

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 fully God. The Word was with God in the beginning (John 1:1–2).
- Father, I want those you have given me to be with me where I am, so that they can see my glory that you gave me because you loved me before the creation of the world (John 17:24).
- How much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our consciences from dead works to worship the living God (Hebrews 9:14).

The Father’s Plan of Salvation was the Son’s Sacrificial Death

- This man, who was handed over by the predetermined plan and foreknowledge of God, you executed by nailing him to a cross at the hands of Gentiles (Acts 2:23).
- But by precious blood like that of an unblemished and spotless lamb, namely Christ. He was foreknown before the foundation of the world but was manifested in these last times for your sake (1 Peter 1:19–20).

The Father Chose the Saints in the Son

- For he chose us in Christ before the foundation of the world that we may be holy and unblemished in his sight in love (Ephesians 1:4).
- He is the one who saved us and called us with a holy calling, not based on our works but on his own purpose and grace, granted to us in Christ Jesus before time began (2 Timothy 1:9).
- And all those who live on the earth will worship the beast, everyone whose name has not been written since the foundation of the world in the book of life belonging to the Lamb who was killed (Revelation 13:8).

Creation—Days 1–5 (4174 BC)

Genesis 1:1–23

Day 1

1 In the beginning God created the heavens and the earth. [[John 1:3](#); [Col 1:16](#); [Prov 8:22–31](#)]

2 Now the earth was without shape and empty, and darkness was over the surface of the watery deep, but the Spirit of God was moving over the surface of the water.

3 God said, “Let there be light.” And there was light!

4 God saw that the light was good, so God separated the light from the darkness.

5 God called the light “day” and the darkness “night.” There was evening, and there was morning, marking the first day.

Day 2

6 God said, “Let there be an expanse in the midst of the waters and let it separate water from water.

7 So God made the expanse and separated the water under the expanse from the water above it. It was so.

8 God called the expanse “sky.” There was evening, and there was morning, a second day.

Day 3

9 God said, “Let the water under the sky be gathered to one place and let dry ground appear.” It was so.

10 God called the dry ground “land” and the gathered waters he called “seas.” God saw that it was good.

11 God said, “Let the land produce vegetation: plants yielding seeds according to their kinds, and trees bearing fruit with seed in it according to their kinds.” It was so.

12 The land produced vegetation—plants yielding seeds according to their kinds, and trees bearing fruit with seed in it according to their kinds. God saw that it was good.

13 There was evening, and there was morning, a third day.

Day 4

14 God said, “Let there be lights in the expanse of the sky to separate the day from the night, and let them be signs to indicate seasons and days and years,

15 and let them serve as lights in the expanse of the sky to give light on the earth.” It was so.

16 God made two great lights—the greater light to rule over the day and the lesser light to rule over the night. He made the stars also.

17 God placed the lights in the expanse of the sky to shine on the earth,

18 to preside over the day and the night, and to separate the light from the darkness. God saw that it was good.

19 There was evening, and there was morning, a fourth day.

Day 5

20 God said, “Let the water swarm with swarms of living creatures and let birds fly above the earth across the expanse of the sky.”

21 God created the great sea creatures and every living and moving thing with which the water swarmed, according to their kinds, and every winged bird according to its kind. God saw that it was good.

22 God blessed them and said, “Be fruitful and multiply and fill the water in the seas, and let the birds multiply on the earth.”

23 There was evening, and there was morning, a 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 This is the account of the heavens and the earth when they were created—when the LORD God made the earth and heavens.

5 Now no shrub of the field had yet grown on the earth, and no plant of the field had yet sprouted, for the LORD God had not caused it to rain on the earth, and there was no man to cultivate the ground.

6 Springs would well up from the earth and water the whole surface of the ground.

Creation of Land Animals

1:24 God said, “Let the land produce living creatures according to their kinds: cattle, creeping things, and wild animals, each according to its kind.” It was so.

25 God made the wild animals according to their kinds, the cattle according to their kinds, and all the creatures that creep along the ground according to their kinds. God saw that it was good.

