

# The First Adam, The Last Adam, Toledah Toledah

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Preacher: David Antwi

- [ 0 : 0 0 ] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.
- Be blessed. In Genesis chapter 5, in Genesis chapter 5 from verse 1, I read verse 1.
- All right, let me just read down. This is the book of the genealogy, the generations of Adam. Don't forget this word, the generations of Adam. This is the book of the generations of Adam.
- This is the book of the generations of Adam. In the day that God created man, in the likeness, don't forget that word too, in the likeness, in the likeness of God made he him.
- Male and female created he them. And blessed them and called their name Adam in the day when they were created.
- [ 1 : 0 6 ] And Adam lived 130 years and begat a son in his own likeness. Don't forget where this likeness is coming from. So, in verse 1, it says that God made, God created man in the likeness of God made he him.
- Now, Adam also lived 130 years and begat a son in his own likeness. In his own likeness after his image and called his name Seth.
- And the days of Adam after he had begotten Seth were 800 years. And he begat sons and daughters.
- Those of us who have been asking, where did Cain get his wife? Adam begat sons and daughters. They are not the focus. Seth is the focus. Because he's talking about the generations of Adam.
- So, he begat sons and daughters. Verse 5. And all the days Adam lived were 930 years and he died.
- [ 2 : 1 3 ] So, Adam lived and died. And verse 6. And Seth lived 150 years and begat Enos. And Seth lived after he begat Enos 870 years and begat sons and daughters.
- And all the days of Seth were 912 years and he died. What's going on here? And Enos lived 90 years and begat Cainan.
- And Enos lived after he begat Cainan 815 years and begat sons and daughters. And all the days of Enos were 905 years and he died.
- Did you see what's happening? Can I add one more? I think because of my time. Let me just... Verse 17. And all the days of Mahalalel were 800...
- So, and Mahalalel lived 60... I think Cainan lived 70 years and begat Mahalalel. Verse 14. And all the days of Cainan were 910 years and he died.
- [ 3 : 3 4 ] And Mahalalel lived 60 and 5 years and begat Jared. And all the days of Mahalalel, verse 17, verse 17 were 800, 890 and 5 years and he died.
- And Jared lived 160 and 2 years and begat Enoch. Watch this. He begat Enoch. And Jared lived after he begat Enoch 800 years and begat sons and daughters.

They were all begetting a person and sons and daughters. A person and sons and daughters. One person and sons and daughters. And then the Bible focuses on that one person. He was begat but leave the sons and daughters out.

Focus on one person who was begat and watch this. And Enoch... And Enoch... And all the... Verse 20. And all the days of Jared were 910 and he died.

Verse 21. And Enoch lived 60 and 5 years and begat Methuselah. And Enoch walked with God after he begat Methuselah 300 years and begat sons and daughters.

[ 4 : 43 ] And all the days of Enoch were 365 years. And Enoch walked with God and he was not. For God took him.

And Methuselah lived 180 and 7 years and he begat Lamech.

He begat Lamech. And it goes on. The list goes on to Noah and the sons of Noah. That's 10 generations after Adam. From Adam. So 10 generations. Bible says these are the generations of Adam.

Let's pray. Father, thank you for the privilege to hear your word. We pray that you open the heavens upon us. Reveal Christ to us. Let us have encounters in your word. Holy Spirit, you being the Magister Veritartus.

The only one who can teach the truth. The master of the truth. We pray that guide us into all truth. Teach us into all truth. Take of Christ and give to us.

[ 5 : 46 ] Take of what belongs to Christ and give it to us as we go into your word. In Jesus name. Amen. Hallelujah. Praise God. All right. Now let's hit the ball and the ground running.

Let's kick the ball now. So as you can tell. We saw that Adam was made in the image of God. One. And then he also had sons and daughters in his own image.

So Adam was made in the image of God. And he had sons and daughters in his image. So Adam made in the image of God had sons and daughters in his image.

Made in the image of God had sons and daughters in his image. When you read Genesis chapter 4, Bible says that Adam and Eve. Seth was not the first child of Adam. So why did he say Seth? The generation.

Let's talk about the generation of Adam. He only brought Seth. How about Cain? How about Abel? Okay. So when God told the devil, the seed of the woman shall bruise your head. Satan said, ah, so my enemy is going to come from the woman.

[ 6 : 48 ] All right. She didn't die. She's going to live to produce somebody. Oh, okay. I'm going to target whoever he produces. And then Eve in Genesis chapter 4 from verse 1.

Adam knew his wife and Eve conceived and bore Cain. And then Adam knew his wife again and she conceived and bore Abel. And Cain brought sacrifice to God. Abel brought sacrifice to God.

God didn't respect the sacrifice of Cain. God respected the sacrifice of Abel. And jealousy set in. And so Cain decided to kill Abel. To kill the true worshipper. Always.

It is the religious people who will kill true worshippers. The religious people. Satan works very easily and effectively through religious people. Okay. And so that's why they wanted to kill Jesus as well, as I said previously.

So now Cain wanted, Cain killed Abel. But Abel was supposed to be the one through whom the seed was supposed to be working through. All right.

[ 7 : 47 ] The seed of God to deal with the devil. It wasn't Abel. But God, watch this. God from Adam. God started working himself through Adam. That is what is called the generation of, the generations of Adam.

Now the generations of Adam is not the family tree of Adam. The generations of Adam, it is the workings of God through Adam to produce Christ.

So all the genealogies, another word for generations is genealogies. Actually, the Hebrew word translated generations is a very interesting word. It's toleda.

Toleda. Okay. So it's toleda. Sorry. Toleda, toleda. Toleda, toleda. Toleda, toleda. That's generations. That's a lot. You can tell that it's a lot. Toleda, toleda. So this is the book of the Toleda, Toleda of Adam.

The generations of Adam. So Toleda, Toleda means the produce of Adam. The proceedings, the results, the descendants, and the genealogies.

