

From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



From God's Creation to God's Nation

Faithlife Small Group

To become a member of "SLBC Genesis Class", please send an email to eallsteadt@hotmail.com

The screenshot displays the Faithlife interface for the 'SLBC Genesis Class'. At the top, there is a navigation bar with links for 'Faithlife', 'Blog', 'Logos', 'Vyrso', 'Bible', 'Proclaim', and 'Forums'. A search bar is located on the right side of the top bar. Below the navigation bar, the user 'Ed Allsteadt Sr.' is logged in, and there are buttons for 'New group' and 'New event'. The main content area shows the group name 'SLBC Genesis Class' with a description: 'From God's Creation to God's Nation Verse by verse lessons from Genesis 1:1 to Exodus 17:16'. The group is an 'Open' small group with 3 members. The user is identified as an 'Admin'. Below the group name, there are tabs for 'News', 'About', 'Members', 'Calendar', 'Photos', 'Documents', 'Community Notes', 'Groups', 'Newsletters', and 'Discussions'. The 'Documents' tab is active, showing a list of documents: 'Genesis Course Outline' (358.82 KB), 'Genesis Handout 001' (20.11 KB), and 'Genesis Lesson 001' (1.35 MB). On the right side of the page, there are sections for 'Group settings', 'Upload a document', 'Manage your Logos documents', 'Group Readings', and 'Contact Info'. The 'Contact Info' section includes the phone number 2813235449 and the email address eallsteadt@hotmail.com. The 'Prayers' section shows that prayers are done for today.

From God's Creation to God's Nation

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From God's Creation to God's Nation (Adult Sunday School Lesson Winter 2015)

January 26, 2015 / 0 Comments / in [Resources](#), [Sunday School](#) / by [Gabriel Morris](#)

From God's Creation to God's Nation, a Sunday School Lesson, taught by Ed Alsteadt, covering Genesis 1 through Exodus 17. It covers the first four dispensations found in the Bible, as well as the key characters that would eventually establish the Nation of Israel. It also reveals the great and eternal attributes of the God of the Bible.

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From God's Creation to God's Nation

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Showing May 17, 2015

9:45 a.m. in the

Fellowship Room



Tom Wallace is the founder of Fortress of Faith, a national radio program that airs over 50 million people in America and Canada. Tom does not attack the people of Islam, but he compassionately warns America that the same trends he witnessed first hand in England and Europe are now occurring in the United States.

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- Chapter 3: Muhammad in Medina
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- Chapter 7: What Muslims Believe about the Bible
- Chapter 8: The Seven Versions of the Qur'an
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Title 1

ISLAM

Some of its teachings:



32:39 DVD ◯ ◀ ▶ ⏪ ⏩ 🔊 🔇

From God's Creation to God's Nation

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9:20 a.m. in the



Fellowship Room

Fortress of Faith

Tom Wallace is the founder of Fortress of Faith, a national radio program that airs over 50 million people in America and Canada. Tom does not attack the people of Islam, but he compassionately warns America that the same trends he witnessed first hand in England and Europe are now occurring in the United States.

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- Chapter 5: Shariah Law in the UK
- Chapter 6: Shariah Enforced on Non-Muslims
- Chapter 7: The Rise of Islamic Fundamentalism
- Chapter 8: Why Turkey should Concern Us
- Chapter 9: Islam in America
- Chapter 10: Shariah Law in the USA
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DVD VIDEO

