

#208 Review no 31 Twins no 6 Seed Life

1 To 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, or 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.

2 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.

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

4 The facts of this parable are as follows:

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

6 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 process. The word actually means to bind by placing under obligation. Now, this binding is needed in order to control the assembly of tares. And by placing the people under obligations, which take them away from a focus on the Word, we can see how organization binds the people to itself, keeping them from searching further for more light upon the Word than what is allowed by their church. One way this is done is through programs... All you have to do is to look at every big church and you will see that the people are not content to come and just hear the minister teach them from the Word, no, that is not the case in any large church. What you find rather is a multiplicity of programs in those churches. The larger the congregation, the more programs there are to keep the people content such as Sunday School programs, Music programs, youth retreats, women's groups, and date night, a whole host of others, including church Super Bowl

parties.

7 All in the name of Worship? But what did God's Prophet have to say about all those programs?

8 Greater than Solomon is here 61-0412 P:2 I remember one time when I was a young minister. There was another minister friend of mine, his sister; I taken her home after church one night, and we were going up the road. And she was kind of a formal Christian, as nominal, as I would say. And I believed that she believed in Christ, and so forth, but she hadn't went as deep as what I think a Christian should go to profess Christianity. And she said, "How about tomorrow night, going to the show?" I said, "I don't go to shows." And she said, "Well," said, "they got a skating rink down here, how about go skating?" I said, "I don't go skating." She asked me three to four different places, and I said, "I don't do that." She said, "Well, as a young man here about twenty-two years old, where do you get any pleasure?" I said, "In the house of the Lord." I said that.

9 Church order COD 63-1226 P:47 This is not an arena; this is a house of God. This is not a place to play, and skate, and write notes, and laugh, and cut up; this is the house of God, and is to be carried out godly. You come here to worship, not even to visit. This is not a picnic ground; this is not a visitation place; this is the visitation place of the Holy Spirit, listen to what He has to say, not to one another. We don't come here to fellowship with one another; we come here to fellowship with Christ. This is the house of worship. And children must be disciplined, and if they are of their parents. Let it be known, that if these deacons... If these parents of the children will not listen to what these deacons said, then this parent should be corrected themselves.

10 So we see the main reason for the Church is not programs, but to come and worship and search the scriptures to draw closer to Christ.

11 But its evident by searching the internet that most large churches today, have replaced the study of Scripture with a multiplicity of programs all of which have nothing to do with salvation, but altogether are used to bind the people to a system, Church, Creed or Program.

12 Now, back to the parable, we see that 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 process. Notice Jesus uses two different words in describing the binding and bundling process which is to take place.

13 He says the reapers will bind them into bundles. He never said into one bundle, singular, 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 ways to bundle the tares, just as we see there are many different denominations.

14 Notice that have to be gathered first. This gathering could suggest a very loose coming together, like a Billy Graham crusade where people from all walks of life and different denominations come together, but by adding the word bundle to further define the binding process, Jesus shows us "form and symmetry" and "purpose" behind the bundling. The scripture tells us the bundling is for the purpose of how they will be presented for the burning.

15 A bundle is not just a rag-tag collection of sticks thrown together in any old direction. That would be a pile, and in order to have a pile for burning each individual stick would have to be thrown haphazardly onto a pile. A pile and a bundle are two different things. But a bundle suggests to us that all the tares in each bundle will be lined up together, all going in the same direction. Their Union into a bundle or (assembly) will make them, "a more efficient means," by which to burn them all.

16 Now, in looking at the difference between a pile and a bundle, which would be easier to throw onto the fire more quickly? A bundle of ten or one stick at a time?

17 Therefore we can see by these pictures 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 bundled by it's creed or programs, and by organizing around that false word, and then using it's creed or programs to hold the people, they have bundled the people into a more efficient, and profitable means by which the whole group can be readied for the burning.

18 Thus we should see clearly that the False-Vine is the organized church. For organization is what binds them together. Then, if this is 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.

19 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.

20 Now, let's see if this is not exactly the picture Jesus Himself speaks of concerning the two seeds. Notice that you can not bind big large fat logs with thin long sticks. all the sticks will be generally the same length and the same diameter. And notice that in order to bundle them they must all be facing the same direction.

21 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;

22 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.

23 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... That's those who would stumble others...

24 "and them which do iniquity;" Those who know to do right and will not do it.

25 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. (This is tribulation period)

26 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

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

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

29 Ephesians 2:1 And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now

worketh in the children of disobedience:

30 Notice Peter is speaking of disobedient Children, but the Apostle Paul is speaking of the children of disobedience. Notice Paul did not say disobedient children, but he calls 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.

31 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.

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

33 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.

34 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.

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

36 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".

37 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 also ordained to be that way. 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.""

38 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 dishonor? 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 what if he did that in order that he might

make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

39 Scofield, noted in his reference on the serpent "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 was the most "subtle" of creatures less than man. Traces of that beauty remain despite the curse. Every movement of a serpent is graceful, and many species are beautifully colored. In the serpent, Satan first appeared as "an angel of light" 2Cor 11:14."

40 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.

41 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.

42 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.

43 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.

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

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

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

47 Now, we know that you can not see Life, you can only see the attributes of life, such as the color, scent, structure, form, and other attributes such the texture, growth rate etc.

48 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.

49 "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."

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

51 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, (that's the sun) and the lesser light to rule the night: (that's the moon) 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.

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

53 Notice in verse 12 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.

54 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 come forth into manifestation out from the earth.

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

56 Now, if we continue reading on to chapter 2 we'll find this is not another account of creation, but a

continuation of the same creation account. In chapter one, we see only God's spoken Logos 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.

57 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,

58 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: (and if it is every plant before it grew, then it is still in seed form, Word Seed form.) "for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground." Not a man to till the ground. See man was birthed a spirit man but not formed from the dust yet. No physical body yet.

59 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.

60 Now, notice here that up to this point God had created man in His Image and that He had created all seed life in the earth. 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.

61 Now, we see in Genesis 1:26 God speaks the Word, 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

62 Notice, Man went from being a spirit being to a living breathing being whose life now manifests itself.

63 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.

64 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.

65 Notice it does not say God planted these two in the earth. It just says they are also were found in the midst of the garden. So how did they get there if God did not plant them? And what are these two trees that are so different from the other trees that God planted.

66 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.

67 Now, remember, in chapter one, everything God spoke forth, all life forms that God spoke forth actually did come forth in 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.

68 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 were these two trees?

69 In order to be able to distinguish between two of anything, we must have a way to categorize them. Since the Law of reproduction says "every seed must bring forth only after it's own kind," then we have a principle laid down. And that is, if every seed has a life within it, and every seed can bring forth only after it's 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.

70 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, which is a branch of Biology that deals with plants, their life, their structures, their growth, their characteristics, and thus their 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 there characteristics in order to be able to define their nature.

71 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.

72 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."

73 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 any thing made that was made. 4 In him was life; and the life was the light of men.

74 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;"

75 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."

76 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.

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

78 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 for ever: 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..

79 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.

80 Now, so far we haven't seen too much concerning this Tree of Life. We know that within 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 given for you to know the mysteries of the Kingdom, but for those on the outside it is not given for them to know, therefore, I speak unto you in parables." Therefore we must know what the symbolism of this Tree represents.

81 We find our answer in Psalms 1:1 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.

82 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.

83 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;

84 And we also see men represented by trees 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.

85 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.

86 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.

87 11 Woe unto them! for they are trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;"

88 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 it's 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.

89 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."

90 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.

91 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."

92 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.

93 Let us pray...