

The Attackers: The Attack on the Word of God: Shifting Ishah's Point of Contact; the Appeal Trial Reviewed: Ishah Misquotes the Prohibition of Gen 2:16–7 in Gen 3:2–3, & Is Tricked into Giving Attribution to God Rather than The Lord; Current Verbicide of the word "God" Deceives the Benighted into Assuming All Religions Worship the Same Supreme Being

7. Ishah's point of contact with the integrity of God is His love. Lucifer's point of contact with God is His justice. To gain the advantage in his appeal trial, Lucifer develops a strategy to shift the woman's point of contact away from God's love over to His justice by enticing her to violate the prohibition against eating the forbidden fruit.
8. The appeal trial of Satan may be compared for the sake of illustration to the procedures used in United States' courts: (1) the argument for the prosecution (presented by God), (2) the argument for the defense (presented by Satan), (3) God's rebuttal, (4) Satan's rebuttal, (5) God's closing argument, and (6) Satan's closing argument.
9. In the opening argument, God presents His case:

God entered His evidence by creating man just as the angels were created: innocent (or perfect) with the potential to love and worship God through right decisions and the potential to become imperfect by wrong decisions.

Human history provides the same circumstances and options which belonged to angelic history before man's creation. The angels have free will; man has free will. Adam freely and deliberately chose to follow the pattern of arrogance which characterized Satan's original revolution. The fall of Adam duplicates the fall of Satan. The rebellion of Satan in the Garden of God resulted in the fall of angelic creatures (Rev. 12:4a); the disobedience of Adam in the Garden of Eden resulted in the fall of mankind (Rom. 5:12a).

Through the exercise of free will, angelic creatures are divided into two categories: elect and fallen (Heb. 2:2; Rev. 12:7). Through free will mankind is divided into believers and unbelievers.¹

10. Satan's question concludes with an erroneous quote assigned to God and His Word, "You shall not eat of any tree of the garden?"
11. The phrasing of this question is a set up. It portends an assumption that God has prohibited consumption of fruit from every tree in the garden. This will result in Ishah telling him exactly what she knows about the restriction.

Genesis 3:2 - And the woman replied to the serpent, "From the fruit of the trees of the garden we may eat";

1. Ishah follows Lucifer's misquote with one of her own. The original decree given by the Lord in Genesis 2 reads this way:

Genesis 2:16 - The Lord God [יְהוָה אֱלֹהִים] (YHWH 'Elohim): **Jesus Christ**] commanded the man, saying, "From any tree of the garden you may freely [infinitive absolute of אָכַל ('acha): eating] eat;

¹ R. B. Thieme, Jr., *Christian Suffering*, 3d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2002), 163.

v. 17 - "but from the tree of the knowledge of good and evil you shall not eat, for the day that you eat from it you will surely [מוֹת] (*moth*): the Qal infinitive absolute: dying spiritually] die [תָּמוּת] (*tamuth*): the Qal imperfect: physically]."

2. Note that the Lord is specific regarding which tree is off limits, "from the tree of the knowledge of good and evil you shall not eat."
3. But regarding the other trees in the garden, He uses an idiom quoted in the New American Standard "you may freely eat." But the words "freely" and "eat" are the same: אָכַל (*'achal*), i.e., eating you may eat."
4. The idiom is better translated, "eating you may eat in abundance." In other words, "Bon appétit." This is total grace; daily divine provisions from the Lord's perfect garden provided by his unfailing love as their point of contact with divine integrity.
5. This grace sustenance is restricted by a negative mandate against the fruit from only one of the garden's trees:

Genesis 3:3 - "But from the fruit of the tree which is in the middle of the garden, God [אֱלֹהִים (*'Elohim*)] said, "You shall not eat from it, neither shall you touch it, lest you die."

6. Ishah's lack of interest, failure to concentrate, or worse, negative volition, resulted in a critical misunderstanding of the Lord's instructions regarding the tree of the knowledge of good and evil.
7. His mandate forbade them from eating the tree's fruit; He never said anything about not touching it. Apparently they were also free to look at it and even smell of it if they wanted to. Negative volition is indicated by Ishah being easily led by Lucifer to ignore the Lord, the Second Person of the Trinity, and make reference only to God: אֱלֹהִים (*'Elohim*).
8. What Lucifer learns from her response is that she is ignorant of important details which he now realizes he can exploit to his advantage.
9. The first clue is the generalized reference to God. In the Church Age, belief in God does not result in salvation, a point James points out in James 2:19:

James 2:19 - You [Judaizers] believe, "God is One." Do you produce anything beneficial by doing so? The demons also believe in God and tremble with fear.

10. Progressives and Traditionalists are in a tug of war over the subject of God. His name is found in the Declaration of Independence, on the nation's currency, in the Pledge of Allegiance but not in the public schools. The Ten Commandments are permitted on the walls of the Supreme Court Building in Washington, D. C. but not allowed in the halls of the lower courts.
11. The effort by the Dark Side is to suppress the idea that there is a God although the culture has recognized a Supreme Being from its founding.

12. Although His name was once a part of the national consciousness it is under assault by those who are engaged in the Long March.
13. However, the power behind the anti-God movement is that of Lucifer and his demons all of whom “believe in God and tremble with fear.”
14. The satanic strategy by which it is hoped some additional time may be bought in the Invisible War is to confuse, mislead, and deceive as many as possible that God does not exist and, when His existence is unavoidable, to distort His identity through verbicide.
15. Lucifer has Ishah recognizing the existence of God while ignoring the One with whom she is acquainted at Bible class on a daily basis: **יְהוָה אֱלֹהִים (YHWH 'Elohim):** Jesus Christ.
16. Making a big deal over the presence of God in the Declaration, the currency, and the Pledge is a fight worth waging but there is a caveat.
17. The majority of the people in this country worship a god. But there has emerged since September 11, 2001, a syncretistic view of “god” that has led to the mainline media’s apparent acceptance of Islam as a peaceful religion.

God’s Divine Nicknames. A few days after the World Trade Center and Pentagon bombings, a memorial service was held in a baseball stadium. Thousands gathered to mourn and pray. On a large platform at the center of the infield, leaders of the gathering huddled around the microphone. At center stage stood Oprah Winfrey, the American talk show host and ubiquitous media mogul. In a variety of high-visibility media settings, Ms Winfrey was becoming the teacher of America. All of her instruction centered in the doctrine that Islam is a peaceful and loving religion.

That day in the stadium a Christian minister stood at the microphone and began the invocation: “We pray in the name of our God—the God of Christianity, Judaism and Islam”

Were all the people gathered in that stadium—Christian, Jew, Muslim, and others—in fact speaking to the same “God,” who just happens to have different divine “nicknames” that are invoked among adherents to the different religions? (p. 102)

One cannot discuss the “name” of God without first being explicit about the nature of the God attached to the name.² (p. 108)

18. Syncretism is the attempt to harmonize differing religious belief systems. The assertion that the gods of all world religions are really the same “god” is syncretism by means of verbicide:

The act of destroying the sense or value of a word; the perversion of a word from its proper meaning. (Oxford English Dictionary)

19. When it is assumed that the word “God,” a generic word in the English language to describe a Supreme Being,” relates collectively to all the “gods” of the world’s religions, then the uninformed are led to believe that we are all worshipping the same “God.”

² Ergun Mehmet Caner and Emir Fethi Caner, *Unveiling Islam: An Insider’s Look at Muslim Life and Beliefs* (Grand Rapids: Kregel Publications, 2002), 102; 108.

20. However, when the major religions of the world are examined to discover their definitions of “God” there emerges quite a diversity of beliefs.