

The Attackers: Ishah Seeks God's Knowledge; The Six Days of Restoration; Jesus Christ Is the Agent of Creation, Deut 4:39; Neh 9:6; Ps 89:11; 136:1, 5–9; 147:4–5; Isa 42:5; 44:24b–25; 45:18; Jer 10:11–12; Zech 12:1; Acts 17:24–26a; Col 1:16–17; Heb 1:2–3a; 2 Pet 3:3–6; Uniformitarianism cf. Catastrophism; Knowledge Does Not Deify Man, Rom 1:18–23

Genesis 3:5 - "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

1. In the narrative describing the six days of restoration, God decrees that His works were "good": (1) **Genesis 1:4**, "God saw that **the light was good** and separated the light from the darkness," (2) **1:10**, "God called the dry land earth, and the gathering of the waters He called sea; and God saw that **it was good**," (3) **1:12**, "The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that **it was good**," (4) **1:14**, "Then God said, 'Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years,'" **1:18b**, ... and God saw that **it was good**," (5) **1:21**, "God created the great sea monsters and every living creature that moves ... and every winged bird after its kind; and God saw that **it was good**," (6) **1:25**, "God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw **that it was good**," (7) **1:31**, "God saw all that He had made, and behold, **it was very good**."
2. Several of these acts are the result of God's spoken command: "Let there be." The verb "to be" is the Qal imperfect of הָיָה (*hayah*) which indicates a verbal command.
3. The Qal imperative indicates incomplete action which means that these things brought into being continue to exist as a part of this original command: (1) "Let there be light," **Genesis 1:3**, (2) "Let there be air," **1:6**, and (3) "Let there be lights (heavenly bodies)," **1:14**.
4. Notice that all the acts of God in the restoration of the earth were pronounced by Him to be good. In the process, He developed a nomenclature that provided Adam and Ishah a vocabulary with which to think.
5. **Day 1:** Day is distinguished from night; light is considered good and is separated from darkness. This light was not from a luminous body but from the source of the Shekinah Glory.
6. **Day 2:** God creates the atmosphere which separated the waters above the earth from the waters on the earth. The three necessary components for life to exist are light, air, and water.
7. **Day 3:** God separated the surface waters to expose land thus creating the required environment for future inhabitants of each. He then created vegetation including plants and fruit trees bearing fruit after their kind. These plants and fruit trees provide food for sustaining life.

8. **Day 4:** The lights emanated by heavenly bodies are permitted to illuminate the skies and are distinguished as “greater” and “lesser” lights. The greater is the sun which “governs the day” and the lesser is the moon which “governs the night.” These plus the “stars,” i.e., heavenly bodies, are for “signs and for seasons and for days and years.”
9. **Day 5:** Creation of living creatures in the water and air which Adam will participate in naming, providing a vocabulary to identify his fellow residents.
10. **Day 6:** The Lord’s creation of the land animals, which Adam will also participate in naming, followed by the Lord’s creation of Adam from the “dust of the ground (Genesis 2:7).”
11. All of these inscrutable events were brought about by the **omniscience** and **omnipotence** of God. It was His knowledge and power that enabled Him to bring into existence “all things”: **τὰ πάντα (ta panta)**.
12. The Scripture is replete with acknowledgements of God as creator of all things. Here are ten examples:

Deuteronomy 4:39 - “Know therefore today, and take it to your heart, that the Lord, He is God in heaven above and on the earth below; there is no other.”

Nehemiah 9:6 - “You alone are the Lord. You have made the heavens, the heaven of heavens with all their host [**angelic armies**], the earth and all that is on it, the seas and all that is in them. You give life to all of them and the heavenly host bows down before You.”

Psalm 89:11 - The heavens are Yours, the earth also is Yours; the world and all it contains, You have founded them.

Psalm 136:1 - Give thanks to the Lord, for He is good, for His unfailing love is everlasting.

v. 5 - To Him who made [**עָשָׂה (‘asah)**: according to a **pattern**] the heavens with skill, for his unfailing love is everlasting;

v. 6 - To Him who spread out the earth above the waters, for His unfailing love is everlasting;

v. 7 - To Him Who made the great lights, for His undiminished love is everlasting;

v. 8 - the sun to rule [**מְשָׁלָה (memshalah)**: authority] the day, for His unfailing love is everlasting,

v. 9 - the moon and stars to rule the night, for His unfailing love is everlasting.

Psalm 147:4 - He counts the number of stars; He gives names to all of them.

v. 5 - Great is our Lord and abundant in strength [**omnipotence**]; His understanding [**omniscience**] in infinite.

Isaiah 42:5 - Thus says God the Lord, who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it and spirit to those who walk on it.

Isaiah 44:24b - "I, the Lord, am the maker of all things, stretching out the heavens by Myself and spreading out the earth all alone,

v. 25 - causing the omens of boasters to fail, making fools out of diviners, causing wise men to draw back and turning their knowledge into foolishness.

