

## Before Creation (Eternity Past)

Various

### The Existence of the Trinity—Father, Son and Spirit

- In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God (John 1:1–2).
- Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world (John 17:24).
- How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Hebrews 9:14).

### The Father's Plan of Salvation was the Son's Sacrificial Death

- Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain (Acts 2:23).
- But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you (1 Peter 1:19–20).

### The Father Chose the Saints in the Son

- According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love (Ephesians 1:4).
- Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began (2 Timothy 1:9).
- And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world (Revelation 13:8).

## Creation—Days 1–5 (4174 BC)

Genesis 1:1–23

### Day 1

- 1 In the beginning God created the heaven and the earth. [[John 1:3](#); [Col 1:16](#); [Prov 8:22–31](#)]
- 2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.
- 3 And God said, Let there be light: and there was light.
- 4 And God saw the light, that *it was* good: and God divided the light from the darkness.
- 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

### Day 2

- 6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
- 7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.
- 8 And God called the firmament Heaven. And the evening and the morning were the second day.

### Day 3

- 9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.
- 10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.
- 11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.
- 12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.
- 13 And the evening and the morning were the third day.

### Day 4

- 14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
- 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
- 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.
- 17 And God set them in the firmament of the heaven to give light upon the earth,
- 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.
- 19 And the evening and the morning were the fourth day.

**Day 5**

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his 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 fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

## Creation—Day 6: Toledot of the Heavens and the Earth (4174 BC)

Genesis 1:24–31; 2:4–25

**Morning of the Sixth Day**

2:4 These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

**Creation of Land Animals**

1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

**Creation of Mankind**

26 And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them. [[Matt 19:4](#); [Mark 10:6](#)]

**Creation of Mankind—Expanded Account**

2:7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. [[1 Cor 15:45](#)]

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. [[Matt 19:5](#); [Mark 10:7–8](#); [1 Cor 6:16](#); [Eph 5:31](#)]

25 And they were both naked, the man and his wife, and were not ashamed.

**“Be fruitful and multiply”**

1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

**Creation—Day 7 (4174 BC)**

Genesis 2:1–3

1 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. [[Exod 20:11](#); [Heb 4:4](#)]

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

**The Fall of Satan (After Creation)**

Isaiah 14:12–15; Ezekiel 28:12–17; Revelation 12:3–4a

**As Typified in the Destruction of the King of Babylon—Isaiah 14**

12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

**As Typified in the Destruction of the King of Tyre—Ezekiel 28**

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

**As Seen in the Revelation of Jesus Christ—Revelation 12**

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4a And his tail drew the third part of the stars of heaven, and did cast them to the earth:

**The Fall of Mankind (After Satan’s Fall)**

Genesis 3

**By One Man Sin Entered the World**

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 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.

4 And the serpent said unto the woman, Ye shall not surely die:

5 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.  
 6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. [cf. [1 Tim 2:13–14](#); [Rom 5:12](#)]

#### The Immediate Effects of Sin

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. [cf. [1 Tim 2:9](#)]  
 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.  
 9 And the LORD God called unto Adam, and said unto him, Where *art* thou?  
 10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.  
 11 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?  
 12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.  
 13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

#### The Curse

14 And the LORD God said unto 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:  
 15 And 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.  
 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.  
 17 And unto Adam he said, 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;  
 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;  
 19 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.

#### Adam and Eve are Driven from Eden

20 And Adam called his wife's name Eve; because she was the mother of all living.  
 21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.  
 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:  
 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.  
 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

*Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.*

#### Chronological Notes

- 1) Genesis 1:24–31 describes God's creative activity on the sixth day of creation. Genesis 2:4–25 is an expanded account of the same events. The texts can be arranged as follows: Gen 2:4–6; 1:24–27; 2:7–25 (1:27 corresponds to 2:7, 22); 1:28–31. In this way the expansion of chapter two is included in the overall narrative of the sixth day.
- 2) There are several texts (Isa 14:12–15; Ezek 28:12–17; Rev 12:3–4a) that are commonly thought to describe the fall of Satan.<sup>1</sup> The fall of Satan must be placed *after* the declaration of God at the end of the sixth day of creation that "everything that he had made...was very good" (Gen 1:31). Satan's fall must also be placed *before* the temptation of Eve in the Garden of Eden (Satan's intentions are clear at this point). This leaves a position just before Genesis 3 as the best option.

