

## The Law of the Seed: Hebraic roots Part 7

What is the seed, and what is its relation to the fruit?

Luke 8:4 And when much people were gathered together, and were come to him out of every city, he spoke by a parable:

Luke 8:5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

- Zeph. 1:3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, says Yahuah.

Luke 8:6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

Luke 8:7 And some fell among thorns; and the thorns sprang up with it, and choked it.

Luke 8:8 And other fell on good grounds <sup>(My heart)</sup>, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that has ears to hear, let him hear.

- He is saying you have to have spiritual ears to grasp what He is saying.
  - How does fruit grow?
1. Seed (is the Word)
  2. It is watered (The Ruach)
  3. The seed absorbs the water making the inside heavy and grows (Hears the Word)
  4. The Outside shell dies (The Old You)
  5. The water helps create roots (Moving from a milk stage).
  6. The blade of grass breaks through the soil (Your walk reflects what you been watered)
  7. The seed moves through the shoots of the flower (Foundation has been made)
  8. A fruit is produced with a seed within itself. (Your works; walking as He did)

Gen. 1:11 And Alahiym 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.

Gen. 1:12 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 Alahiym saw that *it was* good.

Gen. 1:13 And the evening and the morning were the third day.

Seed will produce after its kind. Apple will produce apples, not oranges or grapes.

Note worthy: These trees yielding fruit after its own kind happen to be on the 3<sup>rd</sup> day. This is a Remez of the Mashiyach <sup>(Messiah)</sup> being raised on the 3<sup>rd</sup> day, and we producing the same fruit. Remember He is the Vine.

Luke 8:9 And his Talmadiym <sup>(disciples)</sup> asked him, saying, What might this parable be?  
Luke 8:10 And he said, **Unto you it is given to know the mysteries of the kingdom of Alahiym: but to others in parables; that seeing they might not see, and hearing they might not understand. [They are lacking the Ruach <sup>(Spirit)</sup> and Wisdom The Father's ways].**

- Prov. 25:2 *It is the esteem of Alahiym to conceal a thing: but the honor of kings is to search out a matter.*
- Mark 4:13 And he said unto them, **Know you not this parable? and how then will you know all parables**
  - [If you will not understand this parable you will not understand all other parables to include end-time prophecies and the Kingdom].

Luke 8:11 **Now the parable is this: The seed is the word of Alahiym.**

Before we read what the Word of Alahiym is. You have to understand, Their was NO “New Testament” So the Word of Alahiym was and is What some people today call “The Old Testament”. There is only ONE word of Alahiym.

There is only one sowing this seed who is the Son of man, who happens to be the seed and the Word which became flesh.

- Psa. 119:1 Blessed *are* the undefiled in the way, who walk in the **law** of Yahuah.
- Psa. 119:2 Blessed *are* they that keep his **Witnesses** <sup>(testimonies)</sup>, *and that* seek him with the whole heart.
- Psa. 119:3 They also do no iniquity <sup>(Unrighteousness)</sup>: they walk in his ways.
- Psa. 119:4 You have commanded *us* to keep your precepts diligently.
- Psa. 119:5 O that my ways were directed to keep your statutes!
- Psa. 119:6 Then shall I not be ashamed, when I have **respect** unto all your **commandments**.
  - **5027.** נָבַט **nabat**, *naw-bat'*; a primitive root; to scan, i.e. look intently at; by implication, to regard with pleasure, **Delight**, favor or care:—(cause to) behold, consider, look (down), regard, have respect, see.
    - Psa. 1:2 But his **delight** *is* in the law of Yahuah; and in his law do he meditate day and night.
- Rev. 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the **commandments** of Alahiym, and have the **Witness** <sup>(testimony)</sup> of Yahusha Mashiyach <sup>(Messiah)</sup>.
- Job 22:22 Receive, I pray you, the **law** from his mouth, and lay up his words in your **heart**.
- Prov. 7:1 My son, keep my words, and lay up my **commandments** with you.
- Prov. 7:2 Keep my **commandments**, and live; and my **law** as the apple of your eye.
- Prov. 7:3 Bind them upon your fingers, write them upon the table of your **heart**.