Chapter 13

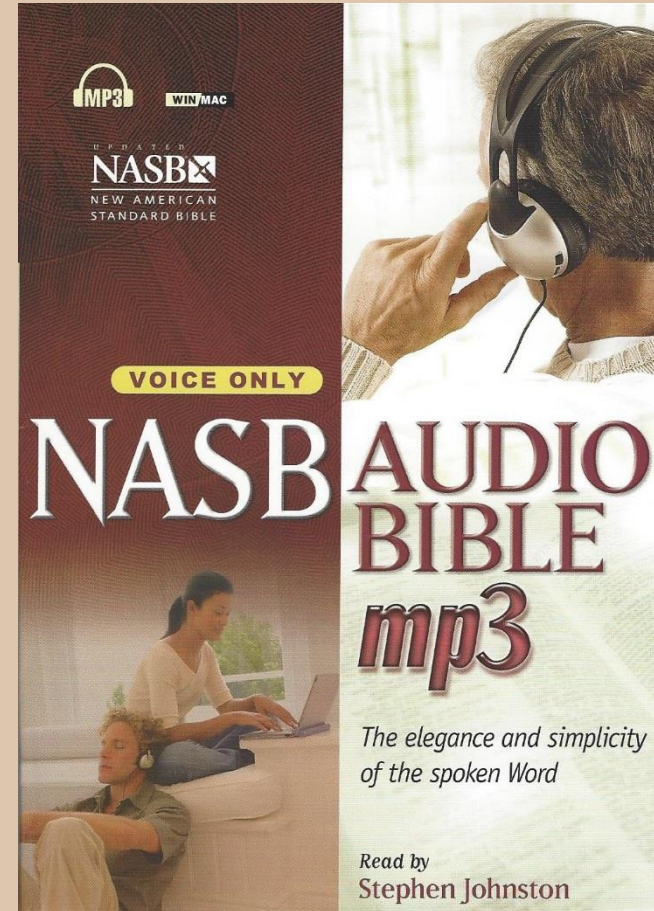
What do we do?

01:07:37 DVD [playback controls]

From God's Creation to God's Nation

Part One: Section One

GENESIS 3



A glass globe on a wooden surface next to a brass compass.

From God's Creation to God's Nation

Part One: Section Two

The Divine Permission of Sin.

If the imagination of man could penetrate the past and picture God as confronted with ten thousand possible blue-prints of which the plan for the present universe with all its lights and shadows, its triumphs and tragedies, its satisfactions and sufferings, its gains and losses, was but one, the voice of faith would say, the present universe as planned and as it is being executed and will be executed to the end, is the best plan and purpose that could be devised by infinite wisdom, executed by infinite power, and will be the fullest possible satisfaction to infinite love. God could not devise anything more worthy of Himself than that which is now in process. For want of perspective and understanding, the finite mind, in the midst of and observing the surrounding spiritual darkness, would eliminate every shadow from the picture; but the issues are greater than the sphere of human observation and the ultimate triumph which is yet to be will glorify God with a glory otherwise unattainable, and in this glory others will share.



From God's Creation to God's Nation

Part One: Section Two

The Divine Permission of Sin.

On the other hand, God permitted sin in spite of His holy hatred of it, and in spite of His own anticipation of the fact that it would not only bring untold suffering and eternal ruin to His creatures whom He would love, and in spite of the fact that it would cost Him the sacrifice of His own Son. Beyond the present tragedy of sin is the final triumph of good.

The devout mind cannot but contemplate the problem of the divine permission of sin, though the sum total of all its reasonings is inadequate to form a final answer to the question. The problem, it should be remembered, extends to the angelic spheres and makes inquiry as much as to why the deflection among heavenly beings should have been permitted as it does as to why the fall should have come to the earthly creation.



From God's Creation to God's Nation

Part One: Section Two

The Divine Permission of Sin.

There is, however, a redemptive purpose with its unsurpassed glories developed through the sin of man; but the Scriptures reveal no redemption for the fallen angels. They are said to be consigned without hope to the lake of fire (Matt 25:41; Rev 20:10); and, as the Word of God is silent on the problem of the reason for permission of sin in angelic spheres, that aspect of the subject offers no field for discussion. In all contemplation of the question of the divine permission of sin in the earth, there are two facts which abide, and to these the mind must cling without wavering:

(1) Sin is everywhere and always exceedingly sinful, and God's condemnation of it is never diminished for He cannot be lenient toward sin; and

(2) God is Himself holy and perfect in all His ways. "In him is no darkness at all" (1 John 1:5). "God cannot be tempted with evil, neither tempteth he any man" (Jas 1:13).



From God's Creation to God's Nation

Part One: Section Two

The Divine Permission of Sin.

