

Teachers' Preparation 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.

INTRODUCTORY DRILL—GENESIS.

The name *Genesis* means "beginning" or "generation," and the word is so translated in the phrase that occurs so frequently "the generations of." The whole book may be divided into six sections. Chaps. 1, 1-6: 7 embrace a period of more than 1600 years, and exhibit the first culmination of sin in the hopeless corruption of the race. Chaps. 6: 8-11: 32 shew mankind, purged of the Cainite strain and the unnatural race of the "giants," still unable to regenerate itself. Sin culminates a second time and the solidarity of the race is broken up at Babel. Chaps. 12: 1-24: 10 give the history of Abraham and lay the foundation of the true method of man's Salvation, viz., through a covenant people divinely guarded and blessed. The sections which follow trace the history of the chosen line in its representatives, Isaac, Jacob, and Joseph. (Blackboard drill on this).

Creation. (B. C. 4004)	Deluge. (B. C. 2348)	Call of Abraham (B. C. 1920)	Death of Abraham (B. C. 1820)	Jacob's flight. (B. C. 1700)	Joseph's Dream. (B. C. 1680)	Death of Joseph.
1: 1-6: 7.	6: 8-11: 32.	12: 1-25: 10	25: 11-28: 9	28: 10-36: 43	37: 1-50: 26	
1st culmina- tion of sin; Deluge. 1600 yrs.	2nd culmina- tion of sin; Babel. 400 yrs.	Abraham. 100 yrs.	Isaac. 60 yrs.	Jacob. 70 yrs.	Joseph. 100 yrs.	(B. C. 1500)

NOTES AND EXPLANATIONS.

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.—Besides being historically true, the narrative of the temptation and fall is richly symbolical. Its facts are vividly seized by the imagination and its underlying truths are thus more readily apprehended. As every creature had been pronounced "good," there could have been no innate badness in the serpent, nor can an irrational creature be charged with wickedness. Satan chose a real serpent as the medium through which to communicate with Eve, being doubtless over-

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ruled in this by God, so that should man fall the unconscious instrument of his malice might fittingly symbolize his deceitful and loathsome character. The serpent, moving sinuously, entering noiselessly, slaying by a subtle and incurable poison introduced into the system of its victim, or crushing in a deadly embrace, exercising a mysterious fascination upon the creatures it would devour, beautiful in appearance but slimy and disgusting to the touch, is more fitly adapted than any other living thing to represent the arch-enemy of mankind. 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. **Beast of the field**—neither a domesticated animal nor one of the smaller sorts (Murphy). **He said**—The vocal organs of the serpent are not adapted to produce articulate sounds, but Satan causes the sounds to proceed as from the mouth of the reptile. Eve manifests no surprise at hearing a "dumb" creature speak, probably she did not know that the power of doing this was confined to man. 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). We have here but a fragment of the conversation. 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 unreasonable. "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 patronizing assumption of superior knowledge, Eve is somewhat abashed, and in her answers exaggerates the prohibition, shewing 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): It was a "probation tree." What species it belonged to is of no consequence. It 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), children have it not (Deut. 1: 39); extreme old age has lost it (2 Sam. 19: 35); it comes with growth (Isa. 7: 16; Heb. 5: 14); Solomon prayed for it as essential to a king (1 Kings 3: 9); angels possess it in perfection (2 Sam. 4: 15); it is one of the attributes of God (Gen. 3: 5, 22). Moral character cannot come as an innate endowment, or as a gift bestowed. It must be the result of willing choice of the good and refusal of the evil. This tree represents a frequent experience of men. Any object, indifferent in itself, or even commendable, gained by improper means, misused, or enjoyed to excess, becomes a source of moral death. **Least ye die**—It is not necessary to suppose that the fruit was poisonous, or even unwholesome—it was one of the things declared "very good." Spiritual death is here meant, for (1) death is stated to be the result of disobedience, not of the nature of the tree (Rom. 5: 12, 14-17), (2) mortality derives all its terrors from the spiritual death which it represents (Rom. 5: 18-21; 1 Cor. 15: 56); (3) the narrative of the fall treats of man's spiritual relations, his earthly condition depends on these; and (4) our first parents did not die when they ate of the forbidden fruit. The word suggests immediate death (ch. 2: 17; margin "dying thou shalt die"), this was true spiritually, not physically. Liability to physical death follows as a consequence of spiritual death and becomes its sign. 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 listen to this was sin, and Eve had already fallen in heart before she touched the fruit. **Your eyes shall be opened**—Your knowledge will be as much greater than it is now, as your present attainments surpass those of a blind person. (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 shews 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. Lurking discontent; distrust of God; dallying with evil; making excuses for sin; the sinful act; leading others astray. 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 Ju. 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. They looked out on life from a new standpoint. They realized now what sin meant. Their newborn