Creation of Mankind

26 Then God said, “Let us make humankind in our image, after our likeness, so they may rule over the fish of the sea and the birds of the air, over the cattle, and over all the earth, and over all the creatures that move on the earth.”

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

Creation of Mankind—Expanded Account

2:7 The LORD God formed the man from the soil of the ground and breathed into his nostrils the breath of life, and the man became a living being. [[1 Cor 15:45](#)]

8 The LORD God planted an orchard in the east, in Eden; and there he placed the man he had formed.

9 The LORD God made all kinds of trees grow from the soil, every tree that was pleasing to look at and good for food. (Now the tree of life and the tree of the knowledge of good and evil were in the middle of the orchard.)

10 Now a river flows from Eden to water the orchard, and from there it divides into four headstreams.

11 The name of the first is Pishon; it runs through the entire land of Havilah, where there is gold.

12 (The gold of that land is pure; pearls and lapis lazuli are also there).

13 The name of the second river is Gihon; it runs through the entire land of Cush.

14 The name of the third river is Tigris; it runs along the east side of Assyria. The fourth river is the Euphrates.

15 The LORD God took the man and placed him in the orchard in Eden to care for it and to maintain it.

16 Then the LORD God commanded the man, “You may freely eat fruit from every tree of the orchard,

17 but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will surely die.”

18 The LORD God said, “It is not good for the man to be alone. I will make a companion for him who corresponds to him.”

19 The LORD God formed out of the ground every living animal of the field and every bird of the air. He brought them to the man to see what he would name them, and whatever the man called each living creature, that was its name.

20 So the man named all the animals, the birds of the air, and the living creatures of the field, but for Adam no companion who corresponded to him was found.

21 So the LORD God caused the man to fall into a deep sleep, and while he was asleep, he took part of the man’s side and closed up the place with flesh.

22 Then the LORD God made a woman from the part he had taken out of the man, and he brought her to the man.

23 Then the man said,

“This one at last is bone of my bones
and flesh of my flesh;
this one will be called ‘woman,’

for she was taken out of man.”

24 That is why a man leaves his father and mother and unites with his wife, and they become a new family. [[Matt 19:5](#); [Mark 10:7–8](#); [1 Cor 6:16](#); [Eph 5:31](#)]

25 The man and his wife were both naked, but they were not ashamed.

“Be fruitful and multiply”

1:28 God blessed them and said to them, “Be fruitful and multiply! Fill the earth and subdue it! Rule over the fish of the sea and the birds of the air and every creature that moves on the ground.”

29 Then God said, “I now give you every seed-bearing plant on the face of the entire earth and every tree that has fruit with seed in it. They will be yours for food.

30 And to all the animals of the earth, and to every bird of the air, and to all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food.” It was so.

31 God saw all that he had made—and it was very good! There was evening, and there was morning, the sixth day.

Creation—Day 7 (4174 BC)

Genesis 2:1–3

1 The heavens and the earth were completed with everything that was in them.

2 By the seventh day God finished the work that he had been doing, and he ceased on the seventh day all the work that he had been doing. [[Exod 20:11](#); [Heb 4:4](#)]

3 God blessed the seventh day and made it holy because on it he ceased all the work that he had been doing in creation.

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 Look how you have fallen from the sky,
O shining one, son of the dawn!
You have been cut down to the ground,
O conqueror of the nations!

13 You said to yourself,
“I will climb up to the sky.

Above the stars of El
I will set up my throne.

I will rule on the mountain of assembly
on the remote slopes of Zaphon.

14 I will climb up to the tops of the clouds;
I will make myself like the Most High!”

15 But you were brought down to Sheol,
to the remote slopes of the pit.

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

12 “Son of man, sing a lament for the king of Tyre, and say to him, ‘This is what the sovereign LORD says:

““You were the sealer of perfection,
full of wisdom, and perfect in beauty.

13 You were in Eden, the garden of God.
Every precious stone was your covering,
the ruby, topaz, and emerald,
the chrysolite, onyx, and jasper,
the sapphire, turquoise, and beryl;
your settings and mounts were made of gold.
On the day you were created they were prepared.

14 I placed you there with an anointed guardian cherub;
you were on the holy mountain of God;
you walked about amidst fiery stones.

