

Your First Father

Your first father sinned, And your mediators have transgressed against Me.
Isaiah 43:27

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This is Father's Day; another "special" day on the calendar. Last Mother's Day I told you about my indifference to so-called special days; even my own birthday. That said I do not make any judgment or criticism of anyone who enjoys observing special days.

Also, I told you that as the elder with administrative duties I try to schedule one of the other elders to preach on special days. But, for my discipline and edification I scheduled myself this year for Mother's Day and Father's Day.

I miss my father who passed away 25 years ago. He was a highly educated man having completed the sixth grade. But my father was one of the wisest men I ever knew.

My son who is himself a grandfather called me today on his way to Brazil.

On Mother's Day we considered Eve: **"The Mother of all Mothers."**

And Adam called his wife's name Eve, because she was the mother of all living.

Genesis 3:20

Eve is our mother and Adam is our father.

In the same manner that we considered Eve, I want to consider Adam:

Isaiah 43:27 has the phrase: "Your first father sinned...."

Your first father is Adam.

Just as we looked at the dictionary definition of “mother” we will see how Miriam Webster’s Electronic Dictionary defines “father.”

1 fa·ther \ˈfä-thər\ **n** [ME *fader*, fr. OE *fæder*; akin to OHG *fater* father, L *pater*, Gk *patēr*]

1 **a** : a man who has begotten a child ; *also*: [sire](#) 3
b *cap*(1): [god](#) 1 (2): the first person of the Trinity

2 : [forefather](#)

3 **a** : one related to another in a way suggesting that of father to child
b : an old man — used as a respectful form of address

4 *often cap*: a pre-Scholastic Christian writer accepted by the church as an authoritative witness to its teaching and practice *called also* **church father**

5 **a** : one that originates or institutes <the ~ of modern science>
b : [source](#) <the sun, the ~ of warmth and light —Lena M. Whitney>
c : [prototype](#)

6 : a priest of the regular clergy ; *broadly*: [priest](#) — used esp. as a title

7 : one of the leading men (as of a city) — usu. used in pl.

— fa·ther·hood \-ˈhʊd\ *n*

— fa·ther·less \-ləs\ *adj*

— fa·ther·like \-ˈlɪk\ *adj or adv*

2 father **vb**, **fa·thered fa·ther·ing** \ˈfäth-riŋ, ˈfä-thə-\ *vt*(15c)

1 **a** : [beget](#)
b : to be the founder, producer, or author of <~*ed* the improvement plan>
c : to accept responsibility for

2 **a** : to fix the paternity or origin of
b : to place responsibility for the origin or cause of <collected gossip and ~*ed* it on responsible men —J. A. Williamson>

3 : [foist impose](#)
vi: to care for or look after someone as a father.

Then we looked at the origin of Mother’s Day as a holiday.

So how did we come to observe Father's Day?

Father's Day

In the [United States](#), holiday (third Sunday in June) to honour fathers. Credit for originating the holiday is generally given to Sonora Smart Dodd of Spokane, Washington, whose father, a Civil War veteran, raised her and her five siblings after their mother died in childbirth. She is said to have had the idea in 1909 while listening to a sermon on [Mother's Day](#), which at the time was becoming established as a holiday. Local religious leaders supported the idea, and the first Father's Day was celebrated on June 19, 1910, the month of the birthday of Dodd's father. In 1924 President Calvin Coolidge gave his support to the observance, and in 1966 President Lyndon B. Johnson officially proclaimed it a national holiday. Observance on the third Sunday of June was decreed by law in 1972.

Although it was originally largely a religious holiday, Father's Day has been commercialized with the sending of greeting cards and the giving of gifts. Some observe the custom of wearing a red rose to indicate that one's father is living or a white rose to indicate that he is deceased. Other males—for example, grandfathers or uncles who have assumed parenting roles—are often also honoured on the day. Some Roman Catholics have continued to observe the feast day of [Saint Joseph](#), on March 19, as a tribute to fathers.

Encyclopedia Britannica

As background information:

Mother's Day

“Anna Jarvis of Philadelphia, whose mother had organized women's groups to promote friendship and health, originated Mother's Day; on May 12, 1907, she held a memorial service at her late mother's church in Grafton, West Virginia. Within five years virtually every state was observing the day, and in 1914 President Woodrow Wilson made it a national holiday. Although Jarvis had promoted the wearing of a white carnation as a tribute to one's mother, the custom developed of wearing a red or pink carnation to represent a living mother or a white carnation for a mother who was deceased. Over time the day was expanded to include others, such as grandmothers and aunts, who played mothering roles. What had originally been primarily a day of honour became associated with the sending of cards and the giving of gifts, however, and, in protest against its commercialization, Jarvis spent the last years of her life trying to abolish the holiday she had brought into being.”

