

WAS THERE A WORLD BEFORE ADAM?

Earth's First Sinful Career

(Gen. 1:2; Isa 14:1-14; Jer. 4:23-26; Ezek. 28:11-17; 2 Pet. 3:5-6)

I. Moses' Teaching on the Overthrow of the Pre-Adamite World

In Gen. 1:2, we have the fact that the Earth was in existence before the Spirit of God began to move (brood) upon the face of the waters which covered the Earth. The conjunction "and" is used to connect about 200 separate acts of God in Gen. 1 and 2. These acts are all equally independent and important. Verse 2 is as independent of verse 1 as are all other separate acts of God in these two chapters. In verse 1 we have the original creation of the heavens and the Earth, and in verse 2 we have the original perfect Earth made chaos and flooded with water which destroyed all life on the Earth.

The word "was" in verse 2 is from the Hebrew *hayah*, which is a verb to become, not the verb to be. It is translated became 67 times (Gen. 2:7; 19:26; 20:12; 24:67; Ex. 4:3-4; Num. 12:10; etc.); becamest (1 Chr. 17:22; Ezek. 16:8); came and came to pass 505 times (Gen. 4:3; 6:1, 4; 11:2, 5; etc.); become 66 times (Gen. 3:22; 18:18; 48:19; etc.); come and come to pass 131 times (Gen. 4:14; 6:13; 18-20; 27:40; etc.); and many times be in the sense of become (Gen. 1:3, 6, 9, 14; 3:5; etc.).

The phrase "without form" is from the Hebrew *tohu*, which means waste, desolation, or confusion. It is translated waste (Dt. 32:10); without form (Gen. 1:2 Jer. 4:23); vain (Isa. 45:18; 1 Sam. 12:21); confusion (Isa. 24:10; 34:11; 41:29); empty (Job 26:7); vanity (Isa. 40:17, 23; 44:9; 59:4); nothing (Job 6:18; Isa. 40:17); and wilderness (Job 12:24; Ps. 107:40).

It can be seen from these passages what the word really means and what the condition of the Earth was in Gen. 1:2. God did not originally create the Earth in such a waste and ruined state. It is definitely stated in Isa. 45:18 that God did not create the Earth *tohu* (vain, or desolate), yet in Gen. 1:2 the Earth was *tohu*. If the Earth was not originally created desolate, then it must have been created, inhabited, and later became desolate. Even the English verb "was" proves that it had to become desolate before it could be desolate.

The Hebrew word for void is *bohu*, which means empty, ruin or void. It is translated void (Gen. 1:2; Jer. 4:23) and emptiness (Isa. 34:11). The Hebrew phrase *tohu va bohu* (waste and ruin, or desolate and empty) describes the chaotic condition of the Earth since "the beginning" and before the six days of the reconstruction of Gen. 1:3 - 2:25. God did not create the Earth a ruin or a waste. It became so because of sin, as we shall see.

We can read Gen. 1:1-2 literally thus: "In the beginning [by periods, ages] God created the heavens and the earth. And the earth became waste and ruin [desolate and empty]; and darkness was upon the face of the deep [the flood]. And the Spirit of God moved [brooded] upon the face of the waters." In these verses we have the whole span of the creative ages taking in all the original creation of the heavens and the Earth and all things therein to the six days of restoration of the Earth to a habitable state. The original creations include the sun, moon, and stars, as proved in

In these two verses alone we have the facts that in the dateless past God created the heavens, including the sun, moon, and stars, and then the Earth; that the heavens were created before the Earth; that the heavens, the Earth, the waters, and the darkness were all created before the Spirit began to brood over the waters; and that these things were already in existence before the first of the six days, proving that they were not created in any one of those days.

How long the Earth was a waste and a ruin or desolate and empty since its original habitation is not known. How long it was in existence and inhabited before it became desolate and empty is not known. But why and

when it was cursed and became desolate and empty is known and clearly revealed in Scripture, as we shall see below.

In Scripture all cases of obscuring the sun and bringing consequent darkness, and all cases of floods are a result of judgment and never of an act of creation, unless it be Gen. 1:2; and we have no authority on which to believe that this is an exception. Why could not Gen. 1:2 be a result of a curse (as is clear of all other floods and darkness on the Earth as revealed in Gen. 6-8; Ex. 10:21-23; Isa. 5:30; 13:10; Jer. 4:23-26; Amos 5:18-20; Zeph. 1:15; Joel 2:30-3:16; Mt. 8:12; 9:2; 16:10)?

The fact that Moses by inspiration said that God told Adam to multiply and replenish the Earth proves that there was a social system on the Earth before Adam, for he could not replenish something that had not been replenished before. Some argue that the Hebrew word for replenish means fill and not refill, but this proves nothing. An examination of all places where the word replenish is used disproves this. Suppose we make the word replenish mean replenish in Gen. 9:1; Isa. 2:6; 23:2; Jer. 31:25; Ezek. 26:2; 27:25, and note the results.

Where the Hebrew gala is translated fill, it does not mean that the thing referred to had never been filled before. For example, when Joseph commanded his brethren to "fill their sacks," does this mean that those sacks had never been filled before? They had no doubt been filled many times. See Gen. 42:25; 44:1; 1 Kings 18:33; Hag. 2:7; etc. To say, "Fill that glass with water," does not prove that it had never been filled before, but to say, "Refill that glass with water" proves that it had been filled before. When God said to Noah, "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1), it is clear that the Earth had been replenished before, so why not believe that God meant the same thing when He said it to Adam? The same Hebrew statement is found in both passages (Gen. 1:28; 9:1), and it is translated exactly the same in English, so would it be wrong to believe that it means the same thing? If the Earth had been replenished before Adam, then it was overthrown by judgment before the six days, as is shown in Gen. 1:2.

