#209 Review no 32 Twins no 7 Seed Life Nature

1 This evening we will look again at Twins again, this will be no 7 in our mini series, and we will examine the nature of the Seed Life in the TWO VINES. Therefore we will look at several things brother Branham brings out concerning the nature of the Two Vines.

2 Remember, we have read where brother Branham taught us that "every revival produces Twins."

3 Hearing Receiving and Acting 60-0607 E-16 So we find out, that in every revival that\\\\\\\\\\\\\\\\'s ever been borned in the world, it produces twins. That\\\\\\\\\\\\\\\\'s right. Every revival has twins. They have a bunch in there that's carnal believers and a bunch of spiritual believers. Every revival produces that: an Esau and Jacob. And as they go along, first thing you know, the carnal begins to think, "Well, these guys are getting off of the deep end. I better separate myself from them.\\\\\\\\\\\\\\\\" They go back to the intellectual part. They want a pastor that\\\\\\\\\\\\\\\\'ll speak to them of pleasant things. They don't want that Spirit-filled pastor, that'll obey the Holy Spirit from the platform, just preach the Word just like It is. As John said, "Lay the axe to the root of the tree and let the chips fall where it will." Most of the churches today will vote that out of their pulpit. That's right. It'll come a separation, always does that. It did it in the Methodist age; it did it in the Baptist age; it did it in the Pentecostal age; it'll do it in every age.

4 Now, notice then that if every revival produces Twins, then this let\\\\\\\\\\\\\\\\'s us know that these words "every revival" let's you know that that brother Branham is letting us know that even in this end time revival we can expect no different. Notice he said, it'll do it in every age.

5 So let\\\\\\\\\\\\\\\\'s look at the nature of these TWINS to see what makes them different from one another.

6 The first attribute we must look at is this one he said, One is Spiritual and the other is carnal.

7 Now, if one is spiritual, then they are Spirit filled, so there has to be attributes that these spirit filled will manifest. And notice also, he said the other is carnal. So there will be attributes that will also declare themselves or manifest from this nature as well.

8 Now the first thing I would like to bring out is what Paul tells us in 1 Corinthians 2.

9 1 Corinthians 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for The Spirit (God's Spirit) searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? (Paul asks this question, what man can understand the things of a man unless he has the spirit of man). Then The Apostle Paul get's down to His point

10 "even so the things of God knoweth no man, but The Spirit of God knows.

11 Notice Paul tells us here that no man can understand the things of God on His own. It takes the Holy Spirit in the man to understand the things of God. notice after he says that no man can understand the things of God, then he says, but The Spirit of God knows.

12 Then he tells us in verse 12 \\\\\\\\\\\\\\\\" Now we have not received the spirit of the world, but we have received the spirit which is of God; in order that we might know the things that are freely given to us of God.

13 So here Paul tells us that unless we have received the Spirit of God there is no way we can understand the things that are freely given us from God. Then he says, and these are the things we are speaking to you about.

14 13 \\\\\\\\\\\\\\\\"Which things also we speak, not in the words which man\\\\\\\\\\\\\\\\'s wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual.

15 Notice he says the wisdom which we have is from above, it comes from the Holy Spirit, for the Holy Spirit is the teacher. Therefore it matters not what minister you sit under, and it matters now how well he can teach this Message, if you do not have the Holy Ghost, you will never understand the things of God period.

16 Then notice the carnal man. because we are looking at the attributes of the Two Vines, and we have just examined what Paul said about the Spirit filled man, that he is able to understand the things of God because the Life, the nature, the attributes of the Holy Spirit who is the teacher lives in the Spirit filled man. But now he is going to show us the attributes of the nature of the carnal believer. The natural believer.

17 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

18 Now, these words are very striking what the Apostle Paul is telling us here. He says, the natural man, in no way, shape or form can understand the things of God. And in fact they are just foolishness to him. And he says, neither can he know them. So if he can't know them then they just can't know them. It's not for them to know. It is impossible for a carnal Christian, a natural man, one who has not been born of the Spirit of God to know and understand the things of God.