Isaiah 45:18 - Thus says the Lord, who created [בָּרָא (bara'): out of nothing] the heavens (He is the God Who formed [יָצַר (yašar): to mold or sculpt] the earth and made [עָשָׂה ('asah): according to a pattern] it, He established it and did not create [בָּרָא (bara')] it a waste place, but formed [יָצַר (yašar)] it to be inhabited), "I am the Lord, and there is none else."

Jeremiah 10:11 - "The gods that did not make the heavens and the earth will perish from the earth and from under the heavens."

v. 12 - It is He Who made ['asah] the earth by His power, Who established the world by His wisdom; and by His understanding He has stretched out the heavens.

Zechariah 12:1 - Thus declares the Lord Who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him ...

Acts 17:24 - "The Lord Who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands;

v. 25 - nor is He served by human hands, as though He needed anything, since He Himself gives all people life and breath and all things;

v. 26a - and He made from one man every nation of mankind to live on all the face of the earth ...

Colossians 1:16 - By Him all things [τὰ πάντα (ta panta)] were created [κτίζω (ktizō): to create from nothing], both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him.

v. 17 - He is before all things, and in Him all things hold together.

Hebrews 1:2 - (God) ... in these last days has spoken to us in His Son, Whom He appointed heir of all things, through Whom He has made the world [αἰών (aiōn): ages; time].

v. 3a - And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.

2 Peter 3:3 - Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts,

v. 4 - and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation [κτίζω (ktizō)].”¹

v. 5 - For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water,

v. 6 - through which the world at that time was destroyed, being flooded with water.²

13. From these ten passages we are able to state that Lucifer’s promise to Ishah is impossible. She will not be as smart as God, no one is; she will not be like God, no one is except Jesus Christ.
14. Satan appealed to her delusions of equality; she was attracted to the idea of being like God, knowing what He knows, and with that knowledge gain power.
15. It is mystifying why mankind is given all that we have just noted – life, light, air, water, food, logistics, and time by the Creator and still many assume they can function autonomously without recognition of these provisions or the Provider of these absolute essentials of which they are incapable of producing.
16. Ishah cannot be like God, she doesn’t have the knowledge, wisdom, understanding, power, or capacity. But the appeal is there for those who are attracted by the concept of equality.
17. From this emerges the idea of man becoming God through knowledge. In our present society, credence and acceptance is only afforded those who have credentials certifying the acquisition of multiple academic degrees.
18. These are worthy objectives, but their possession does not make one equal with God and it often causes their wisdom to turn them into fools:

Romans 1:18 - The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress truth in unrighteousness,

v. 19 - because what is known about God is revealed in them through God consciousness, for God has revealed Himself to them.

v. 20 - For since the creation [κτίζω (ktizō)] of the world His invisible attributes are clearly perceived, being perspicuous through the things that are made, namely both His eternal omnipotence and His eternal attributes so that they are without excuse.

¹ “Uniformitarianism: The theory that all geological phenomena may be explained as the result of existing forces having operated uniformly from the origin of the earth to the present time” (*The American Heritage Dictionary of the English Language*, s.v.: “uniformitarianism”).

² “Catastrophism: The theory that changes in the earth’s crust during geological history have resulted chiefly from sudden violent and unusual events” (*The Oxford American Dictionary*, s.v.: “catastrophism”).

v. 21 - Because when they knew God they did not honor Christ as God or feel obligated to thank Him. In fact, as a result of their negative volition toward the gospel, they received worthless ideas among their speculations, and their ignorant *kardia* received darkness, i.e., blackout of the soul.

v. 22 - Although they claim to be wise, they became fools,

Romans 1:23 - and exchanged the essence of the incorruptible God for an image in the form of corruptible mankind and of birds, and four-footed animals, and crawling creatures, i.e., idolatry.

19. The ultimate problem for Ishah is the assumption that knowledge is power. The right kind of knowledge enables a person to make right decisions from a position of strength.
20. The wrong kind of knowledge causes a person to make wrong decisions from a position of weakness.
21. The difference between the two is that the former possesses knowledge acquired from Scripture which enables him to borrow power from the truth it conveys.
22. The latter possesses knowledge acquired from human viewpoint which causes him to rely on a weak source he assumes to be powerful but is instead weak and fallible.
23. The wrong kind of knowledge is a dangerous thing. Only truth endures. Knowledge in a specific area of expertise is beneficial for one's economic stability but it does not result in wisdom outside that area of its function.
24. The knowledge that is beneficial in all areas of function is that acquired from Scripture to the degree that the individual possesses wisdom, the capacity to know and execute the will of God.
25. Ishah's problem was a desire to acquire wisdom apart from that taught daily by the Lord in the garden. She rejected the daily grind of learning doctrine for the prospect of instant equality with God by consuming the forbidden fruit.
26. Thus, the rebellion in the garden was fomented in the same way as Lucifer's – from arrogance, a desire to be equal to or separate from God by creating an autogenous domain independent of His authority.
27. This problem is so evident in our society today that we need to examine some principles on wisdom: