

The Two Adams

I hope this heading has stirred up your curiosity. My goal in this article is to clearly define how the word Adam is used in the Bible, beginning with the first two chapters of Genesis. Understanding how the word Adam is used and what it indicates opens up a whole new understanding of the entire purpose of the bible message to its intended readers. First, it is important to resolve the apparent contradictions that seem to exist between the use of the word Adam in Genesis chapter 1 and Genesis chapter 2. Then, I will show through the writings of those who were the early (first century) followers of Yahushua Messiah. At this time, I will present the witness of their understanding of what the apostle John and other eyewitnesses of Yahushua Messiah said about this subject. Then, I will finish with the impact of a correct understanding of all the uses of the word Adam on our complete understanding of the purpose of the creation of Adam and how that purpose will be fulfilled, in our day.

Genesis chapter 1:26, Elohim said, “Let Us make Adam (man) in Our Image which is Our likeness and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth, and over all the creeping creatures that creep on the ground.

Remember that this is the last creation on the sixth day of creation.

What can be seen in Genesis chapters 1 and 2 is a prophetic parabolic image of our deliverance from all sin. In the following, I will refer to Adam described in Genesis chapter 1, who was made in the image and likeness of Elohim at the end of the sixth day, as the second Adam. That may sound strange now, but you will soon see why. I will also be referring to the Adam, who was created from the dust of the earth in Genesis chapter 2, as the first Adam. This may seem confusing now, but it will become more understandable as I move forward. Also, Yahushua refers to Himself 69 times as the son of man (man in Hebrew is adam). Once Paul refers to Yahushua as the last Adam (Reference 1st Corinthians 15:22). In Genesis chapters 1 through 6, there is mention of “the Adam” (Hebrew is ha Adam) multiple times. There are four times in Genesis 6:1-4 that people groups are referred to as “the Adam”. Then, at times, when “the Adam” is used, it is referring to the actual man known by all as Adam. The one we have always thought was created on the sixth day of creation. The information we have currently shows some very interesting things. Now, I will begin to present scripture and information that helps understand what is going on, where it looks like there are contradictions in the first two chapters of Genesis concerning Adam and when he was created.

Genesis 1:26 “said Elohim, let us make man (the Hebrew word here is just, Adam, not the Adam) in our image, after our likeness,” and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and every creeping thing that creeps upon the earth.

Notice it says, “Let them have dominion”. Eve (Chava in Hebrew) has not been created yet. She shows up after the seventh day in chapter 1. Also, notice that dominion over the fish, birds, and cattle is over all the earth, not just in the garden.

Now, I will show what happens in Genesis chapters 1 and 2, but first, read both chapters and keep your scriptures open to look back and forth and read while I am scrutinizing each verse. Reading and looking at each verse is a good way to get the chronological order committed to memory.

Comparison of events on each day between Genesis chapters 1 and 2.

Genesis 1:1 In the beginning, Elohim created the heavens and the earth.

Genesis 1:2 And the earth came to be formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters.

Genesis 1:3 And Elohim said, "Let light come to be," and light came to be.

Genesis 1:4 And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.

Genesis 1:5 And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, one day (the Hebrew word here is Echad, indicating unity between night and day, not reshon, which is first.)

Genesis 1:6 And Elohim said, "Let an expanse come to be in the midst of the waters, and let it separate the waters from the waters."

Genesis 1:7 And Elohim made the expanse, and separated the waters which were under the expanse from the waters which were above the expanse. And it came to be so.

Genesis 1:8 And Elohim called the expanse 'heavens.' And there came to be evening and there came to be morning, the second day.

Genesis 1:9 And Elohim said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it came to be so.

Genesis 1:10 And Elohim called the dry land 'earth,' and the collection of the waters He called 'seas.' And Elohim saw that it was good.

Genesis 1:11 And Elohim said, "Let the earth bring forth grass, the plant that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth." And it came to be so.

Genesis 1:12 And the earth brought forth grass, the plant that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And Elohim saw that it was good.

Genesis 1:13 And there came to be evening and there came to be morning, the third day.

What can be seen so far that has been created is light and darkness, lower waters and upper waters, dry ground and seas, and then the earth brought forth grass, plants, and fruit trees. What can be seen in Genesis chapter 2, starting with 2:4, is more details that fit in between the above verses. Some people would say there are contradictions, but there are not. There is a misunderstanding of what is being said in Genesis 1:26 when Elohim speaks of making man in Our image, according to Our likeness... Now I will show verses in Genesis chapter 2 beginning in verse 4, and comment as I move forward.

Genesis 2:4 These are the births of the heavens and the earth when they were created, in the day that YHWH Elohim made the earth and the heavens.

Genesis 2:5 Now no shrub of the field was yet on the earth, and no plant of the field had yet sprung up, for YHWH Elohim had not sent rain on the earth, and there was no man to till the ground (Note here that the shrubs and plants have not sprung up as they have done in Genesis 1:11,)

Genesis 2:6 But a mist went up from the earth and watered the entire surface of the ground.

Genesis 2:7 And YHWH Elohim formed the man out of dust from the ground and breathed into his nostrils the breath of lives. And the man became a living being.

Genesis 2:8 And YHWH Elohim planted a garden in Eden, to the east, and there He put the man whom He had formed.

Genesis 2:9 And out of the ground YHWH Elohim made every tree grow that is pleasant to the sight and good for food, with the tree of life in the midst of the garden and the tree of the knowledge of good and evil.

Notice beginning in verse 5 that shrubs and plants had not sprung up yet, because Elohim had not sent rain on the earth, and there was no man to till the ground. In Genesis 1:11-12 the earth brought forth plants, shrubs, and trees. Next, He brought a mist up and watered the entire surface of the ground, then He formed the man out of dust from the ground and breathed into his nostrils the breath of lives.

The explanation of the difference in the Adam in Genesis chapter 1 and the Adam in Genesis Chapter 2.

Genesis 2:7 tells us that Elohim formed the first Adam after dry ground appeared out of the water before any vegetation appeared. This must be on day 3 of creation, when associated with the events described in chapter 1. Then comes the explanation of why nothing had sprouted.

Genesis 2:5 “Elohim had not sent rain upon the earth, and there was no man (Adam) to till the ground”. Then in 2:6 a mist went up from the earth and watered the entire surface of the ground.