The following are some of the reasons which have been advanced for the divine permission of sin:

a. It is evidently the purpose of God to secure a company of beings for His eternal glory who are possessed of that virtue which is the result of a free-choice victory over evil. Indeed He will have wrought in them by His own power both to will and to do of His good pleasure; but as certainly as the choice of evil on man's part becomes the ground of guilt and judgment which God does not share, so certainly the choice of good on the part of those who are saved is ever the ground of God's commendation and reward, and they will stand before Him eternally identified as those who by their own choice elected to walk with Him. But it should be observed, man cannot make choice between good and evil unless evil exists.



From God's Creation to God's Nation

Part One: Section Two

The Divine Permission of Sin.

The following are some of the reasons which have been advanced for the divine permission of sin:

b. According to the Scriptures, God is not revealed as One who seeks to avoid the issues which arise because of the presence of sin in the universe. He could have created innocent, unfallen beings possessing no capacity to err; but if He desires redeemed souls purified by sacrificial blood and purchased at infinite cost, the expression of such love and the exercise of such sacrifice is possible only when sin is present in the world.



From God's Creation to God's Nation

Part One: Section Two

The Divine Permission of Sin.

The following are some of the reasons which have been advanced for the divine permission of sin:

c. The creatures of God's hand must, by a process of learning, attain to that knowledge which God has possessed eternally. They can learn only by experience and revelation. Even Christ, on the human side, was made perfect through suffering, and though He were a son, yet learned He obedience through the things which He suffered. There is no intimation in any of these Scriptures that there was the slightest taint of evil in Him, nor that He needed to learn the deep reality of sin. On the other hand, man must learn concerning both good and evil. He must realize the sinfulness of sin if he is to attain in any degree to the knowledge God possesses; but he cannot attain to such knowledge unless sin exists as a living reality which is ever demonstrating its sinful character.



From God's Creation to God's Nation

Part One: Section Two

The Divine Permission of Sin.

The following are some of the reasons which have been advanced for the divine permission of sin:

At this point it is reasonable to inquire as to what lengths of the experience of sin and its consequences must humanity go in order that the knowledge of sin may be attained. The answer to this question is not easily formed. It is evident that man learns the reality of sin both from the suffering which it inflicts and from the revelation concerning the judgments God imposes upon those who sin. If man is to learn his lesson well, the suffering cannot be diminished nor the judgments of God be reduced. We conclude, therefore, that if man is to attain to the knowledge of good and evil, there must be evil in the world with all its tragic effects as well as the prospect of divine judgment for sin.



From God's Creation to God's Nation

Part One: Section Two

The Divine Permission of Sin.

The following are some of the reasons which have been advanced for the divine permission of sin:

d. From certain Scriptures (cf. Eph 3:10, 11; 1 Pet 1:12) it is possible to conclude that angels are observing men on the earth and learning important facts through the present experiences of human beings. It would be as necessary for angels to learn the truth regarding that which is evil as it is for them to learn the truth regarding that which is good; but the acquiring of the knowledge of evil through human experience must be denied the angels unless evil is permitted as an active principle in the universe.



From God's Creation to God's Nation

Part One: Section Two

The Divine Permission of Sin.

The following are some of the reasons which have been advanced for the divine permission of sin:

e. It is evidently of measureless importance for God to demonstrate His hatred of evil. The Apostle declares that God was “willing to shew his wrath, and to make his power known” (Rom 9:22); but no judgment, wrath, or power in relation to sin could be disclosed apart from the permitted presence of active sin in the world.



From God's Creation to God's Nation

Part One: Section Two

The Divine Permission of Sin.

The following are some of the reasons which have been advanced for the divine permission of sin:

f. Finally, and of the greatest import, there was that in God which no created being had ever seen. The angelic hosts had seen His wisdom, His power, and His glory; but they had never seen His grace. They had no conception of the goodness of God to the undeserving. They may have seen something of His love; but love and grace are not the same. God might love sinners upon whom, for want of redeeming, reconciling, and propitiatory sacrifice, He was in no way righteously free to bestow His benefits. By one marvelous act of mercy in the gift of His Son as a sacrifice for sinners, He opened the way for the exercise of His grace toward those who, because of their sin, deserved only His wrath.



