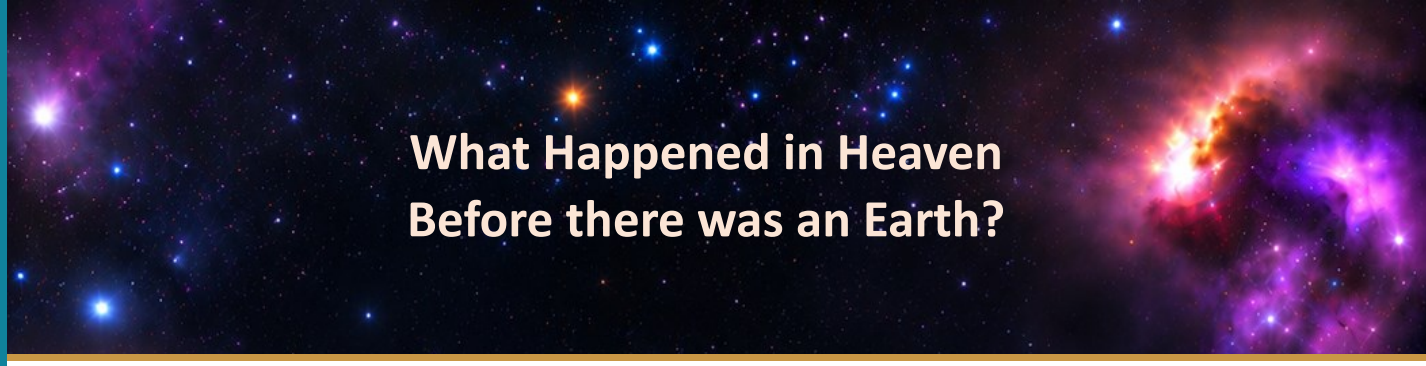
BOOK 32

THE UNTOLD HISTORY OF HEAVEN BEFORE EARTH EXISTED

A Narration

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What Happened in Heaven Before there was an Earth?

This is the untold history of heaven before the creation of the earth.

The historical accounts described in this book are true. They took place in a world unimaginably far from ours, in a distant kingdom located far beyond the Orion Nebula, across planetary distances that surpass human imagination.

As for when these events occurred, the time is beyond human comprehension—in the unfathomable depths of eternity past, in ages so remote that no human calendar can measure them—long before the earth was created.

Yet, however distant in time and space, the events described in this book are real, and absolute truth. And their consequences reach across eternity, and have shaped the history of our world, influencing our lives today, and bearing upon the destiny of every human being.

What happened so long ago, so far away, that its consequences are still being felt on earth today?

This book tells that remarkable story.

Introduction

What happened in the eternity past, long before the earth was created? What was heaven like? Who was there? What events took place in those distant ages, before humanity ever existed?

The Bible offers fascinating glimpses into that distant past. Scattered throughout its pages are remarkable fragments of a history that began long before the creation of our world. Even Jesus Christ, in His own words, draws back the curtain of eternity, revealing glimpses of His existence, His relationship with His Father, and the glory they shared before the world was.

Yet these revelations are not presented in the Bible as one continuous historical narrative. They are scattered across different books, spoken by different prophets, and revealed at different times. Each provides a glimpse, but together they reveal profound events that took place beyond the boundaries of recorded human history.

What if these scattered revelations could be brought together? What if the missing details could be filled in, and the events arranged in their proper sequence, allowing us to follow the story from its earliest beginnings? That is the purpose of this book.

Drawing upon the Scriptures and the writings of Ellen G. White, compiled from the Spirit of Prophecy, this book connects these scattered pieces of history into one continuous, chronological narrative. It brings together accounts of events in heaven, before the creation of the earth, and follows their unfolding consequences into the Garden of Eden.

The intention is not to invent a history, speculate about the unknown, or go beyond what has been revealed, but to bring into one place the extraordinary details already given, allowing the events to unfold naturally, one after another.

It is a journey into the distant eternity past—a largely untold history that began long before the earth existed, yet would profoundly shape the destiny of every human being who would ever live upon it.

And the story begins in a distance planetary heavenly kingdom, long before the creation of our world.

Jesus and His Father Existed in the Eternity Past

Jesus Christ, the only begotten Son of the living God, existed with His Father in the eternity past, ages before all else existed, before even the angels were created. Here, he tells his own story.

22 The Lord possessed me in the beginning of his way,
before his works of old.

23 I was set up from everlasting, from the beginning,
or ever the earth was.

24 When there were no depths, I was brought forth;
when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills
was I brought forth:

26 While as yet he had not made the earth, nor the fields,
nor the highest part of the dust of the world.

27 When he prepared the heavens, I was there: when he
set a compass upon the face of the depth:

28 When he established the clouds above: when he
strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters
should not pass his commandment: when he appointed
the foundations of the earth:

30 Then I was by him, as one brought up with him: and
I was daily his delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my
delights were with the sons of men.

Proverbs 8:22–31

Questions this Book Answers

For the curious mind, this book takes the reader on a journey deep into the eternity ages, revealing what happened in heaven before the earth was created, the origin of sin and rebellion, the creation of humanity, and the fall of Adam and Eve.