[ 8 : 52 ] So it can be translated generations, the produce, the proceedings, the genealogies, and the descendants. It's all okay. The Hebrew word means that. So we are the offspring.

What came out of Adam? Something came out of Adam. Now watch this. So Adam was dust. Remember, I said dust thou art. Genesis chapter 3, verse 19. Dust thou art.

Genesis chapter 2, verse 7. God formed man out of the dust and breathed into man, and man became a living soul. When man lost God, God told him, dust thou art, and to dust shall thou return.

And so Adam is dust. And God is in the business of taking dust. And again, forming it, molding it into a certain pattern, and putting his spirit into man.

Hallelujah. And so when Adam fell, God planned to work himself through the same thing, Adam. To work himself through the generation, the produce of Adam. And so Bible says that Adam begat.

[ 9 : 51 ] Watch this. This is the book of the Toledo Toledo of Adam. In the day when God created man, in the likeness of God created he them.

God created man in his likeness. And Adam lived as three. Adam lived 130 years and begat. Watch this. And begat a son in his likeness, his own likeness, and his image.

So now, whatever is coming out of Adam looks very much like Adam. Whatever is coming out of Adam. So Cain, being the true worshiper, Cain, being the good person, Cain, being the godly person, was the one who was supposed to keep the genealogy, who was supposed to keep the seed of the woman that was coming from Adam.

The seed, that seed, that was supposed to be the formation of God. All the genealogies of the Bible culminated and found expression in Christ.

Okay. So when you read the Bible, the genealogies you see, it was all pointing towards Christ. After Christ, the genealogy is not important. No genealogy is important after Christ because Christ came to introduce a new genealogy.

[ 10 : 58 ] Hallelujah. Genes. Genealogy. Genesology. Hallelujah. So Christ came to introduce the new genealogy. So Adam had his generations. And it was supposed to be Abel, but Cain killed Abel.

So it looks like Satan has managed to stop the work of the devil. Remember, in the words of Jesus Christ, John 8, 44, it says that you are of your father, the devil, for he was a murderer from the beginning.

So the first murder, as I keep saying, the first murder in the Bible was from the devil. The devil instigated it. He used, he instigated Cain to kill Abel because he targeted, realized that this is a godly boy.

This is a godly man. And we have to get rid of him. Other than that, our enemy shall prevail. And Bible says, look at this. In Genesis chapter 4, verse 25.

What's the meaning?

[ 12 : 02 ] For God, she said, has appointed another seed instead of Abel, whom Cain killed. So God has now, so Abel, God produced another Abel.

But this time he's called Seth. So God produced another Abel. And Abel now, Abel lived. He didn't die. He was not murdered. They were supposed to live and die.

Adam lived and died. But the first one who was supposed to continue the genealogy of Adam, Toleda, Toleda of Adam, was murdered. All right. So it's like it shattered the program of God.

No, Bible said God brought a replacement. I see God bringing a replacement in your life. Whatever the enemy has taken away from you, whatever the enemy has stolen from you, I see God bringing a replacement into your life in the name of Jesus.

He bringing a replacement into your career, into your health, into your marriage, into your family, into your finances, into your church life, into your ministry. Anything the enemy has decided to shatter, to stop the plan of God from coming to fruition.

[ 13 : 07 ] I see God bringing a replacement in Jesus' name. So God brought a replacement in Seth. And Seth had a son and called him Enos. And Enos had a son and called him Matthew Sela.

And so the genealogy starts running down. Look at Luke chapter, the book of Luke chapter, thank you, Jesus.

Chapter 4 verse 23. Luke 4 verse 23. Downwards. Then Bible says that, and Jesus began, Jesus himself began to be about 30 years of age, being as it was supposed, the son of Joseph, who was the son of Heli, which was the son of Martha, sorry, Martha, which was the son of Levi, which of the son of, so they started the genealogy of Jesus.

He was tracing it back, tracing it back, tracing it back. Watch this. Luke 4 verse 38. He went, went, went and went and went. And he says that, which was the son of Enos. So then you see Canaan. All right.

Let's verse 37. Which was the son of Methuselah? You remember? Which was the son of Enoch? You remember? Enoch gave birth to Methuselah and Enoch was taken. Enoch, which was the son of Gerard, which was the son of Mahalel, which was the son of Canaan.

[ 14 : 29 ] And Canaan was the son of Enos. You remember? And who was the son of Enos? It was the father of Enos. Enos was the son of Seth. And Seth, which was the son of Adam. What is this?

Adam. What about Adam? Which was the son of God. So the whole thing in the likeness. Genesis 1 verse 26. Let us make man in our image and our likeness.

So God made them in his likeness. God made them in his image and his likeness. Made Adam. And then Adam. So as it were, Adam is the son of God.

Adam proceeded from God. Adam came from God. And then Seth came from Adam. Enos came from Seth. Canaan came from Enos. And the genealogy continued until it got to Jesus.

So the truth is that something was flowing from God through man into God. who became man. God prepared the genealogy of Jesus. Cain was supposed to be the first one.

[ 15 : 26 ] But the devil attacked Cain because he saw a true worshiper. He said, let me get rid of him. But he didn't know God can always get his own replacement. And so Cain. Sorry, did I say Cain?

Abel was supposed to be. I'm sorry about that. Abel was supposed to be. Okay. And Cain killed Abel. So Adam sat down to Christ. Adam sat down to Christ.

So does that imply that Christ also came and he bore the image of Adam to a certain limited degree. Christ was in the likeness of Adam as well because of the human nature.

The human nature always came after the likeness of Adam. Adam. Okay. Now, having established that. So if you cannot be Adam if you don't have generations.

Adam must have generations because the purpose of Adam is to have generations. Is to have teloda, teloda, teloda. Is to have to let that, to let that, to let that.

