

The Pre-Adamic Earth

Series 1-10

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Introduction to the Series

The Pre-Adamic Earth – What Was Here Before ‘Let There Be Light?’

Before the words “Let there be light” were ever spoken, before Adam ever breathed Eden’s air, before the sun ruled the day and the moon lit the night—**there was something else**. There was a world. A realm of activity, of light and rebellion, of glory and ruin. A world now shrouded in mystery, glimpsed only through the faint echoes of Scripture and the smoking ruins left behind in the pages of time.

Modern Christianity, for all its devotion to Scripture, has often chosen silence when it comes to the **Pre-Adamic Earth**. Some dismiss it as speculative theology. Others label it dangerous. But what if the Bible itself whispers its reality through broken verses, unexplained phrases, and shadows in prophetic visions? What if God, who is not the author of confusion, intended for the discerning to dig deeper?

This 10-part series is **not for the surface-level student of the Word**. This is for the Bereans, the watchers on the wall, the seekers of hidden things who understand that **God reveals truth line upon line, precept upon precept** (Isaiah 28:10). It’s for those who read Genesis 1:2 and feel the weight of that phrase—“And the earth was without form, and void”—and dare to ask the question, “**Why was it in ruins before man was ever formed?**”

In these essays, we explore not just a theory, but a tapestry of biblical truths that point to a **world that was, and a judgment that fell**. We will analyze key Scriptures often passed over in silence: Jeremiah 4:23–26, Isaiah 14, Ezekiel 28, Colossians 1, and even Job’s forgotten refrains. These are not the texts of fantasy, but of spiritual archaeology. **We are not adding to Scripture—we are digging into it.**

Some call it the **Gap Theory**. Others call it the ruin-restoration model. We call it **rightly dividing the Word of truth** (2 Timothy 2:15). We are not here to prop up evolution or appease secular science. We reject both. But we also reject the notion that Genesis 1:1–2 is the story of original creation rather than a **record of cosmic aftermath**. For “God is not the author of confusion” (1 Corinthians 14:33), and “in the beginning, God created the heaven and the earth” (Genesis 1:1)—not chaos.

We will examine how the **fall of Lucifer shattered an earlier world**, how the **Hebrew words tohu and bohu point to judgment**, how **Jeremiah saw an earth without man**, and how **fossils and dragons tell the story of spiritual warfare more than natural extinction**. We will consider the possibility that **angels once ruled nations**, that **civilizations older than Eden were wiped clean**, and that **Genesis 1:3 is not the beginning—but the beginning again**.

This series is **a challenge to conventional timelines**. It is **a confrontation with shallow theology**. But above all, it is **an invitation to see the glory, justice, and sovereign order of God across untold ages**.

We are not exploring myth.

We are not chasing speculation.

We are asking the questions the Church has long feared to ask:

- What was here before Adam?
- What was destroyed before the world we know was made?
- And what role do we, as the final generation, play in that ancient war?

Prepare to unearth the past—a **past the Bible never denied, but only the modern church ignored**.

Welcome to *The Pre-Adamic Earth*.

What was here before “Let there be light”?

You’re about to find out.

1 of 10: The Pre-Adamic Earth – Before the Light: The Forgotten Earth Beneath Genesis 1:2

Series: *The Pre-Adamic Earth*

Introduction: The Mystery Hiding in Plain Sight

“In the beginning God created the heaven and the earth.”

— *Genesis 1:1*

This verse is where nearly every Bible-believing Christian begins their understanding of creation. But what if we told you that **Genesis 1:2 doesn't describe what happened next**—but what happened **after something catastrophic**?

“And the earth was without form, and void; and darkness was upon the face of the deep.”
— *Genesis 1:2*

Right here, buried between the lines, lies **one of the greatest biblical enigmas**: Why would the perfect God of order create something “without form and void”? Why is darkness reigning where God is light? Why is water covering the earth before “Let there be light” is even spoken?

This essay launches our 10-part journey into the *Pre-Adamic Earth*—the time before Adam, before Eden, before the six-day creation we know. We will investigate the text of Genesis 1:1–2, the meaning of the Hebrew phrases, and ask the uncomfortable yet vital question: **Was Genesis 1:2 the result of creation—or of judgment?**

1. Two Verses. Two Timelines. One Hidden Gap.

The Bible opens with a bold, unambiguous statement:

“In the beginning God created the heaven and the earth.”
— *Genesis 1:1*

This is a **finished** act. No details. No sequence. Just a summary statement that God created everything. Past tense.

But verse 2 is startlingly different:

“And the earth was without form, and void...”

Suddenly, instead of seeing God fashioning a perfect world, we see:

- A formless wasteland
- An earth covered in darkness
- Waters engulfing the globe

Why the contrast?

Genesis 1:1 describes **original creation**.

Genesis 1:2 describes a **judged or ruined** condition.

This is not God’s original act—it’s **a scene after something went terribly wrong**.

2. “Was” or “Became”? The Hebrew Controversy

One of the first keys to understanding this mystery lies in the word “**was**”:

“And the earth **was** without form and void...”

— *Genesis 1:2*

The Hebrew word here is “**hayah**” (הָיָה). This word can be translated as either:

- “was” (state of being)
- OR “became” (a transition into a condition)

In other words, Genesis 1:2 could just as accurately be rendered:

“And the earth **became** without form and void...”

