

## THE SERPENT

### *Genesis 3*

In all classes the connection with past material may be made by reviewing the order of creation, pointing out the difference between men and animals, and then speaking of the Garden of Eden as the beautiful state in which men came to dwell and in which they might have remained if they had been obedient and had not begun to trust in self instead of in the Lord. Speak of the two trees and of the Lord's command with regard to the tree of knowledge of good and evil.

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#### Doctrinal Points

*The two opposing central principles: trust in the Lord and trust in self.*

*The doctrine of "appearances"—in connection with the statement that the Lord "cursed" Adam and Eve and the serpent.*

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#### Notes for Parents

The story of the Garden of Eden is familiar to everyone. Before the development of natural science men accepted it as literally true, and the doctrine of "original sin"—the teaching that the sin of Adam was inherited by all his descendants—grew out of this literal acceptance. With greater knowledge of the natural world, however, men began to doubt the early chapters of Genesis. Some discarded them altogether and came to believe that everyone is born good and that a child's early environment is responsible for the bad things that appear in him. Others closed their minds to the findings of science and clung to their belief in the literal stories and in original sin.

But if we see that in these chapters, as we said last week, the Lord is not telling us about the natural history of the world and of man, but about spiritual development, we can understand that

these stories are not literal fact and yet are true stories—stories of how the character of the human race developed and changed and how our individual characters develop and change.

If God is pure love and wisdom, as we believe Him to be, how did evil come into the world? Men introduced it themselves by choosing to trust in their own wisdom instead of in the Lord's. Trust in themselves was the tree of knowledge of good and evil whose fruit they had been commanded not to eat. And what made them disobey? The promptings of their own sensuous desires, the same serpent which tempts us today and leads us to sacrifice our higher natures for the sake of the worldly satisfactions we think we want right now. How many times a week do we think—and even say—“I know I shouldn't, but . . .”? The story of Adam and Eve and the serpent is as true today as when it was written thousands of years ago.

But why were men created in such a way that they could choose to serve themselves and so become evil? Because freedom to choose is essentially what makes them men and not mere animals. They were made “in the image of God” and must be able to choose freely what they will love and learn and do. There would be no virtue or happiness in doing right if we could do nothing else. We know what happens to a child if his parents never give him an opportunity to learn to use his own judgment. The Lord is a wise parent.

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### Primary

Read the story to the children from the Word (Genesis 3:1-13). If they are old enough to ask whether the story is true, they should be told that it is a parable and that its truth is in its inner meaning. Then remind them that man was told to rule over the lower creatures. Eve let the serpent rule over her instead. Finally talk about the ways in which the children often behave as Adam and Eve did.

We have learned about how the Lord made everything in the beginning: the heaven and the earth, the seas, the dry land, the sun, moon, and stars, the fish, birds, and animals, and finally men

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and women. He gave the men and women a beautiful garden to live in called the Garden of Eden, which was full of all sorts of trees and fruits. In the beginning men and women did not wear clothes at all, because they were just like innocent little babies.

There were two principal trees in the garden. The one in the very center of the garden was called the tree of life, and the other was called the tree of knowledge of good and evil. There was just one thing the Lord told men and women they must not do: they must not eat the fruit of the tree of knowledge of good and evil. They could eat any of the other fruit they wanted.

Now you know that when your mother tells you there is some one thing you just must not do, very often something inside you starts right in urging you to do it. In our chapter for today the Lord tells us a story about what the first men and women did. He calls the men Adam and the women Eve. As you listen to the story, you will see that the thing which makes people want to do what they know they should not do is called the serpent. A serpent is a snake. Did you ever see a snake creep out from where it had been hiding? Our desire to do as we please instead of thinking what is right is just like a snake always hiding in our hearts. [Read Genesis 3:1-13.]

Don't you think the first people were very foolish to disobey the Lord when He had given them all that they could possibly need to make them happy? They had to leave the beautiful garden, and they could never be happy in the same way again.

But we are just as foolish when we do things we have been told not to do. We know that everything goes better for us when we are good and obedient. But deep inside each of us that same serpent is hiding, waiting for a chance to tempt us to disobey, and he is very clever at arguments.

Adam and Eve had to leave the beautiful garden.

When we insist on having our own way, we lose many good things we might have had.

How did the Lord guard the way to the garden afterward?