[ 16 : 24 ] Is to have to let that, to let that. So that is the purpose of Adam. Adam had generations. Number two, Adam lived. So Bible says Adam lived. And number three, Adam begat.

Number four, Adam died. Number one, Adam had generations. Number two, generations after his likeness. Number two, Adam lived. So generations, he lived.

He begat after his likeness and he died. Enoch, not Enos. Enoch, the servant from Adam, had a very interesting experience. Enoch, Bible says he walked with God and he did not see death.

According to Hebrews chapter 11, by faith. Hebrews chapter 11 verse 5 says that by faith, Enoch was translated and did not see death. But the problem in Genesis chapter 5 was everybody was dying.

That's what I read to the end. Everybody was dying. Everybody was dying. Everybody. Everybody was dying. So everybody was born, lived, died. So they lived, born, lived, died.

[ 17 : 26 ] Born, lived, died. Born, lived, died. So everybody was dying. That's the impact of coming in the similitude or in the likeness of Adam.

Because of the sin that entered Adam and Eve or Adam in the garden. Everybody who comes after Adam is meant to die. Adam died.

Seth died. Seth died. Enoch died. Canaan died. Mahalalel died. They kept dying. Everybody was dying. The only one who was raptured and didn't die was Enoch because Enoch did not see death by faith.

By faith, he exempted himself from what was commonly happening to all of them. He exempted himself. I see heaven exempting you. As you exercise your faith and walk in Christ by faith and walk in God by faith, I see God exempting you from the legitimate maladies in your black line, in your black line.

The legitimate setback in your black line. I see God exempting you. You are receiving divine exemption. Receive divine exemption. Receive divine exemption in the mighty name of Jesus Christ.

[ 18 : 37 ] So they all lived and died. Now, when you compare Genesis chapter 4 to Genesis chapter 5, you will discover something interesting. In Genesis chapter 4, you see they were doing things.

They were building. They were rearing cattle. They were creating instruments. They were building cities. They were doing. Man was doing, doing, doing. But the difference in Genesis chapter 5 is you don't see man doing.

Man was living. The only thing he was living and dying. The only thing he did between living and dying was begat. So he was born. He lived. Begat. Begat is also to give birth.

Okay. That's King James English. He was born. He lived. Begat and died. Born. Lived. Begat and died. Born. Lived. Begat and died.

So everybody was meant to be born. Everybody is meant to live. Everybody is meant to begat. And everybody is meant, watch this, if you are in Adam to die.

[ 19 : 33 ] So that is the genealogies of Adam. Now let's look at 1 Corinthians. 1 Corinthians chapter 15 verse 45. In 1 Corinthians chapter 15 verse 45, I told you something.

That the genealogy of Adam, the generations of Adam, the toleda toleda of Adam, it was running through to Christ. Then it's like the rest become like sons and daughters.

You know, he begat sons and daughters, it can't be bothered because God was working something. It was the generation. It was the journey of Christ from Adam into the manifestation of Christ.

So Adam and then another Adam. First Adam and then the last Adam. The first man and then the second man. They all had some similarities and they all had, watch this, toleda toleda.

They all had generations. Hallelujah. All right. Now watch this. 1 Corinthians chapter 15 verse 45.

[ 20 : 38 ] And so it was the first Adam. So, so. And so it is written. The first man, Adam, was made a living soul. The last Adam was made a quickening spirit.

A quickening spirit means a life-giving spirit. Let's look at how the NIV puts it. Thank you, Jesus. A life-giving.

1 Corinthians chapter 15 verse 45. Thank you, Holy Spirit. So it is written.

The first man, Adam, became a living being. The last Adam. A life-giving. Did you see that? A life-giving spirit. But the point I want to establish here is that we have two Adams.

We have first Adam and the last Adam. The last Adam is connected to the first Adam in the sense that the last Adam was part of the generations of the first Adam.

[ 21 : 44 ] But every Adam must have your own generation. So the last Adam, watch this. This is so important, brothers and sisters. The last Adam, being of the generations of the first Adam, when it got to him, he terminated these generations of Adam.

In a certain sense. So that's why he's called the last Adam. He's the last one. There won't be any other Adam to have generations.

The first one has his own type of generation. And then he being the first, we being the last Adam, was a kind of a part of the, an offshoot of the first Adam in a certain sense.

And then terminated the first Adam's impact and influence. And then he being the last Adam started a new generation to later to later. A new generation was started from him.

Now, it's very interesting. So now, I've established that the first Adam, he lived, he baguered in his likeness and image and died.

[ 22 : 47 ] And he continued. And then Christ comes in. Christ also was born. He lived. He lived. He lived. He died.

That's what was happening to everyone in Adam. He lived and he died. He lived and he died. But his death was not an ordinary death because he was God in the flesh.

He was God in the flesh. He was God to start a new breed. So, in his resurrection, we now, a new breed, were born. In his resurrection, he became a life-giving spirit.

So, even though he lived physically and died physically like everyone in Adam was dying on, everyone in the generations of Adam was subject to, he became in his subject.

After he became subject to what Adam suffered, he became a life-giving spirit. So, now, anyone who comes into him, that's where he's going now. Yeah, yeah, that's where he's going.

[ 23 : 46 ] Anyone who comes into Christ receives the life of God. Once you come into Christ, you receive the life of God. You are not, you are in a new generation. Or you are in a new, a new set.

Or you are in the, it's the generations of the last or the second, the last Adam. Now, let me continue reading. 1 Corinthians chapter 15, verse 45.

It says that, So it is written, the first Adam was made a living soul. The last Adam was made a quickening spirit. Verse 46. However, how be it, how be it that, how be it that was not first which is spiritual.

Okay. So how be it that was not first which is spiritual, but that which, that which is, but that which is not.

In other words, the, the one that came first is not a spiritual one. It's the natural one that rather came first. So the natural Adam is the one that came first. But the second one is a spiritual Adam with a spiritual toleda toleda, with a spiritual generations, with a spiritual generations.