Genesis 2:7 YHWH (the Hebrew letters of our Heavenly Father’s Name in English letters) Elohim (our Heavenly Father creating through His Son) formed the Adam out of the dust of the earth and breathed into his nostrils the breath of lives (that breath is in every descendant of Adam).

The man (the Adam) became a living being. I will say once more, this has to have occurred on day 3 as described in Genesis chapter 1.

Next,

Genesis 2:8 YHWH Elohim planted a garden in Eden, to the east, and there He put the man (again the Adam) whom He had formed.

Then,

Genesis 2:19 And from the ground YHWH Elohim formed every beast of the field and every bird of the heavens and brought them to the man (Adam) to see what he would call them (this is day 6 in Genesis chapter 1). And whatever the Adam called each living being, that was its name.

In Genesis chapter 1, the beasts are created on the sixth day before **Adam is created in the Image and Likeness of Elohim. The Adam in Genesis chapter 1 in Hebrew just says Adam, not the Adam. This refers to a people group who are the descendants of the first Adam created from the earth's dust on the 3rd day.** The rest of chapter 2 is instructions to “the Adam” created on the 3rd day about his job and what to eat.

With all this information it is easy to see that the first Adam was created on the third day before there was vegetation and before the beast of the field and birds of the heavens, which were all created on the 5th and 6th days.

So, Adam, created on the 6th day in the image and likeness of Elohim (the Father and Son), is treated as a people group, not an individual person. This people group would have to be the descendants of Adam and Eve. What becomes evident as I continue is that making this people group into the image and likeness of Elohim is a process. Next, I will show available information to help the readers understand what is happening.

What did the early bishops say about these matters they heard from the eyewitnesses to the life of Yahushua and the apostles?

As said above in, Genesis 1:27-28 indicates a people group that begins with the Adam and Eve. So, I searched for information as to what the early church fathers thought about these matters. I found Irenaeus, who was the second Bishop of Lyon and came from Smyrna, where he was discipled by Polycarp, who was discipled by the apostle John. He was the last known living connection with the apostles and other eyewitnesses of Yahushua. Irenaeus was adamant about transferring exactly what the apostles taught about what the scriptures mean. He is considered the best source by most as to what the apostles taught. He bemoaned that the Bishops were developing their own ideas about what scriptures mean, instead of diligently transferring what the apostles and other eyewitnesses said the scriptures intended to convey to us. Fortunately, we have his writings known as “Against Heresies”.

The following are some of Irenaeus’s writings that speak of what we are delving into.
“This is an account of the things formerly created (what we see in Genesis chapter 2), as also it is a prophecy of what is to come (Adam in Genesis 1:27). For the day of YHWH is as a thousand years (2nd Peter 3:8 and Psalms 90:4); and in six days created things were completed; it is evident, therefore, that they will come to an end at the sixth thousandth year. Therefore, throughout all time, man, having been molded at the beginning by the hands of Elohim, that is, of the Son and of the Spirit, is made after the Image and likeness of Elohim. The chaff (Matthew 3:12), indeed, which is the apostasy, being cast away, but the wheat, that is, those who bring forth fruit to Elohim in faith, being gathered into the barn (Matthew 13:30 and 3:12).

For this cause tribulation is necessary for those who are saved (James 1:1-4), that having been after a manner broken up (Isaiah 8:9-22) and rendered fine and sprinkled over by the patience of the Word of Elohim, and set on fire for purification, that they may be fitted for the royal banquet. As a certain man of ours said, when he was condemned to the wild beast because of his testimony with respect to Elohim, “I am the wheat of Mashiach, and am ground by the teeth of the wild beast, that I may be found the pure bread of Elohim”.
(Ref.* “Against Heresies” book 5 chapter xxiii, in Roberts and Donaldson (eds), *The Ante-Nicene Fathers* (1867, Vol. 1).

Irenaeus is saying that the progeny of the first Adam, who was created from the dust of the earth, is being molded at the beginning by the hands of Elohim, that is, of the Son and of the Spirit, and is made in the likeness of Elohim at the end of six thousand years. So, the creation of the people group referred to as just “Adam” in Genesis chapter 1 on the 6th day is not complete until the end of 6 thousand years.

Notice that the wheat is harvested, being those that bring forth fruit to Elohim, and put into the barn. This is the exact same language used by Yahushua in the parable of the wheat and darnel (tares) in Matthew 13: 25-43, also in Matthew 3:12 as said above. *Yahushua is the head, and those who bring forth fruit to Elohim are the body (Micah 5:2-3).*

Also, notice that Irenaeus at the first of the above quote says, “This is an account of things already created, as also it is a prophecy of what is to come”. Then he tells us the prophetic part is that a Day with YHWH is a thousand years, and in six days, creation was completed; it is evident, therefore, that they will come to an end at the end of the six thousand years. In other words, I will repeat that the creation of Adam (the people group) is completed through tribulation, which is necessary for them to be made into the image and likeness of Elohim at the end of six thousand years.

In another place, Irenaeus says, speaking of the day on which Adam died, as follows. Now he died on the same day in which he did eat. For Elohim said, “In that day on which ye shall eat of it, you shall die by death”. YHWH (Yahushua coming in His Fathers Name), therefore, recapitulating (summarizing and stating again the main points) in Himself this day, underwent His sufferings upon the day preceding the Shabbat, that is the sixth day of the creation (the six thousandth year, when the progeny of Adam is made into the image and likeness of Elohim) was created. Thus, granting him a second creation (2nd Corinthians 5:17) by means of His passion, which is that creation out of death. And there are some, again, who relegate the death of Adam to the thousandth year; for since “a day of YHWH is a thousand years”, he did not overstep the thousand years, but died within them, thus bearing out the sentence of his sin. Adam’s death before the end of one prophetic year proved satan a liar and a murderer. Yahushua said he was a murderer and a liar from the beginning (John 8:44). Again, the thousand-year day is a parabolic prophetic day.

Yahushua tells us in Mark 4:13, speaking of the seed parables, as follows. “And He (Yahushua) said to them, “do you not understand this parable? How then shall you understand all the parables”?

Looking again at Mark as follows.

Mark 4:14 The Sower sows the Word.

