again what we already did from verse **21** *Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

Ok, so we have made a full circle now, but notice what Jesus says next.

24 *Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:* (upon revelation. Then notice what takes place.) **25** *And the rain descended,* (now, remember **Deuteronomy 32:1** tells us that God said "**my doctrine shall fall as the rain**", so the rain that falls is the doctrine, and then from doctrine, the rain comes floods. Notice he says next, "**and the floods came,**" (Now, flood come from much too much rain, so these floods he is speaking of comes from much too much doctrine. Because you have the true doctrine and then all the false doctrines that accompany the true because they are pushed by the pretender preachers. So we see that much, much doctrine will come at this time. God sends first the rain, His doctrine, that produces a revival and since every revival produces twins, then we see that the False Vine will produce rain upon rain upon rain, doctrines upon doctrines upon doctrines. And then Jesus adds) "**and the winds blew,**" (and again Jesus speaks of doctrine for the Apostle spoke to us of doctrine as "**winds of doctrine**" which we see in **Ephesians 4:14** *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

So these doctrines produced by the false vine are meant for one purpose and that is to deceive.

And notice then what these doctrine are to do according to Jesus. He says, "**and beat upon that house; and it fell not: for it was founded upon a rock.**" So all the doctrines will come, the true doctrine first and then the false doctrine and they are allowed to come for one purpose and that is to test the house, to see whether it was built upon revelation or not.

Now the rock represents the revelation of Who Christ is. the church was founded upon this revelation. Remember in **Matthew 16:15-18** when Jesus asked the disciples who they thought he was, Peter said to him, "**Thou art the Christ, the son of the Living God**" and Jesus said to Peter and *upon this rock, upon this revelation, I will build my church and the gates of hell can never prevail against it.*

Matthew 16:15 *He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it*

unto thee, but my Father which is in heaven has revealed it. 18 And I say also unto thee, upon this rock I will build my church; and the gates of hell shall not prevail against it.

Now, back to **Matthew 7:26** *And every one that heareth these sayings of mine, and **doeth them not**, shall be likened unto a foolish man, which built his house upon the sand: 27 And the (same) **rain** (doctrine) descended, and the (same) floods came, and the (same) **winds blew**, and beat upon that house; and **it fell**: and **great was the fall of it. 28** And it came to pass, when Jesus had ended these sayings, **the people were astonished at his doctrine: 29** For he taught them as one having authority, and not as the scribes.*

Now, notice the same rain, flooding and winds comes upon the just and the unjust but the only difference was that the just had built their stand, their dwelling place upon revelation whereas the foolish, the false vine did not. There's was built on intellectual conception. And because the True Vine had built there stand based upon revelation, They heard the Word, recognized it to be the genuine vindicated Word and then acted upon what they heard. They did what His Word called for them to do in their hour.

But the false Vine had built their stand upon intellectual conception and because of that they did not do what the Word called for them to do, and as a result they lost it all. So the evidence of the True Vine is that they not only heard the word but did what it commanded them to do whereas the false vine were not doers of the word. They did not hear, nor did they recognize and thus act upon the word of God.

Now, the Apostle Paul makes this even more plain in **Romans 10:13** *For **whosoever shall call upon the name of the Lord shall be saved.***

But does not Jesus say these have called upon his name and even preached in his name and in his name done many mighty works? So why does there seem to be a contradiction between Jesus and Paul here?

Well, actually there is no contradiction, because you must read all of what Paul is saying here. Notice the very next verse. **14** *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and **how shall they hear without a preacher?***

Martin Luther in his study on Romans said concerning these three verses. "**Even though they say "they hear", they boast in vain, unless they hear true preachers; for to hear false prophets means as much as not to hear. They hear and they do not hear; They have ears, but do not hear, nor do these false preachers preach the Word of God.**"

Paul continues, **15** *"And **how shall they preach, except they be sent?** as it is written, **How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!**"*

Notice, salvation is based on one thing then, that there is someone sent by God, a true preacher of the Word, sent with a True Message from God in whom the people, believing that Message, will then call upon the Lord that this Message points them to, which is The True Christ, the True Lord.

