

PRE-ADAMIC LIFE ON EARTH

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Any discussion or even a casual *academic* mention of pre-Adamic life on earth prior to Genesis 1:2 as a *reality* quickly invites scorn and ridicule. And the reason for such ridicule is that that such a thing is never known to be officially taught in the history of the professing Christian Church. Any teaching of pre-Adamic life would be obviously contrary to the *Traditional Six-Day Creationism* which is almost as *infallible* as the Bible; so much so, *any thing* contrary to such *traditional* thinking is considered to be *heretical*. On the other hand, theistic evolutionists have no problem in accommodating pre-Adamic life in their creation theology. However, their accommodation is not biblically based but rather by embracing evolutionary theories of life.

Pre-historical, pre-Adamic life on the primeval earth prior to Genesis 1:2 is a *biblically-based reality* that cannot be simply ignored if we are to faithfully abide in the Word. Scriptural references such as Proverbs 8:27-31, Ezekiel 28:1b-18; 31:8-18, Isaiah 14:12-14, 2 Peter 3:6, Jude 6 point to both angelic or spirit life as well as biological life on earth prior to Genesis 1:2. These Scripture references cannot be accounted for otherwise as referring to any historical period on earth since the creation and *fall* of Adam and Eve.

Initially, God willed (Proverbs 8:27a) and created the *heavens and earth* of Genesis 1:1. God *prepared*, rather willed first and then *made* the *heavens* by *wisdom* (Psalms 146:4-5). He *stretched* out the *earth* with a *dry land* above the waters (Psalms 136:6; 2 Peter 3:5b) and “*girdled the ocean (the deep) with the horizon, NAB*”. He strengthened the *fountains* and issued a *command* to the waters of the *deep* (or *sea*) not to *transgress* His *decree* (Proverbs 8:27b-29). All these Scriptures in no way *parallel* the creation account in Genesis 1:3-13 as stated by John MacArthur, *op.cit*, p. 88. Instead, they do briefly illustrate the creation of *original* heavens and earth “*in the beginning*” (Genesis 1:1) “*when He marked out the foundations of the earth*” (Proverbs 8:29b), in the absence of any *chaos* and *darkness*. It was, therefore, a *perfect* creation (Deuteronomy 32:4) and in order.

Next, Isaiah 45:18 states that the *earth* was not created *in vain* but to be inhabited. It can be inferred that the *original earth itself* was partly of *dry land* inhabited by *vegetation* and *animal* life (*cf.* Proverbs 8:31) and partly covered with *waters* forming the *seas* teeming with *aquatic* life.

As such, it can be convincingly stated that God *re-created* plant and animal life during the creation *week* seeing that *all life forms* were created *after* their '*original kind*'¹ that had to be really in *existence* prior to their destruction. As otherwise, the *newly* created life forms during the first six *days* would not be '*after any of their specific kind*' if the *same* were created for the *first* time. It doesn't make any *biological* sense to state that a *variety* of fully developed *plant life* as stated in Genesis 1:12-13, *aquatic life* as stated in Genesis 1:20-22 and *animal life* as stated in Genesis 1:24-25 were created '*after its particular specific kind*'. As such, there had to be an *earlier* plant life as well as aquatic and animal life of the *same* kind that was wiped out necessitating its *re-creation* '*after the same kind*'.

It could be appropriately argued that the term '*after its own kind*' to actually mean that the different life-forms would be *reproducing* '*after their own kind*'². But then, that is not what is actually stated in Genesis 1:12-25. Of course, the different life forms that were *re-created* *after* their *original kind* do reproduce *after the same kind*. This has been the case ever since their *re-creation*. But that which was re-created was *after its original kind*.

Concerning pre-Adamic human *life* it can be convincingly stated that pre-Adamic *men* were in existence on the *original earth*. This *pre-historical* fact is substantiated by Proverbs 8:31! Proverbs 8:31 talks about the '*habitable part of the earth*' which was in fact *inhabited* by pre-Adamic *men* in whom the 'Wisdom of God' rejoiced (*cf.* Proverbs 8:31*a*). As such, as stated further, Wisdom's '*delights*' were in the '*sons of men*' (Proverbs 8:31*b*) who were *pre-Adamic men* of a *specific* kind.