Encyclopedia Britannica

Today's bulletin has the following Scriptures that outline my message today.

Genesis 2:15-17

¹⁵ Then the LORD God took the man and put him in the garden of Eden to tend and keep it. ¹⁶ And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Genesis 3:6

⁶ So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

Isaiah 43:27

²⁷ Your first father sinned,

Romans 5:12

¹² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned –

Romans 5:18

¹⁸ Therefore, as through one man's offense *judgment* came to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life.

These verses give us the story of man's fall from innocence and to condemnation and ruin in Adam and man's redemption in Christ Jesus.

On this Father's Day we will look at where sin comes from and what God has done about it.

The purpose of Father's Day is to honor fathers.

To honor someone is to hold them in high regard and respect.

Exodus 20:12

"Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.

The fifth commandment of God is that children should honor their father and their mother and it is the only commandment with a blessing attached.

But the Scripture is also very clear that it is the duty of fathers to live in such a way that honor from the child is deserved.

In nearly every family there are instances of men who have fathered a child and have not had the integrity to marry the mother of his child. I know of a case where a woman has three children by three different men none of whom would marry her.

She may be justly criticized for bringing children into the world to be brought up in a nearly hopeless home situation and taking tax payer's money; but what about the irresponsible men who fathered those children?

In a few minutes we will see clearly why this pathetic woman and those three fathers are irresponsible.

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First consider the subject of God the Father.

There is God who is The Father.

The First Person of the Trinity is God the Father.

However, the Trinity is a very difficult concept for our human minds to grasp. In fact, you will never fully understand the mystery of the Trinity. And anyone who tries to make it "simple" has not yet begun to understand its complexity. That is not to say that we should not try to understand what the Bible teaches about the triune nature of God.

God is.

God is one.

God is revealed: in creation, in scripture, and in Jesus Christ.

The Westminster Confession of Faith:

In the unity of the Godhead there are three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost (1 John 5:7; Matthew 3:16-17; 28:19; 2 Corinthians 13:14). The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father (John 1:14,18); the Holy Ghost eternally proceeding from the Father and the Son (John 15:26; Galatians 4:6).

Chapter 2: Of God and of the Holy Trinity

1. _____ The Lord our God is but one only living and true God; whose subsistence is in and of himself, infinite in being and perfection; whose essence cannot be comprehended by any but himself; a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him, and withal most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty.

([1 Corinthians 8:4, 6](#); [Deuteronomy 6:4](#); [Jeremiah 10:10](#); [Isaiah 48:12](#); [Exodus 3:14](#); [John 4:24](#); [1 Timothy 1:17](#); [Deuteronomy 4:15, 16](#); [Malachi 3:6](#); [1 Kings 8:27](#); [Jeremiah 23:23](#); [Psalms 90:2](#); [Genesis 17:1](#); [Isaiah 6:3](#); [Psalms 115:3](#); [Isaiah 46:10](#); [Proverbs 16:4](#); [Romans 11:36](#); [Exodus 34:6, 7](#); [Hebrews 11:6](#); [Nehemiah 9:32, 33](#); [Psalms 5:5, 6](#); [Exodus 34:7](#); [Nahum 1:2, 3](#))

2. _____ God, having all life, glory, goodness, blessedness, in and of himself, is alone in and unto himself all-sufficient, not standing in need of any creature which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them; he is the alone fountain of all being, of whom, through whom, and to whom are all things, and he hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain; he is most holy in all his counsels, in all his works, and in all his commands; to him is due from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever he is further pleased to require of them.

([John 5:26](#); [Psalms 148:13](#); [Psalms 119:68](#); [Job 22:2, 3](#); [Romans 11:34-36](#); [Daniel 4:25, 34, 35](#); [Hebrews 4:13](#); [Ezekiel 11:5](#); [Acts 15:18](#); [Psalms 145:17](#); [Revelation 5:12-14](#))

3. _____ In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided: the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceeding from the Father and the Son; all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.

([1 John 5:7](#); [Matthew 28:19](#); [2 Corinthians 13:14](#); [Exodus 3:14](#); [John 14:11](#); [1 Corinthians 8:6](#); [John 1:14,18](#); [John 15:26](#); [Galatians 4:6](#))

In the economy of the triune Godhead the First Person is God the Father.

