

II. THE FALL. 6. Notice the steps in Eve's downfall. No doubt the tree was beautiful but it was *forbidden*. The wisdom to be gained by eating was the sad experience of sin, not what the "father of lies" wished her to believe. Jas. 1: 15; Job 31: 7; Ecc. 11: 9; 1 Jn. 2: 16; Jas. 4: 7. What is sin? **Gave also unto her husband**—His sin was the greater because more deliberate (1 Tim. 2: 14) and in spite of clearer knowledge and stronger will. (Rom. 5: 12-19). Did all mankind fall in Adam's first transgression? 7. **Their eyes were opened**—They knew good and evil as the devil knows them (Murphy), had they withstood the temptation they would have known them as God and the holy angels know them. 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). Probably it called more than once as it approached nearer and nearer. **Hide themselves**—Lev. 26: 36; Job 31: 33: 24: 21, 22; Prov. 15: 8; Jer. 23: 24; Amos 9: 3, 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**—The good shepherd seeks the lost sheep. 10. Adam is addressed as being the head and representative of the race. His answer shows how rapidly sin has completed its work of moral death.

III. THE PROMISE. 14. The serpent was not a moral agent, and so could not be justly punished. The tempter receives a new sentence to deeper degradation, blacker infamy, and final overthrow by means of the agency which his successful villainy has called forth. **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." 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 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; Gal. 2: 15; Heb. 2: 14, 15; Jn. 16: 11; 12: 31; Luke 10: 18; Rom. 16: 20; Rev. 20: 10). Did God leave all mankind to perish in the estate of sin and misery?

- 1—Where did God place man; what was his occupation; and what prohibition was laid upon him? (3)
- 2—Who was the real tempter and what false promise did he make? (3)
- 3—What did Eve see in the tree to make her wish to taste its fruit? (4)
- 4—Why was Adam more guilty than Eve? (6)
- 5—What immediate effect had their sin upon our first parents? (5)
- 6—What gracious promise for man is contained in the curse pronounced upon the Serpent? (4)

Name

Dear Teacher,—Please excuse my absence from Sabbath School to-day, I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory Questions in the Catechism and verses in addition to the Golden Text, and I was at church

I send with this my Weekly Offering of

cents.