As the story unfolds, the reader will discover answers to the following questions:

1. What happened in the eternity past, before the earth was created?
2. Who existed before the creation of the angels and the earth?
3. Who created the angels, and what was life like in heaven before sin arose?
4. How did sin originate in heaven, where everything was perfect?
5. When and how did Lucifer become Satan?
6. What caused Lucifer to become jealous of Jesus Christ?
7. How did Satan deceive the holy angels and persuade them to rebel against God?
8. Did God give Lucifer and the rebellious angels an opportunity to repent?
9. What caused the war in heaven, and how did it end?
10. Where was satan cast to? Earth or outside heaven's gates?
11. When was Satan cast out of heaven—before or after the creation of the earth?
12. Why did God not destroy Satan immediately after his rebellion?
13. What happened to Satan and his angels after they were expelled from heaven?
14. What led God to create the earth?
15. Why did God create Adam and Eve, and what was His original purpose for humanity?
16. Why did God place the forbidden tree in the Garden of Eden?
17. What was Satan's plan to deceive Adam and Eve and gain control of the earth?
18. When was the plan of redemption established, and why did Jesus offer His life to save humanity?
19. Why were Adam and Eve expelled from the Garden of Eden?
20. What happened to the Garden of Eden after Adam and Eve were expelled?
21. What hope did God give humanity after the fall?

These questions form the heart of a remarkable history that begins in heaven, long before the creation of the earth, and unfolds through the great rebellion, the creation of humanity, and the loss of Eden.

Editorial Note

This historical narrative is a compilation drawn from the writings of Ellen G. White. Selected passages from her works have been arranged in chronological order to present a continuous and coherent account of the events described.

The original wording has been retained wherever possible. To improve narrative continuity and eliminate repetition, some passages have been shortened, combined, or repositioned without intentionally altering their original meaning.

The narrative is based purely on Ellen G. White's writings, while words, phrases, and sentences introduced by the compiler are distinguished in *italics*. These editorial additions serve to connect passages, clarify the sequence of events, and maintain a natural flow throughout the account.

This compilation is therefore an editorial arrangement of selected writings rather than a verbatim reproduction of any single original work.

The history begins next page.

In the dateless ages of Eternity:

When Heaven Was at Peace

From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character. *The Almighty God, The* Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God. The Father wrought by His Son in the creation of all heavenly beings. Angels are God's ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. But the Son, the anointed of God, the express image of His person, the brightness of His glory, upholding all things by the word of His power, holds supremacy over them all.

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. Peace and joy, in perfect submission to the will of Heaven, existed throughout the angelic host. Love to God was supreme, love for one another impartial. Such was the condition that existed for ages before the entrance of sin.

Among the innumerable angels who surrounded the throne of God was one whose beauty, wisdom, and exalted position surpassed those of all other created beings. Lucifer, son of the morning, was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. God made Lucifer good and beautiful, as near as possible like Himself. God had made him noble, had given him rich endowments. He gave him a high, responsible position. He asked of him nothing that was unreasonable. He was to administer the trust given him of God in a spirit of meekness and devotion, seeking to promote the glory of God, who had given him glory and beauty and loveliness.

Lucifer in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance and shone around him brighter and more beautiful than around the other angels; yet Christ, God's dear Son, had the pre-eminence over all the angelic host. Lucifer was the covering cherub, the most exalted of the heavenly created beings; he stood nearest the throne of God, and was most closely connected and identified with the administration of God's government, most richly endowed with the glory of His majesty and power. He had experienced the pure contentment, the peace, the

exalted happiness and unalloyed joys, of the heavenly abode. He had realized, before his rebellion, the satisfaction of the full approval of God. There was a time when He was in harmony with God, and it was his joy to execute the divine commands. His heart was filled with love and joy in serving his Creator.

He might have remained in favor with God, beloved and honored by all the angelic throng, presiding in his exalted position with generous, unselfish care, exercising his noble powers to bless others and to glorify his Maker. *But within the heart of this highly honored angel, a change began to take place—a change that would eventually disturb the peace of heaven and bring sorrow to the universe.*

The Rise of Rebellion in Heaven

Little by little, Lucifer came to indulge the desire for self-exaltation. Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone. He began to think that his wisdom was not derived from God, but was inherent in himself, and that he was as worthy as was God to receive honor and power.

Now the perfect harmony of heaven was broken. Lucifer's disposition to serve himself instead of his Creator aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme. The spirit of discontent and disaffection had never before been known in heaven. It was a new element, strange, mysterious, unaccountable. Lucifer himself had not at first been acquainted with the real nature of his feelings; for a time he had feared to express the workings and imaginings of his mind; yet he did not dismiss them. He did not see whither he was drifting. *His dissatisfaction was still taking shape within his own mind, but it could not remain concealed forever.*

In heavenly council the angels pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed his jealousy of Christ to prevail, and became the more determined. To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ's, was first among the hosts of God.

Before Lucifer's dissatisfaction could lead to open rebellion, God determined that the heavenly host should clearly understand the place and authority of His Son. The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth

the true position of His Son and show the relation He sustained to all created beings. Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love. The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy.

The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng—the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity.

The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son. But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged. The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore called forth no gratitude to his Creator. He gloried in his brightness and exaltation and aspired to be equal with God. He was beloved and reverenced by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was exalted above him, as one in power and authority with the Father. He shared the Father's counsels, while Lucifer did not thus enter into the purposes of God.

"Why," questioned this mighty angel, "should Christ have the supremacy? Why is He honored above Lucifer?" *Instead of surrendering these thoughts, Lucifer resolved to spread his dissatisfaction among the angels.* Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them than for God Himself to err.

The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute Ruler had been appointed them, and to His authority all must pay homage.

Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts. *Yet Lucifer's accusations rested upon a falsehood.* There had been no change in the position or authority of Christ. Lucifer's envy and misrepresentation and his claims to equality with Christ had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning. Many of the angels were, however, blinded by Lucifer's deceptions. Taking advantage of the loving, loyal trust reposed in him by the holy beings under his command, he had so artfully instilled into their minds his own distrust and discontent that his agency was not discerned. Lucifer had presented the purposes of God in a false light—misconstruing and distorting them to excite dissent and dissatisfaction.

He cunningly drew his hearers on to give utterance to their feelings; then these expressions were repeated by him when it would serve his purpose, as evidence that the angels were not fully in harmony with the government of God. While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government.