Martin Luther continues by saying, "*This is directed against all conceited teachers and arrogant instructors. If you will notice in verse 14-15 there are four statements that Paul makes that of which follow together in such a way that one leads to the other, but so that the last forms the foundation on which the others rest. Thus we see from what Paul said, that it is impossible that those preach who are not sent, It then is impossible for those to hear who are without a preacher, and it is impossible for them to believe who do not hear, and thus it would be impossible for them to call upon the name of the Lord who do not believe. And thus it would be impossible for them who do not call upon the name of the Lord to be saved. So then, the entire source and origin of salvation rests on this, that God sends out someone, Not just anyone will do? Not according to God's Word. God will send out a true minister of the Word. Because if God does not send out any, then they who preach, preach falsely, and their preaching is not really preaching at all. In fact, it would be better for them not to preach, because what they are preaching is not what God wants the people to hear, and therefore is false. (you see, there is your false rain, false winds of doctrine) Then also they who would hear such an one would hear error, and it would be better for them not even to hear. (why? Because it is better to not hear at all then to hear what is false, because then your mind would not have to filter out the false) Then also they who believe based on hearing this error, would believe based on false doctrine, and it would be better for them not to believe. Then also they who call upon The Lord would call falsely (upon a false Lord), and it would be better for them not to call."*

So we see that Martin Luther broke these 4 verses down into the following principals.

1. *For such preachers do not preach,*
2. *such hearers do not hear;*
3. *such believers do not believe;*
4. *such callers do not call;*
5. *they will be damned because they would be saved by falsehood.*

Then Martin Luther takes us to what we read in **Proverbs 1:28** means when it says, "*Then shall they call upon me, But I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge and did not choose the fear of the Lord.*"

And so we hear Paul conclude in verse 16 "*But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the Word of God,* which is the true, revealed, and vindicated Word of God.

Then can you see the importance this morning of receiving a vindicated Ministry? Because if it is not vindicated, then how do you know what you are hearing is not error? And if it is error, then you would be believing error, and if you believe error, then you would be calling out to a wrong Lord, and if you call out to a wrong Lord, then how could you be saved?

That is why Jesus said in **Mark 4:24**, "*Take heed what ye hear* and it means to *take heed* or *be careful in what way* or *in what manner you are hearing.*

And then He adds, "*with what measure ye mete, it shall be measured to you.*"

In other words, we could say that as, "*with what measuring instrument or filter you use to divide my word that is the measure or filter you will get. If you use a righteous measuring instrument you will get a rightly divided Word, but if you use some other means to divide my Word, then you will get what you are looking for.*"

If you examine the Word with a Baptist filter you'll get a Baptist Bible. If you use a Catholic filter to divide the Word you will get a Catholic Bible. And if you use a Pentecostal experience to measure the Word you will get a Pentecostal Bible, and no more. But if you rightly divide the Word by revelation which only God can give you, then you will get a right-eous understanding which leads to doing what is right which is right-wise-ness.

And then he continued, "*and unto you that hear*"

Now, we know by his words that not everyone can hear or else he would not be saying "*unto you that can hear.*" Because his words signify there are those who can hear and those who cannot hear.

In **Matthew 13:10-17** and in **Mark 4:10-12** Jesus said, "*not everyone is ordained to understand.*" He said "*they have ears but cannot hear and eyes but cannot see*".