It could be argued that the '*habitable part of the earth*' and the '*sons of men*' mentioned in Proverbs 8:31 as referring to '*the habitable part of the earth*' of Genesis 1:10 and that the '*sons of men*' in whom the Wisdom of God *delighted* as the Adamic *sons of men*. However, God's Wisdom would never rejoice in the earth that has been accursed since Adam's fall. Nor could there have been any group of men, at any time, in whom Wisdom could have *delighted* (with the *exception* of God's *elect* *cf.* Deu.10:15; Num.14:8; Pro.11:20) seeing that the "*imaginings of men's hearts were being evil continually*" ever since the *fall* of Adam.

1: Gaines R. Johnson, *The Bible, Genesis and Geology*, www.kjvbible.org

2: Jack W. Langford, *Personal Communication*, by eMail dt.28/12/2011

Those who think Proverbs 8:31b cannot refer to any *Adamic sons of men* interpret the same as being ‘*anticipative*’; meaning, “*that Wisdom, as anticipatively taking form in Christ as Man should be the delight of the Deity in all its operations*”(J. T.; *Names of Divine Persons*, Kingston Bible Trust, UK, p.26). However, others interpret it differently: “*In the past eternity the wisdom of God rejoiced, by **anticipation**, in the habitable part of the earth, and found its delights with the sons of men, Proverbs 8:31. In the coming eternity this will have its complete fulfillment in a scene where everything is based upon redemption, and where no failure can ever come.*” (Charles A. Coates, *Miscellaneous Works...*, Vol. 37 *op. cit*, p.37).

However, the above arguments cannot have any standing in the face of an *objective* content analysis and a thorough *exegesis* of Proverbs 8:22-31. Again, an appropriate exegesis will clearly show that Proverbs 8:31b refers to a specific *kind* of ‘*pre-Adamic sons of men*’ of old:

First of all, Proverbs 8:22-31, as a contextually *independent* textual unit, refers to the creation of the *original* heavens and earth of Genesis 1:1as the same was then witnessed by God’s Wisdom. In no way, these Scriptures describe a “*creation that perfectly parallel the Genesis account*”, particularly that which is narrated in Genesis 1:3-13 as is assumed by the *traditional 6-day creationists* (cf. J. MacArthur, *The Battle...*, *op. cit.* p. 88).

Next, based on its *content* analysis, Proverbs 8:22-31 may be divided into *two* sections: First, Proverbs 8:22-26 testify to the *pre-existence* of God’s Wisdom, even before there was any *primal* physical creation. Second, Proverbs 8:27-31 *narrate* precisely, as witnessed by “Wisdom”, the *original* creation (of Genesis 1:1, which is certainly different from Genesis 1:3-31).

Accordingly, Proverbs 8:22-26 describe Wisdom’s pre-existence, even prior to God’s physical ‘*works of old*’ (v.22b); that is, before ‘ever the earth was’ (v.23b); ‘when there were no depths’ (or sea, *cp.* v.24a); ‘when there were no fountains abounding with water’(v.24b), even ‘before the mountains and the hills were settled’(v. 25), even ‘before the earth, nor the fields, nor the highest dust of the world’ (v.26) were brought into existence.

“God’s Wisdom” *precedes* the *beginning* of all creation; whether this creation is just 6, 000 years back or long before that, in the eternity past, is to be determined from the Scriptures themselves. God’s Wisdom witnessed a perfect creation. Obviously, Wisdom rejoiced in the earth’s habitable part.

Proverbs 8:27-31 describe the ‘*preparation*’ (Hebrew: ‘*kuwn*’), and then the ‘*establishment*’ of perfect ‘heavens’ (v.27a) and earth (v. 30). “*Although Proverbs 8:27 says that God “prepared” the heavens, Proverbs 3:19 shows that He has also “established” (fixed) the heavens and earth. The main idea (underlying the Hebrew word: kuwn) is to bring something into an incontrovertible existence.*” (Spiros Zhodhiates, *op. cit.* p.1600).

