

GROWING IN GOD

PODCAST



GIG84 – The Adamic Nature

In today's podcast, I want to talk about the Adamic nature. Now I know this is not necessarily a familiar term to some people theologically, but there is still a very true reality about the fact of our Adamic nature. And even though it may sound like kind of a negative subject to be dwelling on, I feel the importance of it is, if we really want to understand the salvation that we have, and really grasp how salvation works, then we must really see the problem that salvation brings an answer to. So for that reason, I want to pursue this – again, not from a theological standpoint, which might be better termed “original sin” in theological language; that, to me, does not really grasp the totality of what the Adamic nature is addressing, the terminology “the Adamic nature” is addressing. I think we need to drill down into it and see if we can expose what it is that we are dealing with inside of our nature. Because this Adamic nature is something that does not just apply to Adam and Eve, and go back to the Garden; it applies to us and what we face daily in our lives as we seek to walk with God, as we seek to grow in God and mature in our relationship with Him. So we are going to travel back to the Garden, and we are going to go back into Genesis to the Scriptures where things began. I want to read through some of these verses and really see if we can grasp the understanding of what is happening here.

I know that Genesis is kind of presented in a poetic way, or in a story-telling way, where you can say, “Well, we are not just reading a book of facts.” Yet what is being taught is very factual, and it does very well represent what we as humans deal with in what I am terming “the Adamic nature.” I am going to start in Genesis 2, at verse 7: “Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.” So man became a living soul; he was made in a triune fashion, spirit, soul and body. One of the things we recognize about the soul life is that imparted into man at the creation was a will – we call it the human will, or free will – but we know that God gave to mankind a free will. There are many aspects we could go into in dealing with the will of man, and maybe we will do that in later podcasts. But right now, I just want us to recognize that this will that is imparted into Adam and Eve is where we see the conflict begin, which manifests as what we call the Adamic nature.

Going on to verses 8-9, “The Lord God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. Out of the ground the Lord God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.” When we get the concept of the Garden, what it is saying here is the Garden was perfect, and there was everything there that you need. This is one of the reasons why we go back to this story, to really try to unveil the truth behind the Adamic nature; because the setting in which Adam and Eve lived was so perfect. They were not dealing with a lot of negative conflict or confusion that we in the world today face, trying to separate good from evil, and trying to figure out what is right and what is wrong. Adam and Eve had everything that they needed. It was created for them, and it was placed before them, and they were set into the midst of that.

As we go on in chapter 2, starting at verses 15-18, it says, “Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. The Lord God commanded the man, saying, ‘From any

tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.’ Then the Lord God said, ‘It is not good for the man to be alone; I will make him a helper suitable for him.’” So we see it. Through all of this process, Adam is alone; Eve has not been created yet. He has created the Garden, He has created this wonderful setting, and He has placed Adam into this; and He has given him everything he could need. It was all wonderful, and it was beautiful, and all of it was available. He said, “You can eat of it freely. You can partake of this Garden freely, except for one thing, and that is the tree of the knowledge of good and evil; you are not supposed to eat of that, and in the day that you do eat of that, you will die.”

Now, here we come along, and this is what I am saying about the clarity of the story as we find it in the book of Genesis, because there is not a lot of diversion happening here. There are just two simple points: The Garden is made perfect. Everything that man needs is set there. It is all beautiful, it is pleasing to the eye, as we see going along. It is tasty. Everything you would want is there. And God only requests one thing: “Do not eat of this tree of the knowledge of good and evil. That is the only thing I am asking you not to do.” Okay. So what happens? We see, as we go along, that this is where the will of man is triggered and begins to spring into action. And what we recognize is that when you have a human will, that will is set to do its desires. It does not matter how much is provided to it – if you put any restraint upon it, it will go to war against that restraint or that command not to do a certain thing, because by its very nature, the will will do what it wills. It will pursue its own desires and its own wants. Therefore, when God asks something of Adam, the will finds itself in direct opposition and conflict; because it interprets that as a restraint upon itself, which is its own will. So we will try to track this as we go along.

