

# Adamic Administration - Biblical Data, Nature, and Condition

by John Murray

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*The Adamic Administration is a sovereign and gracious act of God, where He is the initiator and dispenser of the administration, and man is the recipient, with the condition of life being obedience to God's commandments and laws.*

**Duration:** 50:23

**Scripture:** Genesis 2:17, Matthew 6:33, John 8:12, Romans 5:12, Romans 5:19, 1 Corinthians 15:22, 1 Corinthians 15:45-49

**Topics:** "Original Sin"

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## Description

In this sermon, the preacher emphasizes the importance of the principle of solidarity in God's government. The corporate relationship and the principle of solidarity are integral to the constitution of the nation and humanity. The preacher highlights that the consequences of our actions, both good and evil, have an impact on the corporate relationship we have with others. The sermon also discusses the correlation between Adam and Christ, stating that they have unique and incomparable relations to the human race. The preacher emphasizes the need for obedience and fulfillment of conditions in order to maintain a successful relationship with God.

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## Transcript

Let us pray. O Lord, we give Thee praise and thanksgiving, that by the revelation Thou hast given us, Thou hast not left us in the dark, respecting Thy dealings with our race from the very beginning, that Thou hast illumined the darkness, and Thou hast removed so much of that mystery that would perpetually perplex us, and which would make life meaningless. We pray, O Lord, that we may be grateful for the revelation Thou hast given us.

May we study it with diligence, with patience, with fruitfulness. And do Thou seal the truth of Thy word upon our hearts, so that we may not go astray from Thee, the living God, that we may walk in the light as Thou art in the light, and that we may know that we do not walk in darkness, but have the light of life. In Jesus' name, Amen.

Let me ask a question, if I might explain what is meant by the special act of providence. What is meant by the special act of providence is that this was constantly appearing in the thought, additionally by that

revelation, epitomized in the prohibition of the Bible, as we proceed. Now we come to the second, and that is the biblical data.

Now it is a fact that God placed man in Eden, and gave him this specific prohibition, not to eat the fruit of the knowledge of good and evil. That prohibition has a distinctive character. It does not belong to the category of the other commandments.

Which God gave to Adam at the beginning. That is to say, it is in coordination with the other creation ordinances, such as to be fruitful and multiply, to subdue the earth, to dress the garden and keep it, the Sabbath institution. You see, you readily detect that this particular prohibition is not in the same category as these other commandments.

And we have to ask the question, what is the meaning of this distinctive prohibition? It is possible that we would not be able to answer that question, but every biblical creation requires us to ask the question. And it may very well be that the question can be answered. As we apply the analogy of Scripture, the most reasonable inference is that this particular prohibition was given to him as a specific test.

You remember that Abraham was commanded to go and offer up his son Isaac as a sacrifice. That particular injunction is quite different, quite different from the other commandments which were regulative of Abraham's life. And we know that he was commanded to offer up his son Isaac as a test of his obedience.

Of course, it was probationary. And applying that analogy to the case in Eden, reasonable inference is that it was a probationary prohibition. Now second, the second datum, the datum is that to this prohibition was attached the threat of death in the event of disobedience.

In the context of Scripture, and particularly in the light of the significance of the tree of life, which was also in the garden, we may properly infer that to obedience was attached the promise of life. That inference would not follow in terms of syllogistic logic. But it is in syllogistic logic that we apply to this case what would there possibly be as the alternative to the threat of death, the promise of life, and you add to that the consideration derived from the tree of life, which I am going to deal with now.

Three. There was also in the midst of the garden the tree of life. In the midst of the garden, the tree of life.

Now it is Genesis 3.22 that helps us to discover the significance of this other tree. For in Genesis 3.22 we read, And then take also of the tree of life and eat and live forever. Eat and live forever.

That clearly implies to say the very least, that the tree of life symbolized everlasting, immortal life. And therefore there must have been in this institution focused in the tree of the knowledge of good and evil and in the tree of life. We focused in these two trees some provision for the attainment of immortal, everlasting life.

Some provision. And obviously that attainment could not be realized through obedience on the part of Adam. It is surely close to the evidence to infer to obedience the promise of immortal everlasting life.

Now four. On his disobedience man was expelled. He was expelled from the garden and from access to the tree of life.

And that means that man has harvested, harvested what was symbolized by the tree of life. Something certified by the threat of Genesis 2.17 in the day that we discovered including that if man had not sinned he would have a right a right and therefore a right to that which would symbolize the tree of eternal life. Why? Because that would symbolize the tree of eternal life.

Now five. We know that Adam acted in a representative capacity. Acted in a representative capacity because the whole human race was affected by his sin.

It is clearly set forth in Romans 5.12 and 1 Corinthians 15.22 45 and 46. It is later sufficient now to cite these texts. By one man sin entered into the world and death by sin.

And so death passed upon all and all. Then six. A race, the whole race has been involved in sin and condemnation and death.