As such, Proverbs 8:27-31 describe a creation of an *original* perfect earth, with a firm *foundation* (v.29b). Next, God strengthened the *fountains* of the sea and next decreed *limits* and commanded that the sea should not break His *decreed limits* (v.27-29). At the same time, He established the clouds above (v.28a) so as to cover the ‘*habitable part of the earth*’ (v.31). Therefore, the ‘*heavens*’ of v.27a and the earth of v. 29b definitely refer to the *perfect* heavens and earth of Genesis 1:1. Certainly, the ‘*heavens*’ of v.27a and the earth of v. 29b are not the same ‘heavens’ and ‘earth’ that were re-created (Genesis 1:8, 10).

Proverbs 8:27-29 talk about ‘*setting*’ (Heb: *chaqaq*: meaning ‘to establish, to ordain,’) ‘*a compass upon the face of the deep*’ (sea), ‘*when He also gave to the sea His decree, that the waters should not pass His commandment*’(v.29a). This is *precisely*, ‘*when He appointed*’ (Hebrew: ‘*chaqaq*’) ‘*the foundations of the earth*’ (v.29b). At the same time ‘*He established the clouds above*’ and ‘*strengthened the fountains of the deep*’ (v.28). All these *works* refer to the *original* creation (Genesis 1:1) when the heavens were established and the foundations of the earth were laid. None of these *original* works could be said to *parallel* with any of the works of *restoration* of Genesis 1:3-31 on an *already established earth*.

Subsequently, as Proverbs 8:31 states, God’s Wisdom rejoiced in the ‘*habitable part of His earth*’; and further, it is stated that Wisdom’s *delights* were specifically with the “*sons of men*”. Now, the term ‘*habitable part of the earth*’ is translated from a single Hebrew word “*tebel*”. “*It is the earth (moist, inhabited), the globe and its inhabitants (i.e. all the people on earth, Ps. 9:9; 24:1; 33:8; 96:13; 98:9), land, the habitable part of the world (Job 37:12; Ps.90:2; Prov. 8:31; Isa.14:17).*” (Spiros Zodiates, *op. cit.* p. 1651).

Obviously, the ‘*habitable part of the earth*’ inhabited by the ‘*sons of men*’ in whom Wisdom delighted (Proverbs 8:31) has to be the original ‘earth’ or ‘land’ of Genesis 1:1. It is not the restored ‘dry land’ of Genesis 1:10 subsequent to Adam’s fall when it was accursed (Genesis 3:16).

“*Tebel*” is the same original Hebrew word which in Proverbs 8:26c is translated as the ‘world’. Next, the phrase ‘the *dust of the world*’ actually should have been translated as ‘the *descendants of the earth*’ just as the ‘*dust of Jacob*’ in Numbers 23:10 mean ‘the *descendants of Jacob*’. Contextually speaking, the clause ‘*habitable part of his earth*’ in v.31a and ‘*dust of the world*’ or ‘*descendants of the earth*’ in v.26c are synonymous. As such, these clauses refer to the ‘*sons of men*’ of v.31b in whom God’s Wisdom is said to have taken ‘*delight*’.

The ‘*sons of men*’ of Proverbs 8:31b necessarily have to be the men who *inhabited* the habitable part of the *original* primeval earth. Proverbs 8:31b confirm that the ‘*sons of men*’ in whom God’s wisdom delighted were created much before the creation of Adam. Accordingly, the ‘*sons of men*’ of v.31b are pre-Adamic human beings that *originally* lived on earth (Genesis 1:1) which fact is also *confirmed* by the fossils.

Such a *conclusion* will sound ‘*heretical*’ to the *traditional six-day creationists* who *do not* believe in *any* kind of *life* as existing on earth prior to Genesis 1:2-31. However, Proverbs 8:22-31 does indicate that life on earth including *human* life prior to Genesis 1:2 did really exist. Moreover, it is nigh *impossible* that there could have been *at any time* since the Fall of Adam any ‘*sons of men*’, as a whole group, in whom *Wisdom* could be said to have taken ‘*delights*’ seeing that there *ever* being “*none*” that “*did good*”.