From God's Creation to God's Nation

Part One: Section Two

The Divine Permission of Sin.

The following are some of the reasons which have been advanced for the divine permission of sin:

But there could be no exercise of divine grace toward the sinful and undeserving until there were sinful and undeserving beings in the world. Thus it is declared that the revelation of divine grace in the ages to come with all its marvelous import (Eph 2:7) demanded that there should be objects of grace and this, in turn, demanded the permission of sin in the world. This same truth is presented again in a slightly different form and from the human side by Christ. He, when speaking to Simeon concerning the woman who had bathed His feet with her tears, said, "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little" (Luke 7:47).



From God's Creation to God's Nation

Part One: Section Two

The Divine Permission of Sin.

The following are some of the reasons which have been advanced for the divine permission of sin:

Thus, though it is impossible for a creature to understand how a holy God could permit sin, either in heaven or on earth, it is evident that the realization of His greatest purposes necessitates its permission. The entire problem is illustrated to a limited extent in the experience of a Christian who has sinned. He first admits that God, who could have hindered the sin, did nevertheless permit it. He likewise recognizes that he has profited in the ways of understanding and experience by the sin; and, finally, he admits that God, though permitting the sin, is in no way complicated with its guilt and wickedness.



From God's Creation to God's Nation

Part One: Section Two

SECTION OUTLINE TWO (GENESIS 3–5)

I. THE TRANSGRESSION OF ADAM (3:1–24)

- b. Adam's deceit (3:7–8): He attempts to cover his nakedness by making clothes from fig leaves. He then hides among the trees.
- c. Adam's despair (3:9–11): He acknowledges his fear and nakedness before God.
- d. Adam's defense (3:12–19): Adam blames Eve, but Eve blames the serpent.



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

When man was created he was simple as a new-born child; and like a babe of a day, who receives his food without any toil, he was happy in the garden that his God had prepared for him beyond the confines of the world in which we live today—a garden that furnished him with all his life's needs, without trouble or anxiety for the future. Out of fatherly love the Lord God forbade him to eat of the fruit, which would have opened before him the gateway to the knowledge of the world, the source of care and pain, and would have brought both his simplicity and his bliss to an end, for in much wisdom is much vexation, and he who increases knowledge increases sorrow (Eccles. 1:18).



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

But man transgressed the prohibition, like a child that disobeys his father, who warns him for his own good, and thereby does harm to himself. He was not content with what was given to him, and desired to obtain more. He did not wish to remain in the position of a child who is under the supervision of his father and is constantly dependent on him; he wanted to learn by himself of the world around him, and to act independently on the basis of this knowledge; he aspired to become in knowledge, too, like God—a likeness that has, it is true, its glory (Psa. 8:6: Yet Thou has made him little less than God), but also its danger, since man has insufficient means with which to overcome the difficulties and obstacles with which the external world confronts him.



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

Having transgressed the commands of his Creator, he was deserving of punishment. This retribution, according to the established rule of the Bible, came upon him in a manner befitting his crime, and found expression in the direct consequences of his disobedience. He was not content with the blissful life that he enjoyed in the garden of Eden, therefore, he was banished from it; he wished to enlarge the boundaries set for him in the very good world that had emerged from the hands of his Father in heaven, hence he fell a prey to all the travails, perils and misfortunes that lurk outside these boundaries; he wanted to know both the good and the evil, consequently he brought about the existence of evil in the world.



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

The separation that sin produces in man's relationship with God stands out clearly in these verses. Their new knowledge that the serpent promised would make them as God actually taught them that they were no longer even like each other. They were ashamed of their nakedness and sewed fig leaves together to hide their differences from each other (v. 7).¹⁸³ Perhaps they chose fig leaves because fig leaves are large.



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

Death means separation in the Bible, never annihilation. Sin always results in alienation: theologically (between God and man), sociologically (between man and man), psychologically (between man and himself), and ecologically (between man and nature).

Three kinds of death appear in Scripture: physical—separation of the body and soul (material and immaterial parts of the person), spiritual—separation of the person and God, and eternal—permanent separation of the person and God.