The Word is the Commandments and the t<sup>[h]</sup>urah (Torah/law/instructions)

- 1Pet. 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of Alahiym, which lives and abides forever.
- 1Pet. 1:24 For all flesh *is* as grass, and all the esteem of man as the flower of grass. The grass withers, and the flower thereof falls away:
- 1Pet. 1:25 But the word of Yahuah endures forever. [What is the Word of Yahuah?] and this is the word which by the good news is preached unto you.
- 1Pet. 2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking,
- 1Pet. 2:2 As newborn babes, desire the sincere milk of the word, that you may grow thereby:
- 1Pet. 2:3 If so be you have tasted that Yahuah *is* favorable.
  
- You have to see that the Word of Yahuah is His Commandments and Laws.

Luke 8:12 Those by the way side are they that hear

[Hear what? The word/Commandments/Laws/Instructions];

**then comes the devil, and takes away the word out of their hearts, lest they should believe and be saved.**

- **3598.** ὁδός **hodos**, *hod-os*'; apparently a primary word; a road; by implication, a progress (the route, act or distance); figuratively, a mode or means: — journey, (high-)way.
  
- What is being taking out of their hearts? The Word. What is the Word? Laws and Commandments. What are the Laws and Commandments to us?
  - Prov. 6:23 For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life
  
- What is the whole duty of man?
  - Eccl. 12:13 Let us hear the conclusion of the whole matter: Fear Alahiym, and keep his commandments: for this *is* the whole *duty* of man.

Luke 8:13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

- **3986.** πειρασμός **peirasmos**, *pi-ras-mos*'; from 3985; a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity: — temptation, x try, endeavor, scrutinize, entice, discipline: — assay, examine, go about, prove,

Luke 8:14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

- Is. 33:10 Now will I rise, says Yahuah; now will I be exalted; now will I lift up myself.

- Is. 33:11 You shall conceive chaff, you shall bring forth stubble: your breath, *as* fire, shall devour you.
- Is. 33:12 And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.
- Jer. 4:3 For thus says Yahuah to the men of Yaudah <sup>(Judah)</sup> and Jerusalem, Break up your fallow ground, and sow not among thorns.
  - **6975.** קִצְוֹת **qowts**, *kotse*; or קִצְוֹת **qots**, *kotse*; from 6972 (in the sense of pricking); a thorn:—thorn.
  - 6972. קִצַּף **quwts**, *koots*; a primitive root; to clip off; used only as denominative from 7019; to spend the harvest season:—summer.
- Heb. 6:8 But that which bears thorns and briars *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.
- **3308.** μέριμνα **merimna**, *mer'-im-nah*; from 3307 (through the idea of distraction); solicitude: — care.
- 3307. μερίζω **merizo**, *mer-id'-zo*; from 3313; to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ: — deal, be difference between, distribute, divide, give participle

Luke 8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

- **5281.** ὑπομονή **hupomone**, *hoop-om-on-ay'*; from 5278; cheerful (or hopeful) endurance, constancy: — enduring, patience, patient continuance (waiting).

Luke 8:16 No man, when he has lighted a candle, covers it with a vessel, or puts it under a bed; but sets it on a candlestick, that they which enter in may see the light.

Luke 8:17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

From the understanding of the Seed, which helps give you the mysteries of the Kingdom then He goes on to tell us about a candlestick. Meaning being a light

Luke 8:18 Take heed therefore how you hear: for whosoever has, to him shall be given; and whosoever has not, from him shall be taken even that which he seems to have.

Luke 8:19 Then came to him his mother and his brethren, and could not come at him for the press.

Luke 8:20 And it was told him by certain which said, Your mother and your brethren stand without, desiring to see you.

Luke 8:21 And he answered and said unto them, My mother and my brethren are these which hear the word of Alahiym, and do it.

- 2Pet. 2:21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the set-apart commandment delivered unto them.

- Heb. 10:26 For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins,

### **Quick summary of the Seed**

1. The Seed is the Word
2. There is only one seed that is good
3. The Seed will only produce after its kind  
Gal. 5:22 But the **fruit** of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, [One fruit].