Undoubtedly, the ‘*sons of men*’ mentioned in Proverbs 8:31b must be ‘*pre-Adamic men*’ ‘*after their own kind*’ in whom God’s Wisdom took *delight* for their being created and equipped with *wisdom* to begin with. And that was as long as they were *sinless*, of course. These ‘*sons of men*’ that inhabited ‘*the habitable part of the earth*’ in whom God’s Wisdom rejoiced have been collectively called as ‘*the dust of the world*’ in v.26c meaning ‘*the descendants of the earth*’ just as the Israelites who were the *descendants* of Jacob were called the ‘*dust of Jacob*’ in Numbers 23:10. Therefore, these pre-Adamic ‘*sons of men*’ must have been created directly though *not after* the *likeness* and *image* of God but as moral beings ‘*after their kind*’.

The pre-Adamic ‘*sons of men*’ in whom God’s Wisdom delighted had to be like Lucifer, perfect. In a way, they could be considered as a “*type*” of the future “*Adamic sons of men*” whom God would create next after His image and likeness. This would be, of course, subsequent to the failure of the pre-adamic men to live up to God’s standards and remain holy.

Obviously, the pre-Adamic ‘*sons of men*’ had to be the subjects under Lucifer’s dominion and rule on the primal earth. However, they eventually sinned once Lucifer sinned and fell. Could this conclusion be *proved* wrong?

It can be proved from the Scriptures that Lucifer along with some angels was placed on the *original* earth for a definite purpose according to God’s plan. It may be inferred that Lucifer was placed in an earlier ‘*Garden of Eden*’ specially created ‘*In the Beginning*’ on the *original* earth wherein was his *throne* and from whence he ruled. Lucifer and certain angels were definitely placed on the original earth of Genesis 1:1 and that, for a specific purpose. Obviously, earlier to this, Lucifer as the “*anointed cherub that covereth*” and his angels were in heaven where they served God long before they were placed on the earth of Genesis 1:1.

Next, as the “*anointed cherub that covereth*” and “*whose covering was of precious stone*” Lucifer, as succinctly stated by Charles A. Coates, “*represented responsibility as standing before God to reflect what God as Creator is. I suppose every item in the creation in some sense reflects God, but it is not all covered with precious stones; this great creature was, so that he represents some feature in the creation that was superlative; he stood out as representative of creation in the most exemplary way. The precious stones represent and reflect what is of the Creator in the creature*”.

Lucifer and all the angels were created much before the creation of the physical universe. They had to be created before the creation of Genesis 1:1 and perhaps were created the same time when God created the ‘heaven of heavens’, even the ‘heaven of God’s Throne’. Could this be just 6,000 years back? Certainly not! For, God who inhabits eternity has been in existence from eternity to eternity and had to have the ‘*Heaven of His Throne*’ from eternity to eternity. Accordingly, the myriads of angels and the heavenly host had to be created in the dateless past serving God from eternity to eternity and not just from some 6,000 years back.

Lucifer’s erstwhile rule on earth even as now is best depicted through earthly rulers. For example, the Kingdom of Pharaoh in Egypt is compared to a *cedar tree* whose flourishing growth portrayed Pharaoh’s worldwide influence that made him to boast. Similarly, the same flourishing cedar tree that symbolically represented Pharaoh’s rule could be confidently stated, according to the Law of Double Reference, to figuratively best describe *Lucifer’s primeval rule on earth* (cf. Ezekiel 31: 8-18).

LUCIFER'S RULE ON EARTH

HIS REBELLION AND CONSEQUENCES

It is a biblical fact that God, who inhabits eternity, created first the angelic hosts in the eternity past to serve Him (Revelation 5:11-13). As such, the angels had to be already in existence before any physical creation. They were there to rejoice at God's creation of the earth (Job 38:4-7). Next, Lucifer and some angels were placed on the primeval earth after its creation (2 Peter 2:4; Jude 6) before the creation of Adam. Therefore, the period beginning with the original creation of the heavens and the earth until the cataclysmic change in Genesis 1:2 may be called *the* "Anthe-chaotic Age—the Dispensation of the Angels and Pre-Adamic men."