We know that God was going to make a helpmeet. He makes Eve, and she is also in the Garden now. If we go to Genesis 3, starting at verses 1-3, it says, “Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, ‘Indeed, has God said, “You shall not eat from any tree of the garden?”’” The woman said to the serpent, ‘From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, “You shall not eat from it or touch it, or you will die.”’” Now, this is an interesting idea here, because God never said, “Do not touch it.” He said, “Do not eat of it. In the day that you eat of it, you will die.” He did not tell Adam, “Do not touch it.” So we do not know where this came from. Did Adam tell Eve, “Do not touch it,” in order to make extra sure that she did not end up eating it? In some terminology, we call this “building walls around the Torah” – we go beyond the commandments; and man tends to do this. We not only know the Ten Commandments, but we make other things that are even more restrictive so that we can't even get close to doing something wrong. For instance, in Judaism, we have the commandment that you shall not take the name of the Lord God in vain. That is a very direct commandment: you are not supposed to curse in the name, using the name of God. But in order to make extra sure that no one curses in the name of God, we take that another step further and we say, “You can't even pronounce the name of God,” and then you will never get close to cursing in the name of God. So that is what we mean by building a hedge or a wall around the Torah. And that is kind of what we see here, that humanity begins to invent or add to aspects of it. The problem is, when we do that, it is kind of a deception and a lie; and so we are leaning into a problematic area. We can just leave the commandments as they are, just don't do what He tells you not to do. You don't have to try to make it more difficult. So, Eve gives this answer that you will not touch it or eat of it, or you will die.

Verse 4: “The serpent said to the woman, ‘You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.’” Verse 6: “When the

woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise” – see, all these lustful things that we go after – “she took from its fruit and ate; and she gave also to her husband with her, and he ate.” So now we have this dynamic entering in, that the serpent comes along, and what is he doing? He is taunting the will of man; he is taunting their will, because the implication here is that, “God knows in the day that you eat of this fruit, your eyes are going to be open, and you are going to be like Him.” What is the implication? “God doesn't want you to be like Him. God wants to be the only God. He wants to be way above you. He doesn't want you to be like Him!” Boy, that just sets the will aflame, doesn't it? Because what does the will want to do? It all of a sudden goes, “Well, I will to be God. I will to be my own God in my own world, in my own creation.” And so therefore, what am I going to do? I am absolutely going to do the very thing that I want to do. And that makes me immediately begin to function in disobedience. I am going to be disobedient to what God wants, because I am not going to do what God wants. God can't tell me what to do, I am will. I have my own free will. I can do my will, and what I will right now, out of this temptation, is to be like God myself. And I will get there by myself, by my own will, because I will to be like God. Therefore, let's take the fruit and eat of it. I will not be restrained in my will.

So this is how it plays out. And again, we are seeing this happen in this perfect environment, where everything was provided, everything was given. There was no reason; I mean, if the woman was hungry, if Adam was hungry, there were so many things to eat. We can't even imagine what was there in the Garden of fruits, and vegetables, and all good things. There were probably things that even looked better than the fruit from the tree of the knowledge of good and evil. But of course, they had to eat that one thing. And of course, it is based on a lie. We know, as we go on in the Scriptures, that satan is lie; he is the father of lies. Therefore, in doing so, they connect themselves. They use the lie as the excuse; that is very important to realize. They use the lie as their excuse to cover over the fact that they were just driven in themselves to do this. When you do that, you bond with the lie, because you make the lie your hiding place. You are hiding in that lie. You are using that lie. But without realizing it, you are also connecting with the source of where that lie came from. Therefore, Adam and Eve really chose that day someone else besides God as being their father. They chose the devil to be the one that they would follow, because obviously, what is he going to do? Why do you follow the devil? Because he will constantly be producing this refuge of lies, this hiding place of lies, where you can listen to what he is saying; because he is going to cover over the fact for you that your will is driving you to serve yourself in whatever it is you want to do. But without knowing it, you really end up serving his purposes. Eventually, that is what happens. And yet your will would never admit to that, because it would not submit to him, either, if it wasn't convenient, and if it wasn't a deception.