II. Isaiah's Teaching on the Overthrow of the Pre-Adamite World

In Isa. 14:12-14 we have conclusive proof that Lucifer ruled the Earth before the days of Adam. It could not have been since Adam that he ruled and fell from Heaven as in this passage, for he was already a fallen creature before Adam was created. In Adam's day he regained dominion of the Earth and has been the prince of this world ever since. In this passage both Satan and the king of Babylon are in view. This is what is known as the law of double reference; that is, a visible person is immediately addressed while at the same time an invisible person who is using the visible person as a tool to hinder the plan of God is also addressed. For example, when Jesus said to Peter, "Get thee behind me, Satan: for thou art an offense to me: for thou savourest not the things that be of God, but those that be of men" (Mt. 16:23), He did not mean that Peter was the personal devil, but that he was being used as a tool of Satan to keep Christ from getting to the cross. Hence, both Peter and Satan are addressed and involved in the statement. To understand such passages, one should understand that part of the passage that can refer to an earthly person as referring to a man, and that part that cannot possibly refer to an earthly person as referring to the invisible person also addressed.

In Isa. 14:12-14 we have some statements which cannot possibly be made of an earthly king of Babylon. The passage is almost universally accepted as referring to the fall of Satan. We shall quote it and then note the facts: "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! 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: I will ascend above the heights of the clouds; I will be like the most High." Note the following facts this passage proves of Satan:

1. That his name is Lucifer.
2. That he was a son of the morning, and therefore, no earthly man.
3. That he fell from Heaven. This could never be spoken of a man. Satan is the only person in all Scripture who is spoken of as falling from Heaven (Lk. 10:18).
4. That he was cut down to the ground in his fall.
5. That he had weakened nations on Earth.
6. That he was exalted in his heart.
7. That he invaded Heaven, where God rules.
8. That he was a king, for he had a throne and subjects over whom he ruled.
9. That he wanted to exalt his kingdom above the clouds, stars, and into Heaven itself to dethrone God.
10. That he wanted to be worshipped in the congregation of God (Ps. 72:2; 82:1; Isa. 6:1).
11. That he led a rebellion against God but was defeated.
12. That his kingdom was on Earth, or he never could have tried to ascend above the clouds, stars, and into Heaven. When a kingdom is located under the clouds it has to be on the Earth, for one can stand on certain parts of the Earth and still be above clouds.
13. That the ground, clouds, stars, and Heaven were already created.
14. That it had to be before Adam, for this was not the position of Lucifer when he was in Adam's Eden. Adam had dominion at that time. He had no kingdom on Earth at the time of Adam and has not had since in the sense of a visible, personal rule on Earth. He has only ruled through others since Adam's day; so this must refer to a time before Adam.
15. That he was not in Heaven when he rebelled, else he could not have desired to ascend into Heaven. He was under the stars, or he could not have desired to be exalted above the stars. He was under the clouds, or he could not have desired to ascend above them.
16. That God's throne is located in the north part of the universe (Ps. 75:6-7). Thus, this passage proves the location of Satan's original kingdom and the time of his fall. It was located on Earth, and his fall was before Adam. In Col. 1:15-18 we read of Christ creating thrones, dominions, principalities, and powers in Heaven and on Earth. They were located somewhere in the heavens and on the Earth. Lucifer was given a kingdom here on Earth, as proved by the passages cited above. His own subjects were earthly creatures of v various kinds which were all destroyed when the flood of Gen. 1:2 came upon the Earth. God created the Earth to be inhabited by earthly creatures (Isa. 45:18). They are called "nations" in the above passage. The demons who are now Satan's emissaries could be the spirits of the pre-Adamites. At any rate, they are not part of the creation at the time of Adam. Thus Isaiah teaches that the Earth was inhabited before Adam and was ruled by Lucifer, whose kingdom was overthrown when he rebelled.

III. Ezekiel's Teaching on the Overthrow of the Pre-Adamite World

In Ezek. 28:11-17 we have another description of Lucifer before he fell and of his position on Earth and the cause of his rebellion. This passage is another example of the law of double reference, as explained in Point IV above. The earthly man addressed was the king of Tyre. (See Josephus, Apion Book I, 21). Let us also quote this passage and then note the main facts concerning Satan.

"Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 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. 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. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 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. 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. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee" (Ezek. 28:11-19). Note the following facts this passage proves of Satan:

