

sense of shame betrayed lost innocence. Wherein consists the sinfulness of that estate into which man fell? 8. The voice of the LORD God—(Ps. 18: 13; 29: 3-9; 2 Sam. 5: 24). They heard God's voice walking, or resounding (Ex. 19: 19; Deut. 5: 25, 26), through the garden (Jamieson). Many think that our Saviour the divine Word, is meant (John 1: 11, 18), compare Isa. 30: 27, 30, 31. Probably the voice called more than once as it approached nearer and nearer. **Hide themselves**—Lev. 26: 36; Job 31: 33: 34: 21, 22; Prov. 15: 3; Jer. 23: 24; Amos 9: 2, 3; Ps. 139: 7, 12; Heb. 4: 13; Prov. 28: 13. What is the misery of that estate into which man fell? 9. Where art thou—God calls, not because he does not know where we are, but to draw us graciously back to himself. The good shepherd seeks the lost sheep: "This word echoes through the whole human world. The heathen feel after God (Acts 17: 27) in virtue of this evening call." (Delitzsch). 10. Adam is addressed as being the head and representative of the race. His answer shews how rapidly sin has completed its work of moral death. It was not true that he fled from a sense of modesty—conscious guilt betrays itself. His excuse when charged with disobedience is weak, unmanly, ungenerous, selfish and insolent. "That woman there, whom thou gavest me as an helpmate, she gave me of the and I did eat." God himself is blamed (Jas. 1: 13, 14). 13. Eve follows Adam's example and throws the blame on the serpent.

III. THE PROMISE. 14. The serpent was not a moral agent, and so could not be justly punished. The inferior creatures suffer through man's sin in many ways. In this case the serpent's natural habits, as innocent as those of any other creature, are branded as emblems of dishonor so as to stereotype the story upon the memory of our race. The real culprit is indicated in the sentence pronounced, The words were spoken for the ears of man and Satan, not for those of an unreasoning reptile. The tempter receives a new sentence to deeper degradation, blacker infamy, and final overthrow by means of the agency which his successful villany has called forth. Man learns who the real deceiver is, how he is to be resisted, and whence the final victory comes. **Dust shalt thou eat**—(Isa. 65: 25). Serpents do not and never did eat dust as food. The words indicate, figuratively, the most abject humiliation. **Enmity**—Serpents are everywhere regarded with horror, loathing and terror, the sentiments which should be cherished in regard to sin. 15. **Seed**—"descendants." See Gen. 4: 25; 21: 13; 13: 16; 15: 5, 13; and many other places. With reference to the serpent, or Satan, it means the power of evil under him as their leader. Although he gains over part of the race so that they become morally his "children" (John 8: 44; Matt. 13: 38; 23: 33; 1 Jn. 3: 8; Acts 13: 10) yet Christ is the true representative of normal humanity and through his victory over Satan the "seed" of the woman is restored to the favor and fellowship of God lost by the fall. Hence the last clause of the verse sets him in view, "He shall bruise, &c." (Isa. 7: 14; Luke 1: 27, 31-35; Gal. 4: 4). **Bruise**—R. V. "lie in wait for."—The decisive struggle is between Christ and Satan. As the serpent thinks to fasten his deadly fangs in the heel of man's Redeemer the foot of the Victor crushes his head. A graphic prophecy of what was to take place on Calvary. (Eph. 4: 8; Cal. 2: 15; Heb. 2: 14, 15; Jn. 16: 11; 12: 31; Luke 10: 18). His final destruction takes place at Christ's second coming (Rom. 16: 20; Rev. 20: 10). Jesus was the "Seed" of the woman in a peculiar sense having no human father. This "Protevangelium" or "First Gospel" declares (1) that man cannot save himself, (2) that regeneration is God's work, (3) that a Saviour is necessary, (4) that he must be a man, (5) that he must suffer, (6) that he will destroy Satan, (7) and that mankind as a whole, i. e. the vast majority of the race, will be saved. Although our first parents could not have understood its full meaning, yet it must have been plain to them that divine mercy had opened a door of hope to them and their descendants. Adam immediately named his wife Eve, or the source of life, not of death, and she named her first-born Cain, "God's gift." Did God leave all mankind to perish in the estate of sin and misery?

SUMMARY AND REVIEW.

(The following merely suggests a line of thought. Teachers would do well to prepare this part for themselves. No one can use another's plan so well as one of his own). Bring out the favorable conditions under which our first parents were put on trial shewing that there is no excuse for their sin. Point out their representative character, by which all their descendants are involved in the consequences of their disobedience. This explains why there are sin and misery, sickness and death in the world. Note the