

Two Family Trees

Introduction

In our previous lesson we saw that the Lord has opened a way through Him that we can access to God. The Lord meets us where we are in our sin but He doesn't intend to leave us there. There is a goal, an objective that He intends that we achieve—that we be conformed to His image¹. So, when we meet Him, there begins the process of sanctification, the process of change, that operates through the Holy Spirit to cause us to mature in God.

When we are born again, *regenerated*, we receive a new spirit but we do not receive a new soul. Jesus came to save our souls. They have to be *sanctified*. This process largely involves the mind; we are to be “transformed by the renewing of our mind”². Before knowing the Lord, we had a heathen mind—we thought and acted like a heathen. After meeting the Lord and receiving a new spirit, we still have a heathen mind. Only, now we would call it a “carnal” mind; that is, a heathen mind in a body that has a new spirit. A carnal mind, one that is set on the flesh, is an enemy of God because it thinks like man and not like God³.

The Genesis Proving Ground

In order to understand what God is doing with us, we have to start at the beginning. Man was made in a particular way so that he might have the *capability* of fulfilling the purpose for which he was created.

Genesis 2:7 NASB

(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.

God, as a triune being, created man in His own image thus making man a triune being also. His physical interaction with this world is through the senses of his body, which was formed from the dirt of the ground. His spiritual interaction with God is through his spirit, which is the breath of life that God breathed into him. (“Life” in the original language is plural, “lives”, thus showing that man received two kinds of life—natural life and spiritual life.) When these two substances, the body of dirt and the breath of God, combined a new substance was created called “soul”⁴. (“being” in the original

1 Romans 8:29

2 Romans 12:2

3 Romans 8:7

4 For further study of body, soul and spirit, see the teaching: [Blueprint Series: Foundation Principles](#) available on the website.

language is “soul”). We have a physical analogy of this in water: when two atoms of hydrogen combine with one of oxygen a third substance called “water” is created.

God had created an environment suitable for man before He made man. After making man, God made a *habitat* for man that we call the Garden of Eden.

Genesis 2:8 NASB

- (8) The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

Notice that God *planted* a garden as a habitat for man. The whole world was not a garden, only the area planted for man. We don't know what the rest of the world was like because the Scriptures only give us the details of the habitat for man, the Garden of Eden.

God had a purpose for man, an intention formed before the foundation of the world. Man was created with the capability of fulfilling God's intentions but man was an unproven being. He had to be tested and proven. So, God put man into a test environment, the Garden, and gave him work to do and a command to obey.

Genesis 2:15-17 NASB

- (15) Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.
- (16) The LORD God commanded the man, saying, "From any tree of the garden you may eat freely;
- (17) 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."

Man's obedience was put to the test by one simple, straightforward command. Just one rule, one law, one command and Adam couldn't keep it.

The Serpent's Presentation

After Adam and Eve had settled into their work routine and learned to value their fellowship with God when He walked in the Garden, the enemy enters the scenario using the serpent as his mouthpiece.

Genesis 3:1 NASB

- (1) 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?'"

To engage the mind of Eve, the enemy begins his presentation with a question. However, the question only presented part of what God had said. It was an incomplete representation of God's words. Eve recognizes that what the serpent said was only a part of what God had said; so, she proceeds to tell the serpent the rest of what God had said.

Genesis 3:2-3 NASB

- (2) The woman said to the serpent, "From the fruit of the trees of the garden we may eat;
- (3) 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.'"

Even though Eve was trying to complete God's words that the serpent had spoken, she added to what God had said. She apparently added a bit of her own interpretation when she added "or touch it". God had not said anything about not touching it—only not to eat it.

The serpent immediately jumped on what Eve said would be the consequences of disobedience.

Genesis 3:4-5 NASB

- (4) The serpent said to the woman, "You surely will not die!
- (5) "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."

He directly contradicts God's word of "you will die" with "you surely will not die". He does this by impugning God's character and motivation. He is saying to Eve that God is withholding something from them because He doesn't want them to be like God.

This was enough for Eve's mind to begin considering the fruit of the tree of knowledge of good and evil.