Matthew 13:13 *Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, (because) *neither do they understand.* (So we see that "**hearing**" is actually "**understanding**".)*

14 *And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: **15** *For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes (The prophets) *they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. **16** But *blessed are your eyes, for they see: and your ears, for they hear.****

This hearing and understanding what they hear means they have the Holy Ghost as we went into last week from **1 Corinthians 2** where Paul makes it clear that only those with the Holy Ghost can understand the things of God. Those are the true Vine. And that is why we have these "**pseudoprophetes**", these false preachers *who preach but do not understand what they preach.*

And then Jesus continued saying, *and unto you that hear (understand) **shall more be given. 25** For he that hath, (For he that echoes) to him shall be given more.*

Why? Because if you are able to hear, recognize and act upon what you hear, then you are truly echoing what you heard in that your life becomes a reflection, an echo of the Word itself. So Word is piled upon word, upon word.

Now, we've covered this before, but that word "**hath**" is the Greek word **echo** and an echo is being able to repeat back the same words with the same expression so that it is clear that you do understand.

Why is that important? Because I can use the same words with different expressions and end up with a completely opposite meaning. I could say with assurance "**William Branham is a prophet of God!**" And the exclamation point means that I mean what I'm saying, that William Branham is indeed a prophet of God!

And in using the exclamation point you will know by my statement that I am sure of what I am saying, and I am standing firm behind that statement. But what if I said those exact same words, and instead of an "**exclamation point**", I used a "**question mark**", then the very same words would give a completely opposite meaning, such as "**William Branham is a prophet of God?**"

Therefore, just being able to repeat the Word is not being able to "**echo**" the Word. A parrot can repeat, but it takes a certain gift from God, a revelation, to be able to "**echo**" it back, because in doing so, you are expressing the same spirit as the composer.

Now, let's continue, "**and he that hath not**", that means "**to those who are not made in such a way as to be able to understand and therefore echo back to God what He has given to you**".

And that is what **true worship** and **true sacrifice** is all about. God does not require just any old sacrifice. What He requires is **what He gives to us**, that we give it back to Him the same way we got it from him. And that shows we know from whence it came in the first place.

True sacrifice is giving back to God what He has revealed to you. And did you know that you become your sacrifice? **Abel offered up to God a bleeding dying lamb** and he became that bleeding dying lamb. **Jesus was the Lamb of God** and that is what He offered back to God. Therefore, "**he that hath not** (echoes not) **from him shall be taken even that which he hath.**" And the literal meaning of that is "**from him shall be taken even that which he thinks that he hath**", thinks that he is echoing. Then there is no way for them to rightly offer back to God anything because they don't even have it to begin with.

Now, in getting back to our focus of this morning, brother Branham taught us that **a new testament prophet is simply a preacher**. Brother Branham makes this very clear in many, many places, but for a witness I will read just two.

From his sermon **Voice of the sign 64-0214 P:39** *Now, the English word a "prophet" just means "a preacher." See? Anybody, **every preacher is a prophet**, 'cause he's foretelling something. **Preaching the Word under inspiration is called a prophet**. But in the Old Testament they were more than that; **they were seers**. See? They were men who told things that was coming to pass, and it happened. **That give him the rights to be the interpreter of the Word for that day, because God took the Word of that day and interpreted it Himself through that man**. And that's what he come on the earth for. He's always a sign when a prophet comes to the earth. Just watch as we go through it and see if it isn't so. He always sends His prophet. When you see a prophet rise on the scene, look out. We're looking for one to come now, you know. And then when you see it, you just remember; it's something's fixing*

to happen. This is his credential. Then God interprets His Word by him and through him. **Numbers 12:6** tells that.

So let's just go to **Numbers 12:6** to read this for ourselves.

6 And he said, (God is speaking here) *Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him **in a vision**, and will speak unto him **in a dream**.*

Ok, so who is God speaking to here? He is speaking to Moses' own brother who was Moses prophet and Moses own sister who was also a prophetess. Being prophets and prophetess was a family characteristic.

God had told Moses that he would be as God to the people and Aaron would be his prophet. And we also see that Miriam was a prophetess. But notice what these two prophets did.