1. That he was full of wisdom and perfect in beauty.
2. That he had been in Eden, the garden of God, not a mere summer residence of some earthly king of Tyre, but the garden of God as referred to in other passages (Isa. 51:3; Ezek. 31:9, 16, 18; 36:35; Joel 2:3). This Eden, however, was the one that was on the original Earth before Adam, for "every precious stone" was not the covering of Satan, nor was he perfect and sinless and the ruling cherub when he was in Adam's Eden. It was the garden that God made as the location of Lucifer's kingdom as pictured in this whole passage.
3. That he was the ruler of this Eden, for at that time "every precious stone was thy covering ... Thou art the anointed cherub that covereth [protecteth]; and I have set thee so ... Thou wast perfect in thy ways." This must refer to the time Lucifer fell, and that had to be before Adam and the Eden that man was given dominion over.
4. That he was a created being; so it could only refer to Satan.
5. That he was the anointed cherub (angel) that protected or ruled the Earth.
6. That God had placed him in this position.
7. That every precious stone was his covering.
8. That his position was upon the holy mountain of God and that he walked up and down in the midst of precious stones of fire.
9. That he was perfect in his ways from his creation until he exalted himself, as in this passage and in Isa. 14:12-14; 1 Tim. 3:6.
10. That he was created a perfect, sinless angel.
11. That he became a sinner through pride (1 Tim. 3:6).
12. That his beauty was the cause of his pride.
13. That sin was found in him.
14. That he became filled with violence by his "merchandise" (Hebrew, traffic), as in verse 18; that is, going about as a slanderer in a moral sense. He began to accuse God and get others to rebel with him.
15. That he was cast out of the mountain of God in the garden where he had his throne and was driven out of his position and glory.
16. That his wisdom was corrupted.
17. That he was cast down to the ground, as in Isa. 14:12-14, Lk. 10:18. This will also be done in the future tribulation when he will be on Earth for three and one-half years and then will be put in the abyss at the second coming of Christ (Rev. 12:3-14; 19:11 - 20:3). In the Hebrew such statements as "I will cast thee as profane" and "I will cast thee to the ground" are literally, "I profaned thee" and "I did cast thee to the ground." They must be understood in the past tense to harmonize with the rest of the passage, thus proving that this could not be the then-reigning king of Tyre. It could only refer to Lucifer, as in Isa. 14:12-14, Lk. 10:18. If this be true, then there were "kings" on the Earth that beheld him when he landed on the ground and before God totally destroyed everything by the flood of Gen. 1:2.
18. That he had sanctuaries (a sanctuary, according to many ancient manuscripts), which he defiled by his iniquities and slander. This suggests a long and bitter feud between God and Satan before God took action to remove him from his position and curse the Earth. Satan was bitter in his slander of God and no doubt accused God of being tyrannical and unjust in all His rule over moral agents. He no doubt accused God of all the things that he still accuses Him of before human beings. God was longsuffering; but when the final invasion of Heaven took place, God quickly put down the rebellion.
19. That Lucifer was brought down to utter defeat and humiliation to the Earth. The fire devouring Satan and bringing him to ashes on the Earth is a figurative statement of absolute defeat and humiliation. The same figure of speech is used of Abraham and other living persons who did not become literal ashes (Gen. 18:27; Job 13:12; 30:19; Ps. 102:9; Isa. 44:20; 61:3). When we know that the passage is talking of a spirit being that cannot be burned to ashes, then we have another reason why we must conclude that

the language is figurative of humiliation. Remember, the chief principle of true Bible interpretation is: take the Bible literally wherein it is at all possible. When the language cannot be taken literally, then we know it is figurative. Since we know that the language cannot be literally true of a spirit being, then it must be taken in a figurative sense. If the language is literal, then this part of the double reference refers to the king of Tyre who is the visible person addressed.

The other statements above could be used only of an angel, for no king of Tyre ever was a cherub, a created being; and not one of them ever was in Eden, as stated of this created being in Ezekiel 28:11-17. No such king ever was a "cherub that covereth." The Hebrew word for "covered" is sakak, meaning to entwine, fence in, protect, defend, or hedge in, thus showing that Lucifer had a responsibility in protecting and ruling over the Eden and mountain of God in this passage. The Hebrew phrase har ha' Elohim occurs seven times in Scripture and always of a literal earthly mountain, thus proving Lucifer's rule for God was on Earth and on a mountain that God had established as the capital of the Earth when He gave Lucifer dominion to rule for God (Ex. 3:1; 4:27; 18:5; 24:13; 1 Ki. 19:8; Ps. 69:15; Ezek. 28:16). See also passages where bar Jehovah, the mount of the Lord, is found, which also is used seven times of an earthly mountain (Gen. 22:14; Num. 10:33; Ps. 24:3; Isa. 2:3; 30:29; Micah 4:2; Zech. 8:3).

20. That these facts could refer only to Satan before the days of Adam, for he did not have this position when Adam was created, nor could these facts be of him on the Earth since he regained dominion of the Earth through Adam. Ezekiel, therefore, teaches that Lucifer had a kingdom on Earth and that there were people here before Adam.

IV. Jeremiah's Teaching on the Overthrow of the Pre-Adamite World

The next passage we will consider to prove that there was a kosmos or social order on the Earth before Adam is Jer. 4:23-27, in which the prophet in the Spirit saw a vision of the chaotic Earth after it was destroyed by the flood of Gen. 1:2. The purpose of God in showing Jeremiah the past desolation of the Earth was to teach Israel that her land because of rebellion was to be desolate, but in the case Israel's land, God added the assurance that He would not "make a full end" of their land as He did of the Earth when Lucifer rebelled. Let us quote this passage then note the facts concerning the chaotic Earth:

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet I will not make a full end (Jer. 4:23-27). The facts in this passage are the following:

1. That there is a contrast made between the whole Earth being totally desolate and the land of Israel being partially desolate. The purpose was to show how utterly God cursed the whole Earth one time because of sin to teach how desolate He we make the land of Israel because of their sins: "yet will I not make a full end," was the case of the pre-Adamite world.
2. That the Earth only was (became) without form and void (Hebrew, tohu va bohu, literally waste and ruin or desolate and empty), as in Gen. 1:2,
3. That the heavens were in existence as well as the Earth, but their lights were withheld from shining on the Earth thus causing the darkness of Gen. 1:2.
4. That there were mountains and hills on Earth, but they were being shaken by an earthquake which no doubt caused the remains of animals to be deposited in the depths of the Earth beneath many layers of solid rock, such as are now being found as men dig in the Earth.
5. That there had been men on Earth, but not one was left after God got through overthrowing Lucifer's kingdom on Earth.
6. That there had been birds on the Earth, but that there was not one left.
7. That there had been fruitful places on Earth, but they had become a wilderness.