[ 25 : 02 ] Hallelujah. So the generations of the last Adam is not the same in the physical sense of the first Adam. It is in the, or the normal Adam, the original Adam, the first Adam, or the first man.

It is in a different, it's in a spiritual sense, the last Adam's generation. So what is, it says that, let me, let me go back to the NIV. It might make it simpler to understand.

1 Corinthians chapter, thank you, Jesus, chapter 15, verse 45. All right. So it is written, the last, it is written, the first Adam, Adam, Adam became a living being.

The last Adam is, sorry, a life giving spirit. The spiritual, the spiritual did not come first, but the natural. And watch this. And after that, the spiritual.

So the natural came first. Then after that, the spiritual, the natural Adam, or the natural, the Adam that brings the natural thing came first. Then the Adam of the spiritual generations came, came next.

[ 26 : 07 ] Watch this. The spiritual did not come first. I've read that. Verse 47. The first man was of the dust of the earth. Do you remember I said that? You are dust.

So God picked the first man. He picked dust and molded him into the second. Oh man. He molded him into the spirit, what was going to contain the spiritual. So, but watch this.

He says that, verse 47, the first man was of the dust of the earth. The second man is of heaven. The second man is of heaven.

Even though he bears some resemblance of the resemblance of the natural Adam, he also brought a certain supernatural or spiritual or heavenly resemblance into the natural world.

Hallelujah. Christ brought a heavenly resemblance so that you do not have to go to heaven to know how God looks like. You have to look. Hallelujah.

[ 27 : 07 ] Hallelujah. Watch this. It says that the first man was of the dust of the earth. The second, verse 47, the second man is of heaven. As was the earthly man, so are those who are of the earth.

And as is the heavenly man, so are those who are of the heaven. Are you of Adam, the first Adam, or you are of the second Adam?

When you are in Christ, you are of the second, or the last Adam. Sorry. When you are in Christ, you are of the last Adam. Verse 49.

And just as we have borne the image of the earthly man, so shall we bear the image. Oh, oh, hallelujah, hallelujah, hallelujah, hallelujah.

As we have borne the image, when you look at me, you can tell I came from Adam. But oh, thanks be to God, that that's not all I've got. I've got the original image.

[ 28 : 03 ] God created man in the image of, in his image. But because of sin, man's, the image of God in man became so mad, that mad, it got messed up.

So much that when you look at man, you only see what came out of the dust. And God said, no worry, I know how to work with the dust. So God picked the first Adam, and started a generation, and started generation, Toleda, Toleda, from the first Adam.

He said, I am going, my objective is to get the last Adam, so I can start the last Adam's own Toleda, Toleda. So if you are of the first Adam, you are earthly.

If you are of the last Adam, you are heavenly. Hallelujah. So those of us, who are of the last Adam, we have a heavenly resemblance, a heavenly nature, going on in us, in the mighty name of Jesus.

So, let me read from the King James. Verse 47, The first man is of the earth, earthly. The second man is, the second man is the Lord, from heaven.

[ 29 : 17 ] So, now, you can see, talking about two men. First man, second man. The first man is called Adam, first Adam. The second man is called, the last Adam, Christ.

So this is talking about, Adam, and Christ. Adam, and guess what? All those in the generations of Adam, there were three things that was happening. They live, they died, but before they died, what did they do?

They begat, so that the generations can continue. They live, before they die, they begat. They live, begat, died. Or live, died, but before they died, begat.

In Genesis chapter 4, they were not living. They were just building things, building things, but in Genesis chapter 5, it's more important. They lived, died, but before they died, begat.

They lived, died, before they died, begat. And that is how the Toledo, Toledo of Adam continued until. So God was through the Toledo, Toledo of Adam. God, through the, those of you who just joined me, Toledo, Toledo is a Hebrew word for generations.

[ 30 : 20 ] Okay? The Hebrew word for generations. So the generations of Adam, the Toledo, Toledo of Adam, God used that to form, to pave the way for the heavenly man to come into fruition.

Having said that, I want to explain some things to you. Let's, let's take a bit of time to look at the heavenly man. The heavenly man, according to Colossians chapter 1, Colossians chapter 1, verse 15, Colossians chapter 3, verse 10, 2nd Corinthians chapter, chapter, 2nd Corinthians chapter 4, verse 4, 2nd Corinthians chapter 3, verse 18, and Hebrews chapter 1, verse 3, and when you look at all, and then we'll go up to Romans, but when you look at all these texts, you will see something unique about the second man.

Let's look at it. Let's have a look at it. Starting from, I think I'll prefer to go to Hebrews first. So let's go to Hebrews. Hebrews chapter 1, verse 3. Hebrews chapter 1, verse 3.

What does it say? It says that, who, that's talking about the son, who being, let me, verse 2 makes sense, has in this last day spoken to us by his son, who he has appointed heir of all things, by whom we, by whom also he made the world.

Look at verse 3. Whom, talking about the son, whom being the brightness of his glory. What? The son is the brightness of God's glory. Okay?

[ 31 : 47 ] Who being the brightness of God's glory, his glory, the express image of his person. So two things about the son. He's the brightness, the brightness of, as we are doing this stream, there is, there are some lights here.

You won't see the lights, but the light lights up my face. So the impact of the light, is the, as it were, the brightness of the light. Okay? The, the rays of the light.

And then when you look at God, you see the, the glory, the brightness of God's glory. So some, some translations use that he's the effulgence. Effulgence is like the manifestation, the brightness, the, the, the radiations, all right, of the glory of God.

So Christ is the brightness of God's glory, but not just that. And he's the express image. Oh, and the word, the word has come here. And he, Christ is actually an image of God.

Remember, he said, Adam, God made Adam in his image. That's why God, Adam is called the son of God. Now, Christ, the heavenly one. All right. So those of us who are of the earthly, we bear the, the image of the earthly, those of the heavenly, we bear the image of the heavenly.