Matthew 13:19 When anyone hears the Word of the Reign and does not understand it, the wicked one comes and snatches away what was sown in his heart.

So, what is established here is that the seed is the Word, and it is sown in men's hearts (the place of reasoning in a person, the core of reasoning). As said above, when the harvest comes, those producing fruit for Elohim will be made into the Image and Likeness of Elohim (The Father and the Son). The creation of Adam in Genesis chapter 1 is not complete till the end of the six thousand years from Adam's sin. The plan of Elohim is beginning to be revealed in what can be seen in these latter days.

There are many scriptures to support what Irenaeus is saying, which I will go through as I move along. When the readers see what is happening, they will begin to see that there is much information that is prophetic parabolic imagery of the big picture of the purpose of Avinu's creation.

For example, I want you now to read John 4:1-35, the story of the woman at the well. How many of the patriarchs found wives at the wells? Notice that John 4:6 is about the sixth hour (the sixth thousandth year). Then in 4:10, the gift of Elohim is the living water (Yahushua is the cleansing water- Ezekiel 36:25). Then in 4:12 she claims Yaaqob as her father (the lost sheep of Israel His bride-Matthew 15:24). Next, in 4:14, Yahushua distinguishes between the literal water of the well and the Spiritual water that springs up into eternal life. In 4:29, the woman proclaims her belief that Yahushua is the Messiah to come. This proclamation, along with following in obedience to His Father's Torah, is the living water that grows the seeds (the Word of Elohim, Luke 8:11) planted in men's hearts in the seed parables.

This woman's belief provokes Yahushua to make the following proclamation,

John 4:35. Do you not say, "there are still four months, and the harvest comes"? See, I say to you, lift up your eyes, and see the fields, for they are white for the harvest already.

He is saying that her proclamation is the formula for salvation, and there are already those who are ripe for the harvest. But the seed of the knowledge of evil must be removed from the progeny of Adam before they can be made into the Image of Elohim (Matthew 13:39-40). Until the seed of satan is removed from the descendants of Adam, death still dwells in them.

The final seed parable in Matthew chapter 13 explains how we are made into the image of Elohim at or near the end of the 6th thousandth year. When writing the article "The Day and The Hour," I discovered when this deliverance from all evil (Revelation 12:7-11) will happen in the chronological order of end-time events. I thought this was so awesome because it happens before the valley of decision (Joel 3:14 and Revelation 14:6-20). So, everyone will be in the same condition Adam and Eve were in when they made the wrong decision. The reason for this is said in Deuteronomy 24:16, 2 Chronicles 25:4, and Ezekiel 18:20, "every man shall die for his own sin". In other words, the descendants of Adam cannot die for Adam's sin or satan's sin. In each

of these preceding verses, you cannot tell when this deliverance comes in the order of end times events. It can be known that before our redemption, we were condemned to death for the sin of Adam. It can be known that Yahushua redeemed all the descendants of the first Adam from the law of sin and death (Romans 8:2). From that point forward, every man will die according to his own sin or live because of his own righteousness (Ezekiel Chapter 18 and Exodus 32-31-35). The descendants of the man Adam are presently redeemed from that part of the generational curse of Adam, but they have not been delivered from all evil, because the knowledge of evil still dwells in them. The propensity for sin, or as some say, “the evil inclination” is still in the reasoning of Adam’s descendants. They will make their final choice in the same condition as Adam was in when he made his decision.

What places the removal of that seed (the darnel-tare) in the chronological order of end-time events? The answer is, what is said in Ezekiel 18:2-3, that the children will not die for the sins of their father, is repeated in Jer. 31:30, which is definitely when the seed of the knowledge of evil will be removed. Then in Jeremiah 31:31, YHWH writes His Torah on the hearts (the place of reasoning), this is when satan is thrown out of heaven as shown in Revelation 12:9-10. In verse 9 satan and his angels are thrown out of heaven, in verse 10 the following statement is made.

Revelation chapter “Now has come the deliverance, the power and the Reign of our Elohim and the authority of His Messiah”.

This is basically repeated in Revelation 11:15 at the seventh trumpet. So, satan’s seed, the knowledge of evil is removed from the descendants of Adam at this time. They are delivered from all evil (Reference Romans 11:27). The case satan had with YHWH against Adam’s progeny is over, and he can no longer accuse them day and night.

At this time read Jerimiah chapter 31 mentioned above, paying close attention to verses 29-34. Verses 29 and 30 show us when generational curses are removed completely. Jeremiah is quoting Ezekiel 18:2-3. Now it can be known that generational curses are removed when YHWH is concluding with the House of Israel and Judah, which is just before He brings them back to their inheritance. See the article “The Day and The Hour” for much more details on how this all transpires. I have given some information on this in the article “Generational Curses” which you should have already read.

In most articles I write, I mention that YHWH says that He has revealed the end from the beginning. It is amazing how you can find end-time events that are understood through events in the beginning. Here are two witnesses.

Isa 46:9 “Remember the former *events* of old, for I am El, and there is no one else – Elohim, and there is no one like Me,

Isa 46:10 declaring the end from the beginning, and from of old that which has not yet been done, saying, ‘My counsel does stand, and all My delight I do,’

Isa 48:3 “I have declared the former *events* from the beginning, and they went forth from My mouth, and I made you hear them. Suddenly, I acted, and they came to be.

The above information is how the end can be seen from the beginning.

Witnesses in scripture to support the above information.

I will begin revealing scriptures related to the above, starting with 2nd Peter 3:8, as follows.

2nd Peter 3:1 This is now, beloved ones, the second letter I write to you, in which I stir up your sincere mind, to remember

2nd Peter 3:2 the words previously spoken by the set-apart prophets, and of the command of the Master and Saviour, spoken by your emissaries,

2nd Peter 3:3 knowing this first: that mockers shall come in the last days with mocking, walking according to their own lusts,

2nd Peter 3:4 and saying, “Where is the promise of His coming? For since the fathers fell asleep, all continues as from the beginning of creation.”

2nd Peter 3:5 For they choose to have this hidden from them: that the heavens were of old, and the earth standing out of water and in the water, by the Word of Elohim (Hebrews 11:4).

2nd Peter 3:6 through which the world at that time was destroyed, being flooded with water.