And that changes everything.

This interpretation suggests that Earth **was not originally created this way**, but instead **became formless and void**—suggesting a **catastrophic event** took place **after Genesis 1:1 but before Genesis 1:3**.

3. “Without Form and Void” – Tohu and Bohu

The phrase “without form, and void” is a translation of the Hebrew words:

- **Tohu** (תְּהוֹ) – waste, desolation, chaos
- **Bohu** (בְּהוֹ) – emptiness, void, ruin

These exact words show up again—critically—in **Jeremiah 4:23**:

“I beheld the earth, and, lo, it was without form, and void...”

But in Jeremiah, the context is **clearly judgment**—not creation.

Jeremiah saw a vision of destruction, cities broken down, no man, birds fled, mountains trembling. In other words, “without form and void” describes a **state of devastation**, not a clean canvas.

This strongly implies that Genesis 1:2 is **not the beginning of creation**—but the **aftermath of judgment**.

4. Isaiah 45:18 – God Did Not Create It “In Vain”

Another powerful witness comes from Isaiah:

“For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, **he created it not in vain**, he formed it to be inhabited...”

— *Isaiah 45:18*

The word “vain” here? **Tohu**.

God says explicitly: “*I did not create the Earth tohu.*” But Genesis 1:2 says it **was tohu**.

So what happened?

There is only one conclusion that aligns with the grammar and theology:

Something occurred between Genesis 1:1 and Genesis 1:2 that caused the Earth to fall into a state of tohu and bohu.

5. The Deep and the Darkness: Not a Good Beginning

“And darkness was upon the face of the deep...”

— *Genesis 1:2*

God is light (1 John 1:5). In Him is no darkness at all. So why does darkness cover the Earth before God even speaks?

And what is this “deep” (*tehom*)?

This is not neutral water. This is the **same “deep” associated with chaos and judgment** in multiple places:

- Psalm 104:6 – “Thou coveredst it with the deep as with a garment...”
- Amos 5:8 – “That calleth for the waters of the sea, and poureth them out...”
- Revelation 9:1–2 – “The bottomless pit” (*abyssos*)—often tied to this same concept

In every case, “the deep” is symbolic of **a place of subjugation, separation, or judgment**.

Genesis 1:2 describes **not a pristine ocean**—but a **drowned world**, covered in **dark, ominous waters**, with **no light and no life**.

6. Something Happened... But What?

While Genesis does not detail the event between verses 1 and 2, **Scripture elsewhere implies what may have occurred:**

“How art thou fallen from heaven, O Lucifer... For thou hast said in thine heart, I will ascend into heaven...”

— *Isaiah 14:12–14*

“Thou wast perfect in thy ways... till iniquity was found in thee.”

— *Ezekiel 28:15*

Lucifer, the anointed cherub, **rebelled**, possibly attempting to ascend and claim authority over the Earth. This rebellion may have:

- Corrupted the pre-Adamic Earth
- Led to the fall of a former creation
- Brought about a **global judgment**, flooding the world in darkness

This aligns with the **idea of the Earth becoming “tohu”** as a result of **angelic rebellion**—not human sin, which hadn't occurred yet.

7. Peter’s Clue: The World That Perished

“The world that then was, being overflowed with water, perished...”

— *2 Peter 3:6*

Peter references a world that **existed before the present world**, and was **destroyed by water**.

While this can refer to Noah’s flood, some scholars believe Peter is also **referencing the Earth before Adam**—a **world that perished**, not merely a civilization. This fits with the judgment between Genesis 1:1 and 1:2.

Even Genesis 1:2 itself says:

“And the Spirit of God moved upon the face of the waters.”

Why would the first act of creation be moving over water... unless **water was already present from a previous judgment?**

8. Restoration Begins in Verse 3, Not Creation

“And God said, Let there be light...”

— *Genesis 1:3*

This verse doesn’t describe the **beginning of creation**—it begins the **restoration of a judged world**.

Genesis 1:3 onward is **God rebuilding**:

- Separating light from darkness
- Dividing waters above and below
- Bringing forth land from beneath the deep

These are **acts of reordering**, not creating ex nihilo. The elements were already there—**God is restoring function and purpose**.

In other words, Genesis 1:3 is not about **forming matter**, but about **restoring dominion**.

9. Why God Doesn’t Tell Us More

Some may ask: *Why doesn’t God give us more details about this pre-Adamic Earth?*

Three reasons:

A. The Bible is anthropocentric

It’s about **man’s redemption**, not angelic history. The story focuses on Adam’s race and the Messiah to come—not Lucifer’s past.

B. The mystery serves God’s glory

“The secret things belong unto the LORD our God...” — *Deut. 29:29*

Not everything is revealed. But enough is hinted that we may “search out the matter” (Proverbs 25:2).

C. God is showing us patterns

What He **did** before, He is showing us now:

- **Judgment of rebellion**
- **Restoration through light**
- **Dominion transferred to a new creation**

It's a **foreshadowing** of spiritual truths. And it affirms the **seriousness of spiritual rebellion**, even in the heavenlies.