15 You were blameless in your behavior from the day you were created,

until sin was discovered in you.

16 In the abundance of your trade you were filled with violence, and you sinned;
so I defiled you and banished you from the mountain of God—
the guardian cherub expelled you from the midst of the stones of fire.

17 Your heart was proud because of your beauty;
you corrupted your wisdom on account of your splendor.
I threw you down to the ground;
I placed you before kings, that they might see you.

As Seen in the Revelation of Jesus Christ—Revelation 12

3 Then another sign appeared in heaven: a huge red dragon that had seven heads and ten horns, and on its heads were seven diadem crowns.

4a Now the dragon's tail swept away a third of the stars in heaven and hurled 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 shrewd than any of the wild animals that the LORD God had made. He said to the woman, "Is it really true that God said, 'You must not eat from any tree of the orchard?'"

2 The woman said to the serpent, "We may eat of the fruit from the trees of the orchard;

3 but concerning the fruit of the tree that is in the middle of the orchard God said, 'You must not eat from it, and you must not touch it, or else you will die.'"

4 The serpent said to the woman, "Surely you will not die,

5 for God knows that when you eat from it your eyes will open and you will be like divine beings who know good and evil."

6 When the woman saw that the tree produced fruit that was good for food, was attractive to the eye, and was desirable for making one wise, she took some of its fruit and ate it. She also gave some of it to her husband who was with her, and he ate it. [cf. [1 Tim 2:13-14](#); [Rom 5:12](#)]

The Immediate Effects of Sin

7 Then the eyes of both of them opened, and they knew they were naked; so they sewed fig leaves together and made coverings for themselves. [cf. [1 Tim 2:9](#)]

8 Then the man and his wife heard the sound of the LORD God moving about in the orchard at the breezy time of the day, and they hid from the LORD God among the trees of the orchard.

9 But the LORD God called to the man and said to him, "Where are you?"

10 The man replied, "I heard you moving about in the orchard, and I was afraid because I was naked, so I hid."

11 And the LORD God said, "Who told you that you were naked? Did you eat from the tree that I commanded you not to eat from?"

12 The man said, "The woman whom you gave me, she gave me some fruit from the tree and I ate it."

13 So the LORD God said to the woman, "What is this you have done?" And the woman replied, "The serpent tricked me, and I ate."

The Curse

14 The LORD God said to the serpent,

"Because you have done this,
cursed are you above all the wild beasts
and all the living creatures of the field!
On your belly you will crawl
and dust you will eat all the days of your life.

15 And I will put hostility between you and the woman
and between your offspring and her offspring;
her offspring will attack your head,
and you will attack her offspring's heel."

16 To the woman he said,

"I will greatly increase your labor pains;

with pain you will give birth to children.
You will want to control your husband,
but he will dominate you.”

17 But to Adam he said,

“Because you obeyed your wife
and ate from the tree about which I commanded you,
‘You must not eat from it,’
cursed is the ground thanks to you;
in painful toil you will eat of it all the days of your life.

18 It will produce thorns and thistles for you,
but you will eat the grain of the field.

19 By the sweat of your brow
you will eat food until you return to the ground,
for out of it you were taken; for you are dust,
and to dust you will return.”

Adam and Eve are Driven from Eden

20 The man named his wife Eve, because she was the mother of all the living.

21 The LORD God made garments from skin for Adam and his wife, and clothed them.

22 And the LORD God said, “Now that the man has become like one of us, knowing good and evil, he must not be allowed to stretch out his hand and take also from the tree of life and eat, and live forever.”

23 So the LORD God expelled him from the orchard in Eden to cultivate the ground from which he had been taken.

24 When he drove the man out, he placed on the eastern side of the orchard in Eden angelic sentries who used the flame of a whirling sword to guard the way to the tree of life.

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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.¹ 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.
- 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.²
- 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 Abraham³ (205 – 75 = 130), and d) Noah was 502

¹ 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.

² 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.

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

when he fathered Shem⁴ (Gen 5:32). Using the data in Genesis 5 and 11, the following table is then constructed.⁵ 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): 217–230.⁶

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

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

⁵ 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).

⁶ 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.