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

The serpent had promised that they would acquire wisdom and become as gods, knowing good and evil. Instead, there came over them the realization of what they had done and an awful sense of shame enveloped them. As they remembered that the divine injunction had been to “multiply and fill the earth,” they realized that the very fountainhead of human life had now become corrupted by their disobedience and they became acutely aware of their nakedness. Their children would all be contaminated with the seed of rebellion, so that their feeling of guilt centered especially on their own procreative organs. The result was that they suddenly desired to hide these from each other, and from God.



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

Hastily they fashioned crude girdles of fig leaves and covered themselves, but of course such aprons would hardly suffice to hide the guilt of their rebellion against God. Neither will the “filthy rags” of our own self-made “righteousnesses” serve to cover our sinful hearts today (Isaiah 64:6). We need rather the “garments of salvation,” the “robe of righteousness” (Isaiah 61:10) with which only God can clothe us (Genesis 3:21). We can never escape God's eye of judgment by anything that we ourselves can fashion or accomplish.



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

It is not the awareness of morality only, or the experience of sex only, but the acquisition of knowledge in general, and that general knowledge teaches one to differentiate between what is beneficial and what is harmful to oneself. Man searches after this knowledge, and it is in this knowledge that he loses the pristine naïveté which reigned in the primeval Garden. How odd that this knowledge, through which Man becomes Man, should be acquired against the will of God, and that it should be the cause of all the evil in his life! By the acquisition of this knowledge and by the curse of “by the sweat of your brow you shall eat bread” Man is driven out of God's Garden and embarks upon the development of his culture, the beginnings of which are described in chapter 4.



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

This idea, which connects knowledge with curse and pain will reappear at the end of the Biblical era: “For in much wisdom there is much vexation, and he that increases knowledge increases sorrow” (Ecclesiastes 1:18). One thread stretches from Genesis 3 to Ecclesiastes 1, and one thread stretches from “by the sweat of your brow you shall eat bread” to “Man is born unto trouble” (Job 5:7). Knowledge and culture and toil and pain come to Man together. His uniqueness is bound up with them, and they are his destiny.



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

The first effect of the Fall upon Adam and Eve was a realization of their shame. “And the eyes of them both were opened, and they knew that they were naked.” Through sin man obtained that which he did not have before (at least, in operation), namely, a conscience—a knowledge of both good and evil. This was something which unfallen man did not possess, for man was created in a state of innocency, and innocency is ignorance of evil. But as soon as man partook of the forbidden fruit he became conscious of his wrongdoing, and his eyes were opened to see his fallen condition. And conscience, the moral instinct, is something which is now common to human nature. Man has that within him which witnesses to his fallen and sinful condition!



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

But not only does conscience bear witness to man's depravity, it is also one of the marks of a personal Creator's handiwork. The conscience cannot be of man's making. He would not voluntarily have set up an accuser, a judge, a tormentor, in his own breast. From whence then does it proceed? It is no more the result of education than is reason or memory, though like both it may be cultivated. Conscience is the still small voice of God within the soul, testifying to the fact that man is not his own master but responsible to a moral law which either approves or reproves.



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

Having become conscious of their shame Adam and Eve at once endeavored to hide it by making unto themselves aprons of fig leaves. This action of theirs was highly significant. Instead of seeking God and openly confessing their guilt, they attempted to conceal it both from Him and from themselves. Such has ever been the way of the natural man. The very last thing he will do is to own before God his lost and undone condition. Conscious that something is wrong with him, he seeks shelter behind his own self-righteousness and trusts that his good works will more than counterbalance his evil ones. Churchgoing, religious exercises, attention to ordinances, philanthropy and altruism are the fig leaves which many today are weaving into aprons to cover their spiritual shame. But like those which our first parents sewed together they will not endure the test of eternity. At best they are but things of time which will speedily crumble away to dust.



