

GROWING IN GOD

PODCAST



GIG85 – Christ Won The War Over His Will

In my last podcast, I spoke about the Adamic nature. And again, I want to emphasize that focusing on this Adamic nature and the war that we face with it is not to be seen as something negative, or to continue on in a negative focus about the evil, as Paul calls it, which dwells within us. But instead, it has a very positive focus on our salvation through Christ, and I want to talk about that in this podcast. Christ won the war over His will; and His winning that war is the victory that we need in order to, likewise, win the war over our personal will.

I am going to go back a little into some of the terminology and explanation about our Adamic nature, and what that really means, and what it entails. So I want to begin at Romans the seventh chapter, starting with verses 22-23. It says, "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." Paul recognized this reality of an Adamic nature. The Adamic nature, as we explained, is something that is derived from the book of Genesis, the story of Adam and Eve. When God created man, He put into man a free will. God wants man to have a free will. Why? Because God is looking for worshipers; and how can we worship Him if we are robots to His will? If all we do is to do, like robots, what God makes us to do, or tells us to do, and we don't have a free will, then we will never be the worshipers that He is looking for. Because of that, He gave Adam and Eve a free will; and that will became the war within them, which is what Paul is referring to here. He said, "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." So in his heart, he wanted to do the will of God, and he wanted to serve God. But he recognized that this Adamic nature, this will within him, was literally waging war against the desire to do the will of God.

The will of man is driven to one thing: to do what it wills. It sets itself up as an idolater within us, to serve itself and to serve its purposes and to serve its desires. And the way to really set it off, and see it exposed, is to tell it "No." When you tell the human will "No," it reacts, and it begins to be driven to express itself in what it wants. This is what Adam and Eve did. When God told them not to eat of the tree of the knowledge of good and evil, which was a very simple request – especially when you are sitting in the midst of the Garden of Eden and you are surrounded by everything beautiful and perfect and wonderful, and you have all your needs met, and God is walking with you in the Garden every evening. Then I would say you are surrounded by perfection, and there is not much you need that isn't being provided. But when God says "No, don't do this," immediately the war begins, the war of the will; and the will of Adam and Eve was driven to do what it wanted to. And when the temptation of Satan came, saying, "God doesn't want you to be like Him, He wants to be the only one that knows good and evil," then the will of man set out to become like God through its own initiative.

This is the war that began back in the Garden, and this is the war that continues on in our own lives today. It is the war of the will. It is the war that we call the Adamic nature. Paul was recognizing this, and he was trying to point it out in a way that it could be very much defined in our own minds of what we face as humans. He saw a different law within the members of his body that waged war against the law

of his mind, making him a prisoner to the law of sin, which is in his members. He says in verses 24-25, "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 the law of God, but on the other, with my flesh the law of sin." Paul is exposing here the answer. Again, we are not just delving into the things of the Adamic nature to be stuck in the negative, or to become slaves of the sin that dwells within our members. But instead, we are looking for the real answer. To understand the answer, you have to define the problem. And that, again, is what these podcasts are about. That is what Paul was trying to do, was to say, if you really understand what the battle is, if you really understand what your sin is, if you really understand this evil that dwells within your members, then you will be able to identify Christ who is the solution to the problem. And that is what I want to focus mostly on in this podcast, is that Yeshua HaMashiach is the solution to the problem. He sets us free from this wretched thing within us, this body of death, and He delivers us. But He has to deliver us by winning the battle that we are fighting – that is what makes Him Messiah.

A Messiah is like David, who stands in the middle of the valley facing the Goliath. He is the only one that can come and destroy Goliath. So he goes to the river and gets the stones, and comes back and plants that rock right in the forehead of Goliath. He set Israel free, and that is what a Messiah is. The concept of the Messiah in the Hebrew Scriptures is all about this, and this is really what Christ does; it is what He is for us. He faces the giant that is too big for us. As the Scripture talks about, we are at war with the one who is stronger than we. He faces the one who is stronger than we, and He wins that battle for us. This is where our salvation comes from. And it is Paul's identification of both what the problem is and what the solution is that makes these verses so important to us.