God the Father is no more God than God the Son or God the Holy Spirit, yet there is a divine order in the Godhead.

This divine order is the basis for the family: children obey your parents, wife respect your husband, husband love your wife as Christ loved the Church, all under submission to Christ.

The Son of God who is the Lord Jesus Christ is the Second Person of the Trinity and He honored God the Father.

John 5:1-23

After this there was a feast of the Jews, and Jesus went up to Jerusalem. ² Now there is in Jerusalem by the Sheep *Gate* a pool, which is called in Hebrew, Bethesda,* having five porches. ³ In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. ⁴ For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.* ⁵ Now a certain man was there who had an infirmity thirty-eight years. ⁶ When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, "Do you want to be made well?"

⁷ The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me."

⁸ Jesus said to him, "Rise, take up your bed and walk." ⁹ And immediately the man was made well, took up his bed, and walked.

And that day was the Sabbath. ¹⁰ The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed."

¹¹ He answered them, "He who made me well said to me, 'Take up your bed and walk.'"

¹² Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk?'" ¹³ But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place.

¹⁴ Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."

¹⁵ The man departed and told the Jews that it was Jesus who had made him well.

¹⁶ For this reason the Jews persecuted Jesus, and sought to kill Him,* because He had done these things on the Sabbath. ¹⁷ But Jesus answered them, "My Father has been working until now, and I have been working."

¹⁸ Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God. ¹⁹ Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

²⁰ For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. ²¹ For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will. ²² For the Father judges no one, but has committed all judgment to the Son, ²³ that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

John 8:48-59

⁴⁸ Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"

⁴⁹ Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. ⁵⁰ And I do not seek My *own* glory; there is One who seeks and judges. ⁵¹ Most assuredly, I say to you, if anyone keeps My word he shall never see death."

⁵² Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.' ⁵³ Are You greater than our father Abraham, who is dead? And the prophets are dead. Who do You make Yourself out to be?"

⁵⁴ Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your* God. ⁵⁵ Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word. ⁵⁶ Your father Abraham rejoiced to see My day, and he saw *it* and was glad."

⁵⁷ Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

⁵⁸ Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

⁵⁹ Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple,* going through the midst of them, and so passed by.

John 10:22-30

²² Now it was the Feast of Dedication in Jerusalem, and it was winter. ²³ And Jesus walked in the temple, in Solomon's porch. ²⁴ Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly."

²⁵ Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me. ²⁶ But you do not believe, because you are not of My sheep, as I said to you.* ²⁷ My sheep hear My voice, and I know them, and they follow Me. ²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. ³⁰ I and My Father are one."

Jesus is saying that He and the Father are of the same essence; two distinct Persons but of the same essence; i.e. equal one to the other.

Thus we have the ultimate honoring of Our Father when we honor the son.

A fine point of theology:

Only Jesus could rightly call God the Father "My Father." That was what upset the Pharisees because Jesus was claiming to be of the same essence as God the Father.

Jesus taught His disciples to pray: "Our Father..." but no man can rightly call God "My Father" except the Son of God.

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Before we move to Adam I want to tell you of two instances that came my way on this past Monday as examples of how some people do not honor the Son.

The first instance was an email asking people to pray to God for America. That is fine and I personally pray for this nation to repent and turn to God.

But the problem that I had with the email was that it misapplied an Old Testament promise to King Solomon and Israel to America.

The email stated: "I heard a preacher on TV tonight who said if we pray for our nation things will turn around."

My comment was: "**No preacher can make such a guarantee.**"

Israel's national sin was idolatry. America's idolatry is abortion; worship of self.

The Scripture quoted was:

2 Chronicles 7:14 in God's Word, He states,
"If my people who are called by my name
will humble themselves and pray
and seek my face and turn from their
wicked ways, then I will hear from heaven
and will forgive their sin and heal their land."

This is a common mistake made by many preachers, viz. to apply this specific promise to Israel to America or any other country.

2 Chronicles 7:14 is not a universal promise by God to any and every nation. Certainly, in principle, a people who repent and call on God through the Lord Jesus Christ may have hope that God will hear them but not as a guarantee as stated above.

And the point of my complaint is that nowhere does the email refer to Jesus Christ, only to a "generic" God who may be anything one might imagine. The email does not honor the Son!

The second instance on Monday was an invocation given at the start of a meeting that I was attending and the prayer of invocation was well and good in its petitions and praise for the healing of some individuals and "Father God" was called on in every other sentence. But there was never a mention of Jesus Christ and that prayer did not honor the Son!

Some may accuse me of having a "Shibboleth" but I insist that it is the honor of Jesus Christ the Son of God that is the issue.