The primeval earth when originally created was substantially a dry land, '*spreading forth, above the waters*' (cp. Isaiah 42: 5; 44:24) and not that the waters were stretched all over, upon the earth, as in Genesis 1:2. Or as attested by 2 Peter 3: 5 " ...*by the Word of God, the heavens that were of old, and the earth standing out of the water and in the water* " when first created. As such, *in the beginning* (Genesis 1:1) itself, the earth has had a *dry land* standing out of the waters that was obviously suitable for the habitation of life. The command to "*Let the Dry Land Appear*" in Genesis 1:9 proves that the original '*dry land*' had eventually submerged.

Undoubtedly, the dry land of the primeval earth was surely *inhabited* (Proverbs 8:31a) by plants and animals. There had to be pre-adamic perfect '*sons of men*' also dwelling on earth in which the 'Wisdom of God' took *delight* (Proverbs 8:31b). As otherwise, since the fall of Adam there could never be at any time *sinless* and *perfect* '*Adamic sons of men*' in whom collectively God's Wisdom could be said to have taken *delight*. Of course, God took delight in those few He chose to be the objects of His delight.

Next, Scriptures clearly state that Lucifer, at one time, ruled on earth (Ezekiel 28:11-17; Isaiah 14:12-17). Obviously, those angels placed on earth had to be his subjects along with the pre-adamic '*sons of men*'. Lucifer, as one of the three Cherubs, was full of wisdom and perfect in beauty (Ezekiel 28:12b). Next, as an angelic being, with a free will, he was perfect from the day he was created (Ezekiel 28:15a). As the anointed Cherub, he '*covered*' (Ezekiel 28:14) God's throne in the heavens prior to his assignment on earth.

Lucifer when on earth '*has been in Eden, the Garden of God*' (Ezekiel 28:13a). He had also his throne on earth, from where he ruled. In fact, the eventual greatness and sudden downfall of Pharaoh, king of Egypt, which as described in Ezekiel 31 is compared to the greatness and fall of a flourishing '*Cedar of Lebanon*'. The same symbolism could also be said to have portrayed Lucifer's rule figuratively depicting his sinful pride and consequent downfall through rebellion. Lucifer's pomp and glory is portrayed by the symbolism of a flourishing cedar of Lebanon.

Technically, the *Garden of God* in Eden mentioned in Ezekiel 28:13a, 31:8-9, 16-18 *isn't the same as* the Garden of Eden of *Genesis 2:8-15*. The *Garden of Genesis 2:8-15* in which Adam was placed *is not the same as* the one mentioned in Ezekiel 28:13a or 31:8-18 as is wrongly assumed. The *Garden of Genesis 2:8* is actually that *garden* which God *next* created after the destruction of the Garden of Eden of Ezekiel 31. This is simply speculated from the fact that the *Garden of Genesis 2:8* is said to be planted *eastward* of a particular *place* already then *geographically* known as *Eden* (*Genesis 2:8*). As such, it had to be a *specific* location somewhere *eastward* in some *original* familiar *place* called *Eden* wherein also earlier was the *original* Garden of God mentioned in Ezekiel 28:13a; 31:8.

Isaiah 14:12-14 describes the Fall of Lucifer. This fall had to be when he was in the Garden of Eden of Ezekiel 28:13a and not in the Garden of Eden of Genesis 2:8, *some time* after Day 7 of the creation week as is *wrongly* assumed. Precisely as stated earlier, "*Jesus' use of v. 12 (Isaiah 14) to describe Satan's fall (Luke 10:18; cf. Rev. 12:8-10) has led many to see more than a reference to the king of Babylon. Just as the Lord addressed Satan in His words to the serpent (Gen. 3:14, 15), this inspired dirge speaks to the king of Babylon and to the devil who energized him. See Ezek. 28:12-17 for similar language to the king of Tyre and Satan behind him.*"¹

Obviously, in the Adamic *Garden* that was planted *eastward* of the original place Eden, Satan was there as a subtle *serpent*. He was not there as Lucifer unlike in the *earlier* Garden of Eden of Ezekiel 28:13a, 31:8 from where he ruled and whose rule is compared to that of a flourishing Cedar of Lebanon (Ezekiel 31:2, 8-18). It was in the Garden of God of Ezekiel 28:13a that Lucifer eventually sinned and not when he was in the Garden of Eden of Genesis 3:1-15 as wrongly assumed by some.² For, in the Garden of Eden of Genesis 3:1-15 he was *definitely* already there as *Satan* in the guise of a *serpent* and not, any more, as a *shining* Lucifer, perfect in his ways.