sense of shame betrayed lost innocence. 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). Many think that our Saviour the divine Word, is meant (John 1: 11, 18), compare Isa. 30: 27, 30, 31. Probably the voice called more than once as it approached nearer and nearer. **Hide themselves**—Lev. 26: 36; Job 31: 33: 34: 21, 22; Prov. 15: 3; Jer. 23: 24; Amos 9: 2, 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**—God calls, not because he does not know where we are, but to draw us graciously back to himself. The good shepherd seeks the lost sheep: "This word echoes through the whole human world. The heathen feel after God (Acts 17: 27) in virtue of this evening call." (Delitzsch). 10. Adam is addressed as being the head and representative of the race. His answer shews how rapidly sin has completed its work of moral death. It was not true that he fled from a sense of modesty—conscious guilt betrays itself. His excuse when charged with disobedience is weak, unmanly, ungenerous, selfish and insolent. "That woman there, whom thou gavest me as an helpmate, she gave me of the and I did eat." God himself is blamed (Jas. 1: 13, 14). 13. Eve follows Adam's example and throws the blame on the serpent.

III. THE PROMISE. 14. The serpent was not a moral agent, and so could not be justly punished. The inferior creatures suffer through man's sin in many ways. In this case the serpent's natural habits, as innocent as those of any other creature, are branded as emblems of dishonor so as to stereotype the story upon the memory of our race. The real culprit is indicated in the sentence pronounced, The words were spoken for the ears of man and Satan, not for those of an unreasoning reptile. The tempter receives a new sentence to deeper degradation, blacker infamy, and final overthrow by means of the agency which his successful villany has called forth. Man learns who the real deceiver is, how he is to be resisted, and whence the final victory comes. **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." See Gen. 4: 25; 21: 13: 13: 16; 15: 5, 13; and many other places. 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 normal 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). His final destruction takes place at Christ's second coming (Rom. 16: 20; Rev. 20: 10). Jesus was the "Seed" of the woman in a peculiar sense having no human father. This "Protevangelium" or "First Gospel" declares (1) that man cannot save himself, (2) that regeneration is God's work, (3) that a Saviour is necessary, (4) that he must be a man, (5) that he must suffer, (6) that he will destroy Satan, (7) and that mankind as a whole, i. e. the vast majority of the race, will be saved. Although our first parents could not have understood its full meaning, yet it must have been plain to them that divine mercy had opened a door of hope to them and their descendants. Adam immediately named his wife Eve, or the source of life, not of death, and she named her first-born Cain, "God's gift." Did God leave all mankind to perish in the estate of sin and misery?

SUMMARY AND REVIEW.

(The following merely suggests a line of thought. Teachers would do well to prepare this part for themselves. No one can use another's plan so well as one of his own). Bring out the favorable conditions under which our first parents were put on trial shewing that there is no excuse for their sin. Point out their representative character, by which all their descendants are involved in the consequences of their disobedience. This explains why there are sin and misery, sickness and death in the world. Note the

immediate results to themselves, guilty consciences, moral death, and banishment from the garden.

But God did not leave man to his just fate, a Deliverer was promised, the "seed" of the woman. Show that this meant Jesus, (Matt. 1: 21). How does he save? What price does he ask? Is he able to save everyone? What is the result of believing upon him? We wont feel like hiding from God; We need not fear death; We are sure of heaven at last.

Adam's Sin.

God's Grace.

Inexcusable.
Ruined the Race.

Free.
Sufficient.

Brings—

Guilty fear.
Moral death.
Expulsion from Paradise.

Brings—

Filial trust.
Eternal life.
Entrance to Heaven.

NORMAL DRILL

based on the text-book, "The Sabbath School Teacher's Handbook", or, "The Principles and Practice of Teaching, with special reference to the Sabbath School," and prepared by Principal Kirkland of the Toronto Normal School.

THE QUALIFICATIONS OF THE IDEAL SABBATH SCHOOL TEACHER.

(Continued).

IV. What the Sabbath School Teacher must possess:—

- (1) An intimate acquaintance with the Word of God.
- (2) A knowledge of the chronology of the Bible and the geography, both physical and political, of Bible lands. "He must needs go through Samaria," why?
- (3) A knowledge of contemporary history. Give illustrations.
- (4) An acquaintance with the manners and customs of Eastern lands. Give illustrations.
- (5) A knowledge of the natural history of the Bible.

NOTICE.

In connection with *Department V.* of the scheme of HIGHER RELIGIOUS INSTRUCTION, ("Teacher-Training"), a written examination will be held at the end of each quarter, and at the close of the year a certificate will be given to all who obtained 50 per cent. of the total marks. At the end of three years the annual certificates will be exchanged for the Diploma. No prizes or medals will be given in this department. The rules governing the examinations will be the same as in other departments as far as is applicable. A class may begin at any time of the year, four quarterly examinations will count as a year.