[ 32 : 57 ] It's very important. And so now we want to establish the image of the heavenly. Christ is the express image of God's person. In other words, it's just like thumbprint. When I put my finger, my, my finger, yeah, on the ink, and I, I print it on it.

You see my thumbprint. It tells you the express image of whatever is here. Okay. The embossment you use, we use some items to emboss. When you emboss something, what is on the embossing machine is the design.

It's what you see exactly what Christ is. It's the express image of God's person. Ah, thank you, Jesus. So God formed Adam of the dust. And now through the dust, he started forming the generations, the Toledo, Toledo of Christ.

And then when it was ready, God took his image and imprinted it on the human nature or the, the nature, the earthly Adam. God took this image and painted it on the earthly Adam to have the heavenly Adam, the last Adam.

He imprinted it on the heavenly Adam. So when you look, that's what Jesus said in John chapter 14, Thomas said, show us the father. So Philip said, show us the father. And it's enough for us. He said, verse nine, have I been with you all this while?

[ 34 : 05 ] And you don't know me. Whoever has seen me has seen the father. If you see me, you have seen the father. In John chapter 10, verse 30, he said, I and my father are one. I am the father. I and the father are one.

He actually said, I am, I am is the name of God. He said in Romans, John chapter eight, verse 24, he said, you would die in your sins. If you don't believe that I am, I am he.

I am that name of God. Yahweh. He said, I am in throughout the book of John. You see evidence that I am the way, the truth, and the life in the, in the book of John.

That's John, John 14, six in John 11, 25, he said, I am the resurrection and the life. He said, I am in John chapter 10. I think verse 13. He said, I am the good shepherd. I am the good shepherd.

So he said, I am the life. I am the, in the John chapter 15, he said, I am divine. Verse one, I am divine. You are the branches. I am divine. We are the, you are the branches. So he used the word I am reflecting the, the, the actual nature of God.

[ 35 : 03 ] So he says, I am when he said, I am. That's why when he said before Abraham, I am John chapter eight, when he was having the discuss with the Jews, he said, Abraham desired to see my days and he saw it and was glad.

And he said, you are not yet 50. And he said, Abraham saw your days. And he said, Oh, let me tell you before Abraham, I am. He didn't say I was, he said, I am. And then he used the name of God.

So he is the express image of, of God. When you see him, you have seen God in Colossians chapter, chapter one, verse 15 and chapter three, verse Colossians chapter one, verse 15.

Colossians one 15 says that who is the image of the, Oh my God, the invisible God. First Timothy chapter one, verse 17, um, is unto the king eternal, the immortal, the only one, the invisible, the God invisible.

Okay. The, the invisible God unto the king eternal, immortal, invisible. God is invisible. You can't see God, but Christ is the, Oh, thank you, Jesus.

[ 36 : 04 ] Christ is the image of the invisible God. He is the image of the invisible God. Hebrew chapter 11, verse 27, talking about Moses. He forsook, forsook Egypt because seeing he, he suffered.

I went through or endured as one who is seeing him, who is invisible. He saw him who was invisible. He focused on the invisible God. He saw him who was invisible.

Christ came to show us the, the, the invisible God. He came that we might see. So here in Colossians chapter one, verse 15, he says that who is the image of the invisible God, the, for the firstborn of every creation, creature.

So Christ is the image of the invisible God. He is the image. Remember Hebrews chapter one, verse three, he's the express, express image. Okay. How about Hebrews?

Colossians chapter three, verse 10. It says that, and, and put on the new man, which is renewed, renewed in, in knowledge after the image of him, that created him.

[ 37 : 06 ] So the knowledge of Christ. Okay. In after the image. So the image of God is Christ. We, our, our, I will put on the new man renewed after the image of Christ.

Hallelujah. And look at second Corinthians chapter four, verse, verse four and second Corinthians chapter three, verse 18. Second Corinthians chapter four. Thank you, Jesus.

Second Corinthians chapter four, verse four says that in whom the God of this world, Lord has blinded the minds of all of them, which believe not less the lights, the glory, sorry, less the lights of the glorious gospel of Christ, who is the image of God, the glorious gospel of Christ.

And it's a Christ who is the image of God. Christ is the image of God. First Corinthians chapter three, verse 18, but, but second Corinthians, I'm sorry, but we all with open faces, beholding us in a glass, us in a glass, the glory of the Lord are being changed into the, watch this, into the same image.

And so now I've established the fact that Christ is the image of the invisible God. Christ is the image of the invisible God. He came to show us the father.

[ 38 : 18 ] John chapter one, verse 18. He says that, he said, no, no one has ever seen the father, but him, the son who is in the bosom or from the bosom, from the inner core, from the core.

He came from the core of the father. He has defined us to him. He has defined him to us. Christ has defined him. Christ has defined God to us.

He has revealed God to us. He has manifested God to us. He has demonstrated God to us. If you want to know how God is like, and this is not talking just about the physical form, because God is a spirit.

When we talk about the image of God, or in the image of God, we are not talking about it, just the physical form. We are not talking about a physical form, but we are talking about the expression, the expression of God being in, sorry, the expression of God's being.

Okay. We are talking about, he expressed God's being in all his attributes, and in all his virtue. He expressed the, the, the, the, sorry, he expressed the, he was the expression of God's being.

[ 39 : 33 ] God is, and he became the isness of God. He was the isness of God. All right. So Christ became the isness, the expression of the isness of God, not the form of God, but his being in his virtues and in his attributes.

Christ is the image of God. In Romans chapter eight, verse 29, for those he foreknew, he also predestined to be conformed into the image of his son.