Numbers 12:1 *And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. 2 And they said, **Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.***

From his sermon **Respects 61-1015E P:40** brother Branham said, "*And there one day we find out that even Miriam, a prophetess, and Aaron, the high priest, made fun of Moses' wife because she was an Ethiopian, and thought, "Wasn't there enough women of our own group to marry, instead of going down there and marrying that woman?" That wasn't Moses' choice; that was God's choice for Moses. And when they made fun of it, that angered God in such a way until He struck Miriam, the prophetess, full of leprosy, Moses' own sister. What about that? Her, a prophetess, but what was she doing? She was making fun and an irreverence to God's messenger, the messenger of the covenant of that day. And she was irreverent. And also Aaron, the high priest, the very mouthpiece of Moses (Right.), he was with her. And Aaron then, when he saw his sister struck with leprosy, he went in and told Moses, "*Would you let your own sister die?*" And Moses went into the tabernacle, and fell before the Lord, and begin to weep and call out for God, mercy for his sister. And the Spirit of the Lord came down and said, "*Call Aaron and Miriam to stand here before Me.*" Oh, my. God demands respects. God sends His Message; you listen to It and you reverence It. Don't care if they call It a bunch of holy-rollers, or whatever they call It; let the world do what they want to, but you give respects.*

And also from the **Third Exodus 63-0630M P:127** Even Miriam, the prophetess herself, and Aaron laughed at Moses for marrying that Ethiopian girl, making fun of him; and God got angry, speak against His servant. What did He do? He called them out to the tabernacle door, and Miriam, yet she was a prophetess, but Moses was more than a prophet, more than a prophet. He said, "*Don't you fear God? If there's a prophet among you, I, the Lord will speak to him in visions and make Myself known to him in dreams,*" but said, "*not Moses.*" Said, "*Don't you fear God?*" And she was half dead with leprosy that minute. You know that.

And from his sermon **Easter seal 65-0410 P:91** *Moses had that quickening power. Do you believe that? There never was a man like him on the earth until Jesus. **For he didn't only see visions; he talked face to face with God.** Even **a prophetess, Miriam, disputed his word one day.** He said, "Don't you fear God? Consider my servant, Moses. There's not nobody in the world like him this hour. There's never been anybody like Moses. I speak to Moses. What did he ever say that wasn't true. See? I speak to Moses. Don't you fear God? Don't you say a word against him." And right then she was stricken with leprosy and was dying. She didn't live very long afterwards.*

And then in his **Audio letter to Lee Vayle 64-0500 P:92** He explains it even better. *"And then It spoke real plain the third time. Well, I went in. And I picked up the Bible and read it first. **It's where Miriam was mocking Moses,** you know. And **Miriam, remember, was a prophetess.** And she was the one who nurtured Moses and found Pharaoh's daughter, you know. And **her a prophetess.** And she was jawing him about marrying that Ethiopian girl. And so **it displeased God.** And Miriam was stricken with leprosy. And said... told... said, "It would be better that her daddy would have spit in her face when she was born than to have done a thing like that." So he called... they called... **Moses called God down. The Pillar of Fire stood in the tabernacle.** And God said to Moses, "Go call Miriam and Aaron, bring them in." And there was Miriam, white with leprosy. And said... And God said such, "If there be one among you who's spiritual or a prophet, I the Lord will make Myself known to him by a vision and will speak to him in dreams," or however it reads there. And said, "But for My servant, Moses, **there's none like him in the land.** (See?) Did not you fear God?" God said to Miriam. Now, remember, **that's her own brother, and her a prophetess.** And Moses pleaded for her life, and she was healed.*

