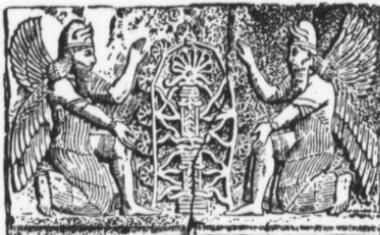


that she listened to him shows that her faith in God's word was weakening, and her reverence for Him lessening. (1 Tim. 2: 14.) So unbelief ever begins.

V. 5. *For God doth know . . . your eyes shall be opened.* The tempter, growing bolder still, went on to accuse God of envy, and the desire to limit their enjoyment through growing knowledge. *And ye shall be as God* (Rev. Ver.), *knowing good and evil*; a half truth, which is often a very dangerous sort of lie. They would know good and evil, to be sure; but evil, only to be overcome by it. This Satan—Satan-like—hides.

II. The Fall, 6.

V. 6. *And when the woman saw.* There is peril in looking upon evil. Hence the injunction to Christians, for the sake of others, to "abstain from all appearance of evil." (1 Thess. 5: 22.) *That the tree was good for food.* This is the first of the three points of temptation enumerated in 1 John 2: 16—"the



Tree of Life guarded by winged figures (Assyrian)

lust of the flesh." *A delight to the eyes* (Rev. Ver.). This, "the lust of the eye," of which John speaks. *A tree to be desired to make one wise*; and this, "the pride of life." It was the ambition to rival divinity, which shows how far the divine prohibition had now faded out of sight. God would have Eve walk by faith in His word and trust in Him, but she chose to walk by sight and trust in herself, and turned her back upon the prohibition which seemed to limit her liberty. *She took of the fruit and did eat.* This completed the disobedience. (Jas. 1: 15.) Her first taste of sin was so sweet, that she gave

also to her husband; that he might share the delight of eating the fruit. *And he did eat.* Eve fell because she was tempted, but Adam fell with all the facts before him. (1 Tim. 2: 14.) Both disobeyed God, committed the same sin and were involved in the same condemnation.

III. What Came After, 7-15.

V. 7. *And the eyes of them both were opened.* As the tempter had said; but with results that he kept out of sight and they never anticipated. They now saw that they were guilty, and no longer clothed with innocence as before.

V. 8. *And they heard the voice of the Lord.* As on previous occasions, when His presence would have brought them joy. Says Delitzsch, "God their Creator, who is God the Redeemer, was seeking the lost." This was the beginning of redemption, following upon the fall with quick pace, so "ready to forgive" (Ps. 86: 5) is the God of mercy. *Adam and his wife hid themselves.* Guilt had filled them with shame and fright. Their fall is shown in their dread of God.

V. 9. *And the Lord God called unto Adam*; the Jehovah God, Israel's God and Saviour and ours. The Lord came to pass judgment on Adam's sin and open the way of redemption to Him. Divine justice is tempered with mercy. *Where art thou?* It is impossible to hide from God. (Amos 9: 1-4.) The sinner will be forced to come before God, for confession of sin or condemnation for it. This divine inquiry should bring us all to thoughtfulness.

V. 10. *I was afraid.* An accusing conscience makes the sinner a coward. What must it mean to stand at the judgment bar of God? The reason Adam gives for his fear shows that his thought is fixed more upon the effect of sin than upon the sin itself. *And I hid myself.* Instead of confessing his sin to God, he sought to hide it.

Vs. 11, 12. *Who told thee?* This touches the root of the matter. Adam sinned through the desire of forbidden knowledge. "Who told thee?" shows that it was a person who wrought the fall of man, another than man himself. Why Satan was permitted to do this