

# 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."

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; Cal. 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.