

## Chronology of Events from Eternity Past through the Restoration

**Eternity Past: God creates the angels described as myriad in number. (Psalm 148:5; Hebrews 12:22; Revelation 5:11)**

**Time: Creation of the universe. (Genesis 1:1) Time factor: 1 yoctosecond. Angels sang and cheered. (Job 38:7)**

**Angelic organization: Lucifer promoted to the rank of Anointed Cherub. (Ezekiel 28:14) Time: considerable.**

**Lucifer foments his rebellion (Isaiah 14:12-14); 1/3 of the angels join him (Revelation 12:3-9). Time: unknown.**

**The universe put at Absolute Zero: -459.67°F; earth under a global icepack. (Genesis 1:2a) Time: considerable.**

**Lucifer's arrest, trial, conviction, and sentence to the lake of fire. (Genesis 1:2a) Time: unknown.**

**Lucifer complains his conviction to the Supreme Court asking for an appeal. (Genesis 1:2a) Time: unknown.**

**The Supreme Court grants Lucifer's appeal (cf., Genesis 1:2a with Revelation 20:10). Time: unknown.**

**NOTE: Sentence declared before human history but not carried out until eternity future. Reason: To resolve the appeal.**

**God thaws the earth to accommodate genera of "living creatures" and "mankind." (Genesis 1:2b) Time: unknown.**

**Operation Restoration: earth becomes the courtroom for the appeal. (Genesis 1:3-31) Time: 6 days.**

**Adam & Ishah become the first witnesses in the appeal. (Genesis 2)<sup>1</sup>**

Proponents of "young earth creationism" assert that the universe and earth were "created" in six days. This fails to recognize that at least seven significant events took place before earth's restoration began in Genesis 1:3. The amount of time that transpired on earth from the creation of the universe in Genesis 1:1 and the first day of the earth's restoration is unknown. What we do know is that while numerous events were simultaneously taking place in the Third Heaven, considerable time passed on earth.

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<sup>1</sup> To printout the above "Chronology," follow this sequence: [www.joegriffin.org](http://www.joegriffin.org): in upper banner click on "Visuals"; into the small righthand box click on "Search ..." and then enter: "Chronology of Events," and then click "enter." This will open the visual. You may click on it to enlarge and you may choose to print.



Our original parents were the first Homo sapiens and were introduced into history as God's original witnesses for the Prosecution. They were perfect people in body, soul, and spirit. Their environment was perfect, their logistics were perfect, and their marriage was perfect.

They were free to roam the perfect environment into which God placed them. However, they were also given responsibilities. For example, God initially gave Adam two duties according to:

**Genesis 2:15** The Lord God consistently took [ Qal imperfect of לָקַח (*laqach*): led ] the man and put him [ Hiph'il imperfect of נָחַח (*nuach*): assigned ] consistently in the garden of Eden to cultivate it [ עָבַר (*'avath*): "work the garden under the authority of God's will" ] and keep it [ שָׁמַר (*shamar*: "keep, preserve, guard, and watch over") ].

This verse begins with the Qal imperfect of the verb "took." God repeatedly took or led the man, Adam, into the garden. This is followed by the Hiph'il imperfect, of the verb "put." God repeatedly caused Adam to be put into the garden to do two things: (1) cultivate the garden and (2) to watch over the garden.

Adam's duties were clearly stated and then given some insight and warnings about the variety of trees which grew in the garden:

**Genesis 2:16** The Lord then commanded the man, saying, "From any tree of the garden you may eat freely;

**v. 17** but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die. (NASB)

1. This informed Adam that among most of the trees that grew in the garden and of which he was responsible to cultivate, there was one whose fruit he was to strictly avoid eating.
2. This set up a volitional test. Divine authority appointed Adam as chief horticulturalist and arborist of the Garden of Eden. He was to consistently take care of these duties: to cultivate them and keep them guarded.
3. The word *shamar*, translated "keep" in verse 15, meant that Adam had the responsibility to manage this garden in concert with divine policy and warnings.
4. Specifically, that neither he nor his wife was to eat the fruit of the tree of the knowledge of good and evil.



5. This warning is the first clue that planet earth itself was perfect and all that was on it was also perfect.
6. The next category to enter this perfect environment were the beasts:

**Genesis 2:19** Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and what ever the man called a living creature [ **genus** ], that was its name.

7. However, this did not mean that imperfection would not be allowed into Paradise by means of an intruder, a propagandist, a slick-tongued rascal.
8. Therefore, Adam and Ishah each possessed a soul. Their souls' attributes contained information by which they each were responsible to make good decisions from a position of truth and power.
9. The woman is introduced in:

**Genesis 2:21** So the Lord caused the man to fall into a deep sleep, and while he was asleep, He took part of the man's side [ **עֲלָע** (*sela*): a rib from Adam's torso ] and closed up the flesh at that place.

