

Genesis, Part 2 Why?

In Part 1 of our study, we saw the original creation of the heavens and the earth that occurred some unknown millions or even billions of years ago. The heavens and the earth would have been created perfect in Genesis 1:1, but in Genesis 1:2 we saw that the earth was *tohuw wa bohuw*. It was without form and void and shrouded in darkness. It is without distinguishing features such as mountains, forests, deserts, seas, or oceans, only frozen water, and completely shrouded in dark clouds that prevent any light from reaching the surface. I get this description from the verses following Genesis 1:2 when this is all reversed in what we call the “six days of creation”. We will get to that later, but first, we have a question.

What happened between verse 1 and verse 2 that the Scriptures are not showing us here? Obviously, something very dramatic had to happen to cause God to do this – and only God has such power. The short answer is Satan’s rebellion happened.

Before God created the earth, He created angels. According to Job 38:7, they were present when God created everything, and they cheered the event. The Hebrew word for angel is *mal’ak*, which means messenger. Angels are more powerful than people (Hebrews 2:7). People do not become angels when they die, as some books and movies suggest. Angels are creatures separate from mankind with different capabilities. There are countless numbers of angels (Rev 5:11). They served God and gave Him worship (Ps 103:20-21, Neh 9:6). There are different types of angels that serve God in different ways. Angels are spirits, but at times they can be seen and heard (Gen 19:1-2, Luke 1:11-13). It appears that angels can take on human form (Gen 18 and 19) and even copulate with human women and produce offspring (Gen 6:1-4). (We will look at this more closely when we get there.) God created angels with a mind, emotions, and a will; they are free to choose what they want to do (Isa 14:13-14, Rev 12:7).

One of the angels was named Lucifer which means light-bearer, shining one, or morning star. Lucifer was “the model of perfection ... full of wisdom ... perfect and beautiful” (Ezek 28:11). He was appointed by God to be a

guardian cherub. “You were on My holy mountain. You walked among the gleaming jewels. Your conduct was without blame from the day you were created” (Ezek 28:14-15). Until ...

Ezek 28:15 ... till unrighteousness was found in you.

Pride consumed Lucifer. He decided he wanted God’s job and was arrogant enough to believe he could pull it off.

Isa 14:12 How you are fallen from heaven, O Lucifer, son of the morning! *How* you are cut down to the ground, You who weakened the nations! ¹³ For you have said in your heart: ‘I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; ¹⁴ I will ascend above the heights of the clouds, I will be like the Most High.’ (NKJV)

In that process, one-third of the angelic beings sided with Lucifer.

Rev 12:3 And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. ⁴ His tail swept down a third of the stars of heaven and cast them to the earth.

Rev 12:9 And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

Satan is, of course, the “great red dragon” and here in Revelation, he is being cast out of Heaven. This scene takes place during the Tribulation. The “third of the stars from heaven” are fallen angels (“*his* angels”) being cast out of Heaven with their leader.

After his fall the name Lucifer no longer described this angel, and he became known by other names, such as the Devil which means slanderer or liar. The Bible says he is the father of lies (John 8:44). Another name is Satan, which means adversary or enemy. Satan is God’s enemy.

We know Lucifer rebelled against God, and since God's judgment generally follows close to the act, it is presumed he has already been judged for his sins. This judgment took place sometime after Genesis 1:1 and before Genesis 1:2. He walked in the original garden as Lucifer the anointed cherub after Genesis 1:1 but before Genesis 1:2. He is seen in his judged status as the serpent tempting Eve in Genesis 3. I believe his rebellion and judgment took place between the first two verses of Genesis 1, and the heavens and the earth we see in Genesis 1:1 were originally created for the use of angelic beings. As spirit beings, why did they need it and how did they use it? I do not know the answer to that, and the Bible doesn't specifically tell us. When we consider how they rejoiced at the creation of the heavens and the earth, as seen in Job 38:7, it is obvious there was something about creation that was very important for them.

And what about Satan's rebellion? In Revelation we see him being cast into the Lake of Fire as judgment for his actions. Why wasn't that sentence executed eons before when he rebelled against God? Why was he allowed to remain free and do all the evil he has done since then? Why were the angels even created? God has no need for company. Most expositors suggest it was to reflect God's glory. Okay, then why was the earth renovated and man subsequently created to populate it? Were not the millions and millions of the elect angels still around? Were they not enough company for God? Were they not enough reflections of His glory? We are left with numerous questions to which the Bible does not give direct answers. We can only speculate based on what we do know about God and His plan.

