

HOME STUDY LEAFLET.

LESSON 2.

JANUARY 14th, 1894.

1st QUARTER.

Adam's sin and God's Grace. Gen. 3: 1-15.

GOLDEN TEXT—"For as in Adam all die, even so in Christ shall all be made alive." 1-Cor. 15: 22.

COMMIT TO MEMORY verses 13-15.

PROVE THAT—Our hearts are deceitful. Jer. 17: 9.

SHORTER CATECHISM—Quest. 83. Are all transgressions of the law equally heinous?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Gen. 3: 1-7	Gen. 3: 8-15	Gen. 3: 17-24	1 Pet. 5: 6-11	Rom. 3: 19-26	Rom. 6: 12-19	1 John 1: 5-2: 3

Always bring your Bible and Shorter Catechism to the Sabbath School.

HELPS IN STUDYING.

INTRODUCTORY.—The story of the fall is a narrative of events that actually occurred, it is not a myth, fable, or allegory. It occurs in a historical book, closely connected with undoubtedly authentic facts, without any hint that it is less real than they. This is the view taken of it in the New Testament, Rom. 5: 12-19; 2 Cor. 11: 3; 1 Tim. 2: 12-15, all assume its literal truthfulness and base important doctrines upon it.

LESSON PLAN. I. The Temptation. vs. 1-5. II. The Fall. vs. 6-13. III. The Promise. vs. 14, 15.

I. THE TEMPTATION. 1. **The Serpent**—Satan chose a real serpent as the medium through which to communicate with Eve, being doubtless overruled in this by God, so that should man fall the unconscious instrument of his malice might fittingly symbolize his deceitful and loathsome character. Compare Rev. 12: 9; 20: 2; 2 Cor. 2: 11; 11: 3; John 8: 44; 2 Cor. 4: 4, Eph. 2: 2; Rom. 16: 20; Matt. 13: 19, 39, 1 Thess. 3: 5; 2 Thess. 2: 9, 10; Matt. 10: 16. **He said**—Satan causes the sounds to proceed as from the mouth of the reptile. Compare the story of Balaam's ass (Num. 22: 28-30); the cases of demoniacal possession in the gospels, especially Matt. 8: 30-32, and notice the supernatural control of animals in 1 Kings 14: 24-28; 17: 4, Jonah 1: 17; 2: 10. **Unto the woman**—(1 Tim. 2: 12-15; 1 Pet. 3: 7). Satan cunningly pretends to be surprised at the restriction laid upon our first parents and in this way suggests to Eve the thought that it is arbitrary and unreasonableness. Is it even so that God hath said, Ye shall not eat of every tree in the garden? Can it be possible that you are forbidden any one whatever? (Gesenius). 2-3. At this Eve is somewhat abashed, and in her answers exaggerates the prohibition, showing already that she secretly agrees with him that it is too strict. Compare her statement of the permission with ch. 2: 17. (Matt. 6: 13). **The tree in the midst of the garden**—The tree of the knowledge of good and evil," (ch. 2: 17) derived its name from the fact that man's conduct in regard to it determined his permanent moral standing. "The knowledge of good and evil" is ripe maturity of moral character (Dods). Moral character must be the result of willing choice of the good and refusal of the evil. **Lest ye die**—Spiritual death is here meant. What special act of providence did God exercise towards man in the estate wherein he was created? 4-5. A bold insinuation of unworthy motives on the part of God to lichen to this was sin, and Eve had already fallen in heart before she touched the fruit. **Your eyes shall be opened**—(Acts 26: 18; Eph. 1: 18). He promises that they shall be competent to decide for themselves independently of the divine wisdom and law. Satan shows a keen insight into human nature. What youth does not chafe at submission to the directions of older persons and long for emancipation from irksome but wise restraints. **As gods**—R. V. "as God."