He says in Romans 7:13, "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." God's commandments to us are good, but they effected our death. His one single commandment to Adam and Eve is what effected their death. So Paul recognizes, the commandment is not bad – the commandment expresses to us the will of God, it tells us what to do to please God. And yet when He reveals to us His will, we find our will rising up and confronting and warring against that will of God that we want to obey. So this is the war; and we see that it is that which dwells in us through the will God gave us for a purpose, a purpose of worship, that has turned against us and become that which is our destruction.

In verse 24 of Romans 7, it says, "Wretched man that I am! Who will set me free from this body of death?" Who will set us free from this body of death? "Thanks be to God through Jesus Christ!" So this is our answer. But let's understand how that answer works. Let's understand why Christ works as the salvation and the solution for this war that we are in. Paul calls it idolatry; this thing within us is idolatrous. That is what God originally judged Israel for, was idolatry. What is idolatry? It is worshiping a god other than the one true God, Yehovah. And that is what our will wants from us – it wants us to do what our will wants done. It wants us to make it god in our life, and in our world, so that we serve its whim and its desire, and we do what it wants, rather than doing what God wants. It is purely idolatry. That idolatry evokes our death, and brings the judgments of God upon us. But Christ wins this war. Let's look at how He does it, and what actually transpired in what we term salvation.

I want to look at Hebrews the fifth chapter, starting at verse 7. This is Paul speaking of Christ: "In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety." So Christ – remember, He was

born and brought forth in the likeness of our sinful flesh. He had a will, just like our will, that fought within Him to take Him away from doing the will of God. So in the days of His flesh, He offered up cries, prayers, supplications to the Father who was able to save Him – in other words, Christ experienced salvation Himself. God saved Him from the war of His will that would have ended His life in death as it did Adam, and as it does all of mankind since Adam. It says, “Although He was a Son,” in verse 8, “He learned obedience from the things which He suffered.” Christ went through very many things in His life. We think of the suffering of the cross, and yes, the cross was a suffering beyond what we can imagine. The beating that He experienced before the cross, and the cross itself, was a suffering. But the true suffering that Christ experienced was all through His life. It was the same suffering that we in our humanity experience in this war over the will – will we do our will, or will we serve the will of God? Man has never been able to win this war on his own. And so Christ comes forth, and He cries out to the Father, who is able to save Him from death. And He is heard by the Father, and the Father meets Him in this. Though He is a Son, the Father teaches Him obedience, which I believe is what God intended originally with Adam and Eve. He walked in the Garden with him. He was going to mature them and bring them into a perfect obedience to His will, even though He gave them a will, which by its very nature would war within them against what God wanted.

We know that Adam and Eve lost that war. But Christ comes and learns obedience. Adam could not be obedient because of his will; Christ learned obedience. You see, He couldn't have come as this divine being that had it all together, and it wasn't a struggle. He had to fight the fight that we live. He had to be thrown into the same flesh, into the same conflict with His own inner self, inner will, that fought within Him to make a god out of Himself, to serve Himself, to live an idolatrous life pleasuring and serving the whims of His own will. Recognizing that, Christ cried out to God. And because He was heard by the Father, the Father enjoined Him and taught Him, took Him as a Son. The Father said of Him, “This is My Son, in whom I am well pleased.” Why? Because He was learning obedience; all through His life He was learning this obedience. And when did He become obedient? When did He win this war? He won it on the cross. He lived this same struggle all through His life, in the Father teaching Him to be obedient. He learned obedience through the things He suffered. We don't know what those things were, but the Father put Him through many things. When we look at His life and the stories of the Gospels, we see that He was under the threat of death from the time He was born. Herod was set to destroy Him. The scribes and the Pharisees were set to destroy Him. The chief priest was set to destroy Him. Many people were out after His life. There were times when He had to run and hide because of those who sought His life.