<sup>1</sup> Merrill F. Unger, "The Old Testament Revelation concerning Eternity Past," *Bibliotheca Sacra* 114:454 (Apr 1957): 134–140. Galeotti, while cautious about applying the OT texts to Satan primarily, admits "the King of Tyre, like the King of Babylon, also serves as a type for Satan"—Gary A. Galeotti, "Satan's Identity Reconsidered," *Faith and Mission* 15:2 (Spring 1998): 73–89.

- 3) This chronological arrangement of the Scriptures is built on several key assumptions: a) the division of the kingdom in 931n BC, b) the exodus of Israel from Egypt in 1446 BC, and c) the birth of Abraham in 2166 BC.<sup>2</sup>
- 4) In order to date events prior to the flood, I made the following assumptions: a) Abraham was 75 when he left Haran (Gen 12:4), b) Terah was 205 at his death (Gen 11:32), c) Terah was 130 when he fathered Abraham<sup>3</sup> (205 – 75 = 130), and d) Noah was 502 when he fathered Shem<sup>4</sup> (Gen 5:32). Using the data in Genesis 5 and 11, the following table is then constructed.<sup>5</sup> For an overview of the issues related to using Genesis 5 and 11 as chronological genealogies, see David McGee, “Creation Date of Adam from the Perspective of Young-Earth Creationism,” *Answers Research Journal* 5 (2012): 217–230.<sup>6</sup>

Father	Age at birth of child	Years lived after birth of child	Total years lived	Born	Died
Adam	130	800	930	4174	3244
Seth	105	807	912	4044	3132
Enosh	90	815	905	3939	3034
Kenan	70	840	910	3849	2939
Mahalalel	65	830	895	3779	2884
Jared	162	800	962	3714	2752
Enoch	65	300	365	3552	3187
Methuselah	187	782	969	3487	2518
Lamech	182	595	777	3300	2523
Noah	502	450	950	3118	2168
Shem	100	500	600	2616	2016
<i>The Flood</i>				2518	
Arphaxad	35	403	438	2516	2078
Shelah	30	403	433	2481	2048
Eber	34	430	464	2451	1987
Peleg	30	209	239	2417	2178
Reu	32	207	239	2387	2148
Serug	30	200	230	2355	2125
Nahor	29	119	148	2325	2177
Terah	130	135	205	2296	2091
Abraham	86	89	175	2166	1991

<sup>2</sup> These assumptions are standard for conservative scholarship and follow the work of Eugene H. Merrill (*Kingdom of Priests*), Andrew Steinmann, (*From Abraham to Paul*), and Rodger Young ([Papers on Chronology](#)). See also Eugene H. Merrill, “Fixed Dates in Patriarchal Chronology,” *Bibliotheca Sacra* 137:547 (Jul 1980): 242–48.

<sup>3</sup> Eric Lyons, “Could Terah Have Been 130 When Abraham was Born?” (2002) [Online] URL: <http://www.apologeticspress.org/AllegedDiscrepancies.aspx?article=665>.

<sup>4</sup> Eric Lyons, “How Old was Terah when Abraham was Born?” (2001) [Online] URL: <http://www.apologeticspress.org/apcontent.aspx?category=6&article=758>.

<sup>5</sup> The first named child in the genealogy is often assumed to be the firstborn son, but this is only speculation. Notable exceptions to this assumption include Seth (he was Adam’s third son, cf. Gen 5:3), Shem (Japheth was firstborn, cf. Gen 5:32), and Abraham (Terah was 130 when Abraham was born, cf. Gen 11:26; Acts 7:4).

<sup>6</sup> See also Terry **Mortenson**, “Systematic Theology Texts and the Age of the Earth: A Response to the Views of Erickson, Grudem, and Lewis and Demarest,” *Answers Research Journal* 2 (2009): 175–200; Travis R. **Freeman**, “A New Look at the Genesis 5 and 11 Fluidity Problem,” *Andrews University Seminary Studies*, Vol. 42, No. 2 (2004): 259–286; Jonathan **Sarfati**, “Biblical chronogenealogies,” *Journal of Creation (TJ)* 17 (2003): 14–18; Pete J. **Williams**, “Some Remarks Preliminary to a Biblical Chronology,” *Creation Ex Nihilo Technical Journal*, Vol. 12 No. 1 (1996): 98–105; Gerhard **Larsson**, “The Chronology of the Pentateuch: A Comparison of the MT and LXX,” *Journal of Biblical Literature* 102/3 (1983): 401–409; Gerhard F. **Hasel**, “The Meaning of the Chronogenealogies of Genesis 5 and 11,” *Origins* 7 (1980): 53–70.