So, the woman saw the tree, it was good for food. All of these other delightful things were made available; it was just desirable, and so she ate of the tree. Verse 7 says, “Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and they made themselves loin coverings.” Immediately they are thrust into the knowledge of good and evil. Now, I believe God would have taken them there, because He was a wonderful Father, and He was planning on maturing them and raising them up. They had just been created, and they were not matured. They would mature as they walked with Him in the evening, in His Presence, in the Garden. He would have led them into all things; He would have created them into mature sons. Right now, they are children, and they are acting like children, and they are acting out this drive of their own will; and we see that a lot of times in children. It is pretty easy to watch the little human will start to kick into action with kids. It

is part of, in the beginning, their immaturity. But the problem is, once you give yourself to that, it becomes a way of life, and it is no longer cute.

So Adam and Eve are given to this will. Like I said, I believe God would have led them into the knowledge of truth, but now they are thrust into something they are not prepared for. When you are immature and you confront realities of truth, many times it has a very negative impact on you because you are not mature enough to handle what it is that you are seeing, what you are recognizing. Immediately they recognize the fact that they are naked, and that shames them; they cover themselves by sewing together fig leaves and also beginning to hide themselves. Because, in verse 8, it says, "They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden." So again, they are thrust into something that they are not mature enough to handle; and immediately, they begin to hide from God, having bit on the lies of Satan and their little will driving them to be like God – but not because God fathers them into being like Him, because their will is subverting that process of maturity and usurping a place of godliness which it was unprepared to really handle.

Verses 9-13: "Then the Lord God called to the man, and said to him, 'Where are you?' And he said, 'I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.' And He said, 'Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?' The man said, 'The woman whom You gave to be with me, she gave me from the tree, and I ate.' Then the Lord God said to the woman, 'What is this you have done?' And the woman said, 'The serpent deceived me, and I ate.'" And all of those things are true. The serpent deceived them; but how are we deceived? We are deceived through the desire of our own will. You may say you are deceived, but the truth is, you did what you wanted. You did what your will drove you to do, and was desirous of you to do; and you followed that against the one simple thing that God asked you not to do.

We see that this idea of hiding is very much at the root of the Adamic nature, and it is very much part of something that is manifested out of the will serving itself. In Isaiah 58, the Lord talks about the fast which He has chosen. And it is interesting, in verse 7 of Isaiah 58, He says, "Is it not to divide your bread with the hungry?" In other words, these are God's reasons for us to fast. What do you fast from? You fast from satisfying yourself. What does the will do? It is constantly satisfying itself. So you "divide your bread with the hungry and you bring the homeless poor into the house; when you see the naked, to cover him; and not to hide yourself from your own flesh." This is something that the will and the Adamic nature is driven to do – it is driven to hide in lies. It is driven to satisfy itself, usurping the place of God and everybody else that should be in your life; then it hides. It hides from itself. They hid from themselves before they hid from God. We hide from each other. How do we do that? We sew things together; again, as the Scripture talks about, we can live in a refuge of lies. So we sew all kinds of things together that are deceptions, and we hide from one another, we hide from God, and then excuse ourselves out of it because we never face the truth. God does not want that. He says, "Stop hiding yourself from your own flesh." One of the first things we need to do to battle this war of the will is to be honest and truthful about what we do and what the will is driving us to do.