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### Junior

Children of this age need to be told that these early chapters of Genesis are

symbol stories telling us in figurative terms the great truths which the Lord wants us to know about the beginning of mankind and about how evil came into the world, and also about our own development and how we allow evil to come into our minds and hearts. Study the notes below for suggestions as to how the lesson may be developed.

What is the first chapter of the Bible about?

What did the Lord create first?

What did He create last?

In whose image and likeness was man created?

What powers does this give him which animals do not have?

What was man told to do with regard to the earth and everything on it?

What does the word *Adam* mean?

In the next few chapters of the Bible the first people are spoken of as if they were just one man and woman—Adam and Eve. *Eve* is another Hebrew word; it means “living.” Read verse 20 of our chapter. These first people developed gradually until they became a church, which is called the Most Ancient Church. They were good and innocent, trusting the Lord for everything just as a little baby depends on its parents. The state in which they lived is described in chapter 2 as a beautiful garden called the Garden of Eden, which means the garden of delight. Now read verses 15 to 17 of chapter 2.

What were Adam and Eve to do in the garden?

What was the one thing they must not do?

Do you always obey your parents? Can you tell why not? You know that they love you and that what they tell you to do or not to do is always for your good. And you know that when you disobey, you always get into trouble. And yet there just seems to be something in you that always tempts you to do the very thing you have been told not to do. In the story of Adam and Eve this selfish desire to have one’s own way is pictured by the serpent.

What did the serpent tell Eve?

What did Eve do?

What did Adam do?

Read Revelation 3:17-18. When the Lord in these verses tells the people that they are naked and need to buy white raiment of

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Him, He is not speaking of clothing for their physical bodies but of true ideas to clothe their minds. Adam and Eve had listened to the serpent instead of to the Lord. Before that they had known that only the Lord can give us the truth. This is why they are said to have been naked. After they had eaten of the forbidden fruit, they suddenly realized how wrong they had been to disobey the Lord who gave them everything; and they were ashamed, just as you are ashamed after you have disobeyed your parents. And they tried to hide from the Lord just as you try to keep out of your parents' sight for fear they will find out what you have been doing. Sometimes you can hide things from other people but none of us can hide anything from the Lord, because He sees our thoughts and our hearts.

When you are a little older, you will study the meaning of the “curses” on the serpent, the woman, and the man which were pronounced because of their disobedience, but you can understand now that these curses did not really come from the Lord, except in the sense that the Lord in His wisdom created an orderly world in which we may be sure what the results of good or evil actions will be. The curses were the natural results of the disobedience itself. We learned previously that man is made in the image and likeness of God, with the power to reason and to choose what he will do and be. The Lord does everything He can to show us the way to happiness, but He will not make us follow it, because that would take away our human powers. When we choose to disobey, trouble always follows because we are going against the way of happiness. And we are very likely to blame other people instead of ourselves, just as Adam and Eve did.

In the story Adam and Eve had to leave the beautiful garden and work for their food instead of receiving it from the Lord. This means that once men had disobeyed, it began to be harder and harder for them to do right. You know how this is, too. One wrong thing leads to another and you form bad habits which are hard to break. From the time pictured in our story mankind as a whole grew worse and worse, although, as we shall see in an up-

coming lesson, there were always a few people who tried to do right.

There are two verses in our lesson which you should notice even though you will not understand them until later. One is verse 15. This is the first “prophecy of the Advent” which appears in the Word. This means that it foretells that someday a child would be born who would always refuse to do what the serpent suggested and so would stop the long downward trend of mankind. Only the Lord Himself could do this. Then read the last verse of the chapter. You will hear of the cherubim again and you want to remember where in the Bible they first appeared and what they were doing. They are symbolic figures, not actual creatures or people, and they stand for the power of the Lord to protect goodness.

Now let us see if you can think why our desire to do wrong is described as a serpent. What do you mean when you call a person a pig? When you call him a fox? When you call him a lion? All the animals have special characteristics for which they are known. The most ancient people knew what everything in nature represented and they spoke in the language of “correspondences,” naming the animal or thing when they meant its special quality. You know how the serpent or snake just slides along the ground and how it slips in and out of hiding, how snakes can “charm” their prey so that it cannot run away, and how a poisonous snake can bite even before you see it. This is just what our lower or “sense” nature does. It clings to the things of the world, not looking up to heaven and the Lord; it holds our attention so that we do not try to escape its reasoning, and it is always hiding in us, trying to “bite” us—to make us believe that the most important thing in the world is to have our own way and get what we want right now. Every time you are tempted to do what you know is wrong, your lower nature is arguing with your higher nature just as the serpent argued with Eve. Eve did not have to listen to the serpent, and neither do you.