Thus while working to excite opposition to the law of God and to instill his own discontent into the minds of the angels under him, he was ostensibly seeking to remove dissatisfaction and to reconcile disaffected angels to the order of heaven. While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace. The spirit of dissatisfaction thus kindled was doing its baleful work.

While there was no open outbreak, division of feeling imperceptibly grew up among the angels. There were some who looked with favor upon Lucifer's insinuations against the government of God. Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; they were dissatisfied with His purpose in exalting Christ. These stood ready to second Lucifer's demand for equal authority with the Son of God. *Heaven, once united in love and obedience, was becoming divided over the claims of one exalted angel.*

But angels who were loyal and true maintained the wisdom and justice of the divine decree and endeavored to reconcile this disaffected being to the will of God. Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father; His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned. The harmony of heaven had never been interrupted; wherefore should there now be discord? The loyal angels could see only terrible consequences from this dissension, and with earnest entreaty they counseled the disaffected ones to renounce their purpose and prove themselves loyal to God by fidelity to His government. They urged that Christ's receiving special honor from the Father, in the presence of the angels, did not detract from the honor that Lucifer had heretofore received. *But the more Lucifer contemplated his position, the more unwilling he became to surrender his claims.*

The Rejected Mercy of God

In great mercy, according to His divine character, God bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, not even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon on condition of repentance and submission. Such efforts as infinite love and wisdom only could devise, were made to convince him of his error. His disaffection was proved to be without cause, and he was made to see what would be the result of persisting in revolt. Lucifer was convinced that he was in the wrong. He saw that the divine statutes are just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at that time fully cast off his allegiance to God.

Though he had left his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. The time had come for a final decision; he must fully yield to the divine sovereignty or place himself in open rebellion.

He nearly reached the decision to return, but pride forbade him. It was too great a sacrifice for one who had been so highly honored to confess that he had been in error, that his imaginings were false, and to yield to the authority which he had been working to prove unjust. A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted.

Lucifer pointed to the long-suffering of God as an evidence of his own superiority, an indication that the King of the universe would yet accede to his terms. If the angels would stand firmly with him, he declared, they could yet gain all that they desired. He persistently defended his own course, and fully committed himself to the great controversy against his Maker. Thus it was that Lucifer, the light bearer, the sharer of God's glory, the attendant of His throne, by transgression became Satan, the adversary of God and holy beings and the destroyer of those whom Heaven had committed to his guidance and guardianship. Rejecting with disdain the arguments and entreaties of the loyal angels, he denounced them as deluded slaves. The preference shown to Christ he declared an act of injustice both to himself and to all the heavenly host, and announced that he would no longer submit to this invasion of his rights and theirs. He would never again acknowledge the supremacy of Christ. He had determined to claim the honor which should have been given him, and take command of all who would become his followers; and he promised those who would enter his ranks a new and better government, under which all would enjoy freedom.

Great numbers of the angels signified their purpose to accept him as their leader. Flattered by the favor with which his advances were received, he hoped to win all the angels to his side, to become equal with God Himself, and to be obeyed by the entire host of heaven. *Even then, the faithful angels continued their appeals.* Still the loyal angels urged him and his sympathizers to submit to God; and they set before them the inevitable result should they refuse.

He who had created them could overthrow their power and signally punish their rebellious daring.

No angel could successfully oppose the law of God, which was as sacred as Himself. They warned all to close their ears against Lucifer's deceptive reasoning, and urged him and his followers to seek the presence of God without delay and confess the error of questioning His wisdom and authority. Many were disposed to heed this counsel, to repent of their disaffection, and seek to be again received into favor with the Father and His Son.

But Lucifer had another deception ready. The mighty revolter now declared that the angels who had united with him had gone too far to return; that he was acquainted with the divine law, and knew that God would not forgive. He declared that all who should submit to the authority of Heaven would be stripped of their honor, degraded from their position. For himself, he was determined never again to acknowledge the authority of Christ. The only course remaining for him and his followers, he said, was to assert their liberty, and gain by force the rights which had not been willingly accorded them.

So far as Satan himself was concerned, it was true that he had now gone too far to return. But not so with those who had been blinded by his deceptions. To them the counsel and entreaties of the loyal angels opened a door of hope; and had they heeded the warning, they might have broken away from the snare of Satan. But pride, love for their leader, and the desire for unrestricted freedom were permitted to bear sway, and the pleadings of divine love and mercy were finally rejected. *The rebellion had now reached a decisive stage. Yet God did not immediately destroy the rebel or silence his accusations by force.*

God permitted Satan to carry forward his work until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Lucifer had concluded that if he could carry the angels of heaven with him in rebellion, he could carry also all the worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great. By disguising himself in a cloak of falsehood, he had gained an advantage. All his acts were so clothed with mystery that it was difficult to disclose to the angels the true nature of his work. Until fully developed, it could not be made to appear the evil thing it was; his disaffection would not be seen to be rebellion.

Even the loyal angels could not fully discern his character or see to what his work was leading. Lucifer had at first so conducted his temptations that he himself stood uncommitted. The angels whom he could not bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon the loyal angels. It was his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. God could employ only such means as were consistent with truth and righteousness. Satan could use what God could not—flattery and deceit. It was therefore

necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God's government is just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works. The discord which his own course had caused in heaven, Satan charged upon the government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

But Satan was no longer content merely to influence the thoughts of the angels. He was determined to establish his own authority. Satan determined to make himself a center of influence. If he could not be the highest authority in heaven, he would be the highest authority in rebellion against the government of heaven. Head he would be, to control, not to be controlled.

The War in Heaven

All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that Christ should be preferred before him. He stood up proudly and urged that he should be equal with God, and should be taken into conference with the Father and understand His purposes.