10. The Forgotten Earth—Not Fiction, but Foundation

So what was the Earth before “Let there be light”?

- It was **created perfect** (Genesis 1:1).
- It was **ruined**, likely by the rebellion of Lucifer.
- It was **submerged in darkness and water**.
- It was **restored**, starting in Genesis 1:3.
- It is now **our current world**—but still awaiting **final judgment and re-creation** (2 Peter 3:10–13).

The Pre-Adamic Earth is not a fringe idea. It is a **biblically viable doctrine** that honors the integrity of Scripture **without compromising young-earth faithfulness** or Genesis literalism.

It also explains:

- The origin of spiritual rebellion
- The age of the Earth without appealing to evolution
- Why fossils, catastrophes, and chaos exist pre-Eden
- Why God is both a Creator and a Judge before man even appears

Conclusion: Beneath Genesis 1:2 Lies a Buried World

There is a world beneath our world.

A world judged in silence.

A darkness that came before light.

A ruin God did not create, but one He chose to restore.

The Earth you walk on was once drowned in judgment. And the God who said “Let there be light” is the same God who will one day say it again—when He creates a new Heaven and a new Earth.

“Behold, I make all things new.” — *Revelation 21:5*

The forgotten Earth is not forgotten in Heaven. Its story is embedded in the first pages of your Bible, waiting for the diligent to discover.

2 of 10: The Pre-Adamic Earth – Before the Light: The Fall of Lucifer and the Shattered World

Series: *The Pre-Adamic Earth*

Introduction: A War in the Heavens, A World in Ruins

Long before Adam was formed, and even before God said “Let there be light,” something cataclysmic had already taken place.

A throne was challenged. A crown was coveted. And the most beautiful being in all creation—Lucifer, the “anointed cherub”—led a rebellion that shattered not only Heaven’s harmony but Earth’s stability. What Genesis 1:2 presents as “without form and void” was not an accident, nor the raw material of creation, but likely the **aftermath of Lucifer’s revolt.**

This is not mere speculation—it is **anchored in Scripture**, referenced by the prophets, and hinted at by Jesus Himself. In this essay, we’ll journey into **Isaiah 14, Ezekiel 28**, and various supporting texts to uncover what caused the Earth to fall into darkness before Adam was ever formed.

This is the story **before Eden**. Before the serpent appeared, he was something else entirely—and his fall was **violent enough to shake the very foundation of the Earth.**

1. The Myth of Satan as a Serpent from the Beginning

Modern portrayals reduce Satan to a red devil with a pitchfork or a whispering snake in a garden. But Scripture paints a different picture.

Before his fall, Satan was:

- Called **Lucifer** (“light bearer” – Isaiah 14:12)
- An **anointed cherub** (Ezekiel 28:14)

- Positioned **on the holy mountain of God** (Ezekiel 28:14)
- Clothed in **precious stones**, full of **wisdom and beauty** (Ezekiel 28:12–13)

He was not created evil. He was created **perfect**, full of light and musical glory, a covering cherub—possibly the leader of worship among the heavenly host.

His fall was not due to deception, but **pride** and a lust for **power**:

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

— *Ezekiel 28:15*

2. Isaiah 14: Lucifer’s Five “I Wills” and the Rebellion Against Heaven

Let’s break down Isaiah 14:12–15. This passage speaks directly to the heart of Lucifer’s rebellion:

“How art thou fallen from heaven, O Lucifer, son of the morning!”

— *Isaiah 14:12*

Then we hear his infamous internal declarations—**five “I will” statements**:

1. “I will ascend into heaven,”
2. “I will exalt my throne above the stars of God,”
3. “I will sit also upon the mount of the congregation...”
4. “I will ascend above the heights of the clouds,”
5. “I will be like the most High.”

This was not a moment of doubt. This was a **strategic coup**.

Lucifer had a **throne** (v. 13), he had **ambition**, and he desired to **rule** over the stars (often symbolic of angelic hosts).

He wanted not just position—he wanted **worship**.

The rebellion wasn’t launched in a garden. It was launched in the **heavenlies**. And its **earthly consequences** were devastating.

3. Ezekiel 28: The King of Tyrus and the Fall Behind the Curtain

Though Ezekiel 28 addresses the “king of Tyrus,” the passage quickly escalates into a description that goes **far beyond a human monarch**.

“Thou hast been in Eden the garden of God... every precious stone was thy covering...”
— *Ezekiel 28:13*

“Thou art the anointed cherub that covereth; and I have set thee so...”
— v. 14

“Thou wast upon the holy mountain of God...”
— v. 14

“Thou wast perfect... till iniquity was found in thee.”
— v. 15

“Thine heart was lifted up because of thy beauty...”
— v. 17

“I will cast thee to the ground...”
— v. 17

This is no human king. This is **Lucifer**—once exalted, now judged.

Note carefully:

- He was in Eden, but this is likely **a heavenly Eden**, not the garden of Genesis 2–3.
- He had **covering cherub status**, indicating **priestly access**.
- His fall involved being **cast down**—echoed in Revelation 12.

These passages suggest Lucifer had an administrative, even priestly or royal, role. He had access to divine proximity. But his pride corrupted him, and his ambition brought ruin.

4. Did Lucifer Rule a Pre-Adamic World?

If Lucifer had a **throne** and sought to exalt it **above** the stars of God, it implies he already had **a domain**.

Where was his throne?

The most compelling answer is: **Earth**.

God says of Satan:

“Thou wast perfect... till iniquity was found in thee.”

— *Ezekiel 28:15*

And later:

“Thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground...”

— *v. 17*

He had a sphere of rulership—likely on Earth—before Adam was ever created.

This supports the view that Lucifer **ruled Earth in the pre-Adamic age**, possibly over a **non-human creation** or even a civilization of angelic or animalistic order, until he sought to expand that rule into Heaven itself.

The result? A **catastrophic judgment** that likely turned the once-inhabited world into the **formless, void wasteland** of Genesis 1:2.

5. Jesus Witnessed the Fall

“I beheld Satan as lightning fall from heaven.”

— *Luke 10:18*

Jesus spoke of Satan’s fall not as a myth but as an event He **personally witnessed**. This is not a metaphor. Christ, pre-incarnate, saw Lucifer cast down.

This aligns with Isaiah 14:12:

“How art thou fallen from heaven...”

The Greek in Luke (“I beheld”) implies something Jesus observed **as it happened**—not figuratively, but literally.

The fall of Lucifer wasn’t just a change in heart. It was **a violent heavenly event**, witnessed by Christ, and likely connected to **judgment on the Earth itself**.

6. Revelation 12: The Great Dragon Cast Down

Though Revelation 12 is yet future in final fulfillment, it **mirrors past patterns**:

“And the great dragon was cast out, that old serpent, called the Devil, and Satan... he was cast out into the earth...”

— *Revelation 12:9*

“Neither was their place found any more in heaven.”

— v. 8

Revelation blends past, present, and prophetic, showing that Satan’s **access to Heaven ends**, and he is **fully cast down**.

This mirrors **his original fall**—he was first cast from his position of authority (Ezekiel 28), but still retained **access to the heavenly court** (Job 1, Zechariah 3), until he is finally **evicted in Revelation 12**.

This shows a **pattern of demotion**—from glory, to Earth, to Sheol, to the Lake of Fire.

7. The Earth Was His Footstool—Now His Prison

Isaiah 14:16–17 says of Lucifer:

“Is this the man that made the earth to tremble, that did shake kingdoms;
That made the world as a wilderness, and destroyed the cities thereof...”

This implies:

- Lucifer had influence **on Earth**
- He **made the world a wilderness**
- He **destroyed civilizations**

When? Not during Adam’s time—that was **after his fall**. Not during Noah’s flood—that judgment was from God, not Satan.

The only window that fits is the **Pre-Adamic Earth**—a time when Satan had a throne, influence, and ambition, and ultimately brought **devastation**.

Genesis 1:2 could be the **visible aftermath** of this event. An Earth that once was ruled, now drowned in judgment and wrapped in darkness.

8. What Was Shattered? Earth’s First Glory

If the Earth became “without form and void,” then it implies it once had **form and purpose**.

Lucifer’s fall may have shattered:

- A pre-Adamic creation or order

- Earth’s structural integrity
- Atmosphere, light, and global stability

This could explain:

- Why “light” had to be **spoken into being** again
- Why the “firmament” needed restoration
- Why the dry land needed to **emerge from water** again

Genesis 1:3–10 is **not creation ex nihilo**—it’s **restoration from ruins**.

The fall of Lucifer **wasn’t limited to Heaven**. It had **planetary consequences**.

9. Why This Matters for Today’s Believer

Many Christians dismiss the Pre-Adamic Earth and Lucifer’s pre-fall role as “unnecessary speculation.” But the Bible doesn’t hint at this war just for curiosity.

Here’s why this matters:

A. It explains the presence of evil before Adam sinned

Satan was already fallen before he spoke to Eve. That demands a pre-Edenic fall.

B. It gives clarity to God’s redemptive plan

God didn’t react to Satan. The Lamb was “slain from the foundation of the world” (Revelation 13:8). Redemption was in motion **before Adam fell**—because **Lucifer had already fallen**.

C. It shows that Earth has been judged before

Understanding past judgment (Lucifer’s fall, the Pre-Adamic flood) helps us interpret prophecy about **future global judgment**.

D. It warns us of pride and rebellion

Lucifer had everything—beauty, glory, position—but pride brought him down. That same spirit infects humanity today.

10. The World That Was—Then Wasn’t

2 Peter 3:5–6 says:

“By the word of God the heavens were of old...
Whereby the world that then was, being overflowed with water, perished.”

While this passage can refer to Noah’s flood, it also opens the door to **a world before this world**. The “heavens of old” and the “world that then was” perishing **by water** mirrors Genesis 1:2.

Lucifer’s rebellion didn’t just ruin Heaven’s harmony—it may have **obliterated Earth’s earliest state**, plunging it into judgment, and setting the stage for the six-day **restoration** that brought forth Adam.

Conclusion: A Throne Lifted in Pride, A World Left in Ruins

Lucifer’s fall was not a minor subplot in God’s story—it was **the first great rebellion**, and its ripple effects are still felt across time and creation.

He was once a glorious light bearer. He became the prince of darkness.

He ruled a world that is now buried beneath oceans and veils of time.

And though he seeks still to ascend, the Word of God declares:

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

— *Isaiah 14:15*

Genesis 1:2 may be **the scar left by Lucifer’s pride**—a reminder that no rebellion against God goes without cosmic consequences.

3 of 10: The Pre-Adamic Earth – Before the Light: Ruins in the Deep – The Waters of Judgment

Series: *The Pre-Adamic Earth*

Introduction: The Judgment That Time Forgot

“And the earth was without form, and void; and darkness was upon the face of the deep.

And the Spirit of God moved upon the face of the waters.”

— *Genesis 1:2*

We often skip this verse. We hurry to the familiar “Let there be light” of verse 3. But to skip Genesis 1:2 is to miss the shattered Earth beneath the surface—the world already flooded before the six-day creation ever began.

What are these **waters**? What is “**the deep**”? Are they simply part of God’s original act of forming Earth, or do they testify of something **older, darker, and catastrophic**?

In this third installment of *The Pre-Adamic Earth*, we dive into the abyss—the **deep** (*tehom*)—and follow the ancient currents back to a **possible pre-Noahic, pre-Adamic judgment**. We’ll analyze what Scripture says about the waters, the Spirit’s movement over them, and whether these “ruins in the deep” point to a **forgotten flood**, older than any ark.

1. Genesis 1:2 – The Deep Was Already There

Right at the beginning of the Bible, before God speaks light into existence, the scene opens on a **planet submerged**:

“Darkness was upon the face of the deep.”

This is not a poetic image—it’s a **physical, global condition**. The Earth is:

- **Without form** (Hebrew: *tohu*)
- **Void** (Hebrew: *bohu*)
- Covered in **darkness**
- Enveloped in **water**

The “deep” (*tehom*) refers to the **vast, chaotic abyss** of water covering the Earth. This isn’t a trickle or lake—it’s a global flood, without shape or land.

But the most important detail?

“And the Spirit of God moved upon the face of the waters.”

These waters were **already there**. God didn’t create them in verse 2—they **precede the restoration process** that begins in verse 3. This raises the question:

Why was the Earth already submerged in water before creation began anew?

2. What Is “The Deep”? A Word Study in *Tehom*

The Hebrew word **tehom** (תְּהוֹם) appears 36 times in the Old Testament. It refers to:

- The **primordial abyss**
- The **great deep of the sea**
- The **waters beneath the Earth**
- The **realm of chaos and judgment**

Examples:

- **Genesis 7:11** – “The fountains of the great deep were broken up” (Noah’s flood)
- **Deuteronomy 33:13** – “Blessed... with the deep that coucheth beneath”
- **Job 38:16** – “Hast thou entered into the springs of the sea? or hast thou walked in the search of the deep?”
- **Psalms 104:6** – “Thou coveredst it with the deep as with a garment”

In every case, **“the deep” represents something buried, vast, and beyond human access**—often associated with darkness, divine judgment, and concealed power.

Genesis 1:2’s use of *tehom* is not casual. It signals that Earth’s condition is not simply “unshaped”—it’s **drowned**.

3. Water in the Bible: A Symbol of Judgment

Throughout Scripture, **water is often a symbol of judgment**—especially in large, uncontrollable amounts:

- **Noah’s Flood (Genesis 6–8)** – A deluge that destroys all life.
- **The Red Sea (Exodus 14)** – Egypt’s army drowned.
- **Jonah (Jonah 1–2)** – Cast into the sea for disobedience.
- **Revelation 17:15** – Waters represent “peoples, multitudes, nations, and tongues” under judgment.

Psalms 104, which parallels Genesis 1, says:

“Thou coveredst it with the deep as with a garment: the waters stood above the mountains.”

— *Psalms 104:6*

This was not creation—it was submersion. The mountains were **beneath the waters**, implying a **world once dry, now drowned**.

Genesis 1:2, then, **doesn't show water as a neutral element**, but as a **tool of divine judgment**, possibly the result of a catastrophe before Adam's time.

4. What Caused the Flood in Genesis 1:2?

The most plausible biblical answer? **Lucifer's rebellion**.

“I will exalt my throne above the stars of God...” — *Isaiah 14:13*

“Thou wast perfect... till iniquity was found in thee.” — *Ezekiel 28:15*

As we explored in Essay 2, Lucifer's desire to ascend and rule like God may have resulted in **massive judgment**, not only on him, but on his dominion—**Earth**.

If Lucifer once ruled a pre-Adamic Earth, as his “throne” implies, then his fall would not only result in heavenly consequences but **terrestrial devastation**. The flood of Genesis 1:2 may be **God's response to that rebellion**.

“Ye are gods... but ye shall die like men...” — *Psalms 82:6–7*

Many believe this refers to fallen divine beings (the “*elohim*”) whose judgment may have shattered the previous creation.

Genesis 1:2 could be the scene **after the war**, the battlefield after judgment. The Spirit hovering over the waters represents **God's mercy preparing to restore** what was broken.

5. Is This the Same as Noah's Flood?

No. The Genesis 1:2 flood and Noah's flood differ in almost every way:

Feature	Genesis 1:2	Noah's Flood
Purpose	Possibly angelic judgment	Human sin judgment
Timeline	Before Adam	~1,600 years after Adam
Language	“Without form and void”	“All flesh died”
Outcome	Complete reset, re-creation	Preservation of life through the ark

Feature	Genesis 1:2	Noah's Flood
Light present?	No — total darkness	Yes — sun/moon still functioned
God's action	Spirit hovers, says "Let there be light"	God commands Noah, opens heavens

Noah's flood was **global**—but it had a **plan of preservation**. The Genesis 1:2 flood has **no life, no ark, no light**, and no described survivors.

This suggests it was a **completely different event**, one that rendered Earth **uninhabitable**, requiring **reconstruction**, not just cleansing.

6. Jeremiah's Vision: Confirmation of a Judged Earth

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light."

— *Jeremiah 4:23*

Jeremiah, under the Spirit's inspiration, **sees a vision identical to Genesis 1:2**—but this vision is of **desolation**, not creation.

"I beheld the mountains, and, lo, they trembled, and all the hills moved lightly." (v. 24)

"I beheld, and, lo, there was no man, and all the birds of the heavens were fled." (v. 25)

Jeremiah is not describing the post-Noah world—he's describing **a ruined planet**, eerily echoing the language of *tohu* and *bohu*.

This reinforces the idea that "without form and void" describes **a state of judgment**, not the beginning of creation.

7. The Spirit of God Hovering – A Picture of Restoration

"And the Spirit of God moved upon the face of the waters."

— *Genesis 1:2*

The Hebrew word for "moved" here is **rachaph**—meaning to **hover, brood, or flutter**, like a bird over its nest.

This is the first glimmer of hope in a drowned world.

The Holy Spirit doesn't act yet—but **hovers**, signaling:

- **Imminent restoration**
- **Watchful sovereignty**
- **Divine preparation**

This parallels **how God restores fallen things**:

- First, His Spirit draws near
- Then His Word speaks
- Then life begins again

This “hovering” over the deep is a **prelude to grace**—God doesn't abandon judgment's aftermath. He rebuilds.

8. Echoes of the Abyss: The Deep in Job and Psalms

The “deep” continues to appear throughout Scripture as a place of divine mystery, often **linked to judgment or hidden power**.

Job 38:8–11

“Who shut up the sea with doors, when it brake forth...?”

God describes how He **restrained the sea**, as if it were a **violent force** needing containment. The deep is portrayed as **chaotic**, needing divine control.

Psalm 106:9

“He rebuked the Red Sea also, and it was dried up: so he led them through the depths...”

God **rebukes waters** to deliver His people—implying the waters **resist** His purpose until restrained.

Psalm 77:16

“The waters saw thee, O God... the depths also were troubled.”

In Scripture, the deep is often **alive**, responsive to God, and **associated with turmoil**.

These aren't just poetic waves—they're reminders of **old judgments** and **divine authority** over **cosmic chaos**.

9. Revelation, the Sea, and the End of the Deep

“And there was no more sea.”

— *Revelation 21:1*

This verse puzzles many. Why would the new Earth lack a sea?

Because **the sea symbolizes judgment**, separation, and chaos. The “deep” of Genesis 1:2 and the “sea” of Revelation are connected thematically:

- Both represent **barriers between man and God**
- Both are places of **death and mystery**
- Both are **done away with** in the final re-creation

In the New Heaven and New Earth, the last remnants of **chaos, judgment, and rebellion** are gone.

No more sea. No more deep. Only light.

10. The Pattern: Judgment, Then Restoration

Genesis 1:2 reveals a divine pattern:

1. **Rebellion** – Lucifer’s pride
2. **Judgment** – Earth flooded, darkened
3. **Hovering** – Spirit broods
4. **Word Spoken** – “Let there be light”
5. **Restoration** – Earth reformed

This is the **gospel in geology**.

It mirrors:

- **Noah’s flood**
- **Israel’s exile and return**
- **The believer’s life—ruined by sin, restored by grace**
- **The future of Earth—burned in fire, rebuilt in glory**

Genesis 1:2 is not just history—it’s **prophetic pattern**, showing how **God judges evil but never leaves the ruins unredeemed**.

Conclusion: The Waters Remember, Even If We Do Not

Beneath the calm of modern oceans lie **witnesses of a ruined world**—a world judged before Adam, perhaps because of angelic rebellion.

Genesis 1:2 is more than backdrop. It’s **evidence**. Of war. Of sin. Of mercy. It shows a God who judges—but also rebuilds. Who confronts darkness—but begins again with light.

And when He said “Let there be light,” He wasn’t just starting creation.

He was declaring that **darkness and judgment would never have the final word**.

4 of 10: The Pre-Adamic Earth – Before the Light: Jeremiah’s Vision of a Desolate Earth

Series: *The Pre-Adamic Earth*

Introduction: A Prophet Sees What Moses Described

When Bible readers think of end-time prophecy or apocalyptic visions, their minds often jump to Revelation or Daniel. But long before either of those books were written, a man named **Jeremiah** stood trembling in the Spirit and recorded a vision so devastating, so eerily familiar, that it has caused scholars to wrestle with its meaning for centuries.

“I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.”

— *Jeremiah 4:23*

This passage is nearly identical to **Genesis 1:2**, but with one key difference—**Jeremiah was seeing it in real time**, as a revelation from God. But what was he looking at? Was it merely poetic imagery of Israel’s coming judgment? Or was the Holy Spirit pulling back the veil to show **a deeper, older catastrophe**—the **ruin of a pre-Adamic Earth**, long before Noah, Abraham, or even Adam?

In this essay, we'll unpack Jeremiah 4:23–26 phrase by phrase and compare it with Genesis 1:2. We'll examine Hebrew structure, prophetic symbolism, and the implications of a **Pre-Adamic desolation**, once seen through the eyes of a broken prophet.

1. The Context: Jeremiah's Prophetic Warning

Jeremiah 4 is part of a larger warning to **Judah**, calling them to repentance. God is angered by their idolatry and warns of a coming invasion from the north (Babylon).

But in verses 23–26, Jeremiah stops describing **future events** and begins **reporting what he sees**—a vision unlike any in the chapter before or after:

“I beheld...” (used **four times**)

“Lo...” (a divine *attention word*, used to mark major transitions)

What follows is not poetic embellishment—it's **prophetic sight**. Jeremiah was not writing poetry. He was witnessing **the Earth as it once was—or would again become**—and what he saw aligns perfectly with **Genesis 1:2**, yet adds new depth.

2. Phrase-by-Phrase Comparison: Genesis 1:2 vs Jeremiah 4:23

Let's compare the two side by side:

Genesis 1:2	Jeremiah 4:23
“And the earth was without form, and void”	“I beheld the earth, and, lo, it was without form, and void”
“Darkness was upon the face of the deep”	“And the heavens... had no light”

Same Hebrew words:

- **Tohu** – without form, chaotic
- **Bohu** – empty, lifeless

This cannot be coincidental. Jeremiah uses the exact phrase from Genesis 1:2, but with a key difference: **he saw it**. This wasn't a theory—it was a **vision**.

This has led many Bible teachers to ask: *Did Jeremiah see backward—or forward?*

3. Did Jeremiah See the Past or the Future?

There are three major interpretive views:

1. He Saw Judah's Future Destruction (Symbolic)

This view holds that Jeremiah's language is hyperbolic. He's using Genesis-style wording to describe the **coming Babylonian invasion**, but not literal cosmic ruin.

Problem: The vision describes a **global event**—the entire Earth, not just Judah. The heavens themselves “had no light.” This is **not local judgment**—it's **planet-wide destruction**.

2. He Saw the End of the World (Eschatological)

Some say Jeremiah saw into the distant future, a vision of Earth's destruction before the New Heaven and Earth.

Problem: Revelation describes **burning**, not darkness; **new cities**, not cities broken down with **no man** (Jer. 4:25). Also, Revelation speaks of cosmic **re-creation**, not “without form and void” darkness. This doesn't match the **language of Revelation 21**.

3. He Saw the Pre-Adamic Desolation (Historical/Prophetic)

This view teaches that Jeremiah, under the inspiration of the Spirit, was given a **backward-facing vision** into the **ruin between Genesis 1:1 and 1:2**—a moment in which the Earth became formless and void due to **Lucifer's rebellion**.

Support:

- Identical wording to Genesis 1:2
- Context in chapter 4 breaks from historical warning into cosmic vision
- Descriptions of birds, cities, and men **fleeing or gone**, not simply under siege
- Aligns with other “gap” events hinted at in Isaiah 14, Ezekiel 28

This view doesn't undermine the literal six-day creation. It simply places it as a **restoration**, not an initial formation.

4. “No Light in the Heavens” – A Universe in Recoil

“And the heavens... had no light.” — *Jeremiah 4:23*

This matches Genesis 1:2, where:

“Darkness was upon the face of the deep.”

The Hebrew word for “light” here is **'owr (אור)**—the same word used in **Genesis 1:3** when God says, “Let there be light.”

This implies:

- **The light was once there**
- Then it was **taken away**

God didn’t create the darkness. Darkness is the **absence of God’s active light**.

Jeremiah saw a time when **the heavens had no light at all**—possibly the aftermath of Lucifer’s rebellion, when the created order was cast into judgment.

5. “No Man... Birds Had Fled” – A De-Populated Planet

“I beheld, and, lo, there was **no man**, and all the **birds of the heavens were fled**.”
— *Jeremiah 4:25*

This is strange if the passage is about Judah’s invasion:

- People flee in war, but **some always remain**—this says **no man**
- Birds don’t **flee entire continents**—they simply relocate

But if this is **a description of pre-Adamic Earth**, then it fits:

- The presence of birds (indicates a **former creation**)
- Their absence now (indicates a **ruined Earth**)
- No man—because **Adam was not yet created**

Jeremiah is seeing **a world that once had structure**, then became **desolate and lifeless**.

6. “The Cities Were Broken Down” – A Civilization Lost?

“I beheld, and, lo, the **fruitful place was a wilderness**, and **all the cities thereof were broken down** at the presence of the LORD...”

— *Jeremiah 4:26*

This is even more striking. “Cities” implies:

- **Civilization**
- **Organization**
- **Intelligence**
- **Governance**

But who built these cities?