Matt. 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:** (The Word Of Yahuah is the Seed, which is Commandments & Law)

Matt. 13:25 **But while men slept, his enemy came and sowed tares among the wheat, and went his way.**

- Gen. 2:2 And on the seventh day Alahiym ended his work which he had made; and he rested on the seventh day from all his work which he had made.
- Gen. 2:3 And Alahiym blessed the seventh day, and set it apart: because that in it he had rested from all his work which Alahiym created and made.
- Gen. 3:1 Now the serpent was more subtil than any beast of the **field** which the Yahuah Alahiym had made. And he said unto the woman, Yea, has Alahiym said, You shall not eat of every tree of the garden?
- Gen. 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
- Gen. 3:3 But of the fruit of the tree which *is* in the midst of the garden, Alahiym has said, You shall not eat of it, neither shall you touch it, lest you die.
- Gen. 3:4 And the serpent said unto the woman, You shall not surely die:
- Gen. 3:5 For Alahiym do know that in the day you eat thereof, then your eyes shall be opened, and you shall be as alahiym, knowing good and evil.
- Gen. 3:6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
- Gen. 3:7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.
- Gen. 3:8 And they heard the voice of Yahuah Alahiym walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of Yahuah Alahiym amongst the trees of the garden.
- Gen. 3:9 And Yahuah Alahiym called unto Adam, and said unto him, Where *are* you?
- Gen. 3:10 And he said, I heard your voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

The adversary sowed his seed, which are tares, into His field.

- Gen. 3:15 And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel.
- His seed is not 100%. It is truth with a little lie or a little leaven in it. Can you see this is one of many reasons why we have so many doctrines out here. So many beliefs out here today are because of the seed of the Adversary. His seed tries to look like the Creator, remember he wants to be like the Most High. He wants those not to do The Creators Commandments and Laws, but make you think you are free from it.
- **2215.** ζιζάνιον *zizanion*, *dziz-an'-ee-on*; of uncertain origin; **darnel** or **false grain**: — tares.
- **Hebrew:** Zuniym **degenerate** wheat.

The Serpent was more subtil then any beast of the Field. Then we read He sowed a seed. Let us see some of His offspring's, that operated under this type of seed. That does not exclude you and I if we operate like tares among our brother and sisters. Remember we inherited that seed as well.

Gen. 4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Gen. 25:27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Ya'aqub <sup>(Jacob)</sup> was a plain man, dwelling in tents.

Gen. 16:11 And the messenger <sup>(angel)</sup> of Yahuah said unto her, Behold, you *are* with child, and shall bear a son, and shall call his name Yashma'al <sup>(Ishmael)</sup>; because Yahuah has heard your affliction.

Gen. 16:12 And he will be a **wild man**; his hand *will be* **against every man**, and **every man's hand against him**; and he shall  **dwell in the presence of all his brethren**.

Could you image if Esau and Ishmael hooked up together? Well they did. They married into each others family, and you can now see what the end time prophecies hold for us. Another teaching for another day.

- The Adversary wants to restrict the growth of the good seed, by planting a seed that looks, and acts like the good seed, but on the surface looks better, and sounds better.
- Both Seeds (Naturally) share the same sunlight, water, and soil or ground. The fight is one to choke out the other. The devil that sod the tare is to keep the good seed or the Word of Alahiym from reproducing. He wants his seed the tare or zuniym to spread throughout the field.

- Naturally the only way you can tell the difference between the Wheat and the Tares, is the Wheat grain gets heavy at the top and begins to bow down, like it humbles itself, where as the tares stick straight up, like having pride.

Matt. 13:26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

Matt. 13:27 So the servants <sup>(Messengers)</sup> of the householder came and said unto him, Sir, did not you sow good seed in your field? from whence then has it tares?

Matt. 13:28 He said unto them, An enemy has done this. The servants said unto him, Will you then that we go and gather them up?

Matt. 13:29 But he said, Nay; lest while you gather up the tares, you root up also the wheat with them.

Matt. 13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather you together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

If both grow together the Wheat might be able to help the tares. The reverse can happen in that the tares can change the wheat depending on the wheat's roots and what ground it fell on. In the end both were of age or mature enough that the harvest was ready to be gathered.

Matt. 13:37 He answered and said unto them, He that sows the good seed is the Son of man;

Matt. 13:38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; [two Seed operating in this story].

- Matt. 7:21 Not every one that says unto me, sovereign, sovereign, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven.
- Matt. 7:22 Many will say to me in that day, sovereign, sovereign, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works?
- Matt. 7:23 And then will I profess unto them, I never knew you: depart from me, you that work iniquity.
  - **458. ἀνομία anomia**, *an-om-ee'-ah*; from 459; illegality, i.e. violation of law or (genitive case) wickedness: — iniquity, x transgress(-ion of) the law, unrighteousness.
    - 459. **ἄνομος anomos**, *an'-om-os*; lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked: — without law, lawless, transgressor, unlawful, wicked. <sup>[Sin is transgression of the law 1 John 3:4].</sup>
  - **In the Septuagint this Greek word can be traced back to the Hebrew which will say T<sup>[h]</sup>urah** <sup>(Torah/law/Instructions)</sup> **So what is being said here is those who are T<sup>[h]</sup>urah-less** <sup>(Torah-less/lawless/without Instructions)</sup>
  - 2Th. 2:7 For the mystery of iniquity <sup>[G458]</sup> does already work: only he who now lets *will let*, until he be taken out of the way.