A "Shibboleth" was a password and the term now means any test given for authenticity.

Judges 12:1-7

Then the men of Ephraim gathered together, crossed over toward Zaphon, and said to Jephthah, "Why did you cross over to fight against the people of Ammon, and did not call us to go with you? We will burn your house down on you with fire!"

² And Jephthah said to them, "My people and I were in a great struggle with the people of Ammon; and when I called you, you did not deliver me out of their hands. ³ So when I saw that you would not deliver *me*, I took my life in my hands and crossed over against the people of Ammon; and the LORD delivered them into my hand. Why then have you come up to me this day to fight against me?" ⁴ Now Jephthah gathered together all the men of Gilead and fought against Ephraim. And the men of Gilead defeated Ephraim, because they said, "You Gileadites *are* fugitives of Ephraim among the Ephraimites *and* among the Manassites." ⁵ The Gileadites seized the fords of the Jordan before the Ephraimites *arrived*. And when *any* Ephraimite who escaped said, "Let me cross over," the men of Gilead would say to him, "*Are* you an Ephraimite?" If he said, "No," ⁶ then they would say to him, "Then say, 'Shibboleth!'" And he would say, "Sibboleth," for he could not pronounce *it* right. Then they would take him and kill him at the fords of the Jordan. There fell at that time forty-two thousand Ephraimites.

⁷ And Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried among the cities of Gilead.

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²² For the Father judges no one, but has committed all judgment to the Son, ²³ that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. {John 5}

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Now I want to turn to "Your First Father," Adam.

On Mother's Day we spent considerable time in Genesis 2 & 3 took a good look at what is termed "the fall" of man and stressed the story of Eve, "the mother of all living."

Today, on Father's Day we will stress the part of Adam, "Your first father."

Isaiah 43:27

Your first father sinned,
And your mediators have transgressed against Me.

Some respected commentators say that Isaiah is referring to Abraham here because the Jews never referred to Adam as "father" as they called Abraham, "Father Abraham." But other equally respected commentators say that Isaiah is referring to Adam. Adam is your first father who sinned. It is the one sin of the one man, Adam, that brought sin into the human race.

Adam was a representative man; i.e. Adam in his state of innocence represented mankind in the Garden of Eden.

Adam was a significant man created by God; Eve was made from a rib taken from Adam's side. Scoffers mock that straightforward answer to man's origin and choose to believe that humans "evolved" over millions of years from an accidental spontaneous combination of matter.

Did you ever ponder the total implausibility of how two distinct sexes, male and female could "evolve?" If evolution is the answer to origins and by definition evolution is time and chance with no design or Designer, why is there symmetry in creatures? Why don't you have five ears or an arm growing out of your backside? Just wondering?

My worldview and confidence is in the philosophy of origins that were held by Jesus Himself and the Apostle Paul.

When "Your first father," Adam disobeyed God's singular command not to eat of the fruit of the tree of the knowledge of good and evil he acted on behalf of, i.e. Adam represented the entire human race.

There is only one other Representative Man who is the Man Christ Jesus. It is not inconsequential that the Bible refers to Jesus as the "Last Adam."

1 Corinthians 15:45

And so it is written, "*The first man Adam became a living being.*"* The last Adam *became* a life-giving spirit.

Adam represented a set of people and Jesus the Christ represented a set of people.

Adam's set of people is everyone born of woman by natural procreation.

Christ's set of people are those given to Him by the Father before the foundation of the world.

Ephesians 1:3-6

³Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, ⁴just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, ⁵having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, ⁶to the praise of the glory of His grace, by which He made us accepted in the Beloved.

God has only dealt with two representative men in history: Adam and Christ. Right now you are considered by God as either being in Adam or in Christ. There is no position of neutrality: Adam or Christ; condemned or justified.

You were born “in Adam” and if you are still “in Adam” you are right now under condemnation and the settled indignation of the wrath of God.

John 3:35-36

³⁵ The Father loves the Son, and has given all things into His hand. ³⁶ He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

If you are a believer by God’s grace through faith alone in the Gospel and living a life that testifies to that belief you are no longer under condemnation.

Romans 8:1

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

There it is: the only two states of being for you and for me;
Condemned under the wrath of God or not condemned!

Since we spent considerable time in Genesis 2 and 3 in our consideration of Eve we will only briefly review Adam’s story.

Genesis 3:1-15

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden?'"

² And the woman said to the serpent, "We may eat the fruit of the trees of the garden; ³ but of the fruit of the tree which *is* in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"

⁴ Then the serpent said to the woman, "You will not surely die. ⁵ For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

⁶ So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. 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 coverings.