19 15 \\\\\\\\\\\\\\\\"But he that is spiritual (he that is Spirit filled) judgeth (discerns) all things, yet he himself is judged (discerned) of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

20 Now, Jesus taught the same thing to Nicodemus that Paul is teaching here. He said in John 3:3 "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

21 And we have a vindicated prophet in this hour that taught us that what Jesus is telling Nicodemus here is that unless you are born again of the spirit of God you can not in any way understand the things of God.

22 Calling of Abraham 55-1116 P:29 A Christian does not calculate, or does not look at things he sees. You don't see with your eyes anyhow. You don't. Certainly you don't see with your eyes. You look with your eyes. You see with your heart. "See" doesn't mean "look." "See" means "understand."Jesus said to Nicodemus, "Except the man be born again he cannot see the Kingdom of God." See what the right translation that is, "cannot understand the Kingdom of God." Somebody be doing something, showing you. "I just can't see it." You're looking at it, but you don't understand it. And you'll never know what the Kingdom of God is until you're born again, then you'll understand what It is.

23 And from his sermon, To whom shall we go 60-0604 P:43 brother Branham said, "Nicodemus asked the question, "How can I be borned again? I\\\\\\\\\\\\\\\\'m an old man--enter into my mother's womb the second time?" He said, "Except a man be borned again, he cannot see the Kingdom of God." Now, that translation there is really "understand"-- understand the Kingdom of God. The Kingdom of God's within you, so you couldn't

actually see it, 'less you see it operating. But the only way you'll ever be able to understand it; you\\\\\\\\\\\\\\\\'ve got to be borned again. To be borned again, you've been filled with God\\\\\\\\\\\\\\\\'s Spirit; then you're in Christ. And when you\\\\\\\\\\\\\\\\'re in Christ, the Holy Spirit that wrote the Bible, that manifested Christ, is in you to recognize His own Self. Amen. That's why you must come to Him.

24 And we can even look at the parables that jesus told and hear him teach the same thing to his disciples.

25 Matthew 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, (that word hath was translated from the Greek word echo, which means the same as the English Word echo. It means to give back or echo what you have heard in the same way you heard it.) 12 For whosoever echoes, to him shall be given, and he shall have more abundance: but whosoever echoes not, from him shall be taken away even that he thinks he echoes. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 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 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.

26 So only those who understand are those who are converted. And the only ones who can understand are those with His Spirit.

27 101-1 Ephesian Church Age - Church Age Book CPT 3 Now why did this have to be so? Why was it that the seed of the serpent must come this way? Man was created for God. Man was to be the temple of God. The place of God's rest (the Holy Spirit) was man, the temple. Acts 7:46-51, "Who found favor before God, and desired to find a tabernacle for the God of Jacob. But Solomon built Him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest? Hath not My hand made all these things? Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Satan has known this all along. He also wants to in-dwell man even as God so does. But God has reserved to Himself that right. Satan cannot do that. God alone appeared in human flesh. Satan could not and cannot do that. He does not have creative powers. The only way for Satan to accomplish what he wanted to do was to enter the serpent in Eden even as he entered by evil spirits into the swine at Gadara. God does not enter animals; but Satan can and will to accomplish his ends. He could not have a child directly by Eve as did God by Mary, so he entered into the serpent and then beguiled Eve. He seduced her and by her did Satan have a child vicariously. Cain bore the full spiritual characteristics of Satan and the animalistic (sensual, fleshly) characteristic of the serpent. No wonder the Holy Spirit said that Cain was of that wicked one. He was.

28 Therefore this evening we will begin to look at the nature of the Two Vinews, the Two Seeds, the Two natures, and we will find that there are many identifiable characteristics that belong to both and many identifiable characteristics that only belong to one or the other. It is these identifiable characteristics that only belong to one or the other that set them apart from each other.

29 I have charted the identifiable characteristics that are shared by both. This first chart shows the attributes that are common to both the Elect Seed of God and Serpent seed.

30 The Attribute and Characteristics Both Vines share in common are:
Both are Given birth in the same revival, same church, etc.