### Intermediate

The special lesson for this age group is the general correspondence of the Garden of Eden, the two trees, and the serpent. Point out to the class that these first chapters of the Bible treat of the early spiritual history of the human race and also of our individual spiritual development.

Plants represent thoughts, or things of the mind, and animals things of the heart or will. Trees represent great general principles. After the first people had been developed into a church, according to the process we studied in the first chapter of Genesis, their state is described as the beautiful Garden of Eden about which chapter 2 tells us. There were all kinds of trees in this garden, but there were two principal ones, the tree of life and the tree of knowledge of good and evil. The tree of life pictures the great general principle that everything lives from the Lord and that all wisdom and goodness come from Him. Read verses 9 and 17 of chapter 2 and then verse 3 of chapter 3 to see what change had taken place in the state of mankind by the time of the beginning of our lesson for today. The tree of life is no longer in the center of the garden. This means that people were losing their feeling that all they had came from the Lord. The tree of knowledge of good and evil is the principle that we of ourselves know what is right and wrong and do not need to look to the Lord for knowledge. We often hear people say, “If I do what I think is right, that is all that can be expected of me.”

The serpent, like all other members of the animal kingdom, represents an affection. It is the affection for sense pleasures, eating, drinking, dressing well, dancing, movies, sports, having fun. It is a good and useful affection in its place, but it may easily lead us astray.

Things we have been told not to do often look pleasant and harmless. We tell ourselves that we know what is good for us better than our parents—or even the Lord—and that we can do these things without any harm. This is the serpent saying to Eve, “Ye shall not surely die.” He spoke to Eve because Eve pictures our will, and it is our will which is tempted. Later we think out argu-

ments to prove that we are right; this is Adam receiving the fruit from Eve and eating it. We soon find out how little we really know. This is Adam and Eve discovering that they are naked. [Read Revelation 3:17-18.] But instead of turning back to trust in the Lord, we excuse ourselves by pointing to our good deeds. The fig leaves are such thoughts about our natural goodness. We say, “After all, no one can be expected to be perfect, and I’m pretty good most of the time.”

Once we have begun to believe that we can decide for ourselves without the Lord, we have lost the beautiful inner life of innocence and trust with which we started life. This is the death of which the Lord had warned Adam and Eve, and it is pictured by their being driven out of the garden. When we begin to look to self instead of to the Lord, we get into all kinds of trouble. The thorns and thistles of false thoughts spring up in our minds and we have to work hard for what goodness we can acquire. The Lord, when He was in the world, said, “My yoke is easy, and my burden is light.” His way is really always the easy way, if we would only believe it. The curses on Adam and Eve picture the natural result of trying to go our own way—it becomes harder and harder for us to do right even when we see what is right.

Read carefully the serpent’s punishment (verse 14) and see how true a picture it is of our love of the pleasures of the senses. They never really rise higher than the things of this world and they live on “dust.”

Only one Person, the Lord Himself, has ever wholly overcome the temptations pictured by the serpent. Verse 15 is the first prophecy of His coming. It means that a time would come when a child would be born into the world who would feel all the temptations of the senses—the serpent would bite his heel—but would always say no to them—He would bruise the serpent’s head. The head is the governing principle of a thing, and the Lord put the principle of pleasure-seeking under His foot, where it belongs. Read the story of Moses and the bronze serpent in Numbers 21: 4-9 and the reference to it in John 3:14-15. The serpents which bit

the children of Israel in the wilderness were their appetites for sense satisfaction. The serpent of bronze pictures the right use of these appetites. The Lord used His sense life rightly and so lifted it up into a means of saving people. Our senses, like everything else, are given us as means of being useful to the Lord and the neighbor.

When our senses are made a guide, they lead us further and further astray. The serpent of our chapter for today becomes the dragon in the Book of Revelation. If we try to fight our temptations, the Lord and the angels fight with us and help us to overcome them. Read Revelation 12:7-9 and 20:1-3.

Now read verse 24. The cherubim are symbolic figures representing the Lord's protecting power, and the flaming sword is truth inspired by love which protects the good and checks the evil. This is why the sword is two-edged. Read Exodus 25:16-21. The Ten Commandments—which were kept in the ark—are our first and most powerful means of fighting temptation.