2nd Peter 3:7 And the present heavens and the earth are treasured up by the same Word, being kept for fire, to a day of judgment and destruction of wicked men.

2nd Peter 3:8 But, beloved ones, one let not this matter be hidden from you: that with YHWH one day is as a thousand years, and a thousand years as one day (Psalms 90:4).

Peter is telling us that by understanding that one day is as a thousand years with YHWH is necessary to understand the matters that are hidden from the latter-day mockers. What can be seen here is there are two different cycles that are referred to as a day, a 24-hour day and a prophetic thousand-year day. This leaves the readers to determine through context which cycle is being spoken of when we see the statement “a day”.

I have gone into the flood spoken of here that the mockers choose to have hidden from them in the article “The Restoration of the Reign of Elohim in the Heavens and on the Earth”, but in what we are presently looking at my focus is on the understanding that there are two reckonings of a day. One is a twenty-four-hour day, and the other is a thousand-year day, as said above. Most people are familiar with the concept that Yahushua will return at or near the end of the sixth thousand-year day.

We would assume the six-thousand-year countdown began with the creation of the heavens and the earth, or the creation of Adam. What is seen next is that it would most likely start when Adam sinned, because of what is said in Genesis 6:3 as follows.

Genesis 6:3 YHWH said, “My Spirit will not judge Adam (the progeny of Adam) forever. He is flesh and his days shall be 120 years”.

The Hebrew word here for year is shanah, which is translated as year but means a division of time. Most eschatologists agree it speaks of the cycle of time, which some call a Yovel (Jubilee) cycle of 50 years. Following this thinking, 120 50-year cycles would total 6,000 years.

In the “Generational Curses” article and “The Seeds article, I describe the time when we are totally delivered from and cleansed from the generational curse of Adam (having had the seed of satan, the knowledge of evil, removed from our fleshly bodies). At this time, those who have chosen to follow YHWH completely and are producing fruit for Him will be made in the image and likeness of Elohim. At this time, He will give life to our mortal bodies (Romans 8:11). This process all happens through Yahushua, who comes in the Name of His Father YHWH, and is our Kinsman Redeemer, at or near the end of the sixth thousand-year, a parabolic prophetic day. The reason I say” at or near the end is as follows. As seen above in bold italics, YHWH says, He will not judge with man (corporate Adam) forever. He is flesh and his days will be 120 cycles (shanah). These 120 cycles till Elohim are no longer judging man (the descendants of Adam) would begin when Adam sinned, because before Adam sinned, YHWH had no reason to judge Adam. This judging Adam and his progeny in their sin will end when Elohim removes the knowledge of evil and all sin (the death that dwells in the descendants of Adam caused by satan’s lies) from the descendants of Adam. This creates a slight problem for those attempting to determine the end of the 120 cycles because it is never said in Torah at what age Adam sinned, but in Yovelim (Jubilees) it says Adam sinned on the 17th day of the second month of the eighth year from when he was put in the garden. Genesis 2:15 YHWH Elohim put Adam in the garden, which according to Genesis chapter 1 is still in the 3rd day of creation. Yovelim once again says He put Adam in the garden after 40 days of cleansing. Then in Genesis 2:19, Elohim created all the beasts for Adam to name and look to see if any of them were suitable for a helpmate. This is early in the sixth day when the beasts are created. The linear time continuum we live in was created on the 4th day, which immediately follows Adam being put in the garden. We do have the genealogies from Adam to Abraham, which tell us Seth was born to Adam and Eve when Adam was 105 years old. That would mean Adam would have already had Cain and Abel, and they had grown to an age of farming and herding livestock. According to the Masoretic text genealogies, Adam was created in 4003-4 BCE. A date that is agreed upon by over 100 scholars. The one thing that can be known is that six thousand years from that time was up in 1997.

Now I want to talk about Yahushua’s comings. It is easy to see that Revelation 12:1-5 is about the birth and death of Yahushua, as follows.

Revelation 12:1 And a great sign was seen in the heaven: a woman clad with the sun, with the moon under her feet, and on her head a crown of twelve stars.

Revelation 12:2 And being pregnant, she cried out in labor and in pain to give birth.

Revelation 12:3 And another sign was seen in the heaven: and see, a great, fiery red dragon having seven heads and ten horns, and seven crowns on his heads.

Revelation 12:4 And his tail draws a third of the stars of the heaven and throws them to the earth. And the dragon stood before the woman who was about to give birth, to devour her child as soon as it was born.

Revelation 12:5 And she bore a male child who was to shepherd all nations with a rod of iron (Psalms 2:9). And her child was caught away to Elohim and to His throne (Isaiah 26:17 and 66:7).

What is interesting is that there is another birth spoken of in Micah 5:2-3 as follows.

*Micah 5:2 “But you, Beyth Lehem Ephrathah, you who are little among the clans of Yahudah, out of you shall come forth to Me the One to become Ruler in Yisrael. And His comings forth (appearances) are of old, from everlasting.
Micah 5:3 Therefore He shall give them up (return to His Father), until the time that she who is in labor has given birth, and the remnant of His brothers return to the children of Yisrael.*

The birth of Yahushua’s brothers, who return to Yisrael, is when she who is in labor gives birth. In Micah 4:9-10, she who is in labor is the daughter of Zion (Jerusalem). What is being born is the House of Israel, which has died as a nation, and whose rebirth is described in Ezekiel chapter 37. This birth is through the passion of Yahushua. This birth is a new creation spoken of by Irenaeus, as mentioned on page 3.

Yahushua is the Head, and the body is those who have the witness of Yahushua and the Commands (Torah) of His Father. This statement, “those who have the witness of Yahushua and the commands of the Father,” is said seven times in Revelation in reference to the end-time remnant people. Two of those that are particularly relevant to this study are Revelation 12:7 and 14:12. The Head and the body are one through the Ruach (Spirit).

Isaiah 26:20-21 describes Yahushua’s return around the end of the sixth thousand-year day. At this time, His body (the descendants of Adam who are producing fruit for Elohim) will be made into the image and likeness of His Father in Heaven. The following are scriptures that speak of how this will happen. *These all happen from just before Shavuot to the middle of Sukkot (see article “The Day and The Hour” for much more scripture to establish these timeline matters).*

Scriptures that show when this removal of the bad seed occurs.