Genesis 3:6 NASB

- (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, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

First, notice that Adam was with her. He apparently stood there listening to the serpent and Eve's conversation without ever speaking up or making any corrections, which is why the New Testament can say that Eve was deceived but Adam sinned.⁵

Second, notice the three things that Eve determined about the fruit: 1) good for food; 2) delight to the eyes; and 3) desirable to make one wise. When our minds are engaged through deception we look for reasons that will justify our disobedience.

In the New Testament, the Apostle John tells us that these three things are not from the Father but are from the world.

1 John 2:16 NASB

- (16) For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

⁵ 1 Timothy 2:14

These three areas become the roots of disobedience. They constitute the desires of the world and are not compatible with the desires of the Lord.

The Outcome of Adam's failure

We have had little in-depth understanding of the results of Adam's failure. The contemporary church has only taught shallow Sunday school lessons on the fall. However, the results of Adam's disobedience is deep and far reaching.

Genesis 3:7-8 NASB

- (7) Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.
- (8) 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.

The first thing that happened was that their eyes were opened. Now the question is, “what eyes were opened when they ate?” Obviously, their natural eyes were open because they could walk around the Garden and not stumble over things. Also, their spiritual eyes were open because God would come to the Garden and walk and talk with them, fellowshiping spirit to spirit. That only leaves the eyes of the soul. Apparently, up until that time, the eyes of the soul were closed and man could not see from the soul, only from the spirit and from the body.

When Adam and Eve disobeyed God and ate of the forbidden fruit, something was activated in their souls that had previously been inactive and something was de-activated in their spirits that had previously been active. In other word, the eyes of their spirits were closed (they were cut off from God by their disobedience) and the eyes of their souls were opened. The way that they saw reality changed. Their sight, their perception, became different.

1. **How they saw themselves**—prior to eating the forbidden fruit, they were naked but it was not an issue. After eating, it was an issue and they tried to cover themselves.
2. **How they saw God**—prior to eating the forbidden fruit, they saw God as a friend and fellowshiped with Him in gladness and joy. After eating the forbidden fruit, they saw God as someone to be feared, an enemy, and hid from Him.
3. The only thing that had changed was *how they perceived reality*.

The nakedness and clothing are metaphors. Prior to this event, man was naked before God. There was nothing hidden. God saw everything about man. After this event, man disguised himself with clothes before God and others. Man did not want anyone, including God, to see him as he really is. It is interesting to note that when fellowship with God is fully restored in the New Covenant, we will know and be known fully (I Cor. 13:12).

Because of disobedience, we are afraid of the presence of God. Many churches that operate from the soulish realm are actually afraid that God will show up and their carnal nature can't stand the idea of the actual presence of the Lord. They are afraid that they will be exposed and their nakedness revealed to all.

Prior to the fall, all data input from the surrounding reality flowed through the spirit of man for interpretation, including both spiritual sight and natural sight. After the fall with our spiritual eyes closed and our "soulish" eyes open, all data input from the surrounding reality flowed through the soul for interpretation. Therefore, by eating of the tree of knowledge of good and evil, man received the ability, the capability, *to determine within himself apart from God* what is good or evil, right or wrong.

Prior to eating the forbidden fruit, right or wrong, good or evil, was not a consideration. All things came from God; therefore, it was all good. Now with our perceptions changed, all things have to be evaluated by ourselves as to whether they are good or evil. This is the fulfillment of the promise of the serpent that we would be like God.

The ability to decide good and evil, right and wrong, within ourselves has been a problem ever since the Garden. We have so twisted in our perception of reality that we can't conceive of God doing something that we don't agree with. How many times have you heard someone say, "a loving God would not do that"? An example that many have a problem with is the Lord's commands to the children of Israel concerning the peoples of the Promised Land. They were to be utterly destroyed. This is just one of many scriptures that tell of it.

Deuteronomy 2:34 NASB

(34) "So we captured all his cities at that time and utterly destroyed the men, women and children of every city. We left no survivor.

They left no survivor—no children, no women, no men. "Why were the children killed?", some would say; "that can't be God". It is because we lack understanding. We are only seeing with the eyes of the soul and understanding from the tree of knowledge of good and evil. Others would say, "that is just the Old Testament—God has given us grace and mercy now". But, we forget that the God of the Old Testament is the God of the New Testament—He doesn't change. We are operating from a wrong perspective.