God informed Satan that to His Son alone He would reveal His secret purposes, and He required all the family in heaven, even Satan, to yield Him implicit, unquestioned obedience; but that he had proved himself unworthy a place in heaven. Then Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, "These are with me! Will you expel these also, and make such a void in heaven?" He then declared that he was prepared to resist the authority of Christ, and to defend his place in heaven by force and might, strength against strength.

To the very close of the controversy in heaven, the great usurper continued to justify himself. He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence. With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reproved, they would never have rebelled.

Christ had worked in the heavenly courts to convince Satan of his terrible error, till at last the evil one and his sympathizers were found in open rebellion against God Himself. Christ, as Commander of heaven, was appointed to put down the rebellion. Then there was war in heaven. The Son of God, the Prince of Heaven, and His loyal angels, engaged in conflict with the arch rebel and those who united with him. The Son of God and true, loyal angels prevailed; and Satan and his sympathizers were expelled from heaven.

The struggle for supremacy had ended in the defeat of the rebellious angels. But the greater controversy over the character and government of God was not yet finished.

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated.

For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question. Satan's rebellion was to be a lesson to the universe through all coming ages—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. *Outside heaven, however, the defeated angels were already beginning to experience the consequences of the freedom they had sought.*

Satan stood in amazement at his new condition. His happiness was gone. He looked upon the angels who, with him, were once so happy, but who had been expelled from heaven. Now all seemed changed. Countenances which had reflected the image of their Maker were gloomy and despairing. Strife, discord, and bitter recrimination, were among them. Satan now beholds the terrible results of his rebellion. He shuddered, and feared to face the future, and to contemplate the end of these things. The hour for joyful, happy songs of praise to God and His dear Son had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through heaven in honor of God and His dear Son. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader. The hour of worship draws nigh, when bright and holy angels bow before the Father. No more will he unite in heavenly song. No more will he bow in reverence and holy awe before the presence of the eternal God. Satan trembled as he viewed his work. He was alone in meditation upon the past, the present, and his future plans. His mighty frame shook as with a tempest.

There was a time an angel from heaven was passing. He called him, and entreated an interview with Christ. This was granted him. He then related to the Son of God that he repented of his rebellion, and wished again the favor of God. He was willing to take the place God had previously assigned him, and be under His wise command. Christ wept at Satan's woe, but told him, as the mind of God, that he could never be received into heaven. The seeds of rebellion were still within him. When Satan became fully convinced that there was no possibility of his being reinstated in the favor of God, he manifested his malice with increased hatred and fiery vehemence. As he could not gain admission within the gates of heaven, he would wait just at the entrance, to taunt the angels and seek contention with them as they went in and out. *The joy that Lucifer had once known was gone, but his determination to resist the authority of God remained.*

The Creation of Earth and Man

The loyal angels mourned the fate of those who had been their companions in happiness and bliss. Their loss was felt in heaven. The Father consulted Jesus in regard to at once carrying out their purpose to make man to inhabit the earth. When God formed the earth, there were mountains, hills, and plains, and interspersed among them were rivers and bodies of water. The earth was not one extensive plain, but the monotony of the scenery was broken by hills and mountains, not high and ragged as they are now, but regular and beautiful in shape. Angels beheld and rejoiced at the wonderful and beautiful works of God. All heaven took a deep and joyful interest in the creation of the world and of man.

Human beings were a new and distinct order. Next to the angelic beings, the human family, formed in the image of God, are the noblest of His created works. The Lord had endowed Adam with powers of mind superior to any living creature that He had made. His mental powers were but little lower than those of the angels. When the Lord presented Eve to Adam, angels of God were witnesses to the ceremony. This sinless pair wore no artificial garments. They were clothed with a covering of light and glory, such as the angels wear. God created man for His own glory, that after test and trial the human family might become one with the heavenly family.

For Adam and Eve, God prepared a home of extraordinary beauty. Although everything God had made was in the perfection of beauty, and there seemed nothing wanting upon the earth which God had created to make Adam and Eve happy, yet He manifested His great love to them by planting a garden especially for them. A portion of their time was to be occupied in the happy employment of dressing the garden, and a portion in receiving the visits of angels, listening to their instruction, and in happy meditation. Their labor was not wearisome, but pleasant and invigorating. Holy angels gave instruction to Adam and Eve concerning their employment, and also taught them concerning the rebellion of Satan and his fall. Adam stood before God in the strength of perfect manhood, all the organs and faculties of his being fully developed and harmoniously balanced; and he was surrounded with things of beauty, and conversed daily with the holy angels.

Man was to be tested and proved, and if he should bear the test of God, and remain loyal and true after the first trial, he was not to be beset with continual temptations; but was to be exalted equal with the angels, and henceforth immortal. *But the newly created world had attracted the attention of the rebel who had been expelled from heaven. Satan saw in Adam and Eve an opportunity to extend his rebellion.*

As soon as the LORD through Jesus Christ created our world, and placed Adam and Eve in the garden of Eden, Satan announced his purpose to conform to his own nature the father and mother of all humanity. He informed his angel followers of his plans to wrest from God the noble Adam and his companion Eve. If he could, in any way, beguile them to disobedience, God would make some provision whereby they might be pardoned,

and then himself and all the fallen angels would be in a fair way to share with them of God's mercy. If this should fail, they could unite with Adam and Eve; for when once they should transgress the law of God, they would be subjects of God's wrath, like themselves. Their transgression would place them also in a state of rebellion; and they could unite with Adam and Eve, take possession of Eden, and hold it as their home. And if they could gain access to the tree of life in the midst of the garden, their strength would, they thought, be equal to that of the holy angels, and even God Himself could not expel them.