5. There never will be a time in the future from our day or through all eternity when the Earth will be totally desolate, as it was said to be in Jer. 4:23-27. This has been proved already in question 2, Supplement 2, where we proved that there will be eternal generations of natural people on the Earth from our day and through all eternity. Therefore, there never will be a time from our day on when the earth will be without men and animals. So if the Earth is without men and animals in Jer. 4:23-27, the prophet is not revealing to us a vision of the future Earth, but of a past time on the Earth when it was flooded and made waste and ruin, as in Gen. 1:2 before the days of Adam.
6. The purpose of God in showing Jeremiah the past desolation of the Earth was not only to show Israel how their land was to be desolate, but also to reveal the fact that there were men and animals, cities, fruitful places, and a real social system on the Earth before the six days in which Adam was created.

V. Jesus' Teaching on the Overthrow of the Pre-Adamite World

Not only does the Old Testament teach that there was a social order on Earth that was destroyed before Adam, but many Scriptures in the New Testament also reveal the same fact.

Jesus in Mt. 13:35 used an expression, "from the foundation of the world," which literally means, "from the overthrow of the world." The Greek word for "world" here is kosmos (see Lesson 1, Point IV, 2, (9), for a study of "world"). It means social system or social world, order, arrangement, and is the opposite of chaos (vain), which God did not create (Isa. 45:18), but which was the condition of the Earth in Gen. 1:2. The word "foundation" in various New Testament passages comes from two Greek words as follows:

1. The noun themelios and the verb themelioo are the ordinary words for a foundation of a literal building, or of an organization, or of the work of some person, as it is clear in Mt. 7:25; Lk. 6:48-49; 1 Cor. 3:11; Eph. 2:20; Heb. 6:1.
2. The noun katabole and its corresponding verb katabollo are not the ordinary words for foundation as they are translated sometimes in the New Testament. This much is clear from the subject matter where these words are found. For example, katabollo literally means to throw down or cast down and is so translated in 2 Cor. 4:9; Rev. 12:10. In Heb. 6:1 instead of "not laying again the foundation," the rendering should be "not casting down the foundation" that is already laid, but leave it and go on to perfection. Accordingly, the noun katabole, derived from the verb, should be translated disruption or ruin, and this should be the meaning of foundation in Mt. 13:35; 25:34; Lk. 11:50; Jn. 17:24; Eph. 1:4; Heb. 4:3; 9:26; 11:11; 1 Pet. 1:20; Rev. 13:8; 17:8.

The remarkable thing is that in all occurrences, except Heb. 11:11, the word is connected with kosmos, the social world. Therefore, the expression "foundation of the world" should be translated "overthrow of the world," since it clearly refers to the overthrow of the social world over which Lucifer ruled and which was destroyed by the flood, as referred to in Gen. 1:2; 2 Pet. 3:5-7; Ps. 104:5-9; Jer. 4:23-27; Isa. 14:12-14; Ezek. 28:11-17; etc. In Gen. 1:1 we have the founding (Greek, themelioo, Heb. 1:10) of the world, but in Gen. 1-2 we have the overthrow (Greek, katabole) of the world, as in the passages below.

"The disruption of the world" is an event forming a great dividing line in the ages and dispensations—between the dateless past when Lucifer ruled the Earth and the present time when man is given dominion of the Earth, or between the dispensation or administration of the Earth by angels and the dispensation or administration of the Earth by man. Note the following expressions before and since the disruption of the world. We read of God loving His Son, of choosing men in Christ, and of Christ being foreordained before the disruption of the world (Jn. 17:24; Eph. 1:4; 1 Pet. 1:2). We also read of things kept secret, of God planning a kingdom, of prophets being slain, of a book of life being prepared, of the work of the six days, and of Christ suffering in death only once since the disruption of the world (Mt. 13:35; 25:34; Lk. 11:50; Heb. 4:3; 9:26; Rev. 13:8; 17:8).

Thus Christ taught, as recorded by the Holy Spirit through Matthew, Luke, and John, that there was a disruption or ruin of the social order on the Earth. He mentioned such a doctrine four times while on Earth (Mt. 13:35; 25:34; Lk. 11:50; Jn. 17:24), and twice to John on Patmos after He had ascended to Heaven (Rev. 13:8; 17:8). He could not have had in mind the partial destruction of the social system in the days of Noah, for no change in God's plan was made at that time, as would be required if the expression "disruption of the world" referred to Noah's time. What was planned according to Mt. 13:35; 25:34; etc., was planned at or before the six days' work of Gen. 1. The Bible says, "known unto God are all his works from the beginning of the world" (Acts 15:18).

The word "world" in this passage is from *aionios*, which means eternity, or the dateless past, time out of mind. It should be literally, "from eternity are all the works of God known." The things Christ uttered that were kept secret since the disruption of the world could not refer to Noah's flood; so they must refer to the disruption of Gen. 1:2. At least these facts prove that the world was disrupted and ruined before Adam, for it has been ruined since Adam, and it was in ruin in Gen. 1:2 before Adam was created. If it was ruined before Adam, then there was a social order on the Earth to be disrupted.

VI. Peter's Teaching on the Overthrow of the Pre-Adamite World

In 2 Pet. 3:6-7 we have a definite statement that there was a social world before Adam, which is called, "the world that then was." The Greek word for "world" is *kosmos*, meaning social system. This social order had to be before this one we now know, or it could not be called the social order "that then was." That it was one which existed before our social order since Adam is clear from the next statement about "the heavens and the earth, which are now." The two statements, "the world that then was" and "the heavens and the earth, which are now" prove there were two separate social systems on Earth. One was before the one which is now, and the other, after the one that then was.