Academic speculation suggests to me that Satan protested God's judgment of him. That protest challenged God's Glory. He was given an appeal trial, and we are dealing with his appeal trial today. I see no other logical reason for Satan's sentence not having been executed or for God allowing Satan the adversarial freedom of action that he currently enjoys.

I believe man was created to settle this charge that Satan must have made regarding the fairness of his initial trial. What was Satan's claim? I don't know exactly, but it seems obvious to me that man was created for some reason, and that reason must have something to do with Satan's current

freedom. It is obvious from Scripture that mankind has been the primary focus of events since the creation of Adam and Eve. Mankind *is* Satan's appeal trial. God is using man to prove something to Satan, and that seems to be that God is a fair judge, and Satan's ultimate sentence to the Lake of Fire is a fair sentence for his sins.

That begs another question: How does this work? Because it is so important to man's potential for redemption, the issue must have something to do with free will. Did Satan charge that his sentence was unfair because God gave him free will to choose his path, thus his fall is God's fault, not his? Was Satan offered forgiveness and rejected it? This might explain why Satan is so focused on the free will of Eve and Adam regarding the "forbidden fruit". Will man choose what God is offering or the "freedom" that Satan offers? (We will examine this subject of free will in more detail in Part 4 of this series.)

Adam's fall was totally expected by God. Separated from God by sin, the question became would fallen man, of his own free will, choose to accept the restoration of that relationship (salvation) if it were offered? Such restoration became possible only through faith in the blood of Christ on the Cross, therefore to win his trial, Satan had to prevent the Cross. He failed. Technically, God had won at that point, and Satan had lost his bet. He then switched to Plan B and that involved making God a liar and unable to keep the various promises He had made, specifically the four unconditional covenants: Abrahamic Covenant, Palestinian Land Grant Covenant, Davidic Covenant, and the New Covenant. If Satan can eliminate all potential recipients of the four covenants, then there will be no one to receive them when they are all to be fulfilled during the promised Kingdom. And that would make God a liar unable to keep His word and unworthy of glory. Since the promises were made to regenerate Israel, and by association Christians, it means killing all the Jews and Christians, and that is exactly what will be the primary focus of Satan during the Tribulation.

It is obvious that there is a contest between God and Satan with mankind in the middle (Eph 6:12). That is the underlying theme of the Bible from Genesis through to Revelation. We call this the "angelic conflict". I believe man was created as Satan's appeal trial to settle the angelic conflict and prove Satan is wrong with his charge that his trial and judgment were

somehow unfair. The good news is that God wins in the end. Satan loses his appeal trial and gets sent to the Lake of Fire (Rev 20:10).

Eph 3:9 to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things, ¹⁰ so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.

Here in Ephesians 3:9-10, we get a broad but telling explanation for the creation of mankind. We were created so the “manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.” The “manifold wisdom of God ... made known” suggests to me it could be referring to the wisdom of God’s decision in judging Satan. “Rulers, and authorities in heavenly places” are angelic beings, and that is confirmed in verse 6:12 where we are told we “wrestle against” these “rulers and authorities”. Note the ultimate manifestation of that purpose statement is “through the Church”. The Church will ultimately prove God right.

Eph 3:11 This was according to the eternal purpose that he has realized in Christ Jesus our Lord, ¹² in whom we have boldness and access with confidence through our faith in him.

This “eternal purpose” is realized (made known) through our identification with Christ our Lord (in Christ Jesus) and it is accomplished through “faith in Him”. The “eternal purpose” here refers to the fact that both Jew and Gentile can be brought together in a union with Christ – all mankind is offered the potential of this personal relationship with God through faith.

Eph 6:10 Finally, be strong in the Lord and in the strength of his might. ¹¹ Put on the whole armor of God, that you may be able to stand against the schemes of the devil. ¹² For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. ¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. ¹⁴ Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, ¹⁵ and, as shoes for your

feet, having put on the readiness given by the gospel of peace. ¹⁶ In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; ¹⁷ and take the helmet of salvation, and the sword of the Spirit, which is the word of God, ¹⁸ praying at all times in the Spirit, with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the saints,

It certainly looks like the purpose is for mankind, in particular the Church and ultimately those in the Kingdom, to have a faith-rest life over Satan and that we will be witnesses against him before “the rulers and authorities in the heavenly places”.