Satan held a consultation with his evil angels. They did not all readily unite to engage in this hazardous and terrible work. He told them that he would not intrust any one of them to accomplish this work; for he thought that he alone had wisdom sufficient to carry forward so important an enterprise. Satan went alone to mature plans that would most surely secure the fall of Adam and Eve.

He shuddered at the thought of plunging the holy, happy pair into the misery and remorse he was himself enduring. He seemed in a state of indecision; at one time firm and determined, then hesitating and wavering. His angels were seeking him, their leader, to acquaint him with their decision. They would unite with Satan in his plans, and with him bear the responsibility, and share the consequences. Satan cast off his feelings of despair and weakness, and, as their leader, fortified himself to brave out the matter, and do all in his power to defy the authority of God and His Son.

Adam and Eve, meanwhile, had not been left ignorant of the danger. The angels cautioned Eve not to separate from her husband in her employment; for she might be brought in contact with this fallen foe. If separated from each other, they would be in greater danger than if both were together. *Yet the opportunity Satan sought was soon to come.*

The Temptation and Fall of Adam and Eve

No longer free to stir up rebellion in heaven, Satan's enmity against God found a new field in plotting the ruin of the human race. In the happiness and peace of the holy pair in Eden he beheld a vision of the bliss that to him was forever lost. Moved by envy, he determined to incite them to disobedience, and bring upon them the guilt and penalty of sin. He would change their love to distrust and their songs of praise to reproaches against their Maker. Thus he would not only plunge these innocent beings into the same misery which he was himself enduring, but would cast dishonor upon God, and cause grief in heaven.

Our first parents were not left without a warning of the danger that threatened them. Heavenly messengers opened to them the history of Satan's fall and his plots for their destruction, unfolding more fully the nature of the divine government, which the prince of evil was trying to overthrow. It was by disobedience to the just commands of God that Satan and his host had fallen. How important, then, that Adam and Eve should honor that law by which alone it was possible for order and equity to be maintained.

Like the angels, the dwellers in Eden had been placed upon probation; their happy estate could be retained only on condition of fidelity to the Creator's law.

They could obey and live, or disobey and perish. God had made them the recipients of rich blessings; but should they disregard His will, He who spared not the angels that sinned, could not spare them; transgression would forfeit His gifts and bring upon them misery and ruin.

The angels warned them to be on their guard against the devices of Satan, for his efforts to ensnare them would be unwearied. While they were obedient to God the evil one could not harm them; for, if need be, every angel in heaven would be sent to their help. If they steadfastly repelled his first insinuations, they would be as secure as the heavenly messengers. But should they once yield to temptation, their nature would become so depraved that in themselves they would have no power and no disposition to resist Satan.

The tree of knowledge had been made a test of their obedience and their love to God. The Lord had seen fit to lay upon them but one prohibition as to the use of all that was in the garden; but if they should disregard His will in this particular, they would incur the guilt of transgression. Satan was not to follow them with continual temptations; he could have access to them only at the forbidden tree. Should they attempt to investigate its nature, they would be exposed to his wiles. They were admonished to give careful heed to the warning which God had sent them and to be content with the instruction which He had seen fit to impart. *And so, while the holy pair continued their happy work in the garden, the deceiver waited for his opportunity.*

In order to accomplish his work unperceived, Satan chose to employ as his medium the serpent—a disguise well adapted for his purpose of deception. The serpent was then one of the wisest and most beautiful creatures on the earth. It had wings, and while flying through the air presented an appearance of dazzling brightness, having the color and brilliancy of burnished gold. Resting in the rich-laden branches of the forbidden tree and regaling itself with the delicious fruit, it was an object to arrest the attention and delight the eye of the beholder. Thus in the garden of peace lurked the destroyer, watching for his prey.

The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. On perceiving that she was alone, she felt an apprehension of danger, but dismissed her fears, deciding that she had sufficient wisdom and strength to discern evil and to withstand it. Unmindful of the angels' caution, she soon found herself gazing with mingled curiosity and admiration upon the forbidden tree. The fruit was very beautiful, and she questioned with herself why God had withheld it from them. Now was the tempter's opportunity.

As if he were able to discern the workings of her mind, he addressed her: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Eve was surprised and startled as she thus seemed to hear the echo of her thoughts. But the serpent continued, in a musical voice, with subtle praise of her surpassing loveliness; and his words were not displeasing. Instead of fleeing from the spot she lingered wonderingly to hear a serpent speak. Had she been addressed by a being like the angels, her fears would have been excited; but she had no thought that the fascinating serpent could become the medium of the fallen foe. To the tempter's ensnaring question she replied: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it,

lest ye die. 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." By partaking of this tree, he declared, they would attain to a more exalted sphere of existence and enter a broader field of knowledge. He himself had eaten of the forbidden fruit, and as a result had acquired the power of speech. And he insinuated that the Lord jealously desired to withhold it from them, lest they should be exalted to equality with Himself. It was because of its wonderful properties, imparting wisdom and power, that He had prohibited them from tasting or even touching it. The tempter intimated that the divine warning was not to be actually fulfilled; it was designed merely to intimidate them. How could it be possible for them to die? Had they not eaten of the tree of life? God had been seeking to prevent them from reaching a nobler development and finding greater happiness.

Satan claimed to have received great good by eating of the forbidden fruit, but he did not let it appear that by transgression he had become an outcast from heaven. Though he had found sin to result in infinite loss, he concealed his own misery in order to draw others into the same position.

The serpent had concealed the misery of his own rebellion while holding out the promise of a higher life. The serpent plucked the fruit of the forbidden tree and placed it in the hands of the half-reluctant Eve. Then he reminded her of her own words, that God had forbidden them to touch it, lest they die. She would receive no more harm from eating the fruit, he declared, than from touching it. Perceiving no evil results from what she had done, Eve grew bolder. When she "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." It was grateful to the taste, and as she ate, she seemed to feel a vivifying power, and imagined herself entering upon a higher state of existence. Without a fear she plucked and ate. And now, having herself transgressed, she became the agent of Satan in working the ruin of her husband.