If it can be definitely proved that "the world that then was" refers to a social order on Earth before the present heavens and the Earth which are now, then it would be forever settled that there were inhabitants before Adam. We submit the following points to prove that it refers to a social order on Earth before Adam:

1. That is what 2 Pet. 3:6-7 says. It could not be expressed more clearly in human language than it is here, "By the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world [social order] that then was of old, and before the heavens and the Earth which are now], being overflowed with water perished: But the heavens and the earth which are now [after the world that then was], by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."
2. Why should one close his mind to such plain language? How could one misunderstand such simple statements of two worlds—the one that then was and the one that now is?
3. If "the world that then was" is the same as that between Adam and the flood of Noah, then God made "the heavens and the earth which are now" since the flood of Noah, but this the Bible does not teach. There is no statement in any Scripture that the heavens and the Earth which are now differ from what they were between the times of Adam and Noah. On the contrary, we have a clear record that in six days God made "the heavens and the earth which are now," and there is no record anywhere of a change being made in them by Noah's flood, so that they would have to be made over again after the flood. What kind of change could a flood make in the heavens and the Earth? No flood could change the heavens, for floods on Earth can never cover the heavens. If a change is to be made in the heavens, it must be by divine acts of power other than by floods. At Noah's time no change was made even in the Earth, much less in the heavens. All that happened was that some men and animals on Earth were drowned. The Earth, vegetation, etc., remained the same after the flood as before it.

If "the heavens and the earth which are now" could be proved to be the same as "the world that then was" merely because we do not want to believe that there was a social order before Adam, then on the same basis we could prove that the present heavens and the Earth will be exactly the same as the future New Heavens and the New Earth of 2 Pet. 3:13. All we have to do to make them the same is to have the mere desire to make them the same, and say they are the same. If wonders can be accomplished this easily, we could do many other super acts by the mere desire and by human words. If mere belief in one case could change facts, then it could in the other.

4. There are three distinct and separate periods of the history of the Earth according to 2 Pet. 3:5-13. First, "the world [social order] that then was" before the heavens and the Earth which are now (vv. 6-7). Second, "the heavens and the earth which are now," which are after "the world that then was and before the "new heavens and a new earth" that will be (vv. 5-7, 13). Third, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," which are after "the heavens and the earth which are now," which in turn was after "the world that then was" (vv. 5-7, 13). Thus there were and are to be three social systems: first, the one before Adam: second, the one between Adam and the New Heavens and the New Earth; third, the one in the New Heavens and the New Earth.
5. Peter taught that there were two ends to two sinful careers of the Earth: first, "the world that then was." There must have been a sinful career of that social system, or it would not have been destroyed by water to make room for the present one. Second, the end of the present sinful career of the Earth, for the present heavens and the Earth "are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. 3:7). If the destruction of the world that then was is the same destruction by fire in the future, there could not have been a social system which has already perished by water as stated here. So the destruction by water in the past and the destruction by fire in the future proves that two times the Earth has been made perfect and inhabited, and that two times the Earth has had sinful careers. The third time the Earth will be made perfect is when the New Heavens and New Earth are made. There will be a continued social system in them, for Peter added, "wherein dwelleth righteousness."
6. If we believe that the flood that destroyed the world that then was is the same flood that partly destroyed the present social system in Noah's day, we will have to believe several false doctrines as follows:
 - a. That man was created at the time of the original creation of the heavens and the Earth in the dateless past instead of in the six days of Gen. 1, for scoffers referred to in 2 Pet. 3, believed that there was no disruption of the world, since, they say, "all things" continue the same since creation.
 - b. That God created the heavens and the Earth which are now at the time of the flood, for if the world that then was referred to the people between Adam and Noah, then there would have had to be a creation of the present heavens and the Earth in Noah's day to make "the heavens and the earth which are now."
 - c. That the first life on the earth was created about 6,000 years ago.
 - d. That scoffers believed that man was created at the time of the flood, for they say, "since the fathers fell asleep [beginning of the race and death in the race] all things continue as they were from the beginning of the creation" (2 Pet. 3:4).
 - e. That we are just as ignorant as the scoffers who think that the heavens were created at the time the fathers began to fall asleep (2 Pet. 3:4-5).

- f. That the social system that was created in Adam's day was totally destroyed by the flood of Noah, for all of it "perished" by water (2 Pet. 3:6).
- g. That there is a difference between the social order on the Earth between Adam and Noah and the one that has existed since Noah. But there is no such difference, for Noah's family lived both before and after the flood, and there was no difference between them in the two periods.
- h. That Peter did not make it clear which flood he refers to, the one in Gen. 1:2 or the one in Gen. 6-8. But always, without exception, he makes it very clear when he refers to the flood of Noah (1 Pet. 3:20; 2 Pet. 2:5). Since in 2 Pet. 3:6 he states that all the social system that then was perished by water, we have to conclude that he is not speaking of the flood of Noah. Surely scoffers would not be so ignorant as to believe that all the social system perished in Noah's flood; else they themselves would not be here to scoff unless God had made a new social order in Noah's day.
- i. That scoffers were totally ignorant of Noah's flood, for they were ignorant of the one that destroyed the social system that then was. Peter makes it very clear that last day scoffers would be willingly ignorant of that destruction (2 Pet. 3:4-6). This therefore could not refer to Noah's flood, for all scoffers know of it. The Greek word for "ignorant" in 2 Pet. 3:5 and 8 is *lanthano*, translated elsewhere hid and hidden (Mk. 7:24; Lk. 8:47; Acts 26:26) and unawares (Heb. 13:1).