I want to go on in Genesis the third chapter, starting at verses 17-19. "Then to Adam He said, 'Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, "You shall not eat from it"; cursed is the ground because of you; in toil you will eat of it all the days of your life. Both thorns and thistles it shall grow for you; and you will eat the plants of the field; by the sweat of your face you will eat bread, till you return to the ground.'" See, they are going to

die now. God said they would die, and they really did. There were two deaths that they faced. The first was that their spirit died to the Presence of God. Then eventually, their flesh was to die, which was never the purpose of God; because as God raised them up and matured them, they would have at some point known good from evil – maybe not from eating from the tree, maybe from eating from it, but they would have learned it from God.

Secondarily, we know in the Garden was the tree of life. It was never the intent of God that Adam and Eve die. He has always been bent on eternal life – that is what salvation is about. The first thing we experience in salvation is that God returns this idea of eternal life back to man through salvation. So it was never His intent for man to die. He was going to bring us in to the greatest gift, and that was to be like Him in all things, which included eternal life. But now, to dust they shall return, and there is going to be this curse on the ground. And that is what I am saying: it is much more difficult at times for us to try to sort out what is the Adamic nature, and how does it work, and what goes on in it, because we are now surrounded by the consequence of Adam and Eve's sin. You don't have to turn this into original sin and say, "Because they sinned, everybody sinned." But it is true that because they sinned, everyone on this planet today lives under the curse of futility that exists in the earth. God cursed the ground; and out of it then comes thorns and thistles, and it is by the sweat of your face that you eat bread. Life is on a downward pull unto death. Everything is difficult, it is like gravity pulling you down, pulling you down into this futility. And until it is broken, there is this negative trend that man finds himself on – and it ends by dying and being returned to the dust.

We see it in our life every day, if we can admit to it. We look in the mirror and we get old. Growing old is the very process of this death, and we witness it. But a lot of times, again, we sew fig leaves. And, you know, there are all kinds of surgery now, or different fig leaves like creams and products that you can take to try to hide the fact that you are growing old; but more to hide the fact of what growing old means. It means you are dead – you just have not gotten there yet, but you will. And you can sew together all the fig leaves you want to sew, and you can say, "Well, to eat a good diet, that's wonderful." Yeah, maybe it will extend your life; but it is not resurrection life. It is not eternal life. You are still in the process of dying. Maybe you have slowed it, but you have not stopped it; because it is part of the curse that resulted from this Adamic nature that drove Adam and Eve to do what they did. And we are driven by that same Adamic nature. It is alive and well in us today. Again, it may be more difficult to see, because now we are surrounded by futility that is in the world, and all of these different things that have been the degradation of the earth and degradation of humanity over all of these years. But we still find ourselves in this place. And so we see this curse was brought onto the earth because of man's sin. There is consequence to sin, and man did die that day. He was separated from God in his spirit. He no longer walked with God in the cool of the evening and had that intimacy with Him, that intimate life of being raised by Him. He was no longer being fathered by God, because he had chosen a different father – the father of lies, that would now build for him constantly a refuge to hide under and to hide within. And part of that was hiding not only from themselves, but hiding from God too.

Verse 21, "The Lord God made garments of skin for Adam and his wife, and clothed them." So God expresses the fact that He will be their Savior, and in order to clothe them in garments of skin, God had to kill an animal. Death was not supposed to reign in the Garden, but God killed an animal. This is maybe the first of the Messianic prophecies that we find in the book of Genesis, that God was going to bring salvation and covering to man by His own doing. So He kills an animal, clothes them, but then He goes on and says, "Now We must protect the tree of life. We must hide them from it and it from them." And God in verse 23 sent them from the Garden of Eden. They were sent away out of the Presence of God. It

doesn't say, "God left the garden" – He sent Adam and Eve out of the Garden. That is true death, to live away from the Presence of God. There is nothing worse than that. So in verse 24, it says, "So He drove the man out"; he was forced out of the Presence of God, forced out of the blessings, forced out of life, forced out of the Garden. And "He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life." And there has been a restraint on man coming into life ever since.