⁸ And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

⁹ Then the LORD God called to Adam and said to him, "Where *are* you?"

¹⁰ So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."

¹¹ And He said, "Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?"

¹² Then the man said, "The woman whom You gave *to be* with me, she gave me of the tree, and I ate."

¹³ And the LORD God said to the woman, "What *is* this you have done?"

The woman said, "The serpent deceived me, and I ate."

¹⁴ So the LORD God said to the serpent:

"Because you have done this,
You *are* cursed more than all cattle,
And more than every beast of the field;
On your belly you shall go,
And you shall eat dust
All the days of your life.

¹⁵ And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel."

Genesis 3:15 is the first prophecy of grace in the Bible and the rest of the Bible is an explanation of that prophecy's fulfillment in Jesus Christ.

A few weeks ago Brother David loaned me a book about a man by the name of John Jasper. John Jasper was a slave for half of his 78 years. He preached the Gospel for 50 years; 25 years as a slave and 25 years as a free man. He was pastor of Sixth Mount Zion Church of Richmond, VA.

The book is fascinating and gives the deep spiritual insight of this untrained black man; i.e. untrained by scholastic standards.

The book is John Jasper, the Unmatched Black Philosopher and Preacher, by William E. Hatcher, Sprinkle Publications, 1985.

For two weeks now I have questioned the wisdom of what I plan to do. Then on Thursday Brother Gables preached from James 1:13-18 and that seemed to affirm this part from John Jasper on where sin comes from. We must not blame God for our sin.

At the risk of offending the “politically correct” who may hear what I am about to say and misunderstand my motive, I will read to you a portion of this book in the dialect of the slave. In doing so I mean no disparagement of, or mocking of this elegant man of God. What I want you to hear from this reading are the deep insights of John Jasper into the Fall of Man as Adam sinned when Satan beguiled Eve in the Garden of Eden. The chapter is a famous sermon by John Jasper as he answers his critics on “Where sin comes from?”

"WHAR SIN KUM FRUM?"

“... many inquirers sought to entangle him by their questions and this opened the way for his saying, with cutting effect, that they would do better to inquire, "whar sin wuz gwine ter kerry 'em, instid uv whar it kum frum."

" An' yer wants ter know whar sin kum frum, yer say. Why shud yer be broozin' eroun' wid sich a questun as dat ? Dar ain' but wun place in de univus uv Gord whar yer kin git any infermashun on dis pint, and dar, I am free ter tel yer, yer kin git all dat yer wish ter know, an' maybe a good deal mo'. De place whar de nollidge yer need kin be got iz in de Word uv Gord. I knows wat sum dat hav' bin talkin' 'bout dis thing iz arter. I know de side uv de questun dey iz struttin' up on. Dey say, or dey kinder hint, dat de Lord Gord iz de orthur uv sin. Dat's wat dey iz wispurrin' roun' dis town. Dey can't fool Jasper; but I tell you de debbul iz playin' pranks on um an' will drag um down ter de pit uv hell, ef dey doan luk out mity quick. De Lord Gord know'd frum de beginnin' dat sum uv dese debbullish people wud bring up dis very charge an' say dat He had tendid dat dar shud be sin frum de beginnin'. He done speak His mind 'bout dat thing, an' ef yer luk in de fust chaptur uv Jeems yer'll find de solum uttrunce on dis subjik an' it kleers Gord furevur frum dis base slandur. Let no man say,' says de Lord, wen he is temptid dat he is temptid uv Gord, fur Gord kin not be temptid uv any man, an' neethur tempts He any man.' Did yer hear dat ? Dat's de Lord's own wurd. It spressly says dat people will be temptid,—everybody is temptid; I bin havin' my temptashuns all my life, an' I haz um yit, a heap uv um, an' sum uv um awful bad, but yer ain' ketchin' Jasper er sayin' dat Gord is at de bottum uv um. Ef I shud say it, it wud be a lie, an' all iz liars wen dey say dat Gord tempts um? De sinnur is gettin' towurds de wust wen he iz willin' ter lay de blame uv hiz sins on de Lord. Do it ef yer will, but de cuss uv Gord will be erpun yez wen yer try ter mek de Lord Gord sich es you iz ; an' ter

mek b'liev dat de Lord gits orf His throne an' kums down in ter mire an' clay uv your wicked life an' tries ter jog an' ter fool yer inter sin. I trambul ter think uv sich a thing! I wonder dat de Lord duzn't forge new thunderbolts uv Hiz rath an' crush de heds uv dem dat charge 'im wid de folly uv human sin.

