

was that he loved her still. She fell to the floor at the sound of his footsteps and

"There with her milk white arms and shadowy hair

She made her face a darkness from the king."

(3) *The Expulsion.* The Genesis narrative informs us that our first parents were driven out of Paradise. Is not this always a true statement of the case? Exile follows hard on disobedience. It was so historically with Israel; it is so personally with each of us. Once we have sinned, our paradisaical innocence is left behind. Toil and sorrow are before us. We have no more right to the tree of life. We are in the outer darkness.

"Lost innocence returns no more;  
We are not what we were before  
Transgression."

(4) *Our return to God.* The Old Testament opens with this story of temptation

and defeat. The New Testament opens with another story of temptation—and victory. As we follow One who was in all points tempted like as we are, yet without sin, we too shall attain the victory over evil. Christ will bring us back into the presence of the Father. The mighty conflict between good and evil suggested in our Lesson by the words, "it shall bruise thy head, and thou shalt bruise his heel," will end in the triumph of God. If we have missed the tree of life by our sin, we shall one day be healed by its leaves. We began in the garden. We forfeited it by our disobedience; but by God's grace we shall finally enter the city where the curse never comes and where the Lord Himself shall be with His people, and He shall wipe away all tears from their eyes; and death shall be no more, neither shall there be mourning nor crying nor pain any more: the first things are passed away.

### THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

#### For Teachers of Bible Classes

Begin by outlining the three views held concerning this narrative: first, that it is an historical account of the action by which man lost his primal innocence; second, that it is a parable to account for the complex moral condition of humanity; third, that it is a parable of the mode in which all men fall away from their original innocence. In all these it is substantially a moral and religious message. Point out that it is the picture of the moral struggle between the forces of good and evil in the soul of man. It is the problem of sin unfolded to the childhood of the world. Discuss:

1. *The origin of sin in human life.* Make clear by questioning: (a) That innocence does not become virtue until it is tested and confirmed. (b) That sin is not God's creation or suggestion, but man's choice. (c) That sin is man's response to temptation. Bring out the character of the serpent as subtle, shrewd, beautiful (see Gen. 3:14 for the beginning of its writhing form, and

2 Cor. 11:14 for its beauty), and treacherous; hence used by Satan to deceive. (d) The manner of temptation. Show clearly Eve's attitude of playing with the forbidden fruit, gazing upon it and coveting it. Impress this mental attitude. Now trace the serpent's part. First comes an insinuation concerning God's wisdom and goodness (v. 1), second, a denial of God's integrity, vs. 4, 5. Dwell upon the moral issues involved. Elicit the facts on one side as a definite divine command not to eat, while love and gratitude prompted obedience; also the facts on the other side as the natural cravings of appetite, the promptings of the aesthetic taste (v. 6), curiosity, and the desire for knowledge and power. Bring out the heart of the struggle, which is obedience to God's will as life's first law. Show that sin is failure to obey. Bring out the meaning and cite reference of one Hebrew word for sin, "missing the mark." Now trace the history of Adam's sin. Dwell on the fact that when Eve offered the fruit to him, he, with a false chivalry, followed his desire to stand with her rather than with God's commands. Bring out this social basis of sin.