When the eyes of the soul were activated, man suddenly saw that he needed to preserve himself, protect himself and provide for himself where, previously, these things weren't issues. They were taken care of by God. How we pursue our own self-preservation is manifested in how we protect and provide for ourselves.

In order to preserve yourself, it becomes necessary to see others as enemies who want to conquer, control and take what you have for themselves. We seek to manipulate our circumstances to protect and provide for us and ours even to the detriment of others. Because of the fall and its consequences, this is now built into the nature of man. It has become a part of the Adamic nature that we inherit from Adam.

The Adamic Family Tree

The fruit of the tree of knowledge of good and evil has become the fertilizer for Adam's family tree, his genealogy. When Adam was created in the image of God, he was called a son of God. After the fall, Adam's offspring are not called sons of God but instead are called sons of Adam⁶. Sonship was lost with the disobedience of Adam.

From the fall forward, man began to operate from the twisted perception of reality that was the outcome of eating the forbidden fruit. The Enemy began to operate internally with the fallen nature of man. He had learned a lot about the nature of man and understood what had happened with the fall.

After observing his success in this area and recognizing that the fall intensified the need for self provision and protection along with the self-actualization aspect of man, the Enemy began to construct his kingdom of darkness in the world systems in such a way as to appeal to the nature of fallen man. In other words, he constructed the world systems to be attractive to what man wants—the lust of the flesh, the lust of the eyes, and the boastful pride of life.

John tells us that the world has reached the place where it has become an alternative to the Father. If we love it, then we have to recognize the fact that the love of the Father is not in us. We cannot love both the world and the Lord.⁷

The original sin of Adam is now a part of what man is and its desire is for the world not the Lord. It is now a part of our family tree.

Romans 5:12 NASB

- (12) Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--

1 Corinthians 15:22 NASB

- (22) For as in Adam all die, so also in Christ all will be made alive.

Ephesians 2:1-3 NASB

- (1) And you were dead in your trespasses and sins,
- (2) in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.
- (3) Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

⁶ It takes a direct creative act of God to be called a son of God. Adam was called a son because he was directly created by God. The Angels are called sons of God because they were directly created by God. No human other than Adam is called a son of God in the Old Testament. In the New Testament, we who are born again are called sons of God because we have received the pro-creative life of God in our spirits.

⁷ I John 2:15

We inherit the original sin of Adam and its consequences. As sons of Adam we are dead in our sins. We walk, that is, pursue or interact with each other, according to the course or way of the world and according to the prince of the power of the air; that is, Satan. We live in the lusts of the flesh and indulge both the desires of the flesh (our bodies) but also the desires of our mind. As a result, we are children of wrath ready to receive the judgment of God.

Therefore, we see that the roots of the Adamic family tree are the three things realized by Eve as justification for eating the forbidden fruit and given by the Apostle John as the three areas that root us in the world system.

1. Lust of the flesh—the cravings of the sinful nature, the desire to indulge. Also, this means our desire to identify our enemies and conquer them, to bring all aspects of our environment under our control.
2. Lust of the eyes—we have relegated this to sexual lust, but that is only a manifestation of this and not its full expression. This relates primarily to our minds and its desires—our plan, our vision, to conquer our enemies and live as kings—to dominate.
3. Boastful pride of life—this is boasting about what we have done and what we can do. How we have prevailed over our enemies and overcome by our own strength.

From these roots the tree grows. As it grows, it puts on branches. These are some of the branches:

1. fear;
2. guilt;
3. shame;
4. self righteousness.

We see all four of these branches in the actions of Adam and Eve after the fall. They were afraid and hid from God. They felt guilty for their disobedience. They were ashamed because they were naked. They established their own righteousness by trying to clothe themselves with leaves.

Eventually, the branches will put on fruit. The Adamic family tree produces three types of fruit:

1. rebellion;
2. independence;
3. resentment.

The New Family Tree

The Scriptures tell us that it was necessary for the full price of Adam's disobedience to be paid. That is why the Lamb was slain from the foundation of the world. God in His foreknowledge had already made a covenant with His Son to empty Himself and take on the form of a man to make a way for man

to become what God intended—to restore man to a place where he would again be capable of fulfilling the eternal purpose of God.