"Sum uv yer wud be mity glad ter git Gord mix'd up in yer sins an' ter feel dat He iz es bad es you iz. It jes' shows how base, how lost, how ded, you'se bekum. Wudn't we hev a pritty Gord ef He wuz willin' ter git out in de nite an' go plungin' down inter de horribul an' ruinus transgresshuns in wich sum men indulg'. Let me klee dis thing up befo' I quit it. Bar in mine, dat Gord kin not be temptid uv any man.

Try it of yer chuze, an' He will fling yer in ter de lowes' hell, an' don't yer dar evur ter say, or ter think, or ter hope, dat de temtashun ter du rong things kum ter yer from Gord. It do not kum frum erbuy, but it kum out uv your foul an' sinful hart. Dey iz born dar, born uv your bad thoughts, born uv your hell-born lusts, an' dey gits strong in yer 'caus' yer don't strangul um at de start.

"But why shud dar be trubble 'bout dis subjiic ? Wat duz de Bibul say on dis here mattur 'bout whar sin kum frum? We kin git de troof out uv dat buk, fur it kuntains de Wurd uv Gord. Our Gord kin not lie ; He nevr hav' lied frum de foundashun uv de wurl'. He iz de troof an' de life an' He nevr lies.

" Now, wat do He say kunsarnin' dis serus questun dat is plowin' de souls uv sum uv my brudderin. Ter de Bibul, ter de Bibul, we'll go an' wat do we git wen we git dar ? De Bibul say dat Eve wuz obur dar in de gardin uv Edun one day an' dat she wuz dar by hersef. De Lord med Eve, 'taus' it worn't gud fer Adum ter be erloan, an' it luks frum dis kase dat it wuz not quite safe fer Eve ter be lef' at home by hersef. But Adum worn't wid her ; doan know whar he wuz,—gorn bogin' orf sumwhars. He better bin at home tendin' ter his fambly. Dat ain' de only time, by a long shot, dat dar haz bin de debbul ter pay at home wen de man hev gorn gaddin' eroun', instid uv stayin' at home an' lookin' arter hiz fambly.

" While Eve wuz sauntrin' an' roamin' eroun' in de buterful gardin, de ole sarpint, dyked up ter kill, kum gallervantin' down de road an' he kotch'd site uv Eve an' luk lilt he surpriz'd very much but not sorry in de leas'. Now yer mus' kno' dat ole sarpint wuz de trickies' an' de arties' uv all de beas' uv de feil',—de ole debbtill, dat's wat he wuz. An' wat he do but go struttin' up ter Eve in a mity frien'ly way, scrapin' an' bowin' lik a fool ded in luv.

" ' How yer do?' He tries ter be perlite, an' puts on hiz sweetes' airs. Oh, dat wuz an orful momint in de life uv Eve an' in de histurry uv dis po' los' wurl uv ours. In dat momint de pizun eat thru her flesh, struk in her blud, an' went ter her hart. At fust she wuz kinder shame'; but she wuz kinder loansum, an' she wuz pleas'd an' tickl'd ter git notic'd in dat way an' so she stay'd dar instid uv runnin' fer her life.

"Ve'y wel, I thanks yer,' she say ertremblin', ' how iz you dis mornin'? ' De sarpint farly shouts wid joy. He dun got her tenshun an' she lek ter hear 'im, an' he feel he got hiz chanz an' so goes on :

" Nice gardin yer got dar,' he say in er admirin' way. Yer got heap uv nice appuls ohur dar.' " Oh, yes, indeed,' Eve replies. We got lots uv um.'

"Eve spoke dese wurds lik she wuz proud ter deth 'caus' de sarpint lik de gardin. Dar stood de sarpint ve'y quiut tel, suddin lek, he juk eroun' an' he says ter Eve :—

"Kin yer eat all de appuls yer got obur dar ?'

" `No, hindeed,' says Eve,' we can't eat um all. We got moar'n we kin 'stroy save our lives. Dey gittin' ripe all de time; we hev jus' hogshids uv um.'

"Oh, I didn't mean dat,' spoke de sarpint, es ef shock'd by not bein' understud. My p'int iz, iz yer 'low' d ter eat um all ? Dat's wat I want ter know. As ter yer laws an' rites in de gardin, duz dey all sute yer ?'

"Fer a minnit de 'oman jump'd same es if sumbudy struk her a blow. De col' chils run down her bak, an' she luk lik she wan ter run, but sumhow de eye uv de sarpint dun got a charm on her. Dar wuz a struggul, er reglur Bull Run battul, gwine on in her soul at dat momint.