So that's where I'm going now. So now we know that Christ is the image of, of, of God is the express image of God. But when you look at something, back to first Corinthians chapter 15, verse 49, first Corinthians chapter 15, verse 49, watch this.

he said, as we have born the image of the earthly, we shall, hallelujah, glory to Jesus. As we have born the image of the earthly, as we have born the image of the earthly, as, as we have born the image of the earthly, once you are born, you look like Adam.

Every human being looks like Adam, because Adam begat in his likeness and his image. So every human being looks like Adam. And if, if you have been, if you are coming from Adam and you have the image to show that, then that you are from Adam, then watch this, watch this.

[ 40 : 59 ] He said, as we have born the image of the earthly, we also, we shall also, also, the word also, likewise, bear, we shall also bear the image of the heavenly.

So now, since you, when you look at me, my humanity, there's everything that tells you that I came from Adam. Oh, but boy, my spirituality, once I am in Christ, there must be everything that shows that I also came from Christ.

I am in the, I am in the generations of Christ. I am in the generations of Christ. The generations of Adam were supposed to lead to the generation of Christ, the arrival of Christ, the second, the last Adam, the second man, so that we, Christ now, will also be gods.

So we are also born into Christ. If, so, you are either in Adam or in Christ. In Genesis chapter five, verse, from verse one, that was the whole of chapter five, I showed you, and they lived and they died.

They lived. Everyone in Adam dies. If you are in Adam, you will die. If you are in Adam, you will die. First Corinthians chapter 15, verse 22, look at what it says.

[ 42 : 11 ] It said, for us in Adam, all die. Not died. Oh, you just die. You die in Adam. As in Adam, all die. As in Adam, all die.

Even so, I like the even souls. When I read my Bible, the even souls, they also, likewise, much more. I like them. They are powerful. They are powerful phrases that connects, that brings to light the reality of something spiritual that we are in.

Hallelujah. From using the natural things to explain. So, watch this. He says that, for, I read it again, first Corinthians chapter 15, verse 22. For us in Adam, all die.

Even so, in Christ, all shall be made alive. Now, so when you are in Christ, you are made alive. All shall be made alive. In, in, in John chapter 6, in John chapter 6, verse 51 and 58.

51 says, I am the living, I'm the living bread, which came down from heaven. If any man eats of this bread, he shall live forever. Did you see that? Jesus said, if you believe in me, if you come and you come under, or you are in, if you, once you are in my, Toleda, Toleda, once you are in my generations, you will live forever.

[ 43 : 31 ] Because in the generations of Adam, they were dying. That's why Jesus, one of the reasons why Jesus also died. He died because he came in the likeness of, in a certain sense, he came, he reduced himself to be formed into the, in the likeness of sinful flesh.

You remember, in Romans chapter 8, last week, last Thursday, I spoke about this. Romans chapter 8, verse, verse 3. God sending forth his son in the likeness of sinful flesh.

So Christ came in the likeness, in the likeness, in that image, in the likeness of sinful flesh, with the full image of God. That was what makes Christ a mystery. Bible said, great is the mystery of godliness.

First Timothy chapter 6, chapter 3, verse 16. Great is the mystery of godliness. God was manifested in the flesh. Can you imagine? God, he added himself to the flesh. He added himself, he manifested himself in the flesh.

In Philippians chapter 5, he says that Christ did not count equality with God, something to grasp on, but he humbled himself, and was found in the fashion as a man. Philippians, let me read it.

[ 44 : 36 ] Thank you, Jesus. He was found in the fashion, in the fashion as a man. Philippians chapter, and being made in, verse 7, verse 7, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

Hallelujah! Hallelujah! That's what Adam begot in the likeness, in his likeness, and Christ was made in the likeness of men. That's why it was a huge, as it were, demotion. He's God.

He's not like dust, but he now came in the likeness of dust. That's why he died. He didn't die as God, but he died as man. He died as a human being, with a human nature.

But guess what? That was not the story, the end of the story. He overcame death. He overcame death, because he has unfinished business. He has a tolerator, tolerator, a generation to birth, a generation to birth.

Jesus Christ died before he birthed, but in Adam, everybody, they died. They were dying. They were dying. But he went into the grave, died, conquered the death, and came back, and then his generation, he gave us life.

[ 45 : 42 ] He gave us life. So he says, as in Adam all die, so in Christ all shall be made alive. Hallelujah. Hallelujah. Hallelujah. The key thing is in Christ. In Christ, we have to be in Christ.

So we have seen that Adam was begetting and dying, living, begetting, dying. How about the second, the last Adam? He also had generations, but in his generation, we also have to be similar.

The only thing that differentiates us from the generations, or Toledo, Toledo of the first Adam, we, the generations of the Toledo, Toledo of the second Adam, or sorry, the last Adam, the second man, what differentiates us is not our begetting, not our living, but our dying.

They die, we live. They die, we live. Because he lives, we live. Because he lives, we live. Because he lives, we live. In, I think, in John chapter 14, verse, yeah, 14 verse 19, or 16 verse 19, it talks about, because I live, you shall live.

Because he lives, we live. Because he lives, we live. He, he who has the son has life. You have not, you don't have death. You have life. If you eat me, you shall live forever.

[ 46 : 52 ] Did I even refinish reading the John? John chapter six, verse 48. John six, sorry, 58. 58 says that, this, this is that bread, which came down from heaven, not as your fathers did its manner, and are dead for, as and are dead.

He that eats this bread, shall live forever. Do you see, he said it again, if you eat this bread, if eating the bread is believing in Christ, putting your faith in Christ, you will live forever.

That is why Enoch, Enoch, Enoch worked with God by faith. If you put your trust in Christ by faith and work in him, guess what? This, this what happens. You, you, you, watch this.

is this very important. Bible says that there's a, somebody in the generations of Adam. He, he did not see death. Bible says that he was translated and did not see death. That's a strong statement.

Hebrews chapter 11, verse five. Enoch was translated and did not see death. Whilst everybody was dying. What did he do? Because he worked with God. He worked with God and he was not because God has taken him.