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

A passage in the Gospels throws light on the one we are now considering—we refer to another fig. tree, the one on which our Lord found no fruit. How striking is the lesson taught us by comparing these two Scriptures! Why are we told that Adam and Eve sewed by leaves together? And why are we informed that it was a fig tree which our Lord cursed? Was it not in order that we should connect them together? The fig tree was the only thing which our Lord cursed while He was here upon earth, and are we not intended to learn from that action of His that that which man employs to hide his spiritual shame is directly under the curse of Christ, bears no fruit, and is doomed to quickly wither away!



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

But these self-manufactured aprons did not remove from Adam and Eve the sense of their shame, for when they heard the voice of the Lord God they “hid themselves” from Him. Man’s conscience then did not bring him to God—for that there must be the work of the Holy Spirit—rather did it terrify him and drive him away from God. Our first parents sought to hide themselves. Again we note how characteristic and representative was their action. They had some faint conception at least of the moral distance that there was between themselves and their Creator. He was holy, they were sinful, consequently they were afraid of Him and sought to flee from His presence. So it is with the unregenerate today. In spite of all their proud boastings, religious exercises, and self-manufactured coverings, men are uneasy and fearful.



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

Why is it that the Bible is so much neglected? It is because it brings man nearer to God than any other book, and men are uneasy in the presence of God and wish to hide from Him. Why is it that the public ministry of the Word is so sparsely attended? People will proffer many excuses, but the real reason is because that these services bring God near to them and this makes them uncomfortable in their sin, so they seek to flee from Him. How evident it is then that we all shared in the first sin and died in Adam. The position in which the first man stood was a federal one; and that he acted in a representative capacity is seen by the fact that all his children share his nature and perpetuate his transgression.

From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

Genesis 3:8 goes on to describe their separation from God, showing in two ways that they had died spiritually. First came the hearing: And they heard the voice of Jehovah God walking in the garden in the cool of the day. Before, apparently, on a daily basis, the Shechinah Glory made a manifestation; there was a daily, visible manifestation of God communicating with man, and so they had fellowship with God in a visible form. Now, they heard the voice, and before seeing the brightness, they heard Him walking in the garden. The Hebrew word literally means “walking to and fro.” It is a hitpa'el stem, emphasizing a habitual aspect. God regularly did so in the cool of the day. In the context of the Middle East, this would be late in the afternoon, toward sundown.



From God's Creation to God's Nation

Part One: Section Two

Adam's deceit (3:7–8)

The Hebrew expression, which is two words, *karua yom*, appears only here and nowhere else. Second, they hid: and the man and his wife hid themselves from the presence of Jehovah God among the trees of the garden. Adam and Eve now tried to hide from God's presence, because the fellowship they used to have with God was no longer possible. There is a clear recognition of a new relationship with God, a negative one now. Therefore, there is guilt and there is fear of punishment; after hiding their nakedness from each other, they also tried to hide it from God.



From God's Creation to God's Nation

Part One: Section Two

Adam's despair (3:9–11)

We now see the God who was creator and benefactor in chapters 1 and 2 as judge (cf. 1:3–4). He first interrogated the offenders to obtain a confession, then announced new conditions for life, and finally provided for the sinners graciously.

The sinners' responsibility was to confess their sins and to accept and trust in God's provision for them (cf. 1 John 1:9).

Note that God took the initiative in seeking out the sinners to re-establish a relationship with them. His approach was tender as well as gracious (vv. 9, 11, 13).



From God's Creation to God's Nation

Part One: Section Two

Adam's despair (3:9–11)

The text records several effects of the Fall on Adam and Eve.

1. They felt guilt and shame (v. 7)
2. They tried to change these conditions by their own efforts (v. 7).
3. They fled from God's presence out of fear of Him (vv. 8, 10).
4. They tried to blame their sin on another rather than confessing personal responsibility (vv. 12, 13).

The fact that Adam viewed God's good gift to him, Eve, as the source of his trouble shows how far he fell (v. 12). He virtually accused God of causing him to fall by giving him what he now regarded as a bad gift.



From God's Creation to God's Nation

Part One: Section Two

Adam's despair (3:9–11)

No longer did Adam and Eve enjoy the fellowship with God for which they had been created. Rather they “hid themselves,” and then even made excuses for avoiding God's presence.