As to *when* exactly Lucifer sinned is not *specifically* mentioned in the Bible. But it may be inferred from relevant Scriptures that sin came into existence within the *period* between Genesis 1:1 and 1:2. It's only during this *undefined* period all the related Scriptures discussed earlier could be said to fit in. *"The story of the beginning of sin is nowhere related explicitly in the Word; but certain passages seem to hint so strongly, that the following theory has long been held to explain them. Apparently God first peopled the universe, or at least our part of it, with a hierarchy of holy angels, of whom one of the highest orders was (or contained) the cherubim. One of them, perhaps, the highest of all, was 'the anointed cherub that covereth,' who was created beautiful and perfect in his ways. This cherub knew that he was beautiful, but pride entered his heart and the first sin in the whole history of eternity occurred. Pride led to self-will (Isa.14:13-14) and self-will to rebellion. This great cherub became the adversary ('Satan') of God and apparently led other angels into rebellion (cf. 2 Peter 2:4; Jude 6)."*³

Contrary to what is stated above, Henry Morris states: *"Satan's sin and fall, however, was in heaven on the "holy mountain of God", not on earth. There is, in fact, not a word in Scripture to connect Satan with the earth prior to his rebellion. On the other hand, when he sinned, he was expelled from heaven to the earth. The account in Ezekiel says: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee... 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. 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 (or 'earth', the same word in Hebrew)" (Ezekiel 28: 15-17)*⁴.

Nevertheless, **Isaiah 14:13-14** definitely states that Lucifer was on earth when he first entertained the prideful thoughts of conquering God's throne. He was very much on earth from where wanting to be *'like the Most High'* he ascended into the heavens but was cast down to the earth (verse 15). No wonder, Lucifer next turned into Satan was already on earth in the guise of a serpent before the creation of Adam and Eve.

Lucifer rebelled against God *when he was on earth* thereby incurring judgment resulting in *chaos* on earth surrounded by *darkness* as in Genesis 1:2. *Traditional Six-day creationists* somehow overlook the *Scriptures* relating to Lucifer's *rule* and his subsequent *rebellion on earth* that brought *chaos* on earth and subjected the entire universe to *futility* or *uselessness*.

Since God created a *perfect* universe to begin with, the *chaos* on earth spoken of in *Genesis 1:2* cannot be of *creation*, but of *judgment*. And since the Scriptures speak of Lucifer's rule on earth and of his subsequent rebellion long, long before the creation of Adam, then the *chaotic* conditions on earth had to be logically of a later occurrence as a consequence of Lucifer's sin and that of the angels under his administration on earth. Whether *young earth creationists* agree with it or not, the *six-day* work and the creation of Adam were occasioned by Lucifer's fall. Lucifer's sin and its consequences were foreseen and accordingly the 6-day plan was conceived.

As such, it is the "world" of the angels, animals, plants and '*sons of men*' who once inhabited the earth is what Peter actually talks about as "*the world that was then*". It is in this world that Lucifer and his subjects sinned. This sinful world was next destroyed by *flood* (Psalms 104:6-9 *read with Job 38:10-11*). The flood referred to here is certainly not Noah's flood.

The original dry *earth*, to begin with, was created to be inhabited (Isaiah 45:18) and was therefore certainly inhabited *before* the flood of *Genesis 1:2* and the *work* of the *six days* culminating with Adam's creation (Genesis 1:3-2:25; Isaiah 14:12-14; Jeremiah 4:23-26). The *earth*, therefore, was originally created with a *dry land* and was not totally flooded by waters nor covered up with darkness as in *Genesis 1:2*, which is a later condition.