In a state of strange, unnatural excitement, with her hands filled with the forbidden fruit, she sought his presence, and related all that had occurred. An expression of sadness came over the face of Adam. He appeared astonished and alarmed. To the words of Eve he replied that this must be the foe against whom they had been warned; and by the divine sentence she must die. In answer she urged him to eat, repeating the words of the serpent, that they should not surely die. She reasoned that this must be true, for she felt no evidence of God's displeasure, but on the contrary realized a delicious, exhilarating influence, thrilling every faculty with new life, such, she imagined, as inspired the heavenly messengers. Adam understood that his companion had transgressed the command of God, disregarded the only prohibition laid upon them as a test of their fidelity and love. There was a terrible struggle in his mind. He mourned that he had permitted Eve to wander from his side.

But now the deed was done; he must be separated from her whose society had been his joy. How could he have it thus? Adam had enjoyed the companionship of God and of holy angels. He had looked upon the glory of the Creator. He understood the high destiny opened to the human race should they remain faithful to God. Yet all these blessings were lost sight of in the fear

of losing that one gift which in his eyes outvalued every other. Love, gratitude, loyalty to the Creator—all were overborne by love to Eve. She was a part of himself, and he could not endure the thought of separation. He did not realize that the same Infinite Power who had from the dust of the earth created him, a living, beautiful form, and had in love given him a companion, could supply her place. He resolved to share her fate; if she must die, he would die with her.

After all, he reasoned, might not the words of the wise serpent be true? Eve was before him, as beautiful and apparently as innocent as before this act of disobedience. She expressed greater love for him than before. No sign of death appeared in her, and he decided to brave the consequences. He seized the fruit and quickly ate.

After his transgression Adam at first imagined himself entering upon a higher state of existence. But soon the thought of his sin filled him with terror. The air, which had hitherto been of a mild and uniform temperature, seemed to chill the guilty pair. The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul. The robe of light which had enshrouded them, now disappeared, and to supply its place they endeavored to fashion for themselves a covering; for they could not, while unclothed, meet the eye of God and holy angels.

They now began to see the true character of their sin. Adam reproached his companion for her folly in leaving his side and permitting herself to be deceived by the serpent; but they both flattered themselves that He who had given them so many evidences of His love, would pardon this one transgression, or that they would not be subjected to so dire a punishment as they had feared.

Satan exulted in his success. He had tempted the woman to distrust God's love, to doubt His wisdom, and to transgress His law, and through her he had caused the overthrow of Adam. *In heaven, the fall of the human family was met not with triumph, but with grief.*

The Plan of Redemption

The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought.

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race.

Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing—" the counsel of peace" for the fallen sons of men.

The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world"; yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore.

The plan by which alone man's salvation could be secured, involved all heaven in its infinite sacrifice. The angels could not rejoice as Christ opened before them the plan of redemption, for they saw that man's salvation must cost their loved Commander unutterable woe. In grief and wonder they listened to His words as He told them how He must descend from heaven's purity and peace, its joy and glory and immortal life, and come in contact with the degradation of earth, to endure its sorrow, shame, and death. He was to stand between the sinner and the penalty of sin; yet few would receive Him as the Son of God. He would leave His high position as the Majesty of heaven, appear upon earth and humble Himself as a man, and by His own experience become acquainted with the sorrows and temptations which man would have to endure.

All this would be necessary in order that He might be able to succor them that should be tempted. When His mission as a teacher should be ended, He must be delivered into the hands of wicked men and be subjected to every insult and torture that Satan could inspire them to inflict. He must die the cruelest of deaths, lifted up between the heavens and the earth as a guilty sinner. He must pass long hours of agony so terrible that angels could not look upon it, but would veil their faces from the sight. He must endure anguish of soul, the hiding of His Father's face, while the guilt of transgression—the weight of the sins of the whole world—should be upon Him.

The angels prostrated themselves at the feet of their Commander and offered to become a sacrifice for man. But an angel's life could not pay the debt; only He who created man had power to redeem him. Yet the angels were to have a part to act in the plan of redemption. Christ was to be made "a little lower than the angels for the suffering of death." As He should take human nature upon Him, His strength would not be equal to theirs, and they were to minister to Him, to strengthen and soothe Him under His sufferings. They were also to be ministering spirits, sent forth to minister for them who should be heirs of salvation. They would guard the subjects of grace from the power of evil angels and from the darkness constantly thrown around them by Satan.

When the angels should witness the agony and humiliation of their Lord, they would be filled with grief and indignation and would wish to deliver Him from His murderers; but they were not to interpose in order to prevent anything which they should behold. It was a part of the plan of redemption that Christ should suffer the scorn and abuse of wicked men, and He consented to all this when He became the Redeemer of man.

Christ assured the angels that by His death He would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost by transgression, and the redeemed were to inherit it with Him, and dwell therein forever. Sin and sinners would be blotted out, nevermore to disturb the peace of heaven or earth. He bade the angelic host to be in accord with the plan that His Father had accepted, and rejoice that, through His death, fallen man could be reconciled to God.

Then joy, inexpressible joy, filled heaven. The glory and blessedness of a world redeemed, outmeasured even the anguish and sacrifice of the Prince of life. Through the celestial courts echoed the first strains of that song which was to ring out above the hills of Bethlehem—"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. With a deeper gladness now than in the rapture of the new creation, "the morning stars sang together, and all the sons of God shouted for joy." *While the promise of redemption gave hope, Adam and Eve still had to face the consequences of their choice.*

The Judgment in the Garden

But the great Lawgiver was about to make known to Adam and Eve the consequences of their transgression. The divine presence was manifested in the garden. In their innocence and holiness they had joyfully welcomed the approach of their Creator; but now they fled in terror, and sought to hide in the deepest recesses of the garden. But "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?"