Admittedly, some of this is academic speculation, but we are forced to speculate because the Bible does not specifically spell out the details. Surely, that is for some good reason? But what we are left with is a series of events that must be connected and have some purpose in the plan of God. We can only speculate regarding their purpose based on what little is revealed to us.

For His Glory!

Why did God create the heavens and the earth? Some take the position that God created the world because He wanted or needed a people to love and love Him back. However, this overlooks the fact that God is a perfect being and therefore lacks nothing and has no emotional needs. While the Scriptures do not go into great detail they do answer the “why” question this way.

Col 1:16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.

Rom 11:36 For from him and through him and to him are all things. To him be glory forever. Amen.

If God created everything for His Glory and Himself, what is His Glory? In Greek, the word is *doxa*. The Hebrew *kabod* is used for “glory” in the Old Testament and has the simple meaning of “heaviness” or “weight”. It was

used in everyday speech to express the worth of a person in the material sense and then to express the ideas of importance, greatness, honor, splendor, and power. Relating to God, both words refer to His dignity as in the kingly majesty which belongs to God as supreme ruler, and majesty in the sense of His absolutely perfect inward and personal excellency. The word captures everything that makes Him worthy of being called “God”. God created all for His Glory, to establish or defend that which makes him worthy of His title of God. I submit that God recreated the heavens and the earth to defend His glory and establish His supremacy over everything, including the works of Satan.

1 John 3:6 The reason the Son of God appeared was to destroy the works of the devil.

Herb 2:14 Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil,

Six Days of Restoration

In the following verses in Genesis, we see the restoration of the earth followed by the appeal trial phase of the Angelic Conflict as it begins. What we will look at first are the six days of restoration of the earth as God restores it to its former perfect glory in preparation for the occupation of mankind.

Exodus 20:11 For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day.

The Lord “made” heaven and earth. “Made” is the Hebrew word *asah* which means to make or form something after a pattern. God formed the earth to be like something that already existed. He “patterned” it after (to be like) the earth in Genesis 1:1 by using the *tohuw wa bohuw* damaged earth in Genesis 1:2. He is working with matter that already existed and restoring what was damaged to the former glory of the original “pattern”.

The First Day

Gen 1:3 And God said, “Let there be light,” and there was light. ⁴ And God saw that the light was good. And God separated the light from the

darkness. ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

This must have been a literal 24-hour day. There seems no other reasonable way to translate the Hebrew. The earth is shrouded in darkness and in a frozen *tohuw wa bohuw* status. "And God separated the light from the darkness." Some argue the light was natural, physical light, but there is no sun yet. The sun and moon are not established to give light until the fourth day (Gen 1:14). The rabbis interpreted this "day" as a unit of time beginning in the evening.

I believe this is referring to spiritual light and not physical light. "Light" is a biblical symbol of life, purity, and truth (cf. Job 33:30; Ps. 56:13; 112:4; Isa. 58:8, 10; 59:9; 60:1–3; John 1:5–9; 2 Cor. 4:6). In Rev. 22:5 there is light with no sun. Light and darkness in the Bible are also symbolic of good and evil. The Hebrew word for "darkness" used here is also used elsewhere to describe spiritual darkness, and I believe that is the intended meaning here. The establishment of "light" was an immediate victory because it dispelled spiritual darkness. Here began God's work which will culminate in the age to come when there will be no darkness (Rev. 22:5).

The Second Day

Gen 1:6 And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." ⁷ And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. ⁸ And God called the expanse Heaven. And there was evening and there was morning, the second day.

That word translated as "expanse" in verse 6 has been the source of much misinterpreting. It is often translated as "firmament". An old English word, "firmament," is recorded as early as 1250 AD and refers to something solid. Out of ignorance ancient civilizations usually held the belief that the sky above was firm or solid; that the earth was covered by a solid dome. This mistaken belief resulted in the translation "firmament". They also believed the earth was flat, a disk with edges that one could not approach lest one might fall off. This ancient myth is perpetuated even to this day by those

who are called “flat earthers”. Interestingly, many of those are evangelical Christians. They believe the earth is flat and covered by a solid dome (the firmament). The sun and moon are much smaller than we have been told, and they are much closer because they are *inside* that dome. (I am not making this up.) They believe this despite the mountain of photographic and geological evidence from a myriad of sources showing the earth as a globe. For example, the North Star is no longer visible once past a few degrees below the equator. It would be visible if the earth was flat. And then we have countless images taken from space that show the earth is a globe. These are from many nations, often hostile to each other, who have put up satellites and men in Earth orbit. They blow all that off by charging that evidence is merely computer generated and a worldwide conspiracy to hide the fact the earth is flat. Google it.