The whole race has been confirmed I should have said has been confirmed in sin and condemnation and death as a result of Adam's sin. The correlation the correlation that this principle this principle would have acted with similar universality in the direction of life in the event that same principle would have acted with similar universality in the direction of life on in the event of a successful race. Then seven.

The seventh datum is that analogy is drawn in the scriptures between Adam and Eve. They stand in unique and incomparable relations to the human race. Unique and incomparable relations to the simplicity of their schematism in 1 Corinthians 15.

45 49 The simplicity of this schematism is very liable to obscure for us it is meant to be the opposite but it is very liable to obscure for us the significance of Paul's teaching. There is none before Adam there is none between Adam and Christ because Christ is the second man. There is none after Christ because Christ is the last man.

So you have here an inclusive construction of man's relationships of all of man's relations all of the relations from another and to God particularly the latter all of man to God are construed under these two relationships.

Adam Now we know we know that in the case we know that in the case of Christ obedience successfully completed successfully completed has as its consequence the righteousness the justification and the life those whom he represents righteousness eternal life as their breath their faith to infect that obedience successfully completed by Adam would have meant the justification and life all those righteousness justification and the life all those whom he represented and therefore eternal life The actual fact you see of the Paul and the part of Adam has meant for the whole human race sin condemnation death it's an indisputable fact sin for all The representative headship of Adam meant for all those whom he represented namely the new humanity righteousness justification and life and all beings

of indefectible character The representative headship of Christ at this time The representative headship of Christ has evolved for all the new humanity righteousness justification life and all of these with indetectable character why is the one universal the unknown oh well now you see that's by way of these two are indisputable the only thing we expect from all the beings completely there would be the corresponding righteousness justification and life for all those whom he represented you may be the nature of the administration the nature of the administration it is very important to take note of the fact that this administration was not it is very important to take note of the fact that this administration was not a

contract or a contract every note of mutual agreement must be

eliminated there is mutual agreement between God and man stands in the world fathering initiation and dispensation on the part of God fathering initiation and dispensation on the part of God Adam was her recipient God had to be free of the garden thou mayest freely eat but of the tree of the knowledge of good and evil thou shalt not eat the pharaoh thou shalt surely die you see you have just that inclusion on the part of God inclusion of that additional requirement to view all the we are not required to believe that he that he knew that he was acting as a representative head of the human race or he may have known in this that he did know however we know that he was acting in that representative capacity and we know that from several considerations several considerations some of my notes

in my room I can't find them but remember that first all that was present to Adam has to be followed in the human race consequently it wasn't Adam alone involved in the institution and secondly the of the solidarity existing between Adam and both families again of course in Romans 5 12 42 45-49 particularly 1 Corinthians 15 22 as in Adam all die we shall die then third consideration arising from the principle of which runs through the principle of solidarity on which God's government of man is built or in terms of which God's government of man is always direct no person in the government of God has always had his corporate relationship first of all the family the social the political solidarity with Christ so that the redeemed are the body of Christ in the fellowship it is a fact in our

sense responsibility corporate relationship institution of the way and consequently in view of that principle of solidarity calculation the principle of solidarity turning it all to the relationship it is all together reasonable to impact the principle of solidarity to unique the first reality of our involvement in this all together in accord with what is exemplified again and again in God's government of man all together in accord with is exemplified in God's government accord with what is exemplified in God's government together in accord with what is the of the administration is the condition of life in this administration the condition of course is obedience and is the focus in the prohibition of the demand for this obedience is the prohibition respecting the knowledge of good and

evil now the effect of this concentration is not to reduce the area of obedience to this particular prohibition to mean that the other creation ordinances were suspended until Adam would have completed this probation and the purpose and the effect of this prohibition is to test in a concentrated way the obedience which man ought to go to the four lines of his obligation all along the line of his obligation would be required of Adam if he were to fulfill the divine demand in all the depth and length and breadth of their application obedience that would be required of Adam obligation now it is quite apparent that this obedience would have to be perfect in perfect obedience the moment that imperfection disobedience disobedience is the opposite of obedience you would have to apply here the

main principle guilty at one point you are guilty fail to any extent of rendering your demands a failed article is enunciated in this institution of constitution however we have much more to say about this there are two conditions under which it was necessary for man to fulfill this condition the first condition is that of probation the second that of temptation capital A and capital B probation and temptation now temptation says probation pardon me capital B probation was symbolized by the three of the knowledge of good and evil of course probationary by the action of God God is the agent in probation get his message what is the precise meaning three of the knowledge good what is this knowledge there are really four different but I'm going to pass over the discussion of the various

alternatives take the position take the position that this knowledge of good and evil would have applied to either alternative of the probation charge if we did not have 22 through 24 we would not be able that this could refer to the issue that the initial financial success in that purpose behold the man has become as one of us to know who informed him of the truth that man in his fallen state has the knowledge of good and evil is by regarding that person as holy irony in the opposite as holy irony holy irony holy irony holy irony irony holy irony holy holy irony ironic

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