

Zech. 3:1, 2; Matt. 4:1; 25:41; Jno. 8:44; 1 Jno. 3:8; Rev. 12:7-9; 20:2.

2. *His method of tempting.* (a) He conceals his real character as the enemy of God and man. He utters no harsh word or blasphemy at the outset, but professes solicitude for Eve's advancement and happiness. He assumes the rôle of a friend, and begins with blandishments. (b) He appears to have assailed Eve while alone, separated from her husband, 1 Tim. 2:13. (c) He begins by interrogatively insinuating possible misunderstanding of God's will by Eve. "Yea, hath God said?" etc. (v. 1.) "Do not wrong your God by thinking that He laid such restrictions upon you." This is still the tempter's method. (d) Having thus prepared the way, he makes a bold assertion: "Ye shall not surely die" (v. 4), the creed of universalists. (e) He closes his subtle, diabolical pleading with a promise of promotion: "Ye shall be as God." (v. 5, Rev. Ver.) Having listened to the tempter, having reasoned with him, having looked at the tree as good for food, "a delight to the eyes, and (Rev. Ver.) . . . be desired to make one wise," Eve yielded, accepted Satan's word in preference to God's and was joined in the deed by Adam. "She gave also unto her husband with her; and he did eat." (v. 6.)

3. *The nature and consequences of the primal sin.* (a) The sin did not consist in gratifying the desire for food. It was right and necessary for Adam and Eve to eat. Nor did it consist in being tempted. Temptation and sin are distinct matters. Jesus was tempted without sin, Heb. 4:15. "Count it all joy," etc., Jas. 1:2. (b) The very core of the sin was *unbelief*, often regarded as harmless; but it makes God a liar, 1 Jno. 5:10, and is the root of all other forms of sin, just as faith is the root of all Christian virtues. (c) The consequences of the primal sin to Adam and Eve were spiritual death, which manifested itself at once in the ignorance, fear, shame, alienation from God, which they experienced. Besides this, they became liable to temporal and eternal death, and all the ills of this life. The spiritual blindness they suffered was shown by their attempt to hide

from God among the trees of the garden. The relation of Adam's sin to his posterity is set forth in Romans, chap. 5.

4. *The redemptive promise.* (a) It was given in the curse pronounced upon the tempter who had approached Eve as a friend, v. 15. Instead of friendship there is to be "enmity between them." (b) The seed of the serpent includes all the wicked of the human race, Matt. 13:38; John 8:44. (c) "The seed of the woman" means Christ, in whom we have redemption, who destroyed the works of the devil, 1 John 3:8; John 16:11; Rom. 5:20.

### For Teachers of the Boys and Girls

The tropical islands of the Pacific Ocean—our New Hebrides amongst the rest—are described as Eden-like in luxuriance and beauty. But where the Gospel has not reached them, they are veritable dens of devils, so far as the population is concerned. These are cannibals, and cannibalism stands sponsor for all vices and crimes. The lesson of to-day is of a transformed Eden,—not sinking at once to the lowest depths, but a start made on the way of misery to which, sooner or later, sin always leads. Four general divisions may be used:—

1. *What the dwellers in Eden fell from.* As to their surroundings, the description in ch. 2 is very enchanting. They had undisputed rule, too, over all the creatures; and best of all they were as pure themselves as the clear sky above their heads. Bring out the fact that it is *what* we are, rather than *where* we are, or what our surroundings, that makes us happy. Adam and Eve were perfectly holy; and therefore without shadow of distress or misery.

2. *What they fell into.* The statement of the Shorter Catechism is as pointed as brief: "into an estate of sin and misery." (Ques. 17.) A state of *sin*. What is sin? (See answer to Ques. 14 of the Shorter Catechism.) This sin was one of direct transgression. Take the scholars along the path of Eve's temptation step by step,—the serpent's purpose of evil, his cunning, his boldness in accusing the Lord of falsehood and