

5. This warning is the first clue that planet earth itself was perfect and all that was on it was also perfect.
6. The next category to enter this perfect environment were the beasts:

**Genesis 2:19** Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature [ **genus** ], that was its name.

7. However, this did not mean that imperfection would not be allowed into Paradise by means of an intruder, a propagandist, a slick-tongued rascal.
8. Therefore, Adam and Ishah each possessed a soul. Their souls' attributes contained information by which they each were responsible to make good decisions from a position of truth and power.
9. The woman is introduced in:

**Genesis 2:21** So the Lord caused the man to fall into a deep sleep, and while he was asleep, He took part of the man's side [ **עֲלָע** (*sela*): a rib from Adam's torso ] and closed up the flesh at that place.

**v. 22** Then the Lord God made a woman from the part He had taken out of the man, and brought her to the man.

**v. 23** Then the man said, "This one is now bone of my bones, and flesh of my flesh; this one will be called 'woman,' [ **אִשָּׁה** (*'Ishshah*): "woman" ], because she was taken out of Man [ **אָדָם** (*'Atham*): "man" ]." (NET)

10. Later in the chapter we see the arrival of that interloper from the Dark Side who, over the course of Scripture, is identified by numerous appellations. Before his fall he was known as "the Anointed Cherub," (Ezekiel 28:14).
11. After his fall, the former Anointed Cherub acquired several monikers descriptive of his fallen status: (1) "The father of lies" (John 8:44), (2) "the god of this world" (2 Corinthians 4:4), (3) "the serpent of old" (Revelation 12:9a), (4) "who deceives the whole world" (Revelation 12:9b), (5) "the ruler of the demons" (Matthew 12:24), (6) "the tempter" (1 Thessalonians 3:5), (7) the adversary (1 Peter 5:8), (8) the devil (1 Peter 5:8), (9) Satan (Matthew 4:10, Mark 8:33, Luke 4:8), and (10) Lucifer (Isaiah 14:12). (NASB)

(End JAS4-52.Rev. See JAS4-53.Rev for continuation of study at p. 511.)



12. These are just ten ways Scripture defines this fallen angel. In the context of Genesis 3, he is introduced as the attorney for the defence before the Divine Court of Appeals.
13. In Genesis 3:1 he is referred to as the serpent with the descriptive adjective, **עָרוּם ('arum)**: “crafty”:

**Genesis 3:1** Now the serpent was more crafty [ **עָרוּם ('arum)**: shrewd, deceptive, subtle, cunning] than any beast of the field which the Lord God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden’?” (NASB)

14. In the above passage, Lucifer’s question to the woman is a strategic misquote of what God actually said to Adam in:

**Genesis 2:16** Then the Lord commanded the man, “You may freely eat fruit from every tree of the orchard,

**v. 17** but you must not eat from the tree of the knowledge of good and evil for when you eat from it dying spiritually [ **creation of the sin nature** ] you will surely die [ **physically** ]. (NET)

15. The Lord’s guidance regarding the trees of the garden is given in these two verses. In verse 16, God said to Adam, “From any tree of the garden you may eat freely.” But in verse 17 He says, “... but from the tree of the knowledge of good and evil you shall not eat from it.”
16. Chronologically, this information given to Adam by God occurred before the creation of the woman. That event occurred in Genesis 2:21–25. In between, the Lord created the four genera of animals: (1) **θηρίον (thērion)**: “beasts,” (2) **πετεινόν (peteinón)**: “birds,” (3) **έρπετόν (herpetón)**: “reptiles,” and (4) **ένάλιος (enάλios)**: “creatures of the sea” [Genesis 2:19–20].
17. It was only at this point that God declared to create a “helper suitable for him” (Genesis 2:20). In verses 21–23 God created a woman: **יֶשָׁה ('Ishshah)**.
18. Wasting no time to challenge the weaker of the two new Homo sapiens, Lucifer immediately approached the woman as noted above. Being the “father of lies” (John 8:44), Lucifer began his first cross-examination in the Appeal with this question for the woman:

**Genesis 3:1** Now the serpent [ נָחָשׁ (*nachash*): snake indwelt by Lucifer ] was more crafty [ עָרוּם (*'arum*): shrewd, deceptive, subtle, cunning] than any of the lower creatures of the field which the Lord God [ יְהוָה אֱלֹהִים (*'Elohim*): **Jesus Christ, (Colossians 1:16)** ] had made [ עָשָׂה (*'asah*): to create according to a pattern ]. And he [ Lucifer through the serpent ] said to the woman [ אִשָּׁה (*'Ishshah*) ], “Is it really true that God [ אֱלֹהִים (*'Elohim*) ] has said, ‘You shall not eat from any tree of the garden?’”

**v. 2** And the woman replied to the serpent, “From the fruit of the trees of the garden we may eat.

**v. 3** But from the fruit of the tree, which is in the middle of the garden, God [ אֱלֹהִים (*'Elohim*) ] has said, ‘You shall not eat from it, neither shall you touch it, or you will die.’”