Christ suffered many things. But we also know that He suffered the same war that we go through, that Paul was delineating in Romans, the seventh chapter. He had this in Him that was fighting against His doing the will of God in being absolute and complete in His obedience to the will of God. Verse 9 goes on to say, “And having been made perfect, He became to all those who obey” – what is the issue? – “obey Him the source of eternal salvation.” Christ did not come out of heaven perfect; He was made perfect. He learned obedience. He existed through the same struggle that we go through. And you must see that, if you are going to understand salvation and understand the power of salvation that we have through Christ. He won the war we are today looking to win. And we don't win it on our own; we win it by drawing from Him, the One who enables us as the Father enabled Him. As the Father taught Him obedience, He teaches us obedience. As the Father perfected Him, Christ ever lives to intercede for us and make us perfect. It says, “Having been made perfect, He became to all those who obey Him the source of eternal salvation.” We enter into this eternal salvation. Now you have to differentiate that

between being forgiven of your sin, as you confess your sin to the Lord. Yes, we are forgiven of our sin, but we are not looking just to be forgiven of sin, and to go on sinning because our will is constantly overtaking us in this war within our own hearts; and we find ourselves losing, and serving our will rather than the will of the Lord. But we learn to obey Him. He teaches us. That is why we talk about growing in God. That is why we talk about maturity in our relationship with Him, because it is the process. It is the same process He went through; and we will win it as we do what He did – cry out to Him, who is able to save us from death, as He cried out to the Father who was able to save Him from death. And He will then train us.

That is the cry in our hearts, according to Romans: “Abba, Father. Abba, make us Your sons. Make us sons who You teach obedience and who You perfect as we walk with You.” So we walk with Christ. He becomes our Lord, the Lord over our life. How does He become Lord over our life? You make Him the Lord in your life. What does that mean? That means you don't obey your will, you obey Him. That is what having a lord means. You serve the Lord. You obey the Lord. You dethrone your will as the lord that you serve, and you establish Christ as the true Lord in your life that you come to obey; and out of that, you enter into this eternal salvation that He has provided for us.

Let's take a look again at the battle that Christ faced as He went to the cross, because it was a war of will. Mark 14, in verses 33-36, says, “And He took with Him Peter and James and John, and began to be very distressed and troubled. And He said to them, ‘My soul is deeply grieved to the point of death;’” there was a war going on in Him. “‘Remain here and keep watch.’ And He went a little beyond them, and fell to the ground and began to pray” – as we know He had done so many times, crying out to the One able to save Him from death – He “began to pray that if it were possible, the hour might pass Him by. And He was saying, ‘Abba, Abba, Father, all things are possible for You; remove this cup from Me; yet not My will, but what You will.’” He was in this war. His will did not want to go through this. His will did not want to go to the cross. His will did not want to die. Nobody's will wants to die. Your will wants to live, and it will do anything it can to live and to save itself, like Adam did. He hid; he sewed fig leaves; he took the lie of satan to cover over his tracks. He did anything he could to preserve himself. Your will will do that. And in this hour of temptation, Christ faced the fact that His will did not want to go through this. He said, “If it is possible, God, You can make this cup pass from Me. You don't have to put Me through this. And I don't want this as the course, My will does not want this, in a human sense.” But He says, “Not My will, but Your will be done.” This is what gains salvation for us, is the war of the will. The war of the will that was won by Christ. And that is what we recognize.