*Basic Correspondences*

- the trees = general principles
- the fig tree = the principle of natural goodness
- the serpent = the affection for the things of the senses
- cherubim = the Lord's providence protecting true goodness

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**Senior**

The problem of the origin of evil in the race and in the individual is the center of this lesson. The Seniors need to be shown clearly the nature of trust in self and the mistakes and suffering to which it leads. They are about to pass from under parental and home influence, and they should be led to feel the need of the Lord's guidance.

We have studied the Creation story as it applies to the spiritual development of any individual. This spiritual development is known as regeneration. The inner state of the regenerate man or woman is described in chapter 2 as a garden, the garden of Eden or "delight." The regenerate person is happy because he is not always

thinking about himself but trusts wholly in the Lord, knowing that all goodness and truth come from Him alone and that if he obeys the Lord, whatever happens to him will be for his eternal welfare. This principle is pictured by the tree of life which was in the midst of the garden. As we have seen, however, man was to dress and keep the garden and to have dominion over all things in it. That is, the regenerate man must choose to continue to live the spiritual life, keeping his lower desires under control. The first men did not do this, just as none of us fully does it. They developed into a church—the Most Ancient Church—with a very high degree of spiritual life, and then they began to trust in themselves instead of in the Lord. Just in this manner it sometimes happens that a man or woman who has come to believe in the Lord, has set his life in order and perhaps joined the church, begins to think that he has learned enough and can henceforth decide for himself what is right and wrong, true and false.

The chapter we have for today treats of the decline of the Most Ancient Church and of the way in which evil entered the world. From verse 3 we learn that an important change has taken place in the garden. The tree of knowledge of good and evil has taken the place of the tree of life in the center. This tree is the principle that we can distinguish between right and wrong without looking to the Lord for guidance. When once we begin to think of ourselves as independent of the Lord, we tend to believe ourselves to be the source of goodness and truth. The Lord cannot prevent our developing this belief without taking away our freedom; He can only warn us against it. When He says of the tree of knowledge of good and evil, “Ye shall not eat of it, neither shall ye touch it, lest ye die,” He is saying, “Never for a moment admit into your mind the thought that you have goodness and wisdom in yourself, for that is spiritual death.”

What is it that tempts us to choose our own guidance? It is first some desire for external satisfaction—the serpent of sense pleasure. It seduces our will—Eve. Here is something I want very much to do. I have been taught that it is wrong and dangerous, but it looks

just the opposite to me. I cannot believe that anything so attractive can really be bad. Someone is just trying to keep me from enjoying myself. So our desire, like Eve, passes on the tempting fruit to our reasoning faculty, and both yield.

The immediate result is a sense of our own wrongdoing and an attempt to cover it up with excuses—the fig leaves are thoughts about our own natural goodness. But we are driven out of the garden. We have lost our innocence and trust and all the delights that went with it. Doing right will now be harder for us and we shall constantly have to fight the thorns and thistles of selfish and worldly thinking.

We should note particularly the guard set at the gate of the garden “to keep the way of the tree of life.” Throughout the Scriptures cherubim are symbolic figures picturing the protecting power of Divine Providence. The sword is the symbol of truth fighting—the flaming sword the truth from Divine Love—one edge condemning evil and the other defending good.

Once our will has developed selfish feelings, the Lord can no longer guide us by means of it. We cannot go back to the garden. We must learn “the hard way.” That is, we must come to see for ourselves the unhappy effects of disobedience and make ourselves do right against our will. You may sometimes hear people say of an innocent baby, “I wish he could always stay like this.” They do not really mean it, of course, but they dread for their children the hard lessons they must learn. And there is no other way now to spiritual progress. Even though we often choose evil instead of good and suffer for it, we cannot become truly human beings without developing our independent reason and exercising our free choice.

The curses on the serpent, the woman, and the man picture the inevitable results of self-trust and disobedience to the Lord. The story of the human race as we follow it from chapter 2 of Genesis through the Old Testament is one of decline and constant struggle. In the New Church we do not believe in “original sin” in the sense that the sin of Adam and Eve made all people thereafter guilty.

No one is ever born guilty of sin. But tendencies to evil are handed down and, if not checked, increase. Mankind declined spiritually until the time came when no merely human being could resist its temptations. Then the Lord Himself had to come into the world to bruise the serpent's head and turn the tide for us. Verse 15 of our chapter is the first prophecy of the Advent.