"Wat yer ax me dat questun fur? ' Eve axed, gaspin' w'ile she spoke. Den de debbul luk off. He tri ter be kam an' ter speak lo an' kine, but dar wuz a glar' in hiz eyes. 'I begs many par-duns,' he says, skuse me, I did not mean ter meddul wid yer privit buzniz. I'd bettur skuse mysef, I reckon, and try an' git erlong.'

" No ; doan go,' Eve sed. Yer havn't hurt my feelin's. Wat yer say jes' put new thoughts in my min' an' kinder shuk me up at fust. But I doan min' talkin'!'

"Ef dat be de kase,' speaks up de debbul, quite brave-lek, begs you skuse me ter ask agin ef de rules uv de gardin 'lows yer ter eat any uv dem appuls yer got in de gardin ? I haz my reasuns fer axin' dis.'

"Eve stud dar shivurrin' lik she freezin' an' pale es de marbul toomstoan. But arter a gud wile she pint her han obur to er tree, on de hill on de rite, an' she tel 'im, es ef she wuz mity 'fraid, dat dar wuz a tree obur dar uv de Nollidge an' uv de Deestinxshun, an' she say, De Lord Gord He tel us we mus' not eat dem appuls; dey pisun us, an' de day we eat um we got to die.'

"Oh, my brudderin, worn't times mity serus den? 'Twuz de hour wen de powurs uv darknis wuz gittin' in an' de foundashuns uv human hopes wuz givin' way. Den it wuz he git up close ter Eve an' wispur in her ear : —

"Did de Lord Gord tel yer dat ? Doan tel nobody, but I wan' ter tel yer dat it ain't so. Doan yer b'liev it. Doan let 'im fool yer He know dat's de bes' fruit in all de gardin,—de fruit uv de Nollidge an' de Deestinxshun, an' dat wen yer eats it yer will know es much es He do. Yer reckon He wants yer ter know es much es He do ? Na-a-w ; an' dat's why He say wat He do say. You go git um. Dey's de choysis' fruit in de gardin, an' wen yer eats um yer will be equ'ul ter Gord.'

"Erlas, erlas! po' deluded an' foolish Eve! It wuz de momint uv her evurlastin' downfall. Clouds uv darkr is shrouds her min' an' de ebul sperrit leap inter her soul an' locks de do' behin' him. Dat dedly day she bruk 'way frum de Gord dat made her, Eve did, an' purtuk uv de fruit dat brought sin an' ruin an' hell inter de wurl'."

"Po' foolish Eve ! In dat momunt darknis fils her min', evul leaps in ter er heart, an' she pluck de appul, bruk de kumman uv Gord, and ate de fatul fruit wat brought death ter all our race.

"Artur er wile, Adum kum walkin' up de gar- din and Eve she runs out ter meet 'im. Wen he kum near she hol' up er appul in her han' and tell him it iz gud ter eat. Oh, blin' and silly womun First deceived herself, she turn roun' and deceives Adum. Dat's de way; we gits wrong, an' den we pulls udder folks down wid us. We rarly goes down by oursefs.

"But whar wuz de rong ? Whar, indeed? It wuz in Eve's believin' de debbul and not believin' Gord. It wuz doin' wat de debbul sed an' not doin' wat Gord sed. An' yer kum here and ax me whar sin kum frum ! Yer see now, doan' sher ? It kum out uv de pit uv hell whar it wuz hatched 'mong de ainjuls dat wuz flung out uv heav'n 'caus dey disurbeyd Gord. It kum from dat land whar de name uv our Gord is hated. It wuz brought by dat ole serpent, de fathur uv lies, and he brung it dat he mite fool de woman, an' in dat way sot up on de urth de wurks uv de debbul...."

John Jasper, the Unmatched Black Philosopher and Preacher,
by William E. Hatcher, Sprinkle Publications, 1985, Pages 49-55.

Now you theologians will have discerned that the fruit of the tree of the knowledge of good and evil is not named in the Bible. It may have been an apple but we simply do not know. My guess is that it was the fruit of the fig tree because Adam and Eve “sewed fig leaves together and made themselves coverings.” Genesis 3:7

Another point that a careful hearer will note is that Adam was not deceived as Mr. Jasper said.

1 Timothy 2:14

And Adam was not deceived, but the woman being deceived, fell into transgression.

John Jasper was not a seminary trained theologian but he had more spiritual insight than many of our preachers have today and the Lord blessed his preaching with thousands of conversions because he preached repentance and faith in Jesus Christ.