Both are Religious
Both Eat from the same Table of the Lord
Both Believe in God, even One God, therefore are a Believers
Both will Quote from the Word of God
Both Sincerely offer Sacrifice to God
Both Worship God in sincerity
Both Offer praise to God
Both Do works to please God
Both Receive a mark in their forehead and in their right hand
Both bear fruits, but by their fruit you shall know them

31 THEY ARE BOTH RELIGIOUS

32 Restoration of bride tree 62-0422 P:170 Now, Esau (as Esau and Jacob, both of them twins, both of them religious)--Esau was a carnal man; he was a good man. He didn't... Say, well now, he didn't go out and steal, drink, or anything there; he was a religious man. But he thought, \\\\\\\\\\\\\\\\"Well, as long as I'm religious, what difference does it make?" But little old Jacob, he didn't care how he had to get it; that birthright\\\\\\\\\\\\\\\\'s what he wanted. No matter how he got it, just so he got it. If he had to get down at the altar, and scream, and cry, and "boo-hoo," and snot (excuse me, or you know), get it, go right up in his eyes (I didn't mean to say that.), and so (Excuse me.), and so, get down to the altar and cry through till he got it, why, he got it. See? He didn't care how he got it, just so he got it.

33 Wisdom verses faith 62-0401 P:200 Esau and Jacob was a perfect type: both of them religious, both of them twins. Esau was the ecclesiastical type. He was a man that was smart. He had a good moral stands and things like that, but he didn't have no use for that birthright. Jacob didn't care what he had to do, just so he got the birthright. And as long as they were together they could not produce. Is that right? One was against the other. Have you caught it? Amen! \\\\\\\\\\\\\\\\"Come out from amongst it; be ye separate saith God, and touch not their unclean things; I'll receive you." See? Jacob had to separate himself from his denominational brother before God would ever bless him. God told Abraham the same thing. Israel and Moab. The four hundred prophets of Israel stood before Micaiah, and Micaiah separated himself from them and got the Word of the Lord and come back with It. Moses and Korah, same thing, wouldn't mix, they had to separate. Is that true?

34 Ephesian church age 60-1205 P:48 Now, we find out that they wanted to start and get into a form of godliness. Now, I could stop right here and say something: believe I will, Did you notice that every revival... Now, minister brethren, you check this. Every revival produces twins, just as Jacob and Rebekah produced twins: Esau and Jacob. I mean Isaac instead of--Isaac and Rebekah, instead of Jacob. Isaac and Rebekah produced twins. Their father was holy; the mother was holy; but they had two boys born: Esau and Jacob. Now, both of them was religious. But Esau, when it come to works and deeds, as a good legalist, he was probably a better boy all the way around than Jacob was. Did you know that? Jacob was just a little boy that hung around his mammy all the time. But Esau got out and worked, went out and got venison and give to his old blind daddy who was a prophet; he tried to take care of him. But Jacob only had one thing in mind; he wanted that birthright. He didn\\\\\\\\\\\\\\\\'t care how long he had to hang around or whatever he had to do; the main thing in his life was the birthright. And Esau despised it.

35 Unfailing realities of God 60-0626 P:92 When Jacob and Esau was born, they were both born of a holy father and a holy mother, but they were twins: one, a carnal man, religious, went to church and was a good man, very good. Jacob was a little shyster, but he had his mind on one thing. That birthright meant everything to him, no matter how he had to get it. Because the Bible said that he was elected before the foundation of the world to look to that. And today there\\\\\\\\\\\\\\\\'s people, I don't care how much popularity they have to use, how much

they have to lose, or what they have to do, makes no difference to them if they\\\\\\\\\\\\\\\\\'re called old fashion, no matter what they are, they got their eyes on Christ because they were elected to Eternal Life. And they plant right there on that. If it takes everything, if it takes everything they got, they plant there. The other is a nominal man. He goes to church and he feels just as good as the rest of them, goes home. See, that's the Esau like. See? And the other one is a Jacob like. Now, there you are, both sides.