Meanwhile, back in reality ...

It has supposedly been calculated that if the earth’s surface was devoid of terrain, in the sense of no mountains, hills, or ocean valleys, that is if the earth was smooth like a cueball covered with all the water currently on earth, then its entire surface would be covered by water 11 miles deep. That supposedly comes from those who should know.

The word for “expanse” or “firmament” is the Hebrew *raqiya* which means quite literally an expanse. Clouds completely enshrouded the planet, and water inundated the whole earth, and that water was likely frozen, thus the hydrological cycle—the process whereby water evaporates, rises to form clouds, and later falls as rain—had ceased. But with the Spirit of God “brooding” (warming) the earth (Gen 1:2), that cycle could resume.

“And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse” (Gen 1:7). God separated the waters into two. One part was the water that remained on the surface of the earth and the other was the waters that are held in the atmosphere that we normally see as clouds. I should point out that even the clear, cloudless air contains some amount of water in a gaseous form. We have all experienced weather when the air felt uncomfortable and “muggy” and other days when it was at the same temperature and yet was quite comfortable. This condition is reported in weather observations as the

“dew point”. When the dew point reaches the same temperature as or close to the ambient air temperature, we usually get a form of precipitation such as rain or fog because the air has reached its maximum capacity to hold moisture in an evaporated form. So, we have waters below on the surface and waters above in the atmosphere, and sometimes the water above condensates and falls as rain. And that rain forms as puddles, streams, rivers, and oceans from which it evaporates and returns to the atmosphere as water vapor. And that, folks, is called the hydrological cycle.

As previously established, there are three heavens mentioned in Scripture, and context is often the only way to tell them apart in a passage. The first heaven is the atmosphere above the earth. The second heaven is what we refer to as “space” where we see the sun and moon, planets and stars. The third heaven is the abode of God which we cannot see. "And God called the expanse Heaven." This is the first heaven, as verse 20 clarifies: "Let birds fly above the earth across the expanse (firmament) of the heavens." Since birds fly between the earth's surface and the clouds, the “expanse” must be the expanse of clear air we call our atmosphere or “the sky”.

The Third Day

Gen 1:9 And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so.

¹⁰ God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

¹¹ And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. ¹² The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. ¹³ And there was evening and there was morning, the third day.

Here God gets focused on the “waters under the expanse,” meaning the waters on the earth’s surface which then was in the form of one giant ocean. God creates dry land and seas by changing the geography of this cueball earth. By the land rising out of the waters to form hills and mountains (“let the dry land appear”) and the sea floors forming deep

ocean valleys, the water naturally separated from the high land forming into oceans and seas (“the waters that were gathered together”).

God then called for the earth to “sprout vegetation ... each according to its own kind” and trees “according to its own kind”. Note they are all of “their own kind” and there is no suggestion of the evolution of one species into another species.

The Fourth Day

Gen 1:14 And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, ¹⁵ and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶ And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ And God set them in the expanse of the heavens to give light on the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, the fourth day

“And God said, “Let there be lights in the expanse of the heavens to separate the day from the night” (Gen 1:14). Here God is speaking of the second heaven, space. It says, “God made the two great lights,” the sun, and the moon along with the stars. The word translated “made” is our old friend *asah* which means to make something after a pattern. God made something that was of the same “pattern” as something that previously existed. Were these elements in some suspended animation status and restored, or did God remake as new that which was just like the old versions damaged in the *tohuw wa bohuw*? Whatever the case, they began to function as we know them today by establishing night and day.

The Fifth Day

Gen 1:20 And God said, “Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens.” ²¹ So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it

was good. ²² And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” ²³ And there was evening and there was morning, the fifth day.

“Let the waters *increase abundantly* (swarm) with living creatures, and let birds fly across the expanse of the heavens.” “So God created ...” Here we have the word *barah* which means to create from nothing. This time God created from nothing “swarms of living creatures,” birds, and “great sea creatures and every living creature that moves”. “Great sea creatures” is the Hebrew word *tanniyn* which is variously translated as dragon, serpent, sea monster, or whale. The most likely intention was to depict whales but could also include other large predatory fish like sharks, etc. The fact that these creatures were *barah* and not *asah* suggests no pattern existed for them before.