Now that reading sets the stage for the significance of “Your first father.”

The doctrine is called “Representation.”

That means that in the sight of a holy and just God we are represented in either Adam or Christ.

Earlier I said: “God has only dealt with two men in history as representative men: Adam and Christ. Right now you are either considered by God as being in Adam or in Christ.”

Romans 5:12-21

¹² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned — ¹³ (For until the law sin was in the world, but sin is not imputed when there is no law. ¹⁴ Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. ¹⁵ But the free gift *is* not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. ¹⁶ And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation,

but the free gift *which came* from many offenses *resulted* in justification. ¹⁷ For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

¹⁸ Therefore, as through one man's offense *judgment* came to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life. ¹⁹ For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

²⁰ Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, ²¹ so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

On this Father's Day I urge you all, but especially the fathers to question who is your representative Man? Are you still in your lost condition in Adam or are you in a state of repentance and trust in Jesus Christ alone for your righteousness?

Are you like Adam and Eve resenting the fact that God is your Creator and desiring to be independent of God? Have you been deceived by Satan's grandest lie that you are the product of time and chance and therefore you have no God to fear? Is there no fear of God; are you a fool who says there is no God?

Or, are you submissive to the authority of Jesus Christ and glad to have it so?

Which is it?

**

We will close this message with a funeral.

Until last Sunday I thought it was Brother Walter who I first heard comment on "Justification by Death." But on Sunday he said it may have been one of the Jim's who said it. Well, this Jim did not coin the phrase so it must have been the other Jim.

"Justification by Death" means that nearly every preacher tries to find a way to get the departed into heaven, no matter what the life of the departed testified to.

How many funerals have you attended where the deceased was not preached into heaven no matter the testimony of their life?

The worst time I ever had after preaching a funeral was because I simply told the truth that we could not know the eternal state of the deceased. The man's father was quite upset with me because I did not preach his departed son into glory. One time I did read about a preacher that was called upon to preach the funeral of the town drunk. The town drunk's name escapes me, but the preacher stood up and all he said was, "Well, everybody knew John Doe." He sat down and that was it.

But John Jasper was of another kind and I will close with another reading from "John Jasper" and my purpose is to admonish us fathers to consider how we will die and to consider what can the preacher truthfully say about us?

John Jasper was an honest man.

"Imagine a Sunday afternoon at his church—a fair, inspiring day. His house was thronged to overflowing. It was the funeral of two persons—William Ellyson and Mary Barnes. The text is forgotten, but the sermon is vividly recalled.

From the start Jasper showed a burden and a boldness that promised rich things for his people. At the beginning he betrayed some hesitation—unusual for him."

Lemme say," he said, "a word about dis William Ellersin. I say it de fust an' git it orf mer min'. William Ellersin was no good man—he didn't say he wus; he didn't try to be good, an' de tell me he die as he live, 'out Gord an' out hope in de worl'. It's a bad tale to tell on 'im, but he fix de story hissef. As de tree falls dar mus it lay.

Ef you wants folks who live wrong to be preached and sung to glory, don' bring 'em to Jasper. Gord comfut de monur and warn de onruly.

"But, my bruthrin," he brightened as he spoke, "Mary Barnes wus difrunt. She wer wash'd in de blood of de Lam' and walk'd in white ; her r'ligion was of Gord. Yer could trust Mary anywhar ; nuv'r cotch 'er in dem playhouses ner friskin' in dem dances; she wan' no street-walk'r trapsin' roun' at night. She love de house of de Lord; her feet clung to de straight and narrer path ; I know'd her. I seen her at de parmeetin' seed her at de supper seed her at de preachin', an' seed her tendin' de sick an' helpin' de mounin' sinn'rs. Our Sister Mary, good-bye. Yer race is run, but yer crown is shure."

John Jasper, the Unmatched Black Philosopher and Preacher,

So fellow fathers that is my message for this “Father’s Day.”

We have considered how to honor our heavenly Father by honoring His Son, the Lord Jesus Christ.

We have taken a rather unique look at “Whar Sin Kum Frum?”

And we have thought about what our funeral will be like.

1 Corinthians 15:20-22

²⁰ But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. ²¹ For since by man *came* death, by Man also *came* the resurrection of the dead. ²² For as in Adam all die, even so in Christ all shall be made alive.

2 Corinthians 5:16-19

¹⁶ Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know *Him thus* no longer. ¹⁷ Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new. ¹⁸ Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, ¹⁹ that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

Are you “in Adam” or “in Christ?”