**v. 22** Then the Lord God made a woman from the part He had taken out of the man, and brought her to the man.

**v. 23** Then the man said, "This one is now bone of my bones, and flesh of my flesh; this one will be called 'woman,' [ **אִשָּׁה** (*'Ishshah*): "woman" ], because she was taken out of Man [ **אָדָם** (*'Atham*): "man" ]." (NET)

10. Later in the chapter we see the arrival of that interloper from the Dark Side who, over the course of Scripture, is identified by numerous appellations. Before his fall he was known as "the Anointed Cherub," (Ezekiel 28:14).
11. After his fall, the former Anointed Cherub acquired several monikers descriptive of his fallen status: (1) "The father of lies" (John 8:44), (2) "the god of this world" (2 Corinthians 4:4), (3) "the serpent of old" (Revelation 12:9a), (4) "who deceives the whole world" (Revelation 12:9b), (5) "the ruler of the demons" (Matthew 12:24), (6) "the tempter" (1 Thessalonians 3:5), (7) the adversary (1 Peter 5:8), (8) the devil (1 Peter 5:8), (9) Satan (Matthew 4:10, Mark 8:33, Luke 4:8), and (10) Lucifer (Isaiah 14:12). (NASB)

(End JAS18-A. See JAS-19 for continuation of study at p. 181.)

10. These are just ten ways Scripture defines this fallen angel. In the context of Genesis 3, he is introduced as the attorney for the defence before the Divine Court of Appeals.
11. In Genesis 3:1 he is referred to as the serpent with the descriptive adjective, **עָרוּם ('arum)**: “crafty”:

**Genesis 3:1** Now the serpent was more crafty [ **עָרוּם ('arum)**: shrewd, deceptive, subtle, cunning] than any beast of the field which the Lord God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden’?” (NASB)

12. In the above passage, Lucifer’s question to the woman is a strategic misquote of what God actually said to Adam in:

**Genesis 2:16** Then the Lord commanded the man, “You may freely eat fruit from every tree of the orchard,

**v. 17** but you must not eat from the tree of the knowledge of good and evil for when you eat from it dying spiritually [ **creation of the sin nature** ] you will surely die [ **physically** ]. (NET)

13. The Lord’s guidance regarding the trees of the garden is given in these two verses. In verse 16, God said to Adam, “From any tree of the garden you may eat freely.” But in verse 17 He says, “... but from the tree of the knowledge of good and evil you shall not eat from it.”
14. Chronologically, this information given to Adam by God occurred before the creation of the woman. That event occurred in Genesis 2:21–25. In between, the Lord created the four genera of animals: (1) **θηρίον (thērion)**: “beasts,” (2) **πετεινόν (peteinón)**: “birds,” (3) **έρπετόν (herpetón)**: “reptiles,” and (4) **ἐνάλιος (enάλιος)**: “creatures of the sea” [Genesis 2:19–20].
15. It was only at this point that God declared to create a “helper suitable for him” (Genesis 2:20). In verses 21–22 God created a woman: **יֶשָׁה ('Ishshah)**.
16. Wasting no time to challenge the weaker of the two new Homo sapiens, Lucifer immediately approached the woman as noted above. Being the “father of lies” (John 8:44), Lucifer began his first cross-examination in the Appeal with this question for the woman:

**Genesis 3:1** Now the serpent [ נָחָשׁ (*nachash*): snake indwelt by Lucifer ] was more crafty [ עָרוּם (*'arum*): shrewd, deceptive, subtle, cunning] than any of the lower creatures of the field which the Lord God [ יְהוָה אֱלֹהִים (*'Elohim*): **Jesus Christ, (Colossians 1:16)** ] had made [ עָשָׂה (*'asah*): to create according to a pattern ]. And he [ Lucifer through the serpent ] said to the woman [ אִשָּׁה (*'Ishshah*) ], “Is it really true that God [ אֱלֹהִים (*'Elohim*) ] has said, ‘You shall not eat from any tree of the garden?’”

**v. 2** And the woman replied to the serpent, “From the fruit of the trees of the garden we may eat.

**v. 3** But from the fruit of the tree, which is in the middle of the garden, God [ אֱלֹהִים (*'Elohim*) ] has said, ‘You shall not eat from it, neither shall you touch it, lest you die.’”

17. The Lord God, Jesus Christ, said nothing about not touching the fruit. Her reason for adding the phrase, “or touch it,” was because she added to what Jesus did not say but erroneously attributed that clause to God the Father. Lucifer’s semantic reference to Jesus as God removes the Savior from a discussion placing emphasis on God which can often refer to false gods.
18. *'Ishshah* erroneously concluded that physical death would occur when the fruit was even touched. This was not even logical. To eat the fruit would first require pulling the fruit off the tree which, according to her, would result in physical death.
19. She did not yet understand that eating the fruit did not result in physical death but spiritual death. She and *'Atham* were perfect people. As Homo sapiens without a sin nature, they had **Perfect Life**:
20. This type of life defines the trichotomy of *'Atham* and *'Ishshah* in Eden. Jesus Christ created perfect bodies and souls for them to which a human spirit was imputed providing Perfect Life. This life was potentially never ending, but with the possibility of termination through personal sin (Genesis 2:16–17).
21. However, they did not have Eternal Life. This category only applies to those individuals who are born with a sin nature, but at some point before physical death if they placed their personal faith in Jesus for salvation they would receive the imputation of Eternal Life.
22. *'Atham* and *'Ishshah* were created without a sin nature. God does not create anything that is not perfect. (Note the angels at their creation.) *'Atham* and *'Ishshah* were perfect people, but only in the sense that they were perfect Homo sapiens thus minus a sin nature. Therefore, they had Perfect Life.