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### Adult

The question of the origin of evil and the decline of the human race will furnish ample discussion material. The temptation of the serpent in our modern world is a powerful force for evil.

The serpent is the symbol of the sensuous part of man. If we think a little, we can see that there is a mental as well as a physical basis in each of the five senses. For example, when we are absorbed in a book, someone may speak to us several times without being heard. There is nothing the matter with our ears, but our consciousness is temporarily withdrawn from the sense plane. We are living in another world. The sensuous plane of our mind is closed for the time being. So we may walk along the street thinking so hard that we pass a close friend without seeing him, although we look right at him. In times of great excitement people can injure themselves severely and feel no pain until the excitement is past. So we can see that there is actually a distinct plane of our mind that is in contact with the natural world through the five senses. This is what Swedenborg calls the "sensuous" part of man (meaning simply that which pertains to sense impressions rather than thoughts) and what is signified by the serpent. The sensuous part is necessary to us. We could not live in this world without it. But it is meant to be merely the servant of the higher planes of our minds. The serpent has a good as well as an evil correspondence. The Lord said to His apostles, "Be ye therefore wise as serpents, and harmless as doves" (Matthew 10:16). This means to take advantage of all the knowledge which comes to us through our senses, but to use it always for good and never for harm to ourselves or anyone else. And we

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remember that when the children of Israel were going through the wilderness and were plagued by fiery serpents because of their lust and disobedience, Moses was told to make a serpent of bronze and raise it up on a pole, and those who looked at it were healed. The serpent of bronze was the symbol of sensuous things turned to good use. Later, when this bronze serpent became an object of worship in itself, Hezekiah destroyed it because it was leading people away from the worship of the Lord, as today the doctrine that goodness is in external good works leads people to think it is not particularly important to go to church or to learn about the Lord. When the Lord was in the world, He likened His own human nature to this serpent of bronze lifted up.

But the serpent, as our lesson says, is “more subtle than any beast of the field.” Our senses are constantly bringing us impressions and appealing to us in many ways at once. Many of the things they bring us are delightful—the beauties of nature, music, odors, flavors, caresses. It is very easy to come to depend upon them and to refuse to believe anything which our senses do not confirm, and thus to look to ourselves for knowledge and power instead of to the Lord. This is the temptation of the serpent, first to the woman—our affections—and then through the woman to the man—our intellect. Pleasures of the senses first appeal to us because they are delightful, and then our minds begin to think up reasons why we should indulge in them; and if there is a command of the Lord which forbids them, we refuse to believe the Lord or that any evil can come because of our indulgence. So in the story the serpent first put doubt in the woman’s mind of the truth of the Lord’s words. This is the beginning of all evil—the temptation to reason and judge according to what our senses tell us instead of according to what the Lord has revealed through His Word.

This thought is stated very clearly in AC 196: “In ancient times those were called ‘serpents’ who had more confidence in sensuous things than in revealed ones. But it is still worse at the present day, for now there are persons who not only disbelieve everything they cannot see and feel, but who also confirm themselves in such

incredulity by knowledges [*scientifica*] unknown to the ancients, and thus occasion in themselves a far greater degree of blindness.”

If we think of our sense life as the important thing, we shall lose sight of the true meaning which only knowledge of the Lord and of heavenly things can give to it. That the ancient people began to reason from nature to God instead of from God to nature and to refuse to believe what they could not confirm by their senses is meant by their eating of the fruit of the tree of knowledge of good and evil. In this way they gradually lost that immediate perception of the truth which the celestial people had, but they did not lose it all at once. They retained enough of it to know that they were doing wrong—to recognize their evil state. This is pictured by verse 7, the fact that they knew that they were naked. Here is introduced another correspondence which we should note: the fig, symbolic of “natural goodness,” the kindly feelings and thoughts which even the most worldly people may have. How often when we recognize some serious fault in ourselves, we try to cover it up in our own minds by recalling our “good deeds.” These thoughts about natural goodness are the fig leaves with which Adam and Eve tried to cover themselves. Garments correspond to truths and nakedness to lack of truth. We may recall here that Hezekiah’s boil was cured by a lump of figs and that the Lord condemned a fig tree which bore no fruit. These are stories which teach the necessity of kind, neighborly living. But we must not think that natural kindness will excuse a lack of acceptance of truth from the Lord. Without a desire for truth from the Lord natural kindness and good works are self-righteous and not genuinely good at all. Read Revelation 3:14-18.

In the study of the punishment meted out to the serpent, the woman, and the man, we have our first introduction to the “doctrine of appearances.” The Lord is perfect love. He never punishes. Yet throughout the Word He is frequently said to be angry, to be jealous, to take revenge, to curse, to punish, etc. This is because the Lord had to write the Word by means of men and in terms which they would understand, and so the truth often takes the

form in which it appears to men, and when men are in evil states, the truth appears to punish them. In the same way, to a child bent on having his own way his parents' efforts to turn him into the right way seem harsh and cruel. The punishments which the Lord is said to mete out are inherent in the evils committed. So the sensuous part of man, when it leads man away from the Lord, is condemned to go on its belly and eat dust—that is, to see only the things of the earth and to feed on dead things. This is just what our senses do when we trust in them instead of in the Lord's revealed truth. The woman is told: "In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." We remember that the woman pictures our own will and that the first people, whose affections were centered in the Lord, could be taught immediately through them. But when the affections became centered in the world and in self, they could not bring forth any truth or good except by bitter experience of evil and punishment. The birth of children in the Word always pictures in a good sense the bringing forth of truths and goods. And the man is told that the ground is cursed for his sake and will bring forth thorns and thistles. The mind of the self-centered man is full of false ideas which plague him and make it difficult for him to find the truth, and so he finds it hard to nourish his soul: "In the sweat of thy face shalt thou eat bread." Finally they are cast out of the garden, and cherubim with a flaming sword are placed at its entrance "to keep the way of the tree of life." The cherubim throughout the Word are the symbol of the Divine Providence protecting—in this case protecting men from profaning the highest things of their nature. The sword in the Scriptures is either truth or falsity used as a weapon. When a person persistently refuses to live according to a truth which he knows, the belief that it is the truth is finally taken away from him so that he may not go further into a state of willful disobedience.

### From the Writings of Swedenborg

*Arcana Coelestia*, nn. 194-195: “By the ‘serpent’ is here meant the sensuous part of man in which he trusts; by the ‘wild animal of the field,’ here, as before, every affection of the external man; by the ‘woman,’ man’s Own; by the serpent’s saying, ‘Yea, hath God said, Ye shall not eat of every tree?’ that they began to doubt. The subject here treated of is the third posterity of the Most Ancient Church, which began not to believe in things revealed unless they saw and felt that they were so. Their first state, that it was one of doubt, is described in this and the next following verse. The most ancient people did not compare all things in man to beasts and birds, but so denominated them; and this their customary manner of speaking remained even in the Ancient Church after the flood, and preserved among the prophets. The sensuous things in man they called ‘serpents,’ because as serpents live close to the earth, so sensuous things are those next to the body. Hence also reasonings concerning the mysteries of faith, founded on the evidence of the senses, were called by them the ‘poison of a serpent,’ and the reasoners themselves ‘serpents’; and because such persons reason much from the sensuous, that is, from visible things (such as are things terrestrial, corporeal, mundane, and natural), it is said that ‘the serpent was more subtle than any wild animal of the field.’”

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### Suggested Questions on the Lesson

- P. Can you repeat the first verse of the Bible? *In the beginning . . .*
- I. What are the heavens and the earth in us? *higher and lower natures*
- S. Of what does the first chapter of Genesis treat in its spiritual sense? *steps in regeneration*
- I. What is the difference between a man and an animal? *man image of God*
- J. What were the first people told to do? *rule “earth”*
- I. What is the first church developed on earth called? *Most Ancient*
- J. How is the beautiful state of the first church described? *Eden*
- P. After chapter 1, what names are used to tell about the first men and women? *Adam and Eve*
- P. What two special trees are mentioned? *life, knowledge*
- I. What does the tree of life signify? *principle that all life is from God*
- P. In the beginning of the story, where was this tree in the garden? *center*
- P. What were the first people told not to do? *eat of tree of knowledge*
- S. What does this mean? *not to decide for yourself what is good or evil*
- I. What is the serpent? *symbol of affection for sense pleasures*
- J. What did the serpent tell Eve? *wouldn’t die*
- P. What did Eve and Adam do? *ate fruit*

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- P. Why were they afterward ashamed? *guilt for disobedience*
- P. How did they try to cover their nakedness? *fig leaves*
- P. What was their punishment for disobedience? *driven out of garden*
- J. How was the garden protected? *cherubim*
- S. What was the first prophecy of the Lord's Advent?  
*verse 15—"it shall bruise thy head . . ."*