- 2Th. 2:8 And then shall that Wicked <sup>(Lawless one) [G459]</sup> be revealed, whom the Sovereign shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
  - 2Th. 2:9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,
  - 2Th. 2:10 And with all deceivableness <sup>(Cheat or take away from [the Law])</sup> of unrighteousness in them that perish; because **they received not the love of the truth, that they might be saved.**
- Rev. 22:14 Blessed *are* they that do his **commandments**, that they may have right to the tree of life, and may enter in through the gates into the city.

Matt. 13:39 The enemy that sowed them is the devil; **the harvest is the end of the world; and the reapers are the messengers** <sup>(angels)</sup>.

Matt. 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

Matt. 13:41 The Son of man shall send forth his messengers <sup>(angels)</sup>, **and they shall gather out of his kingdom all things that offend, and them which do iniquity;**

- **4625. σκάνδαλον skandalon**, *skan'-dal-on*; (“scandal;” probably from a derivative of 2578; a trap-stick (bent sapling), i.e. snare (figuratively, **cause of displeasure or sin**): — occasion to fall (of stumbling), offence, thing that offends, **stumbling-block**.
- Psa. 119:164 Seven times a day do I praise you because of your righteous judgments.
- Psa. 119:165 Great peace have they which love your law: and nothing shall **offend** them.
- **4383. מִכְשׁוֹל mikshowl**, *mik-shole'*; or מִכְשׁוֹל mikshol, *mik-shole'*; masculine from 3782; a **stumbling-block**, literally or figuratively (obstacle, **enticement** (specifically an idol), scruple):—**caused to fall**, offence, x (no-)thing offered, ruin, stumbling-block.
- Psa. 119:166 Yahuah, I have hoped for your salvation, and done your commandments

Can you see in Tahilliyim <sup>(Psalms)</sup> and in Mattithyahu <sup>(Matthew)</sup> all that offend the Word, the Law and Commandments, i.e. making them stumbling-blocks will be removed.

### Revisit the fowls of the air

- Luke 8:5 **A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.**
  - Zeph. 1:3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the **stumbling-blocks** with the **wicked**; and I will cut off man from off the land, says Yahuah.



Matt. 13:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Matt. 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who has ears to hear, let him hear.

The Hebrews would have understood this concept of seeds are not to be mixed, because it is in the T<sup>[h]</sup>urah (Law/Torah/Instructions)

- Lev. 19:19 You shall keep my statutes. You shall not let your cattle gender with a diverse kind: you shall not sow your field with mingled seed: neither shall a garment mingled of linen and woolen come upon you.
- Deut. 22:9 You shall not sow your vineyard with divers seeds: lest the fruit of your seed which you have sown, and the fruit of your vineyard, be defiled.

The Seed that Mattithyahu (Matthew) 13 is letting us know about is the Word of Yahuah is the Seed, It was to be sown throughout the field which is the World. The Adversary came into the field and sod his seed in the same field. In hopes to steal and kill the other seed (The Word)

What is the Adversaries Word or seed?

- Truth mixed with a lie [Mingling seeds is what He hates].
- Add or Take away

We must understand the Natural or the Earthly things then we can understand the Heavenly things.

- John 3:12 If I have told you earthly things, and you believe not, how shall you believe, if I tell you *of* heavenly things?
- 1Cor. 5:6 Your esteem *is* not good. Know you not that a little leaven leavens the whole lump?

Gen. 2:8 And Yahuah Alahiym planted a garden eastward in Eden; and there he put the man whom he had formed.

Gen. 2:9 And out of the ground made Yahuah Alahiym to grow every tree that is pleasant to the sight, and **good for food**; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

- These trees are good for food.
- Which tree did He want them to eat from? Good and evil is mixed, it leads to death Bere. 2:17

Next week We will be talking about the Kingdom.

Shalum,

Lamadyahu למדיהו