1 Corinthians 15:45-49 NASB

- (45) So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam *became* a life-giving spirit.
- (46) However, the spiritual is not first, but the natural; then the spiritual.
- (47) The first man is from the earth, earthy; the second man is from heaven.
- (48) As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.
- (49) Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

Before knowing Jesus, we bore the image of Adam, which was marred by sin; we inherited the sin nature. We are of the Adamic tree and; therefore, bear the family resemblance. When we are born again, our spirits bear the image of God—we become sons of God. A new family tree grows within us—the Tree of Life, which is Jesus. We now bear the family resemblance of our Elder Brother.

These Scriptures show us that there are two Adams—the first was in the Garden and was the first man; the second Adam is Jesus who is the second man. This is important to understand. Jesus as the last Adam was the last of the race of Adam, the last of the species. Jesus took on the nature of Adam and bore His sin. Jesus was also the second man, that is, the first of a new race.

The race of Adam is passing into extinction. When Jesus died on the cross, judgment was passed and the sentence of death was given to the Adamic nature. When Jesus rose from the dead, He became the first born from the dead—the first of a new race, those who are born again in Jesus.

This is the meaning of Christian baptism. The old Adamic nature, the old man, is buried in baptism as a recognition that he is dead. The new nature, the heavenly nature, is raised from the water as recognition of the new life in Jesus and the resurrection of the dead. Water baptism is a necessary experience if we are to walk in victory over the Adamic nature.

Romans 6:11-13 NASB

- (11) Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.
- (12) Therefore do not let sin reign in your mortal body so that you obey its lusts,
- (13) and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God.

Notice that our will plays a part in walking in victory. We have to recognize that we are dead to sin and, therefore, should stop presenting ourselves to sin. We should, instead present ourselves to God as ones who are alive in Him and instruments of righteousness. This is where the process of change becomes a necessary function in our lives. We have to learn how to reckon ourselves dead to sin and alive to God.

Just as there are roots to the tree of knowledge of good and evil that grow in our old nature, there are roots to the tree of life, Jesus, growing in our new nature.

Philippians 2:5-8 NKJV

- (5) Let this mind be in you which was also in Christ Jesus,
- (6) who, being in the form of God, did not consider it robbery to be equal with God,
- (7) but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men.
- (8) And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

The first root is “humbleness”. Everything begins with not thinking of ourselves more highly than we ought. Jesus emptied Himself of all that He was as God and took on the likeness of a man. That is a greater step of humbleness than any of us will ever achieve.

The second root is “fellowship”; not what we call fellowship but a true, intimate, relationship of unity.

John 10:30 NASB

- (30) "I and the Father are one."

We have the example of Jesus and the Father. We are to have this same type of fellowship with the Lord and with each other.

1 John 1:3 NASB

- (3) what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.

The whole point of our testimony to others is that we may have fellowship and that they would join in the fellowship with the Father and the Son.

1 John 1:6-7 NASB

- (6) If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth;
- (7) but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

If we are not practicing the truth, we still walk in darkness and we do not have fellowship even if we say that we do. In other words, fellowship comes out of practicing the truth not by our words. When we practice the truth, walk in the light, we have fellowship with one another and the Blood of Jesus becomes a cleansing agent for us. The root of fellowship is extremely important.

The third root is “obedience”. Jesus did not bring obedience with Him from heaven but, instead, learned obedience by His suffering.

Hebrews 5:8 NASB

(8) Although He was a Son, He learned obedience from the things which He suffered.

These three roots of the Tree of Life in us—1) humbleness, 2) fellowship, 3) obedience—completely nullify the roots of the tree of knowledge of good and evil.

As the Tree of Life grows in us it begins to put out branches. These include:

1. freedom from guilt, condemnation, fear
2. acceptance by the spirit of adoption
3. soundness of mind
4. power
5. trust

These branches will put forth fruit in us:

1. love,
2. joy,
3. peace,
4. patience,
5. kindness,
6. goodness,
7. faithfulness,
8. gentleness,
9. self-control;

We are no longer obligated to live by the tree of knowledge of good and evil; no longer obligated to walk in sin; no longer obligated to live in the Adamic nature. We are a new creation, created in Christ Jesus. We put to death, crucify, the flesh and all of its lusts; we put off the old nature and its desires; and we put on the new nature.⁸ We can only accomplish this as we go through the process of change.

⁸ Colossians 3:5-10