Now, I will examine some verses in Ezekiel chapter 36 and Jeremiah chapter 31. These remnant people spoken of in Revelation cannot be in the image of Elohim with the knowledge of evil in them. Satan planted the seed of evil in them, the lie that you surely will not die for deliberately violating the literal level of a command from our Father in Heaven. Death dwells in our reasoning. So, when that seed is removed, they can be made into the image of Elohim as described in the following scriptures.

Ezekiel 36:23 “And I shall set apart My great Name, which has been profaned among the nations, which you have profaned in their midst. And the nations shall know that I am YHWH,” declares the Master YHWH, “when I am set-apart in you before their eyes (Jeremiah 31:34).

Ezekiel 36:24 “And I shall take you from among the nations, and I shall gather you out of all lands, and I shall bring you into your own land.

Ezekiel 36:25 “And I shall sprinkle clean water on you, and you shall be clean – from all your filthiness and from all your idols I cleanse you.

Ezekiel 36:26 “And I shall give you a new heart and put a new spirit within you (Ezekiel 37:9-23). And I shall take the heart of stone out of your flesh, and I shall give you a heart of flesh,

Ezekiel 36:27 and put My Spirit within you (Ezekiel 11:19-20, 37:6-14, and

39:29). And I shall cause you to walk in My laws and guard My right-rulings and shall do them (because you will no longer have the evil inclination or knowledge of evil).

Ezekiel 36:28 “And you shall dwell in the land that I gave to your fathers. And you shall be My people, and I shall be your Elohim.

Ezekiel 36:29 “And I shall save you from all your uncleanness (the unclean thing in us that is removed is the knowledge of evil).

Notice they are sprinkled with clean water, the water of the red heifer, which is to cleanse you from being in the presence of death and to cleanse your conscience of death and destruction of war so that you can come back into society and function. The belief and acceptance of Yahushua as our kinsman redeemer is now the cleansing water. The death we are delivered from is the seed of satan that has been in the progeny of Adam since the fall in the garden, and Yahushua is the living water that cleanses us as said. Next, they receive a new heart and a new spirit. A heart of flesh, not of stone, then He puts His Spirit in them and shall cause them to walk in His laws and guard His right-rulings, and they shall do them (His commands).

Now, a second witness to how and when they are made into the image of Elohim.

Jeremiah 31:23 Thus said YHWH of hosts, the Elohim of Yisrael, “Let them once again say this word in the land of Yahudah and in its cities, when I turn back their captivity, ‘YHWH bless you, O home of righteousness, mountain of set-apartness!’

Jeremiah 31:24 “And in Yahudah and all its cities farmers and those who journey with flocks, shall dwell together.

Jeremiah 31:25 “For I shall fill the weary being, and I shall replenish every grieved being.”

Jeremiah 31:26 At this I awoke and looked around, and my sleep was sweet to me.

Jeremiah 31:27 “See, the days are coming,” declares YHWH, “that I shall sow the house of Yisrael and the house of Yahudah with the seed (the progeny of Adam) of man and the seed of beast.

Jeremiah 31:28 “And it shall be, that as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so I shall watch over them to build and to plant,” declares YHWH.

Jeremiah 31:29 “In those days they shall no longer say, ‘The fathers ate sour grapes, and the children’s teeth are blunted.’ (no more generational curse of Adam on the seed of Adam, which requires being delivered from all sin, Revelation 12:10, also Romans 11:25-27, which references Isaiah 59:26-27).

Jeremiah 31:30 “But each one shall die for his own crookedness – whoever eats sour grapes, his teeth shall be blunted.

Jeremiah 31:31 “See, the days are coming,” declares YHWH, “when I shall make a renewed covenant with the house of Yisrael and with the house of Yahudah, (Hebrews 8:8-12, & 10:16-17).

Jeremiah 31:32 not like the covenant I made with their fathers in the day when I strengthened (Commonly understood as “take hold of.”) their hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares YHWH.

Jeremiah 31:33 “For this is the covenant I shall make with the house of Yisrael after those days, declares YHWH: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people.

Jeremiah 31:34 “And no longer shall they teach, each one his neighbor, and each one his brother, saying, ‘Know YHWH,’ for they shall all know Me (Ezekiel 36:38), from the least of them to the greatest of them,” declares YHWH. “For I shall forgive their crookedness, and remember their sin no more.”

Jeremiah 31:35 Thus said YHWH, who gives the sun for a light by day, and the laws of the moon and the stars for a light by night, who stirs up the sea, and its waves roar – YHWH of hosts is His Name:

Jeremiah 31:36 “If these laws vanish from before Me,” declares YHWH, “then the seed of Yisrael shall also cease from being a nation before Me forever.”

Jeremiah 31:37 Thus said YHWH, “If the heavens above could be measured, and the foundations of the earth searched out beneath, I would also cast off all the seed of Yisrael for all that they have done,” declares YHWH.

One of the most revered rabbis in Jewish history, known as Ramban, said in his commentary on Torah that the two chapters mentioned above, Ezekiel chapter 36 and Jeremiah chapter 31, were when Elohim removes the knowledge of evil from the descendants of Adam. I thought it interesting when I came across this because he came to this conclusion without all the information we have from the apostles and early church writings. Certainly, the Rabbis, with all they do that we do not agree with, have spent their lives studying Torah.

Next, I will share more verses from the Brit Chadashah (New Testament), starting with those that speak of image and likeness.

1st Corinthians 15:47 The first man was of the earth, earthy; the second Man is the Master from heaven.

1st Corinthians 15:48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly

1st Corinthians 15:49 And as we have borne the likeness of the earthy, we shall also bear the likeness of the heavenly.

First, I want to say Yahushua was the fullness and image of His Father in the heavens, having been born with all the instruction of His Father (the Ruach-Spirit) in Him just as the 1st Adam was. Then, through obedience to His Father in heaven in all things, He grew into the fullness of His Father's image, as mentioned earlier. When He came to earth, born of the Spirit through the seed of the woman, He first had to empty Himself, and then grow into the fullness of His Father's Image in the flesh through perfect obedience to all His Father's teachings, having experienced all the temptations of evil. Notice in Philippians 2:7 below, He emptied Himself.