As such, on the *original* earth itself that God created *in the beginning*, there was a '*dry land*', '*the habitable part of the earth*' (Proverbs 8:31) at one place; and the '*deep*' or the '*depths of the sea*' located in some other place '*when He gave to the sea His decree, that the waters should not pass his commandment: when he appointed the foundations of the earth*' (Proverbs 8:29) in the '*beginning of His way*'. It is from where the waters did break the *original* bounds to cover the earth (Genesis 1:2) subsequent to Lucifer's rebellion along with that of his angels and the pre-Adamite men.

Undoubtedly, conditions on earth in Genesis 1:2 were not the same as that of *original* creation but were as such as a result or consequence of sin. "*The word kosmos in 2 Peter 3:5-7 meaning some form of social system, 'that then was and then destroyed' embraces the whole pre-Adamic earth to which all fossils and remains belong. The actual findings of science regarding pre-historic animals and mammals, the age of the earth, its rock formation, and other facts can be recognized only if we believe the Bible's revelation of pre-Adamite life.*"⁵

These fossils were not of some *simpler* forms of life evolving gradually into *complex* forms. It is a known fact that “*many fossils come from a great catastrophe, being entombed in the strata instead of being slowly buried by sedimentation over millions of years*” as is falsely assumed by the evolutionists. Anyway, “*We find proof of two universal floods on earth, one in Lucifer’s day (Genesis 1:2; Isaiah 14:12-14; Jeremiah 4:23-26; 2 Peter 3:5-7) and another in Noah’s (Genesis 6:11-8-14, 2 Peter 2:5).*”⁶ These two universal floods are uniquely different from each other.

The “*World*”, or “*Kosmos*” as in Greek, meaning ‘*inhabited living systems*’ of which Peter speaks about in 2 Peter 3:6 is not the same one that was deluded during Noah’s flood. During Noah’s flood the world that began with Adam was not totally destroyed in that Noah and his family along with animals, birds, etc were kept alive in the ark. So also, this flood did not destroy totally the aquatic life or the *flora* that existed on earth.

A cursory reading of Job 38:8 makes it clear that the waters *originally* did not cover the earth. But the waters did engulf the earth (dry land) much later on undoubtedly as a consequence of Lucifer’s rebellion. Which means, during the creation week, God caused the *dry land* to appear again by shifting the waters to form the *seas*. Only in this context can we interpret and understand Job 38: 8 wherein God asks Job “... *who shut in the sea with doors, when it burst forth as if it had issued out of the womb?*” This was not the case at all, as such, during Noah’s flood.

As a result of the sea *bursting forth* from the *womb* or from its *primordial* location, God decided again to *fix a limit* to it on the *third day* of the creation week: “*When I fixed my limit for it, And set bars and doors; when I said, ‘This far you may come, but no farther, and hereto your proud waves must stop’.*” (Job 38:10-11). Such a *command* implies that the sea waters were in a particular place (in the *womb*) and subsequently burst forth engulfing the earth (*Genesis 1:2*). This would not be the case if the earth was originally covered with water, all over. ***No such command*** was ever given to the flooding waters to return back to their original location during the universal flood of Noah’s time; instead, the waters *gradually* abated.

Next, during the Lucifer’s flood, according to Psalms 104:5-9 the *dry land* of the original earth was fully “*covered*” (Hb. *Kasah*: to *conceal*) by the *deep*. So also, the waters “*stood above the mountains*” even as during Noah’s flood. However, relevant Scriptures do differentiate the two floods.

But unlike Noah's flood during which the waters gradually abated (Genesis 8:9-13), during Lucifer's flood as stated in Job 38:10-11 God rebuked the engulfing waters to return to their original location. The flooding waters on God's rebuking "... *fled; at the voice of thy thunder they hastened away, they go up by the mountains; they go down by the valleys unto the place which thou hast founded (Heb. *Yasad*: built up, set) for them; thou hast set a bound that they turn (Heb. *Shuwb*: to turn back; to return from where they came) not again to cover the earth.*" (Psalms 104:7-9).

The Scriptures cited above referring to the universal flood do not refer to Noah's flood which was to a large extent caused by torrential rains. These waters were *not* rebuked, taken off nor *hastened away* supernaturally in *one day* (cf. Genesis 1:6-12, Psalms 104:7). Instead, these waters *abated* or receded *gradually* and taken off in the course of several months through *natural* processes (Genesis 8:1-14). Moreover, during Noah's flood, all the aquatic life could not have been destroyed; fowls and animals were saved, and vegetation survived without much harm (Genesis 6:20, 8:17) even when it remained totally submerged for many days.