However, the fact that they did feel shame at what they had done showed that there was hope for their salvation. When sinners feel no guilt or shame, there is no remedy but judgment and condemnation. Scripture says they feared when they heard the “voice of the Lord God.” The Word of God is given to men for guidance and comfort, but it also can be used to bring conviction of sin (Romans 3:20; 2 Timothy 3:16).



From God's Creation to God's Nation

Part One: Section Two

Adam's despair (3:9–11)

God was “walking in the garden in the cool of the day.” The more or less offhand way in which this is stated indicates that this was a normal event, perhaps a daily appointment time at which the Lord met with them for communion and fellowship. This is no crude anthropomorphism, but a repeated, or even continual, theophany, in which the Word of God, Christ preincarnate, clothed Himself in human form in order to communicate with those whom He had created in His own image.

How long this period of fellowship between God and man had lasted, we have no way of knowing. It was at least long enough for the Satanic rebellion and expulsion to have taken place in heaven. However, it was not long enough for Adam and Eve to have begotten children. It was probably a few weeks, though it is not possible to be certain.



From God's Creation to God's Nation

Part One: Section Two

Adam's despair (3:9–11)

Man had sinned against God. Mark the alienation of heart which sin causes in the sinner. Adam ought to have sought out his Maker. He should have gone through the garden crying for his God, "My God, my God, I have sinned against thee. Where art thou? Low at thy feet thy creature falls and asks mercy at thy hands. My Father, thou hast placed me in this lovely Paradise; I have wickedly and wilfully eaten of the fruit of which thou saidst that I should not eat of it, since in the day I ate thereof I should surely die. Behold, my Father, I submit to the penalty. I confess thy justice and beseech thy mercy, if mercy can be shown to such an one as I am."



From God's Creation to God's Nation

Part One: Section Two

Adam's despair (3:9–11)

But instead thereof, Adam flies from God. The sinner comes not to God; God comes to him. It is not “My God, where art thou?” but the first cry is the voice of grace, “Sinner where art thou. God comes to man; man seeks not his God. Despite all the doctrines which proud free-will has manufactured, there has never been found from Adam’s day until now a single instance in which the sinner first sought his God. God must first seek him. The sheep strays of itself, but it never returns to its fold unless sought by the Great Shepherd. It is human to err, it is divine to repent. Man can commit iniquity, but even to know that it is iniquity so as to feel the guilt of it, is the gift of the grace of God. We have and are nothing but what is vile. Everything which is Godlike, everything which aspires towards righteousness and true holiness, cometh from the Most High.



From God's Creation to God's Nation

Part One: Section Two

Adam's despair (3:9–11)

And while the text manifestly teaches us the alienation of the human heart from God, so that man shuns his Maker and doth not desire fellowship with him, it reveals also the folly which sin has caused. Sin made man a fool. He was once in God's image, wise; now, since the trail of the serpent has passed over his nature he has become an arrant fool, for is not he a fool who would cover the nakedness of sin with fig leaves? Is not he indeed mad who would hide from the omniscient Jehovah beneath the spreading boughs of trees? Did not Adam know that God filleth all space, and dwelleth everywhere, that from the highest heaven to the deepest hell there is nothing that is hid from his understanding? and yet so ignorant and stupid is he that he hopes to escape from God, and make the trees of the garden a covert from the fiery eyes of divine wrath. Ah! how foolish we are!



From God's Creation to God's Nation

Part One: Section Two

Adam's despair (3:9–11)

How we repeat the folly of our first parent every day when we seek to hide sin from conscience, and then think it is hidden from God, when we are more afraid of the gaze of man than of the searchings of the Eternal One, when because the sin is secret, and has not entrenched upon the laws and customs of society, we make no conscience of it, but go to our beds with the black mark still upon us, being satisfied because man does not see it, that therefore God doth not perceive it. O sin, thou hast made man ask the question, “Whither shall I flee from thy presence?” and thou hast made him forget, that if he ascend to heaven, God is there; if he make his bed in hell, God is there, and if he say, “Surely the darkness shall cover me,” even the night shall be light about him.