Adam could neither deny nor excuse his sin; but instead of manifesting penitence, he endeavored to cast the blame upon his wife, and thus upon God Himself: "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." He who, from love to Eve, had deliberately chosen to forfeit the approval of God, his home in Paradise, and an eternal life of joy, could now, after his fall, endeavor to make his companion, and even the Creator Himself, responsible for the transgression. So terrible is the power of sin.

When the woman was asked, "What is this that thou hast done?" she answered, "The serpent beguiled me, and I did eat." "Why didst Thou create the serpent? Why didst Thou suffer him to enter Eden?"—these were the questions implied in her excuse for her sin. Thus, like Adam, she charged God with the responsibility of their fall. The spirit of self-justification originated in the father of lies; it was indulged by our first parents as soon as they yielded to the influence of Satan, and has been exhibited by all the sons and daughters of Adam. Instead of humbly confessing their sins, they try to shield themselves by casting the blame upon others, upon circumstances, or upon God—making even His blessings an occasion of murmuring against Him.

The Lord then passed sentence upon the serpent: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Since it had been employed as Satan's medium, the serpent was to share the visitation of divine judgment. From the most beautiful and admired of the creatures of the field, it was to become the most groveling and detested of them all, feared and hated

by both man and beast. The words next addressed to the serpent applied directly to Satan himself, pointing forward to his ultimate defeat and destruction: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. The Lord declared, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken. Adam and Eve stood as criminals before the righteous Judge, awaiting the sentence which transgression had incurred; but before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope. Though they must suffer from the power of their mighty foe, they could look forward to final victory.

Eve was told of the sorrow and pain that must henceforth be her portion. And the Lord said, "Thy desire shall be to thy husband, and he shall rule over thee." In the creation God had made her the equal of Adam. Had they remained obedient to God—in harmony with His great law of love—they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband.

Had the principles enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin, would have proved a blessing to them; but man's abuse of the supremacy thus given him has too often rendered the lot of woman very bitter and made her life a burden. To Adam the Lord declared: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

It was not the will of God that the sinless pair should know aught of evil. He had freely given them the good, and had withheld the evil. But, contrary to His command, they had eaten of the forbidden tree, and now they would continue to eat of it—they would have the knowledge of evil—all the days of their life. From that time the race would be afflicted by Satan's temptations. Instead of the happy labor heretofore appointed them, anxiety and toil were to be their lot. They would be subject to disappointment, grief, and pain, and finally to death.

Under the curse of sin all nature was to witness to man of the character and results of rebellion against God. When God made man He made him rule over the earth and all living creatures. So long as Adam remained loyal to Heaven, all nature was in subjection to him. But when he rebelled against the divine law, the inferior creatures were in rebellion against his rule. Thus the Lord, in His great mercy, would show men the sacredness of His law, and lead them, by their

own experience, to see the danger of setting it aside, even in the slightest degree. And the life of toil and care which was henceforth to be man's lot was appointed in love. It was a discipline rendered needful by his sin, to place a check upon the indulgence of appetite and passion, to develop habits of self-control. It was a part of God's great plan of man's recovery from the ruin and degradation of sin.

The warning given to our first parents—"In the day that thou eatest thereof thou shalt surely die"—did not imply that they were to die on the very day when they partook of the forbidden fruit. But on that day the irrevocable sentence would be pronounced. Immortality was promised them on condition of obedience; by transgression they would forfeit eternal life. That very day they would be doomed to death.

In order to possess an endless existence, man must continue to partake of the tree of life. Deprived of this, his vitality would gradually diminish until life should become extinct. It was Satan's plan that Adam and Eve should by disobedience incur God's displeasure; and then, if they failed to obtain forgiveness, he hoped that they would eat of the tree of life, and thus perpetuate an existence of sin and misery. But after man's fall, holy angels were immediately commissioned to guard the tree of life. Around these angels flashed beams of light having the appearance of a glittering sword. None of the family of Adam were permitted to pass the barrier to partake of the life-giving fruit; hence there is not an immortal sinner.

The Hope Given to Adam and Eve

Heavenly angels more fully opened to our first parents the plan that had been devised for their salvation. Adam and his companion were assured that notwithstanding their great sin, they were not to be abandoned to the control of Satan. The Son of God had offered to atone, with His own life, for their transgression. A period of probation would be granted them, and through repentance and faith in Christ they might again become the children of God.

The sacrifice demanded by their transgression revealed to Adam and Eve the sacred character of the law of God; and they saw, as they had never seen before, the guilt of sin and its dire results. In their remorse and anguish they pleaded that the penalty might not fall upon Him whose love had been the source of all their joy; rather let it descend upon them and their posterity.

They were told that since the law of Jehovah is the foundation of His government in heaven as well as upon the earth, even the life of an angel could not be accepted as a sacrifice for its transgression. Not one of its precepts could be abrogated or changed to meet man in his fallen condition; but the Son of God, who had created man, could make an atonement for him. As Adam's transgression had brought wretchedness and death, so the sacrifice of Christ would bring life and immortality.

Adam, in his innocence, had enjoyed open communion with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss and make possible the communication of blessing or salvation from heaven to earth.

Man was still cut off from direct approach to his Creator, but God would communicate with him through Christ and angels.

The Expulsion from Eden

After their sin Adam and Eve were no longer to dwell in Eden. They earnestly entreated that they might remain in the home of their innocence and joy. They confessed that they had forfeited all right to that happy abode, but pledged themselves for the future to yield strict obedience to God. But they were told that their nature had become depraved by sin; they had lessened their strength to resist evil and had opened the way for Satan to gain more ready access to them. In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they would have less power to maintain their integrity.