They are made “according to their kind” meaning groups of living organisms that have descended from the same ancestral gene pool. This does not preclude new species because this represents a partitioning of the original gene pool in which information is lost or conserved not gained. A new species could arise when a population is isolated and inbreeding occurs. By this definition, a new species is not a new “kind” but a further partitioning of an existing “kind”. A synonym might be *phylum* which means a direct line of descent within a group. God made one like that, and there has been a development from each one.

The Sixth Day

Gen 1:24 And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. ²⁵ And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

Interestingly, God is said to “Let the earth *bring forth* living creatures” and the word is not *barah* but is *yatsah* which means to make something from already existing material. This does not, however, imply that the Earth had any creative powers. Then in verse 25 we have “And God made”

“Made” is *asah* – to make something after a pattern. The passage might more accurately be rendered, “Let these creatures now *come into being* upon the earth, and out of it, in their respective kinds, conformable to the ideas of them in the divine counsels concerning their creation.” God did the work by speaking them into existence.

“Everything that creeps” – this refers to “gliding” or “sliding”. This is the same word that is used in verse 21, “that moves.” It seems to refer to all animals which do not walk on their legs or that have such short legs as alligators.

Gen 1:26 Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷ So God created man in his own image, in the image of God he created him; male and female he created them.

Interestingly, two Hebrew words are used in the creation of man. In verse 26 God said, “Let us *make* man in our image, after our likeness.” “Make” is the Hebrew *asah* which means to make something after a pattern, in this case, “like” God. But in verse 27, it says “God *created* man,” and the verb is *barah* which means to create something out of nothing. This simply means that God did create man’s physical body out of nothing for which no pattern existed before. However, God used Himself as a pattern in the sense He made man in His own image and likeness. Human life was created in the image of God. Or more accurately “as in the essence” of God. This “image” was imparted only to humans (2:7). “Image” (*selem*) is used figuratively here, for God does not have a human form; we don’t look like God. Being in God’s image means that humans share, though imperfectly and finitely, in God’s nature, that is in His communicable attributes (life, personality, truth, wisdom, love, holiness, justice), and self-awareness. And we do this as free moral agents with a distinct moral responsibility. This is commonly called “original righteousness,” though it is not true righteousness because it was then untested and unproven.

Ec 7:29 ... God made man upright, but they have sought out many schemes.

In God's image means we were created perfect to have the capacity and potential for spiritual fellowship with Him.

Gen 1:28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." ²⁹ And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. ³⁰ And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. ³¹ And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

That word translated as "food" in verses 29 and 30 is translated as "meat" in some other translations. The word is *'oklah* and means eating or devouring as in food or being devoured by fire, animals, or judgment. It can be translated as "meat" but is not limited to such. Note that verse 29 says "I have given you every plant ... and every tree ... for food". And 30 tells us "... to every beast ... every bird ... everything that creeps ... everything that has the breath of life, I have given every green plant for food." All original creatures including man were to be vegetarians, not carnivores.

Why did God exclude flesh from the diets of animals and man? After the fall the only way to approach God was through the killing of an animal. Restricting the killing of animals to that one divine purpose emphasized the teaching of the need for a future blood sacrifice to deal with this broken relationship between God and man. But this was changed in Genesis 9:3–4 after the flood.

Gen 9:3 Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. ⁴ But you shall not eat flesh with its life, that is, its blood

Though given the freedom to consume meat, the blood remained excluded as it represented life. It was by the blood of sacrifices that pictured the blood of Christ, the ultimate sacrifice through which man would find forgiveness for his sins.

God's purpose in creating human life in His image was functional: Man is to rule or have dominion (Gen 1:26, 28). However, because of sin, all things are no longer under man's dominion (Heb. 2:8). But Jesus Christ will reestablish dominion over all the earth at His second coming (Heb. 2:5–8).

God pronounced His blessing on the male and the female: they were to be fruitful and increase in number. In Genesis, to be blessed was to be enriched and fertile.

What makes man special? Man is a personality, and as such, he makes his own decisions. He is a free moral agent, and this makes him unique in all creation – and the image of God.

The heavens and the earth appear to have been created for some divine purpose broadly described as for God's Glory. If His Glory is the total of His perfect being and His perfect integrity that exists without the hint of taint, then the theory that the charge by Satan that his trial, judgment, and sentence were unfair might prompt God to respond to that charge to defend His Glory. If this is true, and it seems to be so, then Satan's charge would appear to have been a brilliant move on his part. However, the key word here is "appear" because the gauntlet, so to speak, was thrown down before an all-knowing and all-powerful God. I have read the book and I know how it ends. Satan's appeal trial is doomed to another guilty verdict.