This proves that the truth of the flood that destroyed the original social system was hidden from them, while they all know about Noah's flood. What was it that the scoffers were ignorant of unless it is the destruction of a social world before Adam? This is the thing of which men are still ignorant, or we would not have to take so much time and space to get men to realize this truth of the Bible. Peter said that the scoffers were willingly ignorant of this truth, thus showing that it is a clear doctrine of Scripture if men would decide to stop being ignorant of it. There are many Scriptures that make such a doctrine clear; so "if any man wants to be ignorant, let him be ignorant," as Paul expressed it (1 Cor. 14:38).

Peter said these scoffers of the last days would be ignorant of the fact that the heavens were of old; that the social system on the old Earth perished by water; that the heavens and the Earth since the six days of restoration are kept in store to be purified again—the next time by fire; that the Lord is not slack concerning His promises of final restoration of the Earth to its third perfect state; and that God was longsuffering to all men, not willing that any should perish, but that all come to repentance.

That there was a great catastrophe that came upon the pre-Adamite world is clear from many Scriptures as well as from facts of geology, botany, and other sciences. Scientists assert that the Earth went through just one great catastrophe at an unknown period in the past; that animal remains show that they died in great agony; and that some unexplainable something happened to the Earth itself to cause it to be turned upside down. In the Ferrar Fenton translation, Gen. 1:2 reads, "the earth was [became] unorganized and empty; and darkness covered its convulsed surface; while the breath of God rocked the surface of the waters." This shows the Earth went through a period of convulsions, spasms, eruptions, earthquakes, and a great cataclysm that destroyed all animal and vegetable life on Earth.

Accounts of the flood of Noah and the flood of Lucifer are so dissimilar that we must believe there were two great floods on the Earth. In Ps. 104:5-10 we have a vivid description of the destruction of the social world before Adam and of the restoration of the Earth out of that flood. First the flood is described as having come upon the Earth after the foundations of the Earth were laid, and the waters are described as standing above the mountains. Then the passage tells how the flood was taken off the Earth so it could be inhabited again.

Twenty Contrasts between the Flood of Lucifer and the Flood of Noah:

Lucifer's Flood

1. Earth made waste (Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-6).
2. Earth made empty (Gen. 1:2; Jer. 4:23).
3. Earth made totally dark (Gen. 1:2-5; Jer. 4:23-26).
4. No light from heaven (Gen. 1:2; Jer. 4:23-26).
5. No day and night (Gen. 1:2-5).
6. All vegetation destroyed (Gen. 1:2; 2:5-6; Jer. 4:23-26).
7. No continued abating of the waters off the earth (Gen. 1:6-12).
8. Waters taken off the earth in one day (Gen. 1:10).
9. Supernatural work of taking waters off the earth (Gen. 1:6-12).
10. No rebuke or miraculous work in fled away (Gen. 1:6-12; Ps. 104:7).
11. The waters on earth in Gen. 1:2 hasted away when rebuked (Gen. 1:6-12; Ps. 104:9).
12. God set bounds around the waters in Gen. 1:6-12; Ps. 104:9.
13. All fish were totally destroyed in the flood of Gen. 1:2; Jer. 4:23-26.
14. No fowls left on earth after (Gen. 1:2; Jer. 4:23-26).
15. No animals left after (Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-6).
16. No man left on earth in Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-6.
17. No social system left at all in Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-6.
18. No ark made to save men in Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-6.
19. Cause: fall of Satan (Isa. 14:12-14; Jer. 4:23-26; Ezek. 28:11-17; Lk. 10:18).
20. Result: became necessary to make new life on earth (Gen. 1:3 - 2:25; Isa. 45:18; Eph. 3:11).

Noah's Flood

1. Earth not made waste (Gen. 8:11-12, 22; Heb. 11:7; 1 Pet. 3:20).
2. Not made empty (Gen. 6:18-22; 8:16).
3. Not made totally dark (Gen. 8:6-22).
4. Light from heaven (Gen. 8:6-22).
5. Day and night (Gen. 8:1-22).
6. Vegetation not destroyed (Gen. 8:11, 21; 9:3, 20).
7. Continual abating of the waters from the earth by evaporation (Gen. 8:1-14).
8. Months of waters abating off the earth (Gen. 8:1-14).
9. Natural work of evaporation of the waters off the earth (Gen. 8:1-14).
10. No rebuke or miraculous work is taking waters off the earth (Gen. 8:1-14).
11. The waters on the earth gradually receded in Gen. 8:1-14).
12. The bounds were already eternally set for waters in Gen. 8:1-14).
13. No fish were destroyed or created again after Noah's flood (Gen. 1:20-23; 6:18-22).
14. Fowls were left after Noah's flood (Gen. 6:20; 8:7-17).
15. Some of all animals kept alive (Gen. 6:20; 8:17; 9:2-4, 10-16).
16. Eight men and women left after Noah's flood (Gen. 6:18; 8:15-22; 9:1-16; 1 Pet. 3:20).
17. A social system left after Noah's flood (Gen. 8:15-22; 9:1-16; 1 Pet. 3:20).
18. An ark was made to save men and animals alive (Gen. 6:8 - 8:22; 9:1-16; Heb. 11:7).
19. Cause: wickedness of men (Gen. 6:5-13); and fallen angels (Gen. 6:1-4; Jude 6-7; 2 Pet. 2:4).
20. Results: no new creations made, for all men and animals were not destroyed (Gen. 6:18 - 8:22; 9:1-16).

The only other reference Peter makes to the pre-Adamite world is in 1 Pet. 1:20, and here he speaks of Christ as being foreordained before the foundation (overthrow or disruption) of the world. This could never refer to the flood of Noah. Thus we see that Peter taught that there was a social system before Adam that was overflowed by water and perished.

VII. Paul's Teaching on the Overthrow of the Pre-Adamite World

In Eph. 1:4; Heb. 4:3; 9:26, we have Paul's references to the overthrow of the world that then was before Adam. In this first reference he teaches that even as far back as before the foundation (Greek, *katabole*, from *katabollo*, to throw down, overthrow, disrupt, or ruin) of the world (*kosmos*, social order), God planned to restore the Earth and provide redemption through Christ, should the new creation fail. According to this plan of redemption outlined in Eph. 1:1-14, we have revealed that God has blessed us with all spiritual blessings, chosen us in Christ to be holy, predestinated us to be adopted as children, made us accepted in the beloved, redeemed and forgave us by the blood of Christ, abounded toward us in all wisdom, made known to us His will, gave us an inheritance, and sealed us unto the day of redemption.

In the second reference (Heb. 4:3) we have one of the strongest statements in Scripture that the six days work of Gen. 1:3 - 2:25 was "since the foundation [disruption] of the world." It plainly states that God did His works and that they were finished since the overthrow of the world. The works referred to could not be the original creation of the heavens and the Earth of Gen. 1:1, but the six-days' work of Gen. 1:3 - 2:25, for the passage says, "God did rest the seventh day from his works" (Heb. 4:3-4). If the works in this passage mean the six-days' work and not the original creation of Gen. 1:1, and if these works were "finished" since the disruption of the world, then the passage proves that before the six days there was a world or social order on the Earth to be destroyed.

In the third passage (Heb. 9:26) we have the fact that Christ did not suffer many times "since the foundation [disruption] of the world" or social system that lived before this disruption, but that He suffered only once "in the end of the world [ages]," to put away the sin of the second social order on Earth. That is, Christ came to redeem the present earth-rebels, who were created since the overthrow of the first earth-rebels.

VIII. John's Teaching on the Overthrow of the Pre-Adamite World

In Rev. 13:8; 17:8 we have statements that the book of life was prepared "since the foundation [disruption] of the world." There would have been no need of the book of life for the present earth-rebels until they rebelled. Now, since the fall, anyone who conforms to the processes of redemption has his name written in it (Ex. 32:32-33; Ps. 69:28; Dan. 12:1; Lk. 10:20; Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:11-15; 21:27; 22:19).

Rev. 13:8; 17:8 do not teach that the names of men are written in the book before they are saved, as some teach, but that a book of life was prepared as far back as "since the overthrow of the world" that lived before Adam. Each person has his name written in the book of life when he is born again of the Word of God and the Spirit of God, and goes through the process of adoption as a child into the family of God. Names can be blotted out of the book according to Ex. 32:32-33; Ps. 69:25-28; Rev. 3:5. So don't let any man be deceived into thinking that this is impossible. You can see for yourself what these passages say. If they do not mean what they say, then they are false; but if they mean what they say, then they are true; so believe them rather than any man.

If the book of life was prepared "since the overthrow of the world," and if it has been in existence all the time since Adam's creation, there must have been a social world that lived holy for a time, and then rebelled and was overthrown, before this present human social system. We conclude, therefore, that since Moses, Isaiah, Jeremiah, Ezekiel, Jesus, Matthew, Luke, John, Paul, Peter, and others taught that there was a social world before Adam, there must have been one; so it is just as easy to believe as anything else in the revealed Word of God.

IX. Questions Teaching the Overthrow of the Pre-Adamite World

There are many questions about Scripture that are unanswerable unless we accept the fact that Lucifer ruled the Earth and rebelled before Adam, thus causing the original social order to be destroyed and the Earth to be flooded, as is seen in Gen. 1:2; Ps. 104:5-9; 2 Pet. 3:5-6; etc. One might attempt to give some kind of an answer to these questions, but any explanation of any Bible question that cannot be answered with at least two or three plain Scriptures is the wrong answer. Any explanation that is confusing and out of harmony with Scripture on the subject is wrong and must be rejected. We maintain that not one of the following questions can be answered

intelligently and scripturally unless we accept the fact that there was a pre-Adamite social system which was totally destroyed by the flood of Gen. 1:2.

1. What caused the calamity pictured in Gen. 1:2; Jer. 4:23-26; Ps. 104:6-9; 2 Pet. 3:5-6 and in the Scriptures cited in Point VII above?
2. Did God create the Earth originally a chaos, as in Gen. 1:2?
3. Can the creation and formation of the vast universe and all things therein be found in the record of the six days of Gen. 1:3 - 2:25? Where?
4. Were not the heavens and the Earth in existence in Gen. 1:1, and the Earth flooded in Gen. 1:2, before the Spirit of God began the work of the six days?
5. Why are we finding remains of animals in the Earth that never existed as part of Adam's creation of the six days?
6. How did the remains of animals get thousands of feet in the Earth underneath many layers of solid rock if there was no catastrophe as described in Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-6? No such thing has happened since Adam.
7. When did these animals live on the Earth if not before Adam?
8. Why were these animals destroyed if there was no sin on Earth when they lived?
9. When were the geologic periods which prove that the Earth is much older than Adam's creation of about 6,000 years ago?
10. Why do we not find remains of creatures similar to the present Earth inhabitants and animals that are more than 6,000 years old?
11. Why is there such a vast difference between the remains of the present race of men and animals and the ones that are found in the lower strata of the Earth?
12. Why do we find remains of other living things that lived long before Adam's time on Earth, if all life that ever lived on the Earth was created at the time of Adam in the six days and are still in existence?
13. How could we consistently harmonize the work of the six days with the many Scriptures which prove the existence of the heavens and the Earth before the six days?
14. When did Lucifer fall if he were a fallen creature when Adam was created; as is clear from Gen. 3; Lk. 10:18; etc.?
15. How could he have had a kingdom on Earth, as proved in Isa. 14:12-14; Ezek. 28:11-17; etc., if he was not a fallen creature before Adam and if the Earth was not created until the six days at the time of Adam?
16. How can we believe in and harmonize the many Scriptures dealt with in all the points enumerated above in this lesson if Lucifer did not reign on the Earth before Adam?
17. Why is Hell prepared for the devil and his angels (Mt. 25:41) and why is it located in the Earth (Mt. 12:40; Eph. 4:7-11) if these rebels did not sin while on the Earth before Adam?
18. Why would Hell be prepared for them if they did not sin first before man? If man sinned before angels, why was not Hell prepared for man instead of angels? If angels sinned first, then their sin had to be before Adam. So where did they sin if not on the Earth before Adam?
19. How could Adam replenish the Earth if it had not been plished before?
20. When was the social system totally destroyed, as in Jer. 4:23-26; 2 Pet. 3:5-6, if not before Adam's social order?
21. If it were Adam's social order that was destroyed in 2 Pet. 3, then how could it be totally destroyed and still remain in our day?
22. How could God create the heavens and the Earth imperfect, as in Gen. 1:2; Jer. 4:23-26, and still produce perfection in all His works?
23. Where did the rebellion of Satan, angels, and his kingdom occur if nothing was created until the six days?
24. How could stars and sons of God shout and sing when God laid the foundation of the Earth, as in Job 38:4-7, if the Earth was created in the third day and the sun, moon, and stars in the fourth day of Gen. 1:9-19?

25. How could there be light and darkness and the division of them into day and night as done in day one if the sun, moon, and stars which divide them and cause them were not created until three days later, as some teach from Gen. 1:14-19?
26. Why would God send a flood on the Earth in Gen. 1:2 if it was not sent because of judgment upon sinners?
27. Why would Gen. 1:2 be an act of creation when all other floods are acts of judgment?
28. When were the angels and other spirit beings created if not before the six days?
29. Where did the angels and demons live if neither the heavens nor the Earth was created until the six days?
30. When were the vast heavens and all the millions of suns, moons, and planets created if not before the six days?
31. Why was not the creation of these things mentioned in the six days, or the details as to how they were created, as is the case with the Earth and its creatures, if they were created in the six days?
32. Why was not the creation of angels and other spirit beings mentioned in the work of the six days if they were created at that time?
33. Where did the demons come from if they are not the spirits of the pre-Adamite races? Did God create them as demons, or were they created holy as were all things that are recorded?
34. If they were created holy, then they sinned on the Earth, or they would not be confined in prisons under the Earth. So when did they sin on the Earth if not before Adam?
35. If they were a part of Adam's creation, why were they not mentioned at least one time since all other creatures of less importance are mentioned that were a part of the work of the six days?
36. When did the spirits of Rev. 9 commit sin on the Earth if not before Adam?
37. Why are they now confined in the Earth if they did not sin on Earth?
38. If all angels and spirit beings were created at the time of Adam why did not God mention it and why did not He give them dominion over man since it is stated that men were created lower than angels? (Ps. 8; Heb. 2). Is it God's plan for the lower to rule the higher creations?
39. Who was it that was sinful enough to cause man to sin if there were no pre-Adamite sinners to be sinful when Adam was created?
40. If there were not two social systems on Earth at different times, and if the only one that ever existed was created in the six days, then why is there such a vast difference between God's mercy, dealings, and means of reconciliation with man and with all other fallen creatures, since they are all of the same social system?
41. Why is there such a jealousy and malice between man and spirit beings who are fallen if they all belong to the same creation and the same social system?
42. When was there war in heaven, and when was Lucifer cast out if not before Adam, as stated in Isa. 14:12-14; Ezek. 28:11-17; Lk. 10:18?

X. Concluding Remarks on the Overthrow of the Pre-Adamite World

Many other questions could be asked that cannot be explained without belief in a pre-Adamite world. Many other arguments could be presented to prove the doctrine of a pre-Adamite world, but we have presented sufficient evidence from Scripture that there was a social system before Adam.

If we will believe the simple story of creation and of re-creation as outlined above and as studied in Lesson 5 and in the next lesson, all the problems presented above will be automatically solved. The whole story in a few words is this: God created the heavens first, then the Earth, all in the beginning or in the dateless past (Gen. 1:1 Job 38:4-7). He caused the heavens and the Earth to be inhabited and gave Lucifer control of the Earth-kingdom (Col. 1:15-18; Rev. 12:12; Ezek. 28:11-18; Isa. 14:12-14.) Lucifer ruled for God for an unknown period before he rebelled and invaded heaven to dethrone God (Ezek. 28:11-18; Isa. 14:12-14). He was defeated and his kingdom on Earth was destroyed by a flood and by the fierce anger of God (Gen. 1:2; Jer. 4:23-26; Ps. 104:5-9; 2 Pet. 3:5-6). The Earth was turned upside down, a process which caused all the present formations of the Earth. The flood stayed on the Earth for an unknown time, and then God in six days restored the Earth to a habitable state and made Adam and his creation to carry out the original plan of God concerning the Earth (Gen. 1:3 - 2:25). Lucifer and the spirit rebels caused man to fall, and they regained dominion of the Earth through Adam's submission (2 Cor. 11:3; Eph. 2:1-3; 6:10-18; Rom. 5:12-21). They have been in control ever since and will be in control until the second coming of Christ, who will put down rebellion in the Millennium and make a New Heavens and a New Earth wherein dwelleth righteousness forever (1 Cor. 15:24-28; Rev. 19:11 - 22:5).