In humility and unutterable sadness they bade farewell to their beautiful home and went forth to dwell upon the earth, where rested the curse of sin. The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold.

As they witnessed in drooping flower and falling leaf the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. The death of the frail, delicate flowers was indeed a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing.

The garden was closed to them; yet it was not immediately removed from the earth. The Garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of Paradise the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden.

Their worship now carried a solemn reminder of the life and fellowship they had lost. The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future and relieved it of its utter desolation.

The Promise Beyond Eden

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. From the first the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, that His law was faulty, and that the good of the universe required it to be changed. In attacking the law he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable.

When Satan was thrust out of heaven, he determined to make the earth his kingdom. When he tempted and overcame Adam and Eve, he thought that he had gained possession of this world; "because," said he, "they have chosen me as their ruler." He claimed that it was impossible that forgiveness should be granted to the sinner, and therefore the fallen race were his rightful subjects, and the world was his. But God gave His own dear Son—one equal with Himself—to bear the penalty of transgression, and thus He provided a way by which they might be restored to His favor, and brought back to their Eden home. Christ undertook to redeem man and to rescue the world from the grasp of Satan. The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his.

For Adam and Eve, the gates of Eden were closed. Yet the promise of a Redeemer remained, and the conflict that had begun in heaven would now unfold upon the earth.

..... ***end*** .....

Glory be to God the Father and His Son Jesus!

the only 2 beings who know what the souls of men have cost

The rest of human history unfolds beyond the gates of the Garden of Eden, and spans for 6,000 years upon the earth. It is narrated throughout the pages of the Bible for us to read.

Questions answered

The History of Heaven Before Earth Existed

The questions raised at the beginning of this book find their answers in the historical accounts presented throughout its pages.

1. What happened in the eternity ages, long before the earth was created?
God and His Son created the heavenly angels, heaven existed in perfect harmony, and Lucifer's rebellion eventually brought sin, conflict, and war into heaven.

2. Who existed before the creation of the angels and the earth?
God the Father and His only begotten Son, Jesus Christ, these 2 existed before the angels and the earth were created.

3. Who created the angels, and what was life like in heaven before sin arose?
God the Father created the angels through His Son, Jesus Christ, and heaven was filled with perfect love, harmony, joy, and obedience.

4. How did sin originate in heaven, where everything was perfect?
Sin originated in Lucifer's heart when he began to cherish pride, self-exaltation, jealousy, and dissatisfaction with God's government.

5. When and how did Lucifer become Satan?
Lucifer became Satan before the creation of the earth when he persistently rejected God's authority and mercy and committed himself to open rebellion.

6. What caused Lucifer to become jealous of Jesus Christ?
Lucifer coveted the supremacy, honor, and authority belonging to Christ, particularly His privileged position in the counsels of the Father.

7. How did Satan deceive the holy angels and persuade them to rebel against God?
He secretly spread distrust, misrepresented God's character and laws, and promised the angels greater freedom under his leadership.

8. Did God give Lucifer and the rebellious angels an opportunity to repent?
Yes, God repeatedly offered Lucifer pardon upon repentance, while the loyal angels earnestly pleaded with him and his followers to return to their allegiance to God.

9. What caused the war in heaven, and how did it end?
Satan's determination to overthrow Christ's authority led to open warfare, in which Christ and His loyal angels prevailed and expelled the rebels from heaven.

10. Where was Satan cast to?
Satan and his rebellious angels were expelled from heaven- and existed outside of the gates of the heaven. Later on he relocated to the earth when it was created.

11. When was Satan cast out of heaven—before or after the creation of the earth?
Satan was expelled from heaven before the creation of the earth and humanity.

12. Why did God not destroy Satan immediately after his rebellion?
God permitted Satan to live so that the universe could fully understand the nature and consequences of sin and recognize the justice of His government.

13. What happened to Satan and his angels after they were expelled from heaven?
They experienced sorrow, discord, and despair, while Satan's rejected request for restoration intensified his determination to oppose God.

14. What led God to create the earth?

After the rebellion in heaven, the Father and His Son carried forward their purpose of creating the earth as a home for a new order of intelligent beings, to fill the vacancies left by rebellious angels.

15. Why did God create Adam and Eve, and what was His original purpose for humanity?

God created Adam and Eve in His image, to glorify Him, live in happiness and obedience, and ultimately become united with the heavenly family.

16. Why did God place the forbidden tree in the Garden of Eden?

The forbidden tree was placed in Eden to test Adam and Eve's love, loyalty, and voluntary obedience to God.

17. What was Satan's plan to deceive Adam and Eve and gain control of the earth?

Satan planned to lead Adam and Eve into disobedience, bring them under his influence, and wrestle from them their dominion, in order to establish his dominion over the earth.

18. When was the plan of redemption established, and why did Jesus offer His life to save humanity?

The plan of redemption was established long before angels were created, and before the creation of the earth, and Jesus offered His life because only His sacrifice could atone for humanity's transgression and open the way to salvation.

19. Why were Adam and Eve expelled from the Garden of Eden?

Adam and Eve were expelled because they had disobeyed God, and remaining in Eden would have given them access to the tree of life while in their sinful condition.

20. What happened to the Garden of Eden after Adam and Eve were expelled?

Eden remained on earth for many generations, guarded by angels, until God removed it before the Flood, preserving it for its future restoration.

21. What hope did God give humanity after the fall?

God promised redemption through His Son, Jesus Christ, whose sacrifice would provide forgiveness, victory over sin, and the hope of everlasting life.

Thus, the questions that began our journey into eternity past have found their answers in the remarkable history of heaven, the great rebellion, the creation of humanity, and the fall of Adam and Eve.

The gates of Eden were closed, but the hope of redemption remained.

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