

the serpent's suggestion, slightly exaggerates the divine prohibition, for the sake of emphasis. *And the serpent said . . . Ye shall not surely die.* Failing to shake her opinion as to the letter of God's restrictions and their nature, he turns her attention to the penalty attached thereto.

Vs. 5, 6. *For God doth know.* The serpent insinuates that the penalty was fixed because of God's jealousy of man. *Your eyes shall be opened.* They would be given new power of insight, and so the scope of their knowledge and wisdom would be enlarged. Their present condition, he suggests, is veritable blindness in comparison with what it might be. *Gods*; literally, divine beings, or "angels." *And when the woman saw . . . the tree.* "The spiritual part of the temptation is now accomplished, and the serpent is silent, leaving the fascination of sense to do the rest." *A tree to be desired to make one wise*; Rev. Ver. (Margin), "desirable to look upon." *She . . . did eat*; changes desire into action. *And gave also unto her husband.* She assayed, in turn, the part of tempter, and no doubt found the man a ready victim because of her charms. (Read Luke 4:1-13.)

Vs. 7, 8. *The eyes of them both were opened.* The promise of the serpent was fulfilled, but with results which the sequel reveals. One of the best allies of sin is the half-truth. *They knew that they were naked.* The first consequences of the Fall was the loss of innocence, Gen. 2:25. Shame is the child of sin. *Voice*; Margin, "sound," that is, footsteps. *Lord God walking in the garden*; a primitive conception of God as an Eastern master who walks abroad after his mid-day rest. *In the cool of the day*; literally, at the breeze, that is, toward evening. In Eastern countries a cool sea-breeze springs up in the latter part of the afternoon. *Hid themselves from the presence of the Lord.* Formerly they had welcomed His presence, but now the second consequence of their sin causes an estrangement from God. (See Rom. 5:10.)

Vs. 9, 10. *Where art thou?* Sagacity rather than ignorance is suggested by this question. The Lord Jehovah utters no accusation, but makes the man his own tri-

bunal. The reply exhibits the man's judgment of himself. *I was afraid, because I was naked.* The man's first recourse is to deception. He endeavors to cover up the real cause of his actions, at the same time suggesting that it lay outside of himself, in the character of God—as though there were something in God to fear.

Vs. 11, 12. *Who told thee?* The man's explanation was incriminating, in as much as it revealed the possession of new knowledge. *The man said, The woman whom thou gavest, etc.* The man makes one supreme effort to escape his guilt, and with reckless defiance and effrontery tries to shift the blame upon the woman—and even upon God Himself who gave the woman. With fine psychological analysis the Biblical story traces the successive steps in the decay of character. Disobedience, deception, cowardice and defiance of God are part of an increasing chain of evils born of the first wrong act.

## II. The Banishment from Eden, 22-24.

Vs. 22-24. *The man is become as one of us, etc.* (compare v. 5). In one respect, that of knowing good and evil. *Lest*; a pregnant construction, "Beware lest." *Take . . . and live for ever*; and so possessed of the second divine quality of immortality. *He drove out the man*; "and made him dwell in the East of the Garden" (Greek translation). *Cherubims*; Rev. Ver., "cherubim," the Hebrew plural of cherub; supernatural creatures. (Read Ezek. 10:1-22.) *A flaming sword*; literally, "the flame of the whirling sword." Probably, the lightning. *To keep the way, etc.* To prevent approach to the tree of life.

## Light from the East

FALL—All primitive peoples traced the origin of the suffering they saw around them to the displeasure of the gods at man's sin. The ancient Persians believed that man was overcome through the temptation of a false spirit, and when the man had conceived and uttered a lie, his glory was seen departing from him in the form of a beautiful bird. He was driven out of his Paradise and delivered over to the evil spirit that had dropped from the sky like