So we see this is kind of a basic definition or explanation of this Adamic nature. We see elements in it: God created man. He gave him a free will. That free will is driven to do its self's will. It will do its own will – it will not subjugate itself to anyone else's will. It will do its own thing, it will please itself. And that will bring it and you in direct conflict to God and His will at some point in your life. Paul recognizes and does a great job of talking about this. So I am going to jump into the book of Romans the seventh chapter, and read some of Paul's explanations. Now, these things are very difficult to read and to grasp, but they are an expression of the truth about where this Adamic nature takes us, and really how devastating it is for us.

Romans 7, verses 22-25: "For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members." Now get this. And I encourage you, for one, go back and read the whole chapter, Romans 7; because we are just picking up at the end here, and it is all very good at pointing these things out. But notice the terminology – Paul is recognizing that there is a different law in his members. What is that law? That law is his will determined to do whatever it wants, not to do what God wants. And he said that this law, or this will, "is in my body. It is in me, it is a part of me; and it is waging war against the law of my mind and making me a prisoner of the law of sin." Paul recognizes, even in his mind, maybe you could say in his heart, that he really wants to do the will of God. And this is where I think, as believers, we have to face the reality of this nature; because I think as believers, we really do want to serve God. We want to do His will. We want to grow into the likeness of Christ and the Father. But we find within us this thing waging war against the law of even what we seem to want, making us a prisoner of the law of sin – which again, he says, "is in my members." This is in the members of his body, he makes that so clear. "Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving law of God, but on the other, with my flesh the law of sin." Verse 13: "Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful."

So what is Paul dealing with here? He is dealing with God's plan. What does God want us to do? And it is part of the drive that I have for this podcast – God wants us to face this war in our members. He wants us to face this evil within us, this battle within us, this sin nature, this Adamic nature that is in us, warring against the law of God. That is what Adam did. God set down the law. At the beginning, in the Garden of Eden, there was one law – Don't eat this fruit. That was the law; you didn't need ten commandments. But as soon as that law was stated, it drove him into this war against the law. And so Paul is saying, he is looking at the Law of Moses, saying, "Did that which is good become a cause of my death? No. May it never be. Rather, it was the sin in me, in order that it might be shown to be sin by effecting my death." God wants us to see what is happening. He wants us to understand this Adamic nature. He wants us to understand the depth of this will that we are up against; because even if we are forgiven of our sins and we have entered into salvation through Christ, it doesn't mean that this will has

once and for all been put to death in us. And I see, in myself and other Christians, this war still being waged many times; that the nature of that will in us is fighting against what God has, and wants, for us. So God wants this sin, He wants this will, He wants these things that are idolatrous against Him to be shown for the wickedness that they are; to be understood by us that they are effecting our death, and the death is effected “through that which is good, so that through the commandment sin would become utterly sinful.”

We have to see this nature as utterly sinful, which is truly what it is. Why is it sin? You are saying, “Is man evil?” In man is this will which chooses to be idolatrous. The greatest sin is idolatry. Why? Because it competes with God. It replaces God. It is one of the things that we are never to do. It is why God originally judged Israel, because of idolatry – they turned from Him to idols. What are those stories trying to tell us? They are trying to tell us, “Look for the idols in your own heart. Look for the idols in your own spirit. Look at this will, and honestly see the drive of this human will, this Adamic nature, as being evil, as being sinful.” Why? Because it is idolatry. It is not serving God, and it will not let you serve God, if it has half a chance. It will serve itself; and serving itself will bring you into death, just like it did with Adam. That is what he is talking about: “That which is good was not evil, was it? No, but it was the sin, in order that it might be shown.”

God, show us the sin nature, this will, that is warring against Your Law and Your life in us by effecting our death. Your Law is good, so that through the commandments, through Your goodness, the sin can become utterly sinful, the will can be shown to be utterly idolatrous, and therefore evil.