As such, it could be convincingly stated that "*The flood of Noah lasted over a year, yet vegetation was not destroyed. But in Lucifer's flood the fruitful place became a wilderness (Jeremiah 4:3-26). New vegetation had to be planted /created, for the earth was totally desolate (Genesis 1:11-12; 2:5, 8-17). This proves that Lucifer's flood was on earth longer than Noah's and, without doubt, as judgment for a more serious rebellion.*"⁷ "We therefore, conclude that Genesis 1:1-2 proves a pre-Adamic world that was eventually destroyed in a worldwide flood, which necessitated the making of the present Adamic world so that the original purpose of God concerning the earth (Isaiah 45:18) could be realized."⁸

The 'Book of Stone' or Geological Science also confirms the existence of pre-Adamic life on earth and its subsequent destruction by a global flood. As such, "*By way of silent yet eloquent witness to the power, wisdom, and goodness of the Creator, the sedimentary rocks uncovered by the geologist tell us that the waters were filled with life, that fishes and numerous aquatic animals of gigantic size and curiously shaped, once swam there, that amphibious animals disported themselves, and birds extraordinary for size and kind, trod those ancient sands and left their footprints behind them.*"⁹ Leaving aside geological evidence, biblical evidence in itself confirms the truth of pre-adamic life and its destruction.

Not all biblical scholars are equally convinced about Lucifer's rule on earth and of his subsequent rebellion or that the *chaos* described in v.2 is as a result of his fall. "As for the reference to the earth's being 'waste and void' (Heb. *tohu wabohu*) in Genesis 1:2, it is not altogether clear whether this was a subsequent and resultant condition after a primeval catastrophe, as some scholars understand it (interpreting the verb *hay^etah* as 'became' rather than 'was'. Those who construe *hay^etah* ('was') as 'became' understand this to indicate a primeval catastrophe possibly associated with the rebellion of Satan against God, as suggested by Isaiah 14:10-14."¹⁰

Nevertheless, as explained as above, there is sufficient scriptural evidence to substantiate the existence of pre-historical, pre-Adamite life on the primeval earth. As otherwise, the Scriptures referred to above to account for the existence of pre-Adamic life cannot be convincingly explained with reference to any events on earth in Adam's world subsequent to his fall.

In other words, *apart* from any 'pre-historical, pre-adamite, biblically revealed gap' of considerable length of time, the foregoing *biblical and geological facts* clearly portraying pre-Adamic events leading to '*primeval catastrophe*' prior to Genesis 1:3 cannot be *historically* accounted for. It is nigh impossible, both biblically and theologically, to interpret and explain convincingly the aforesaid events recorded in the Scriptures as having any spiritual relevance. The same events cannot be accommodated in any other historical period of the '*kosmos*' or the '*world*' that has been until now, and that has descended from Adam. Such lacunae should lead one to formulate '*biblically-based gap theology*' by completely shedding away one's prevailing '*unholy*' bias towards the so-called '*gap theory*'.

1: John MacArthur, *The MacArthur Study Bible*, Word Publishing, USA, 1997, see foot note re: Ezekiel 28:13, p.1191 2: *ibid*; - footnote re: Isaiah 14:12-14, p. 977

3: Merrill C. Tenney, *General Editor*, and J.D. Douglas, *Revising Editor*, *New International Bible Dictionary*, Zondervan Publishing House, Michigan, US, 1987, p. 271.

4: Henry M. Morris, *Scientific Creationism*, Master Books, USA, 25th Printing, 2009, pp. 233-234.

5: Dake, Finis J. *op. cit.* p. 1 6: *Ibid*, p. 83 7: *ibid*, p. 83 8: *ibid*, p.80

9: Walter Scott, *op. cit.* p. 14

10: Gleason L. Archer, Jr., *Encyclopedia of BIBLE DIFFICULTIES*, Zondervan Corporation, USA, p. 65-66.