[ 47 : 55 ] God has put Enoch into him. God has put Enoch into him. The truth is, listen, listen to this very carefully. The truth is once you become born again, Christ is in you.

So in Galatians chapter two, verse 20, he said, I'm crucified with Christ. Nevertheless, I live. Yet not I, but Christ that lives in me. In John chapter 14, verse 20, watch this.

John chapter 14, John chapter 14, verse 20. It says that at that day, you shall know that I am in the father and ye are in me and I in you.

Christ is in us. We are in him and Christ in us. In chapter 15, verse four, John 15, verse four, it says that abide in me and I in you. Did you see that? Christ said, I will be in you.

In Romans chapter eight, verse, Romans chapter eight, verse 10. Romans chapter eight, verse 10. And if Christ be in you, Christ is supposed to be in us.

[ 48 : 55 ] Second Corinthians chapter, um, chapter 13, verse five. It says, examine yourself to, and see if you be in the faith, examine yourself, examine yourself, whether you be in the faith, prove yourselves.

You know, you not your own selves, how that Christ is in you. So once you are in the generations of Christ, what happens? Number one, Christ is in you.

What happens? Christ is in you. And when Christ is in you, you won't see death. Colossians chapter one, verse 27. It says, Christ in you, the hope of glory.

Christ in you, the hope of glory. Galatians chapter one, verse 16. I like this so much. Um, um, Galatians chapter one, verse 16. Look at this.

It says, to reveal his son in me, that I mean. So it pleased God, but verse 15 said, but when he pleased God, who separated me from my mother's womb and called, called me by his grace to reveal his son in me, that I might preach among.

[ 49 : 58 ] So he called me to reveal Christ in me. So now this is what I want you to notice. When it comes to Christ being in us, number one, Christ is revealed in us. All right. Number two, Christ lives in us.

So Christ revealed in us. Galatians chapter one, verse 16, Christ lives in us. Galatians chapter two, verse 20. And then not just that Galatians chapter four, verse 19. He said, I travel in Beth till Christ be formed again in you.

So Christ is now, and he's growing in us, being formed fully in us. Hallelujah. So Christ will be revealed in you, but that's not enough. He must live in you. That's not enough. And he must, that's the generations of Jesus Christ, the generations of the last Adam, the Toledo Toledo of the last Adam, is Christ lives in, Christ is revealed in us.

Christ lives in us. And Christ, guess what? Christ is being formed in us. So number one, the one point you have to know is that Christ lives in us. Christ is in us.

But that's not all. Because most people, they only focus on Christ being in us. But there's some, there's another severe and serious truth about our walk with Christ. It's not only Christ, that Christ is in you, but you are in Christ.

[ 51 : 05 ] Hallelujah. You are in Christ. Hallelujah. Galatians chapter three, verse 27. Galatians chapter three, from verse 20. Let me read from verse 26, and point some things.

For ye are all children of, of God by faith in Christ. For if, so for as many, for as many of you as have been, have been baptized into Christ, have put on Christ.

We have been baptized into him. And so, because we have been baptized into him, we have put on Christ. Hallelujah. Now, look at verse 28. There is neither Jew nor Greek.

There is neither born nor free. There is neither male nor female. For ye are all one in Christ. The in Christ is very, very important.

That I might be found in him. Philippians chapter three, verse nine. Philippians chapter three, verse nine. And be found, verse eight says, yea, doubtless, I count all things, but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have, I have suffered the loss of all things.

[ 52 : 11 ] And do, and do count them, but dank that I might win Christ. Watch verse nine. And be found in him, not having my own righteousness. He said, I want to be found in Christ.

So guess what? We are not, it's not just Christ is in us, but we are in him. John chapter four, chapter 14, verse 20. He says that I in you, that day you see that I am in the father.

I in you, and you are in me. Hallelujah. So we are in him. John chapter 15, verse four, abide in me. And I in you. Christ wants us to, wants to be in us.

Even as much more, we are in him. And so the benefits of being in Christ is enormous. In the first place, remember, he's the image of God.

And in Romans chapter eight, verse 29, it says that for those he foreknew, he predestined to be conformed into the image of his son, that Christ might be the firstborn amongst many brethren.

[ 53 : 07 ] So we have been predestined to be conformed into the image of Christ. So when you see us just the way, just like we bore naturally, we bore the image of Adam in the same way, supernaturally, spiritually, if you are in Christ, that's more important in Christ, you have to be in Christ to bear.

So he says that as in Adam all died, so in Christ all, all died. So in Christ, all shall be made alive. So you have to be in Christ. So in the, those of the earthly bear, as we bear the image of the earthly, so shall we bear the image of the heavenly.

So guess what? And if he is the image, express image of God, then there is something in your spirit. If you are in Christ, that looks very much like God. In the spirit, demons know you, Satan knows you, and powers know you, spiritual powers know you.

They see that you look like God. There is the image of Christ in you, and that image of Christ is growing. He's being formed in you. That is the image. We have been made to be the image, the generations, and not just that.

Watch this. I want to show you one or two things as I run up. And so in Romans chapter eight, verse 29, as I said, he said, we are being conformed into the image of his son, that he might be the firstborn amongst many brethren.

[ 54 : 26 ] In second Corinthians, I quoted earlier on, second Corinthians chapter three, verse 18. Watch this. I want you to notice something. But all, but we all with open faces, beholding us in a glass, the glory of the Lord are being changed into the same image.

So there's something we do and it makes the image grow in us. We behold us in a glass. As we look into, that's why when I'm preaching, I like to always point your focus onto the scriptures.

That's why it's a lot of work. Watch this. It's a lot of work to keep bringing scriptures on the screen because we are trying to direct your focus to the word because as you behold the image, that is, oh, it's not my preaching that changes you, but it's the Christ you are beholding in the word of God.