Philippians 2:1 If, then, there is any encouragement in Messiah, if any comfort of love, if any fellowship of Spirit, if any affection and compassion,

Philippians 2:2 make my joy complete by being of the same mind, having the same love, one in being and of purpose,

Philippians 2:3 doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves.

Philippians 2:4 Each one should look out not only for his own interests, but also for the interests of others.

Philippians 2:5 For let this mind be in you which was also in Messiah Yahushua, Philippians 2:6 who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped,

Philippians 2:7 but emptied Himself, taking the form of a servant, and came to be in the likeness of men.

Philippians. 2:8 And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.

The righteous descendants of Adam need to empty themselves (this happens by accepting Yahushua and following in obedience). Then grow into the image and likeness of Elohim by living in the Spirit, not the flesh (Romans 8 and James 4:7).

Philippians 2:9 Elohim, therefore, has highly exalted Him and given Him the Name which is above every name,

Philippians 2:10 that at the Name of Yahushua every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

Philippians 2:11 and every tongue should confess (Reference Isaiah 45:23) that Yahushua Messiah is Master, to the esteem of Elohim the Father.

Hebrews 2:7 “You have made him a little lower than Elohim. You have crowned him with esteem and respect, and set him over the works of Your hands”. Footnote: According to the Greek text – messengers or angels; however, this verse is quoted from Psalms 8:5 which says elohim. In Psalm 82, the elohim are angels.

Hebrews 2:8 “You have put all in subjection under his feet” (Psalms 4:4-6 and 1st Corinthians 15:26-27). For in that He put all in subjection under him, He left none that is not subjected to him. But now we do not yet see all subjected to him.

Hebrews 2:9 But we do see Him who was made for a little while lower than the messengers, Yahushua, because of the suffering of death crowned with esteem and respect, that by the favor of Elohim He should taste death for everyone.

Hebrews 2:10 For it was fitting for Him, because of whom all are and through whom all are, in bringing many sons to esteem, to make the Prince of their deliverance perfect through sufferings.

Hebrews 2:11 For both He who sets apart and those who are being set apart are all of One, for which reason He is not ashamed to call them brothers,

Hebrews 2:12 saying, “I shall announce Your Name to My brothers,^b in the midst of the congregation I shall sing praise to You.” (Psalms 45:17, John 17:6, and 17:26.

Hebrews 2:13 And again, “I shall put My trust in Him.” (Reference Isaiah 8:18 “Look, I and the children whom Elohim gave Me – for signs and wonders in Yisrael, from YHWH of hosts who dwells on Mt. Tsiyon”).

Hebrews 2:14 Therefore, since the children share in flesh and blood, He Himself similarly shared in the same, so that by means of His death He might destroy him having the power of death, that is, the devil,

Hebrews 2:15 and deliver those who throughout life were held in slavery by fear of

death.

Hebrews 2:16 For, doubtless, He does not take hold of messengers, but He does take hold of the seed of Abraham. (Reference Isaiah 41:8-9 and Galatians 3:27-29).

If trials and tribulations were necessary for Yahushua to become the fullness of the image of His Father while in the flesh, then those seeking to be righteous can expect to be formed into that image by our trials and tribulations also, as said above by Irenaeus.

Please read all the references. In Hebrews 2:11, “He is not ashamed to call us brothers, again in verse 12, He refers to us as brothers. To be made in the Image and Likeness of Elohim, we must lower ourselves to be servants and not consider ourselves above others, as Yahushua has done. If necessary, we must be obedient even unto death as He did, knowing that our resurrection will be as an eternal being. Those who reject doing this will have rejected the Image and Likeness of Elohim (The Father and Son). Isaiah 28:14-19 speaks of those who do this.

When I was writing “The Day and the Hour”, I discovered something very awesome through literary parallels. As I was putting end-time prophecies in chronological order, I found that those alive and those resurrected (Daniel 12:2) will all have to decide between the flesh and the Spirit. You will have to choose Yahushua, who comes in the Name of YHWH, as your redeemer and King, or choose some man who will appear to have saved you out of the chaos that has gone on up to that point. This decision is made in the last three and one-half moedim (fall Feast) just before YHWH comes out of His place to destroy all evil, punish the nations, and bring all Israel back to the land promised to Abraham. These last three and one-half moedim are described in Daniel chapter 12 and Revelation chapter 12. In both cases, there is the final war in the heavenlies, and Michael stands up and fights satan and his angels. The adversary is defeated and thrown out of heaven. This is all in the article “Generational Curses” and “The Day and The Hour”. This is when our deliverance from the seed of satan (the knowledge of evil) happens. The beginning of this time is Shavuot, the wheat harvest. At this time, Yahushua removes the knowledge of evil from the descendants of Adam. Everyone will have to make that decision (the beast or Yahushua) in the same condition that Adam was in when he made the wrong decision. He will have the opportunity to correct his previous decision at that time.

Now I will show scriptures related to the above.

Methodius 300 C.E., Banquet Of the Ten Virgins, Discourse 9, Chapter 1.

For in six days Elohim made the heaven and earth, and finished the whole world and blessed the seventh day and sanctified it, so by a figure in the seventh month when the fruits of the earth have been gathered in, we are commanded to keep the Feast of YHWH, which signifies that, when this world shall be terminated at the seven thousand years, when Elohim shall have completed the world, He shall rejoice in us. Then, when the appointed times shall have been accomplished, and Elohim shall have ceased to form this creation, in the seventh month, the Great Resurrection Day, it is commanded that the Feast of YHWH, Tabernacles, shall be celebrated to YHWH.

Epistle of Barnabas 15:3-5 100 C.E.

He speaks of the Shabbat at the beginning of the Creation, and Elohim made in six days the works of His Hands, and on the seventh day he made an end, and He rested on the seventh day, and He sanctified it. Consider, my children, what this signifies; That He made an end in six days. The meaning of it is this: that in six thousand years the creator will bring all things to an end, for with Him one day is a thousand years. He, Himself, testifies, saying, Behold the day of YHWH shall be as six thousand years. Therefore, children, in six days, which is in six thousand years, all things shall be accomplished. And He rested on the seventh day: He means this, that when His Son shall come, He will destroy the season of the wicked one, and will judge the godless, and will change the sun and the moon and the stars, and then He will truly rest on the seventh day.

These are two more witnesses to what Irenaeus said above. They are called extra-biblical writings because they were not canonized. However, you feel about such books, it is obvious that the six-thousand-year program was well understood at the time of these writings.

Barnabas is highly debated and contains problems that indicate the author was ignorant of some things and contains some contradictions, but as said, it shows that this understanding existed in the 13th and 15th centuries.

Methodius, on the other hand, is highly respected. He was praised by ancient writers as well as moderns. He was also called Eubulius and was bishop of Olympus and Patara in Lycia, where Irenaeus was Bishop earlier. Methodius also wrote against Origen, as Irenaeus did.

Here are some of Paul's thoughts beginning with Romans chapter 8 as follows.

Romans 8:9 But you are not in the flesh but in the Spirit, if indeed the Spirit of Elohim dwells in you. And if anyone does not have the Spirit of Messiah, this one is not His.

Romans 8:10 And if Messiah is in you, the body is truly dead on account of sin, but the Spirit is life on account of righteousness.

Romans 8:11 And if bodies through His Spirit dwelling in the Spirit of Him who raised Yahushua from the dead dwells in you, He who raised Messiah from the dead shall also give life to your mortal bodies.

1st Corinthians 15:35-53 as follows.

1st Corinthians 15:35 But someone might say, "How are the dead raised up? And with what body do they come?"

1st Corinthians 15:36 Senseless one! What you sow is not made alive unless it dies.

1st Corinthians 15:37 And as to what you sow: you do not sow the body which is to be, but a bare grain, it might be wheat or some other grain (Reference 1st John 3:9).

1st Corinthians 15:38 But Elohim gives it a body as He wishes, and to each seed a body of its own.

1st Corinthians 15:39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.

1st Corinthians 15:40 And there are heavenly bodies and earthly bodies, but the esteem of the heavenly is truly one, and the esteem of the earthly is another,

1st Corinthians 15:41 one esteem of the sun, and another esteem of the moon, and another esteem of the stars – for star differs from star in esteem.

1st Corinthians 15:42 So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption;

1st Corinthians 15:43 it is sown in disrespect, it is raised in esteem; it is sown in weakness, it is raised in power;

1st Corinthians 15:44 it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body.

1st Corinthians 15:45 And so it has been written, “The first man Adam became a living being,” the last Adam a life-giving Spirit (Reference Genesis 2:7).

1st Corinthians 15:46 The spiritual, however, was not first, but the natural, and afterward the spiritual.

1st Corinthians 15:47 The first man was of the earth, earthy; the second Man is the Master from heaven (the word man here is Adam in Hebrew).

1st Corinthians 15:48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

1st Corinthians 15:49 And as we have borne the likeness of the earthy, we shall also bear the likeness of the heavenly.

1st Corinthians 15:50 And this I say, brothers, that flesh and blood is unable to inherit the reign of Elohim, neither does corruption inherit incorruption.

1st Corinthians 15:51 See, I speak a secret to you: We shall not all sleep, but we shall all be changed,

1st Corinthians 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1st Corinthians 15:53 For this corruptible has to put on incorruption, and this mortal to put on immortality.

Paul is distinguishing between the first Adam and the second Adam, who ultimately will be a heavenly being. What can be seen from Romans 8:10-11, as follows, then connected with 1st John 3:9, is what Paul is talking about in 1st Corinthians Above.

Romans 8:10 And if Messiah is in you, the body is but the truly dead on account of sin, Spirit is life on account of righteousness.

Romans 8:11 And if bodies through His Spirit dwelling in the Spirit of Him who raised Yahushua from the dead dwells in you, He who raised Messiah from the dead shall also give life to your mortal bodies through His Spirit dwelling in you.

1st John 3:9 as follows.

1st John 3:9 Everyone having been born of Elohim does not sin, because His seed stays in him, and he is powerless to sin, because he has been born of Elohim.

These two together show that the seed of Elohim is synonymous with the Spirit of Elohim. Look at the following in conjunction with this.

Ezekiel 36:24 “And I shall take you from among the nations, and I shall gather you out of all lands, and I shall bring you into your own land.

Ezekiel 36:25 “And I shall sprinkle clean water on you, and you shall be clean – from all your filthiness and from all your idols I cleanse you.

Ezekiel 36:26 “And I shall give you a new heart and put a new spirit within you. And I shall take the heart of stone out of your flesh, and I shall give you a heart of flesh,

Ezekiel 36:27 and put My Spirit within you. And I shall cause you to walk in My laws and guard My right-rulings and shall do them (Reference Ezekiel 11:19-20, 37:6-14, 39:29).

Ezekiel 36:28 “And you shall dwell in the land that I gave to your fathers. And you shall be My people, and I shall be your Elohim.

Romans 8:18 For I reckon that the sufferings of this present time are not worth comparing with the esteem that is to be revealed in us.

Romans 8:19 For the intense longing of the creation eagerly waits for the revealing of the sons of Elohim. (literally anxiously looking with outstretched head.

Romans 8:20 For the creation was subjected to futility, not from choice, but because of Him who subjected it, in anticipation,

Romans 8:21 that the creation itself also shall be delivered from the bondage to corruption (the sin that dwells in the seed of Adam) into the esteemed freedom of the children of Elohim.

Romans 8:22 For we know that all the creation groans together, and suffers the pains of childbirth together until now.

Romans 8:23 And not only so, but even we ourselves who have the first-fruits of the Spirit, we ourselves also groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

Summary of the above.

The Spirit and the Word of Elohim are synonymous with His Seed. What changes when the seed of satan, the knowledge of evil, is removed, is the righteous of Elohim will be sprinkled with clean water (Yahushua is that water) to cleans them of all their filthiness (the sin that dwelt in them, Romans 7:20). Then they get a new heart, and Elohim puts His Spirit in them and shall cause them to walk in His laws and guard His right-rulings and they shall do them. This clarifies 1st John 3:9, as shown above, where it says, “Everyone born of Elohim does not sin because His seed stays in him. Romans 8:11 says that at this time He will heal our mortal bodies. The seed is planted in darkness. Darkness is in us with the seed of Elohim. When the seed comes forth into the light, it is the perfect plant, the wheat that is put in Yahushua’s storage house when it is mature.

This is all about Avinu building His House, as follows.

Psalms 118:21 I thank You, For You have answered me, And have become my deliverance.

Psalms 118:22 The stone which the builders rejected Has become the chief corner-stone (Reference Acts 4:11).

1st Peter 2:1 Having put aside, then, all evil, and all deceit, and hypocrisies, and envying's, and all evil words,

1st Peter 2:2 as newborn babes, desire the unadulterated milk of the Word, in order that you grow by it,

1st Peter 2:3 if indeed you have tasted that the Master is good.

1st Peter 2:4 Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious –

1st Peter 2:5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through Yahushua Messiah.

1st Peter 2:6 Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame” (Reference Isaiah 28:16).

1st Peter 2:7 This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone” (Reference Psalms 118:22),

1st Peter 2:8 and “A stone of stumbling and a rock that makes for falling”(Reference Isaiah 8:14), who stumble because they are disobedient to the Word, to which they also were appointed. (Reference John 3:36 and Hebrews 3:18).

1st Peter 2:9 But you are a chosen race (Reference Deuteronomy 10:15), a royal priesthood, (Reference Isaiah 61:6), a set-apart nation, (Reference Exodus 19:6) a people for a possession, (Reference Isaiah 43:2) that you should proclaim the praises of Him who called you out of darkness into His marvelous light (Reference Isaiah 43:20, 66:21. Deuteronomy 7:6, Exodus 19:5, and Titus 2:14).

1st Peter 2:10 who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion (Reference Hoseah 1:9-10, 2:23, Isaiah 65:1, 63:16, 64:8, and Romans 9:25-26).

Growing into the Image which is the Likeness of Elohim is most likely very close.

When Adam was created the breath (neshamah) of lives was breathed into him by Elohim. In that breath was the knowledge of good. He was not created to know evil. After he was put in the garden it was his job to care for it and guard it. He was programed for good but was not in the Image which is the Likeness of Elohim. He would have to grow into that through obedience unto all that he was programed to do. He fell and left his descendants with the punishment. When Yahushua was born of the Spirit through the seed of a woman, he had already emptied Himself because in the heavenlies He had already grown into the Image which is the Likeness of His Father. He then had to grow into that Image again, this time in the flesh. The same will be true

when the evil is removed from the descendants of Adam, except that those who have wholly died to self and have given themselves to the service of Elohim will already have grown into that Image and just need to be cleansed. Irenaeus calls these people “the ones bearing fruit for Elohim”. He also indicates they will be a small number. Maybe the 144,000?

Here are some verses that refer to this process.

Romans 12:1 I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering, set-apart, well-pleasing to Elohim, your reasonable worship.

Romans 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.

2nd Corinthians 3:1 Are we to begin to recommend ourselves again? Or do we need, as some, letters of recommendation to you, or from you?

2nd Corinthians 3:2 You are our letter, having been written in our hearts, known and read by all men,

2nd Corinthians 3:3 making it obvious that you are a letter of Messiah, served by us, written not with ink but by the Spirit of the living Elohim, not on tablets of stone but on fleshly tablets of the heart.

2nd Corinthians 3:4 And such trust we have toward Elohim, through the Messiah.

2nd Corinthians 3:5 Not that we are competent in ourselves to reckon any matter as from ourselves, but our competence is from Elohim,

2nd Corinthians 3:6 who also made us competent as servants of a renewed covenant, not of the letter but of the Spirit, for the letter kills but the Spirit gives life.

2nd Corinthians 3:7 But if the administering of death in letters, engraved on stones, was esteemed, so that the children of Yisrael were unable to look steadily at the face of Mosheh because of the esteem of his face, which was passing away,

2nd Corinthians 3:8 how much more esteemed shall the administering of the Spirit not be?

2nd Corinthians 3:9 For if the administering of condemnation had esteem, the administering of righteousness exceeds much more in esteem.

2nd Corinthians 3:10 For indeed what was made esteemed had no esteem in this respect, in view of the esteem that excels.

2nd Corinthians 3:11 For if that which is passing away was esteemed, much more that which that remains in esteem.

2nd Corinthians 3:12 Having then such expectation, we use much boldness of speech,

2nd Corinthians 3:13 and not like Mosheh, who put a veil over his face so that the children of Yisrael should not look steadily at the end of what was passing away.

(Reference Exodus 34:33-35).

2nd Corinthians 3:14 But their minds were hardened, for to this day, when the old covenant is being read, that same veil remains, not lifted, because in Messiah it is taken away.

2nd Corinthians 3:15 But to this day, when Mosheh is being read, a veil lies on their

heart.

2nd Corinthians 3:16 And when one turns to the Master, the veil is taken away (Reference Exodus 34:34).

2nd Corinthians 3:17 Now YHWH is the Spirit, and where the Spirit of YHWH is, there is freedom.

2nd Corinthians 3:18 And we all, as with unveiled face we see as in a mirror the esteem of YHWH, are being transformed into the same likeness from esteem to esteem, as from YHWH, the Spirit (2nd Corinthians 3:17-18).

Colossians 3:1 If, then, you were raised with Messiah, seek the matters which are above, where Messiah is, seated at the right hand of Elohim (Reference Psalms 110:1).

Colossians 3:2 Mind the matters above, not those on the earth.

Colossians 3:3 For you have died, and your life has been hidden with Messiah in Elohim.

Colossians 3:4 When the Messiah, who is our life, is manifested, then you also shall be manifested with Him in esteem.

Colossians 3:5 Therefore put to death your members which are on the earth: whoring, uncleanness, passion, evil desire and greed of gain, which is idolatry.

Colossians 3:6 Because of these, the wrath of Elohim is coming upon the sons of disobedience (Reference Ephesians 2:2, and 5:6).

Colossians 3:7 in which you also once walked when you lived in them.

Colossians 3:8 But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth.

Colossians 3:9 Do not lie to each other, since you have put off the old man with his practices (Reference Romans 6:6 and Ephesians 4:22).

Colossians 3:10 and have put on the new one who is renewed in knowledge according to the likeness of Him who created Him,

Shalom for now...

Conner Stevens

sevenmoedim@outlook.com