

Book Abstract

The Eastminster Scroll is not a book of predictions. It is a warning. It explains why so few will be saved, why deception is now at its height, and why the little season release of Satan has produced blindness deeper than any previous age. It shows how prophecy, history, rebellion, and redemption form one structure. It calls the reader to see himself clearly. The Scroll is not a story. It is a warning. And every warning in it stands over the reader with the weight of Scripture itself.

What follows is the foundation beneath those warnings.

The position is straightforward. The rebellion in heaven did not occur after creation. It preceded it. Creation was not the stage where rebellion happened. Creation was God's response to a rebellion that had already fractured His first family.

This idea first took shape through the teaching of Donald Grey Barnhouse, the Philadelphia minister who argued that something catastrophic occurred before Genesis 1:1. Barnhouse did not go as far as this book, but he opened the door. The biblical text leaves room, and logic supports, that the fall of the supernatural beings happened before the material universe was formed.

Scripture never states that angels were created during the six days. Scripture never states that the rebellion happened during those days. Scripture never states that the rebellion happened immediately after. These are assumptions. What Scripture does show is that the serpent is already fallen by the time Adam and Eve appear in the garden.

Genesis 3 introduces a tempter who is already in opposition to God. Second Peter 2:4 speaks of angels who sinned, and Jude 6 speaks of angels who abandoned their proper domain. These references point to a rebellion that predates human history. The conflict is already underway before humanity enters the story.

It is not reasonable to imagine that God, eternal and all knowing, created a perfect supernatural family and within moments they became jealous, conspired, and rebelled. Rebellion is not instant. Pride, ambition, resentment, and hierarchy take time to form.

The idea that God created beings who immediately turned on Him is not coherent. The more reasonable conclusion is that the rebellion was already underway, and creation was God's next move in response to it.

The Bible is clear about God's intention. He wants a family. Second Corinthians 6:18 says, "I will be a Father to you, and you shall be My sons and daughters." First John 3:1 says, "See what love the Father has given us, that we should be called children of God." Hebrews 2:10 says that God is "bringing many sons to glory." This is not metaphor. It is identity.

Before the rebellion, God already had a family, a supernatural one, and that family possessed volition. They could choose. Some chose against Him. The rebellion fractured that household. Creation becomes the beginning of a new family line. Humanity begins not as fully formed supernatural beings but as babies who grow, learn, trust, and respond to love.

Jesus made it clear that God delights in children. Matthew 19:14 says, "Let the little children come to Me." Matthew 18:3 says, "Unless you become like little children, you will never enter the kingdom of heaven." Every human being, except Adam and Eve, enters the world as a child. This is not a flaw in the design. It is the design.

Scripture never states that our resurrected bodies will appear as mature adults. That assumption comes from tradition, not revelation. Scripture says we will be like the angels in Luke 20:36. Scripture says we will be conformed to the image of Christ in Romans 8:29. Scripture says we will be children of God in First John 3:2.

But nothing requires that our eternal form must resemble a thirty-year-old human body. Childlikeness, purity, innocence, and trust are central to Jesus' teaching. The kingdom belongs to such as these. Could our eternal form reflect that childlike identity. Scripture does not forbid it. Scripture does not define it. Scripture simply calls us children.

Two conclusions follow. The rebellion occurred before creation, and creation was God's response to a fractured supernatural family. Our eternal identity as children of God may be reflected not only spiritually but possibly in our resurrected form, since Scripture never mandates an adult appearance. This framework does not contradict Scripture. It fills in the silence with logic, purpose, and the character of God as revealed in the text.