It is changing you. It is changing. It is making the image of Christ be formed. What you are seeing is what determines. So the depth of your sight, so long as the image you see behold in his word is concerned, the depth of your sight, your sight is what determines the formation, the strength of the formation of the image in you.

Hallelujah. Colossians chapter three again, verse 10. I've read it already, but I won't read it again. Colossians chapter three, verse 10. Look at it. It says that, that I may, sorry, Colossians chapter three, verse 10 says that, and have put on the new man, which is renewed in knowledge after the image of him that created it.

[ 55 : 49 ] So the new man is renewed in knowledge after the image. So as you are knowing more of him, you are being renewed into that image. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Glory to Jesus.

Praise God. Does that make sense? When the devils in Acts chapter 19, verse, verse from, from verse 13, 14, the devil, the demon said to those men, sons of Sceva, Paul, I know, Jesus, I know, because they identify us by the, in the spirit.

As, as we bear, as the earthly man is of the earth, so those of him are of the earth. And as the heavenly man is of the heaven spiritual, so those of us of the heavenly, of the heavenly man are heavenly.

We are heavenly people having earthly experience. Why? Because we are in the Toledo, Toledo, the generations of Christ. And the generations of Christ, we don't die. And we are not, we are not increasing because I just gave birth and I die and go bad.

We are increasing because Christ is increasing. We are the body of Christ and Christ is growing in us. And Christ is multiplying. Now, guess what? God says that, um, um, 1st John chapter 1, verse 12, as many as believe in him, he gave them the right to become the sons of God.

[ 56 : 59 ] And then he says that not born of the will of man, verse 13, not born of the will of man, paraphrasing it, but the will of God. So we are born of God. We are born of God.

Oh, so the birthing continues. The birthing continues. Now you, if you watch Adam's generation, Enoch, Enoch gave birth. Even Enoch who was translated gave birth. Everybody gave birth.

You in Christ's, in Christ's generation. Okay. The Toledo, Toledo of Christ, we are also supposed to be giving birth. I'm telling you, you are supposed to give birth. I'm not talking about giving birth after the order of Adam, but giving birth after the order of Christ.

How many people have you brought into Christ? And have you groomed to grow in Christ? That is your general, your responsibility as a believer. If you are in Christ, you have to raise others, give birth, say, give birth, produce, beget, beget.

Don't, don't stop the begetting process. Beget, beget, so that the Toledo, Toledo of Christ can increase. Beget. He said, be fruitful and multiply. The same command is happening in the realm of the spirit.

[ 58 : 01 ] So long as the Toledo, Toledo, the generations of Christ is concerned. Beget, you have to beget. In 1 Corinthians chapter 15, chapter, I'm sorry, 1 Corinthians chapter 4, 1 Corinthians chapter 4, verse 15.

Watch this, watch this. This is a blessing. For though we have, we have 10,000 instructors in Christ, in Christ, in Christ, yet ye have not many fathers.

For in Christ, oh, hmm, for in Christ, for in Christ Jesus, I have begotten you through the gospel. So you have to beget. Paul said, I have begotten.

The begotten process is continuing, and it's your turn to beget. It's your turn to produce. It's your turn to have children. It's your turn to have children for Christ.

I'm not talking about natural children. I'm talking about spiritual children. You are producing for Christ. You are giving, you are giving birth for Christ. It's your turn to beget. Brother, sister, it's your turn.

[ 59 : 00 ] Don't say that to me. I'm shy. You, you don't have a choice. God will reward you based on your begetting. You have to beget, based on your begetting, and the building of the church. That is what God is going to reward us on.

And I came to encourage, and to challenge somebody. In Christ, if we are in Christ, we are all sons. Galatians chapter 3 verse 26, we are all sons of God.

Galatians chapter 3 verse 28, in Christ, we are all one. So, things you have to understand about Christ. In Christ, we are all sons of God. In Christ, we are all one. And then, in Christ, we have the blessings of Abraham.

In Galatians chapter 3 verse 14, and then, in Christ, we live. In Christ, we live. Faith of one. So, in Christ, we are all sons of God. In Christ, we are all one. In Christ, we have the blessings of Abraham.

and then in Christ we live in Christ when we are in Christ then we are growing in the image of of him we have to grow in the image of and the likeness of Christ because God made us in his image but the image was distorted and in Christ so God formed generations through Adam so that Christ will come and when Christ came he became the last Adam so that we can start a new generation even though we are in other so as in Adam all die so in Christ all shall live as we have born the image of the first Adam or the first man so we shall also bear the image of the second man so every human being is either in Christ either in Adam alone or you are in Christ now if you are in Christ that means you are formerly in Adam you still have the Adamic feel around you the Adamic looks the Adamic reflection around you but guess what we now have the heavenly reflection we are the heavenly people that he might be Christ might be the firstborn amongst many brethren hallelujah hallelujah hallelujah don't let anybody talk you down don't let anybody look down on you people may not like your friendship it does not matter

[ 61 : 00 ] God you you bear the image of God you bear the so we ask you what the way you talk I should the way you carry yourself what you do remember you bear the image of God and that image must grow from glory to glory how does it grow by we looking into the word as we teach the word we look into it we teach the word we look into it and your glory glow you glow and grow or you grow and glow you glow with the glory of God the image of God he is the express image and now we are in his image hallelujah oh what a blessed hope what a blessed hope thank God that we are in the tuledad tuledad tuledad of Christ the tuledad tuledad of Christ not just the tuledad tuledad of Adam but the tuledad tuledad of Christ and we are made in the image of Christ in Jesus name we thank God for using the servant Reverend Dr. David entry to share this awesome word if this message has blessed you in any way please spread the word by sharing it and send us an email to [amen@carriesdotorg](mailto:amen@carriesdotorg) remember to stay connected with us on Facebook Instagram YouTube and Twitter for regular updates on what God is doing here at carries finish stay blessed stay blessed