

VII. Of the Knowledge of Good and Evil

The knowledge of good and evil is an attribute originally belonging to the LORD God only. The knowledge of good and evil is the ability to determine the fitness or appropriateness of thoughts, words or actions for a given environment. This ability enables one to judge what should be, based upon that person's understanding and native abilities.

True and correct exercise of this attribute, which would yield righteous outcomes, requires omniscience and righteousness as basic abilities. To ensure continuing righteousness in outcomes requires the love of righteousness and the hatred of iniquity. Without which, in human terms, one will not exhaust all possible outcomes, holding only with the outcome which is righteous. Mankind gained the attribute of the knowledge of good and evil in the Garden of Eden, which immediately separated him from the LORD God, his Creator, as Adam made immediate judgments contrary to both the LORD God and the environment in which he existed, thereby sealing himself and his posterity in iniquity.

References

Genesis 2:15-17; Genesis 2:19-20; Genesis 3:22-23; Genesis 3:4-5; Genesis 3:6-7; John 9:39-41; Genesis 3:9-11; Romans 5:12-19; Isaiah 59:1-2; Proverbs 14:12; Proverbs 16:25; Psalms 49:6-13; Psalm 49:16-20; Isaiah 41:21-24; James 4:13-16; Job 38:1-21; Daniel 2:45; Galatians 3:21

Scriptures

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil,

thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. (*Genesis 2:15-17*)

And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. (*Genesis 2:19-20*)

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. (*Genesis 3:22-23*)

And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. (*Genesis 3:4-5*)

And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. (*Genesis 3:6-7*)

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. (*John 9:39-41*)

And the LORD God called unto Adam, and said unto him, Where

art thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? (*Genesis 3:9-11*)

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, so *is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (*Romans 5:12-19*)

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. (*Isaiah 59:1-2*)

There is a way which seemeth right unto a man, but the end thereof *are* the ways of death. (*Proverbs 14:12*)

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They that trust in their wealth, and boast themselves in the multitude of their riches; none *of them* can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul *is* precious, and it ceaseth for ever:) that he should still live for ever, *and* not see corruption. For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling places to all generations; they call *their* lands after their own names. Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish. This their way *is* their folly: yet their posterity approve their sayings. Selah. (*Psalms 49:6-13*)

Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself. He shall go to the generation of his fathers; they shall never see light. Man *that is* in honour, and understandeth not, is like the beasts *that* perish. (*Psalms 49:16-20*)

Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob. Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together. Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooseth you. (*Isaiah 41:21-24*)

Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and

get gain: Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye *ought* to say, If the Lord will, we shall live, and do this, or that. But now ye rejoyce in your boastings: all such rejoicing is evil. (*James 4:13-16*)

Then the LORD answered Job out of the whirlwind, and said, Who *is* this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy? Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, And brake up for it my decreed *place*, and set bars and doors, And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place; That it might take hold of the ends of the earth, that the wicked might be shaken out of it? It is turned as clay to the seal; and they stand as a garment. And from the wicked their light is withholden, and the high arm shall be broken. Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? declare if thou knowest it all. Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof, That thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof? Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great? (*Job 38:1-21*)

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure. (*Daniel 2:45*)

Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. (*Galatians 3:21*)