Now, let's read on from **Number 12** and pick up at verse **3** *(Now the man **Moses was very meek,** above all the men which were upon the face of the earth.)* **4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. 5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. 6 And he said, **Hear now my words:** If there be **a prophet** among you, **I the LORD will make myself known unto him in a vision,** and will speak unto him in a dream. **7 My servant Moses is not so,** who is faithful in all mine house. **8 With him will I speak mouth to mouth,** even apparently, and not in dark speeches; and the **similitude** (the embodiment, the manifestation) **of the LORD shall he behold:** (shall he be able to look upon Me.) **wherefore then were ye not afraid to speak against my servant Moses? 9 And the anger of the LORD was kindled against them; and he departed. 10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. 11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. 12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. 13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee. 14 And the LORD said unto Moses, If****

her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. 15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. 16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Now, remember, **Miriam** and **Aaron** were **both prophets**, they could see visions and dreams but Moses was different. and brother Branham said in his sermon **Discernment of spirit 60-0308 P:14 A New Testament prophet is a preacher.** *We all know that. Just any minister that's a preacher is a prophet, a New Testament prophet, if he's prophesying, **preaching**, not to try to edify himself to make a big name, or to edify his organization. Which, he should be in an organization. Here I am without one, but yet preaching you should be. That's right. **Every man ought to have a church home. You ought to have a place, not just to float about from pillar to post, but have somewhere that you go to church and you call it your church, somewhere you pay your tithe, and somewhere that you help support the cause.** Take your choice, but then don't never dis-fellowship the other man because he don't belong with your group. See? **Discern his spirit and see if he's got the same purpose in heart**, then you got fellowship one with another. You're working for one great cause. That's the cause of Christ. I think that that is absolutely true.*

Ok, so Jesus calls these **False-Vine, fake-pretenders "false-prophets"**, identifying that they are false. **Secondly** he says, *although they are false, yet they will come to you looking like they are real sheep.* So He says, "**Beware**", "**be very careful**" of how that they may appear. **For appearances are deceiving.** Then he adds, it is what is inward that you should be looking at. He says, inwardly these **false-vine** are **ravening** wolves. And this word **ravening** means **rapacious**, which is defined as: *given to seizing for plunder, or the satisfaction of greed. inordinately greedy; in fact predatory in nature; and extortionate in nature: and like animals they subsist by the capture of a living prey; they are predacious.*

In other words, these are men that don't live off of what they have produced for themselves, but they live off of what they can strip away from others.

Now, there are several characteristics I would like to examine this morning that will fit both sides of the Two Vines. Our examination consists of those who are the True Vine and those who are the false vine.

Therefore the first attributes I will bring to your attention are attributes that both the Two vines share. Therefore, since these are the shared attributes and characteristics, these attributes and characteristics will tell us nothing of source, the father, for both TWINS share them equally. These shared attributes and characteristics do not identify the Source or the father, but are necessary for us to understand why the doctrine of TWINS is so important to understand.

Therefore before we get to the attributes and characteristics of the two vines which are identifiable characteristics of the father, we will look at those that identify the mother.

The following list of attributes will show which are common or shared between both the True Vine and the False Vine.

Both the True Vine and the False Vine **are given birth in the same Revival**, Same church, **Same Move of God**, same Message of God. This is **the rain** or the **doctrine** that falls on the just and unjust and produces a crop.

Therefore, **Principal number 1. Both True and False Vine are given birth at the same revival, through the same Message, the same doctrine.**

2. Therefore: Both True and False Vine believe in God, even in One God, therefore **both are considered believers**. And because of these two characteristics, the following attributes and characteristics apply.

3. Therefore: Both True and False Vine are Religious

4. Therefore: Both True and False Vine worship God in sincerity

5. Therefore: Both True and False Vine are sincerely offer sacrifice to God

6. Therefore: Both True and False Vine do works to please God

7. Therefore: Both True and False Vine will use the Word of God to justify their stand.

8. Therefore: Both True and False Vine eat from the same Table of the Lord.

9. Therefore: Both True and False Vine offer praise to God which is the fruit of their lips giving praise to His name.

10. Therefore: Both True and False Vine receive a mark in their forehead and in their right hand

11. Therefore: Both True and False Vine both bear fruit, and by their fruit you shall know them

Show addendum page and then close in prayer

Let us pray