

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 (*YHWH '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.



33. These two perfect people were the first *Homo sapiens*.¹ 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.

¹ "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.



Genesis 3:7 And the eyes of their souls were opened and they knew they were both naked; and they sewed fig leaves together, and made themselves coverings [תְּגוּרָה (*hagorah*): loincloths].

39. Both were now informed on the issues of good and evil. Now with knowledge of good and evil they submitted to acts of legalism. They were the only two *Homo sapiens* on the planet and they were married to each other. Yet, their rationale was to somehow become modest with each other.
40. Before the “eyes of their souls were opened,” they had a relaxed mental attitude toward each other. God had created them and allowed them to enjoy Eden’s perfect environment without the necessity of clothing.
41. Since they were married to each other, there were no other residents in the Garden, and the environment was perfect, why become legalistic? Oh, wait! The planet was not perfect anymore. Human-good rationales were now in concert with the loss of perfection.

Genesis 3:8 And it came to their ears the voice of the Lord God—*Jehovah Elohim*—moving about in the garden looking for them yet during a windstorm² when they usually had Bible class. *'Atham* and *'Ishshah* hid themselves from the presence of the Lord God among the trees of the garden.

42. The Lord is showing up at the usual time for Bible class, but His top priority on this occasion is the restoration of fellowship between Himself and His fallen couple:

Genesis 3:9 Then the Lord God called to the man, and said to him, “Why are you where you are?”

43. Jesus is not desirous to know where *'Atham* is physically, but rather where *'Atham* is spiritually. He is not at the designated place where they usually have Bible class. *'Atham* got the implication as is indicated by his response in:

Genesis 3:10 *'Atham* replied and he said, “I heard you moving about in the garden, and I was afraid because I was naked, so I hid.”

² The expression is traditionally rendered “cool of the day,” because the Hebrew word רוּחַ (ruach) can mean “wind.” J. J. Niehaus (*God at Sinai*, 155–57] offers a different interpretation of the phrase, relating יוֹם (yom, usually understood as “day”) to an Akkadian cognate umu (“storm”) and translates the phrase “in the wind of the storm.” If Niehaus is correct, then God is not pictured as taking an afternoon stroll through the orchard, but as coming in a powerful windstorm to confront the man and woman with their rebellion. In this case קוֹל יְהוָה (qol y^ehovah, “sound of the Lord”) may refer to God’s thunderous roar, which typically accompanies his appearance in the storm, to do battle or render judgment (e.g., see Psalm 29). [See Genesis 3:8 in *The NET Bible* (2005), translator’s note: **tn** 2, 12.]



44. This opened up an interrogation by the Lord who knew exactly what had happened. In fact, since the Lord has omniscience His entry into the garden displayed His knowledge of the couple's wrongdoings with the forbidden fruit and Lucifer. His cross examination began in:

Genesis 3:11 And the Lord God said, "Who told you that you were naked? Did you eat from the tree that I commanded you not to eat?" (NET)

45. Lucifer held the rank of a cherub with the equivalent rank of a four-star general over the myriads of angels. He also was a genius by comparison to the newly introduced *Homo sapiens*.
46. Lucifer was obviously allowed on the earth at this time because it was the courtroom for the Appeal. Consequently, he was allowed to hear the instructions given by God to the newly created couple including the imperative command for them not to eat from the tree of the knowledge of good and evil.
47. Lucifer, as the defense attorney for the fallen angels, had the authority to gather evidence and use discovery to pose questions to the two witnesses.³
48. Jesus knew that Lucifer was in the courtroom and who had gathered evidence for the defense. It was 'Atham and 'Ishshah who had the responsibility to do what they were told regarding the tree of the knowledge of good and evil.
49. Lucifer most likely could not believe his good fortune. These two *Homo sapiens* were truly easy money. He is convinced that he will work them over and soon win the appeal. He was further encouraged by 'Atham's next remark:

Genesis 3:12 And 'Atham said, "The woman whom You gave to be with me, she has given me the fruit from the tree, and I ate it."

50. It is unorthodox in our system of jurisprudence, but the next verse has 'Ishshah back on the witness stand where the Lord asks her back to explain herself:

Genesis 3:13 Then the Lord said to the woman, "What is this you have done?" And the woman replied, "The serpent tricked me and I ate."

51. Both of these people were told not to eat the fruit yet each did. This is rebellion. They, at this point, are no different than Lucifer, the perfect Anointed Cherub, who later fomented his rebellion against God and now this perfect couple has done the very same thing—both are fallen.

³ "Discovery." The ascertainment of that which was previously unknown; the disclosure or coming to light of what was previously hidden." (Henry Campbell Black, *Black's Law Dictionary*, rev. 4th ed. (St. Paul: West Publishing Co., 1968), 552.



52. Lucifer, 'Atham, and 'Ishshah were perfect yet each failed. Ergo, it is obvious that fallen mankind so easily does so as a matter of course.
53. We are in a period of our nation's history where arrogance, pride, and propaganda are so pervasive that the illuminati pronounce themselves geniuses. All are presently dispensing fruit from the tree of good and evil while the benighted masses ignorantly chomp away to their demise.

The Denouement of Homo Sapiens' Fall from Grace

NOTE: The noun, denouement (dā-nū-mä'), is defined as "the issue, outcome, or solution of a complex situation."⁴ The outcome of a complex sequence of events.⁵

The following passage reveals the sequence of events that occurred following the opening arguments presented before the Divine Court of Appeals.

Lucifer's argument was stated by means of his indwelling of the serpent whose propaganda resulted in the fall of 'Ishshah who then propagandized 'Atham.

Both of these events were challenged by Jesus Christ.

1. The next two verses establish the structure for the rest of the Bible which presents witnesses for the defense and witnesses for the Prosecution in the Divine Court of Appeals:

Genesis 3:14

The Lord God said to the serpent [נָחָשׁ (*nachash*)], "Because you have done this, you are being cursed more than all domestic animals and more than every wild animal; on your belly you shall move and dust shall you eat all the days of your life [**implication: this was the Lord's punishment for the serpent by His creation of the genus, ἑρπετόν (*herpetón*): reptiles, who previously had legs, but no longer]**.

Serpentine locomotion. The body assumes a position of a series of S-shaped horizontal loops, and each loop pushes against any resistance it can find in the environment, rocks, branches, twigs, dust, sand, pebbles, etc.

⁴ Webster's New Collegiate Dictionary, 2d ed. (1953), s.v. "denouement."

⁵ Merriam-Webster's Collegiate Dictionary, 11th ed. (2014), s.v. "denouement."