19. The Lord God, Jesus Christ, said nothing about not touching the fruit. Her reason for adding the phrase, “or touch it,” was because she added what Jesus did not say but erroneously attributed that clause to God the Father. Lucifer’s semantic reference to Jesus as God removes the Savior from a discussion placing emphasis on God which can often refer to false gods [lower case “g”].
20. *'Ishshah* erroneously concluded that physical death would occur when the fruit was even touched. This was not even logical. To eat the fruit would first require pulling the fruit off the tree which, according to her, would result in physical death.
21. She did not yet understand that eating the fruit did not result in physical death but spiritual death. She and *'Atham* were perfect people. As Homo sapiens without a sin nature, they had **Perfect Life**:
22. This type of life defines the trichotomy of *'Atham* and *'Ishshah* in Eden. Jesus Christ created perfect bodies and souls for them to which a human spirit was imputed providing Perfect Life. This life was potentially never ending, but with the possibility of termination through personal sin (Genesis 2:16–17).
23. However, they did not possess Eternal Life. This category only applies to those individuals who are born with a sin nature, but at some point before physical death should they placed their personal faith in Jesus for salvation they would receive the imputation of Eternal Life.
24. *'Atham* and *'Ishshah* were created without a sin nature. God does not create anything that is not perfect. (Note the angels at their creation.) *'Atham* and *'Ishshah* were perfect people, but only in the sense that they were perfect Homo sapiens thus minus a sin nature. Therefore, they had Perfect Life.



25. But *'Atham* and *'Ishshah* did have volition. Their free will allowed them to make independent decisions. As long as they did not violate any of the Lord's commandments, they could continue enjoying their Perfect Life in a perfect environment with perfect happiness and perfect provisions.
26. This is the same situation the angels enjoyed before one-third of them joined Lucifer in his rebellion. Note that all the angels were created with Eternal Life. The critical decision that confronted each of them was to remain loyal to God the Father, God the Son, and God the Holy Spirit.
27. Lucifer, whose title before his fall was the "Anointed Cherub," had delegated authority over the entire angelic population:

**Ezekiel 28:14a**      "You [ Lucifer ] were the anointed cherub [ four-wing insignia of rank ] who guarded the throne room in the third heaven. I [ the Lord ] placed you there. You were on the holy mountain of God. (EXT)

28. Following his rebellion, Lucifer was arrested along with one-third of the fallen angels who joined this attempted coup d'etat. We know they were arraigned before the Supreme Court of Heaven, brought to trial, and found guilty (Genesis 1:2a). The Lord's commentary on this is found in:

**Matthew 25:41**      "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the everlasting fire [ the lake of fire ] which was prepared following the guilty verdict in eternity past for Lucifer and his fallen angels [ prior to the decision to allow Lucifer's appeal ].'" (EXT)

29. Following the guilty verdict and subsequent sentence, Lucifer petitioned the court to allow an appeal which God granted. The courtroom for the appeal was determined by God to take place on planet earth, in time, and in a perfect environment (Genesis 1:2b ff).
30. Lucifer and his fallen angels were still allowed access to the earth. God chose to create a new category of individuals who were Homo sapiens. They too, were perfect but with a much lower IQ than the angels. Their souls were provided with self-consciousness, mentality, a conscience, and volition.
31. Lucifer and his demons were free to challenge the volitions of the couple and they were encouraged to use their free will to ward off their cosmic propaganda.
32. When *'Atham* was created, he was a perfect person with a perfect life and possessed volition to make personal decisions. He was later joined by *'Ishshah* who was also perfect with a free will which we noted in Genesis 2:21–22.



33. These two perfect people were the first *Homo sapiens*.<sup>1</sup> They were introduced initially to be witnesses for the Prosecution. 'Atham was informed about the trees of the garden from which they were permitted to eat with the exception of the "tree of the knowledge of good and evil."
34. The attorney for the defence is Lucifer. He was able to neutralize both the woman and the man, beginning with 'Ishshah in Genesis 3:1–3.

**Genesis 3:4** And the serpent [ possessed by Lucifer ] said to the woman, "Most assuredly, you will not die [ physically ] ...

35. Lucifer's propaganda continues by disassociating the linkage between sin and dying spiritually. In the perfect environment of Eden and the perfect body of 'Ishshah reside the quintessential isolation from sin, death, and evil. Yet the devil raves on:

**Genesis 3:5** For God keeps on knowing that in the day you eat from it [ the forbidden fruit ] then your eyes shall be opened and you shall become like God, knowing [ יָדַע ] (*yatha*'): discernment of ] good and evil.

36. The desire for knowledge can be a positive desire to be better informed. However, when a lust for knowledge has as its goal a means to acquire power, it can very well become tyrannical.

**Genesis 3:6** And when the woman saw that the tree was good for food, and a delight to the eyes, and being desirable to make one wise, she decided to take the fruit and kept on eating it; and she gave it also to her husband with her, and he ate.

37. 'Ishshah had the opportunity to have every asset imaginable in the perfect environment of Eden. However, she also, even without having a sin nature to prompt her, thought and then ate herself into a state of rebellion.
38. From her own volition she submitted to this rapid sequence of rationales: (1) she saw that the tree was good for food, (2) it was a delight to look upon, (3) its nourishment would make her smarter than anyone else. These three observations motivated her to act: (1) she took the fruit, (2) kept on eating it, and (3) she gave it to 'Atham who also ate.

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<sup>1</sup> "Homo sapiens, genus and species to which all modern human beings belong. *Homo sapiens*, 'man the wise,' is the only currently existing species of the genus *Homo*. It is difficult, if not impossible, to follow the evolutionary steps that led to this distinction in the fossil record. Charles Darwin himself defined the problem. "In a series of forms graduating insensibly from some ape-like creatures to man as he now exists," he wrote in *The Descent of Man*, "it would be impossible to fix on any definite point when the term man ought to be used." *The New Encyclopaedia Britannica: Micropaedia* (Chicago: Encyclopaedia Britannica, Inc., 2010), 6:28.