“For we know that the law is spiritual,” verses 14-20, “but I am of flesh, sold into bondage to sin. For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good. So now, no longer am I the one doing it, but sin which dwells in me.” You say, “Aha! See, it is not me.” No, but it is the sin, which, where is it? It is dwelling in you. And we have to confess that reality. If we confess our sin, He is faithful and just to forgive it and to cleanse us of it, and that is what we are looking for. We are looking to the end of this war against our will and this Adamic nature. It is the sin that dwells in us. “For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not.” See? I can even say that I want to do what is good, but this will driving me is making it, literally what Paul is saying, impossible for me to do the good that I want. “For the good that I want to do, I do not do, but I practice the very evil that I do not want.” Now, get the language here, and let's face it: “I practice the very evil that I do not want. But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.”

So we see that the sin dwells in us, and we see that it is evil. “Is there evil in me?” Yes. There is evil in me, and that evil must be done away with, and it must be won. Remember, he gave the answer up here; he said, “Wretched man that I am!” In verses 24-25 of Romans 7, “Wretched man that I am! Who will set me free from the body of this death?” See, he is looking for this war to end. What is the answer? “Thanks be to God through Jesus Christ our Lord!” So we see that Christ comes as the very answer to this. This is why we must pursue a complete fulfillment of our salvation. Don't just stop with saying, “Well, if the sins are forgiven me, and every time I blow it, because this will is constantly driving me and this evil is within me and it is expressing itself” – just like Paul is saying, “The good that I wish I would do, I am not doing, but that which I don't want to do, I find myself doing.” What does that mean? That means you are sinning. Therefore, you have to go to Christ and say, “Forgive me of my sin.” But that is not what salvation is about, only. It says, “He appears a second time, not with respect to sin.” He is not

coming again, constantly through eternity, to forgive us of our sin. We blow it, He forgives us; blow it, He forgives us. That is futility. He is coming to do away with that. He is coming to put an end to this war that goes on within us. This Adamic nature must go. But he does call it evil, and the word that is there in the Greek is very real.

I want to read a verse out of Colossians to emphasize this, because this is the same Greek word, and I don't want us to have a mistake. You say, "Paul is calling me evil?" Well, he was calling himself evil; but, you know, "If the shoe fits," how that one goes? So I think we can all recognize that this same battle and this war is raging within us. In Colossians 3, he says in verses 4-5 – and again, this is Paul speaking: "When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. Therefore consider the members of your earthly body as dead to...." So he is saying, these things in you, this evil in you, you are going to consider yourself dead to these things. What are they? "Immorality, impurity, passion" – which of course, he is speaking of evil passion; then he says, "evil desire" – so he names it as evil – "and greed, which amounts to idolatry." This is so clear – what is this evil in us? And I know we don't like that term, it is hard to say that there is evil within us. But to make it even more clear than just saying evil, it is idolatry. It is serving something besides God. It is worshipping something other than God.

What does the will worship? It worships itself. It is driven to worship itself. That is how satan got to where he is. He was determined not to worship God, but to worship himself and to be worshiped by the heavenly host. It is this will that he had; and he knows how to suck you into the expression of your will, and it amounts simply to idolatry. And what we must understand is that Christ is the solution: "Oh, wretched man that I am! Who will save me from this body of death, this evil that dwells within me, this idolatry that expresses itself from within?" Christ Jesus, Yeshua HaMashiach, is the answer. And I know that we need to go into more of a depth of that, and I will do that; but I want to just end this and have it be something that we take and study and really look at.

Let me review a few points. The Adamic nature is rooted in our free will. Paul states that evil dwells in him; this evil is the will determined to be unbridled. The war in us is over our will's determination not to be obedient to anything but itself. And we will find that salvation that Christ won, He won by His will determined to be obedient to God's will. And He won this war for us.

I ask you to pray over this and seek the Lord with it. May we find, not only this as a definition of the problem, but we will go on from here to see the beautiful answer and solution that we have in salvation through Christ. Lord bless you.