In Hebrews 10, Paul talks about this reality, starting at verses 5-9. He says, “Therefore, when He comes into the world,” speaking of Christ, “He says, ‘Sacrifice and offering You have not desired, but a body You have prepared for Me; in whole burnt offerings and sacrifices for sin You have taken no pleasure. Then I said, ‘Behold, I have come (in the scroll of the book it is written of Me) to do Your will, O God.’” Christ came with this one set of heart to do the will of God, not to serve His own will. “After saying above, ‘Sacrifices and offerings and whole burnt offerings and sacrifices for sin You have not desired, nor have You taken pleasure in them’ (which are offered according to the Law), then He said, ‘Behold, I have come to do Your will.’ He takes away the first in order to establish the second.” Now listen to verse 10: “By this will we have been sanctified through the offering of the body of Jesus Christ once for all.”

We know that salvation comes because He died on a cross; but do you understand the dynamics of what was actually being done when He died on the cross? As He died on the cross, just before He suffered that death on the cross, He won the war of the will. He came from the very beginning set to do one

thing, and that was the whole will of God, and not to serve His will. But verse 10 finally exposes our salvation when it says, "By this will we have been sanctified through the offering of the body of Jesus Christ once for all." It wasn't being on the cross – thousands of people during this time died on crosses. His death was a death of will. It wasn't just a death of cross. He died, willing to do the will of God, demanding to do the will of God, subjugating the human will He had in Him, as Paul so clearly delineated in Romans 7. He subjugated that human will, that Adamic nature, to the will of God; and He gave Himself to be obedient to death, even death on a cross. And that will is what buys our salvation. Why? Because that is the war that must be won. That is the war of salvation. To be saved means to be saved from the idolatry of serving your own will, and to be freed into the freedom of Christ that releases us from the war against our own will, and allows us to serve Him as Lord in our lives.

Verses 11-13 say, "Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins." The offering can't take away sin. "But He, having offered one sacrifice for sins for all time, sat down at the right hand of God, waiting from that time onward until His enemies be made a footstool for His feet." What are His enemies? The human will. And we fight every day that same war that goes on.

He says in verses 16-18, "This is the covenant that I will make with them after those days, says the Lord: I will put My laws upon their heart, and on their mind I will write them,' He then says, 'And their sins and their lawless deeds I will remember no more.' Now where there is forgiveness of these things, there is no longer any offering for sin." The sacrifice is made; the sin is forgiven; but beyond that, there is a covenant to be made after the death of Christ. And that is, He is going to write the law upon our heart, and put it into our minds, that we are going to win the war of our will; we are going to set up God as the only God in heaven and earth, and we are going to serve Christ as our Lord and King. And there will be no other idols, no longer idols in our lives that we serve.

We have received Christ into our hearts and into our lives, but we still find ourselves in this battle to establish Him as Lord, and to serve His will only; to obey Him as He obeyed the Father. In Hebrews 10:26 it says, "For if we go on sinning willfully" – notice what the basis of sin is? our will – "If we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins." Once we know and understand what salvation is all about, and where it comes from, and what was defeated in salvation and the war that Christ won in order to be the sacrifice for our sin, we can no longer willfully be given to serve our own will. We must refuse it. We must reject it. We must cry out to Christ as He cried unto the Father, and be delivered from this very will that wars within us. Because once we receive salvation, there is no longer a way out of sin. There is no longer a means by which we can be saved. We must refuse willful serving of our will, which is translated as sin because it is idolatry against God. We have the ability.

I want us to think about what we really have received in Christ. He lived a life as a human, with a will that was driven to serve itself. He went before God in the days of His flesh, and He cried out to Him who was able to save Him. And God did. Now we have Christ, who has won the war of the will. We can draw from Him the enabling to enthrone Him as Lord over our lives and to serve Him and His will only. God give us the strength. Let us understand the fullness of the salvation. Because so many times, we labor not really knowing what is going on inside of us, and feeling condemned about it. But Paul says in Romans 8, "There is therefore now no condemnation to those who are in Christ Jesus." There is not a condemnation. We recognize this will was placed in us for the reason that God wanted us to come out as His worshipers. Let's be given to His Lordship, and become the worshipers that the Father seeks.

Amen.