36 <u>THEY BOTH BELIEVE IN GOD</u>

37 Preparation 53-1111 P:31 I told you the other night that Cain was a believer. And I'll give you a little stronger meat than that tonight if you want to believe it. The devil is a believer. The Bible says he is. He believes and trembles. The devil is a believer. Now, if belief and faith in God is all you have to have to be saved, then the devil's saved according to the Word of God. That's right. But, brother, it's got to take the Holy Spirit, a new birth, a regeneration, a new creature in Christ Jesus. When God comes down and puts His Spirit into you, then you\\\\\\\\\\\\\\\\\'re no more your own, but you\\\\\\\\\\\\\\\\\'re God's.

38 E-23 Earnestly Contending for the Faith 53-0614A There was Jesus returning back, taking with Him the borned again, repented Church, and the Devil going back, taking that bunch: "If You be a Divine healer, do this. If you be this... "If this be right... If, if, if." Always, Satan putting a question mark across the Word of God: \\\\\\\\\\\\\\\\\"If Thou be..." "Why, if He is a Divine healer, let Him heal this one, let Him this one. If He be, let Him be this." If, it's always... That's with a question mark in it. But a real true believer believes every Word that God said is the truth, and take it the same way. There you are.[/i

39 Hearing Receiving and Acting 60-0221 72 Whenever there is a revival, it always produces twins. That's a rude remark, but it\\\\\\\\\\\\\\\\\'s true. When there was a birth out of, from Isaac and Rebekah, it produced twins. When the world was created, it produced twins, two trees. And when Cain and Abel were born, it produced two. When Ishmael and Isaac was born, it produced two. And when Esau and Jacob was born, it produced two. One of them, natural (one of them of the earth); the other one Supernatural. And one looked at the natural, intellectual; the other one walked by the Spirit. It's always been that way. When the Lutheran church came forth... 73 Let's take Pentecost first. Look at the Pentecostal birth. It brought forth a great, powerful revival that swept the known world: Pentecost. It wasn't long after Pentecost till even Paul said that there would be men rise up among them, with perverse things, and would turn the people away from God. And that's just exactly what they done. It produces two. When the Lutheran church was born, Martin Luther brought forth a spiritual revival. It wasn't very long till here come Esau, right behind him and organized it down. And it produced two. Then after that come the Methodist, John Wesley, a spiritual revival. And after that come the organization, organized it down. It\\\\\\\\\\\\\\\\\'d produced two. And after that come Pentecost, a revival. And now they've organized it, and now they settle down to organization. And it produces two. 77 But that spiritual seed of the living God, though it has to be a sojourner, though it has to be a rambler, it always causes separation. Esau didn\\\\\\\\\\\\\\\\\'t last very long with Jacob. As soon as Jacob obtained the birthright (Praise God), it called for separation. And when a man... I don't care what church you belong to, if it's carnal, and your associates that you run with, the people you play cards with, and your literature societies, and so forth, when you obtain the birthright, that something that's down in your heart that's hungered for God, when you receive that, it calls for separation. "Come out from among them, and be ye separate, saith God." Separation... 78 The church settles down. See, it cannot go on... Esau was a very good type of the carnal believer today, never able to overcome the world. He don't overcome the things of the world. They still like their carousing, their dancing, their manicure make-ups, and, the women, on their faces, and cutting their hair and wearing little old short clothes; and men likes to go out to the poolrooms, and smoke cigarettes, and tell little dirty jokes; and still belong to the church. They're never able to overcome those things: neither could Esau. But yet, to be religious, he had to settle down to an intellectual conception. That's the same thing the church does today. "We'll become an organization. We'll put ourself together. We\\\\\\\\\\\\\\\\\'ll make a clan, or a clique, or something like that." And that's the way the church moves today, the spiritual and the carnal,

still the same. It hasn't changed and never will change.

40 THEY BOTH WORSHIP and SACRIFICE, and DO WORKS TO PLEASE GOD

41 Genesis 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

42 Now, Cain's sacrifice, what he offered to God was not a bad thing, it was actually a first fruit offering, a harvest offering, a resurrection offering, but it was out of seasdon, that is why it was rejected.

43 Deuteronomy 26:1 And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; 2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there. 3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us. 4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

44 Notice, Hebrews 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

45 As I just mentioned, Cain's sacrifice was an excellent sacrifice, but Abel's sacrifice was said to have been a more excellent sacrifice. More excellent means that although one is excellent but the other exceeds in excellence, because although Cain offered a very Biblical offering to God, a first-fruit offering which is a harvest offering, representing a resurrection offering, but it was out of season, because "without the shedding of blood there is no remission of sins." And Abel's sacrifice was the way back to God, because by the mingling of blood of the serpent with Eve brought forth the sin which cast them out of the garden,therefore it took the blood of an innocent one to make a way back into God's presence.

46 Genesis 4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

47 Now a sacrifice is only what you give it back to God what He gave to you to begin with. We see in Genesis chapter 4 Both Cain and Able offered sacrifices unto God. Now a sacrifice is what you give back to God. But before you can give it back to God, you must first have received it from God. And so we find that the Scripture tells us that Cain's sacrifice was an excellent sacrifice, and yet it was also a wicked sacrifice.

48 Notice that in Hebrews 11:4 Abel offered unto God a more excellent sacrifice than Cain. So Cain's sacrifice was excellent. And why was it excellent? Because it was based upon the word of God. Exodus 22:9 and Deuteronomy 26:2 But we also find that Cain\\\\\\\\\\\\\\\\\\\\'s sacrifice was also considered evil in 1 John 3:12 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.

Notice here that we are told that he slew his brother because his works were evil. The slaying of his brother,

although this was a wicked deed, was not the evil works. The evil works is what caused him to slay his brother in the first place. And the evil works was his own sacrifice to God which was rejected by God, while Abel's sacrifice was received by God. That's Genesis 4: 2-8 that we just read.

49 Now notice that after he talked with Abel, that's when he slew Abel. And why did he talk with Abel? Because God had accepted Abel's sacrifice and not his own. And God had told Him that "if he did well, he would be accepted, but he didn't do well, and therefore he was not accepted. Now the Septuagint translates this here as: "If thou doest well, shalt thou not be accepted? You did rightly offer, but you did not rightly divide."

50 I will restore 53-1110 P:12 Cain and Abel both come to find favor with God. Amen. Now, look. Cain was a long ways from being a communist; neither was he an atheist. But Cain was a believer. Get on your shock proof vests now. Cain was a believer and a worshipper of God. If God only required a believer, Cain was just as just as Abel was. And God would be unjust if He condemned Cain for his faith in Him and accepted Abel, if faith was all He required. All right. But Cain came and offered a sacrifice. Now, look. Cain built an altar, a church. Cain made a sacrifice, just same as Abel did. And Cain worshipped. He never come as an unbeliever. He come as a believer. He raised up his hands and worshipped God just the same as Abel did. Well, if a church membership, an altar, a worship, a sacrifice is all God requires, then Cain was just as just as Abel was.

51 Fellowship through reconciliation 55-0605 P:35 Then not only that, but Cain come and offered a sacrifice. If sacrifice was all that God requires, He'd be unjust to condemn Cain. Not only that, but Cain was not a infidel. Cain was a believer. He was trying to find reconciliation. And Cain knelt down humbly, raised up his hands and worshipped the Lord. He was not a communist; neither was he an infidel. He was a believer. But he didn't have the spiritual revelation. And when Abel came... I can imagine seeing Cain decorate the altar, fine lilies and making it pretty, all "dolled up" as we call it. That's the way people think today. If they can build a great big church, that'll outshine the rest of them, plush the seats, put a ten thousand dollar pipe organ in it, and a crucifix all around it and all over it, they think that God will be pleased with it. God ain't pleased with the works of the hands of man. They're shifting sands.

52 Glorified Jesus 55-0225 P:24 Cain wasn't as infidel. Cain was a believer. Cain didn't come, saying, "Now, I don't believe there is such a thing as God." Cain come as a believer. He is trying to find grace with God. And Cain built an altar. An altar is a church, a place of worship. Then Cain built an altar, and not only that, but Cain brought an offering and made a sacrifice. And not only that, but Cain worshipped the Lord. You see it? Now, you could belong to a church, go to the altar and pray, pay your duties and tithes to the church, make spiritual sacrifice, kneel on you knees, confess your faith in God and still be lost.

53 Let us pray