Not Adam’s descendants—they hadn't been created.

Possibilities:

- **A pre-Adamic angelic civilization** under Lucifer
- A non-human order ruled over by the divine council
- A symbolic representation of a previous structure that has since collapsed

Either way, **cities that existed before Adam** now **lay in ruin**. This strongly supports the idea that **a world existed before our current one**, and it ended **violently under divine judgment**.

7. “At the Presence of the LORD, and by His Fierce Anger”

“All the cities thereof were broken down **at the presence of the LORD**, and by **his fierce anger**.”

— *Jeremiah 4:26*

This is not passive decay. The ruin Jeremiah saw was caused **by God Himself**.

The phrase “presence of the LORD” (Hebrew: *paneh YHWH*) denotes **direct intervention**—God didn’t just allow the desolation. He **caused it** in anger.

And what does Scripture say about the cause of God’s wrath before Adam?

The only logical candidate is **Lucifer’s rebellion** (Isaiah 14; Ezekiel 28).

This was **the first sin**—before Eden, before Cain, before the flood. Lucifer’s pride, his desire to ascend, resulted in **divine fury**, and Earth’s first judgment may be the **one Jeremiah saw**.

8. Why Would God Show Jeremiah the Pre-Adamic World?

Jeremiah was called the “weeping prophet.” He was grieved at Judah’s fall, but also deeply aware of God’s justice.

By showing Jeremiah the **ancient ruin**, God was saying:

“You think this judgment is harsh? This is not the first time I’ve judged rebellion. Look at what I did before time began.”

This serves three purposes:

1. **It shows the seriousness of sin**, even before humanity
2. **It validates God’s authority to judge Earth again**
3. **It reminds us that restoration follows ruin**, if there is repentance

God is not reactionary. He is a righteous judge who has judged **before**—and will judge again.

9. Jeremiah and the Pattern of Ruin to Restoration

Just as Genesis 1:2 is followed by Genesis 1:3, Jeremiah’s vision of destruction comes in a **context of hope**:

“O Jerusalem, wash thine heart from wickedness...” (Jer. 4:14)

“Yet will I not make a full end.” (Jer. 4:27)

The message is clear:

- Yes, the Earth was once ruined
- Yes, cities were broken
- But **God restored it**
- And now, **He can restore you too**

The Pre-Adamic Earth, if nothing else, is a **blueprint of divine justice and mercy**.

10. Application: What Jeremiah's Vision Means for Us

This isn't just theory. Here's what it means:

A. There Is Nothing New About Rebellion

Lucifer's fall predates Adam's. Sin didn't originate in Eden—it started in **Heaven**, and it shattered the Earth.

B. God Judges, But God Restores

If God judged a world before Adam and rebuilt it, He can:

- Judge sin in our lives
- Rebuild our brokenness
- Restore what seems beyond repair

C. Our Planet Carries Ancient Scars

Every mountain, ocean trench, and fault line may bear **witness to divine history**—not just geology, but **judgment**.

D. Scripture Is Deeper Than We Think

Jeremiah's vision proves that the Bible isn't flat. It's layered. One verse may point to two timelines. God is not hiding—He's inviting us to **search the Scriptures**.

“It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.”
— *Proverbs 25:2*

Conclusion: A Vision of What Once Was—and Could Be Again

Jeremiah 4:23–26 is not just a poetic lament. It is a **window into a ruined world**, one that eerily mirrors Genesis 1:2.

The Earth **became without form and void** not by accident—but by rebellion.

The light was gone.

The cities were broken.

The birds had fled.

And no man was left.

But in that darkness, God was not silent.

The same God who judged, also hovered.

The same God who shattered, also spoke.

And the same God who destroyed, rebuilt a world where **you now live**.

Jeremiah's vision is not only a warning—it's a testimony:

God restores what rebellion ruins.

5 of 10: Before the Light – Tohu and Bohu: Hebrew Clues of Catastrophe

Explores the original Hebrew of “without form, and void” and how it connects to divine judgment, not initial creation.

Introduction: The Silent Earth Before Eden

Before Eden bloomed with life, before Adam drew his first breath, and even before God said, “Let there be light,” the Bible offers us a chilling glimpse into the state of the Earth: “And the earth was without form, and void.” At first glance, this phrase may seem benign—a poetic way of describing a blank slate. But a deeper exploration of the Hebrew words “tohu” and “bohu” reveals something far more catastrophic, far more ancient, and far more theological than many realize. These are not merely descriptive words of emptiness, but biblical code words for chaos, judgment, and divine wrath.

In this essay, we will unearth the linguistic and contextual significance of these two Hebrew words, trace their appearances throughout Scripture, and explore why they support the belief that Genesis 1:2 describes not the initial creation, but a ruined Earth—a planet judged and awaiting restoration. If we let the King James Bible define its own terms, the truth will rise from the ruins.

Section 1: Tohu and Bohu – The Linguistic Core

The Hebrew phrase in Genesis 1:2 is “**tohu va-bohu**” — typically translated as “**without form, and void.**” In Hebrew:

- **Tohu (תהו):** formlessness, confusion, desolation, waste.
- **Bohu (בהו):** emptiness, void, vacuum, ruin.

These two words are only paired together in three places in the entire Bible:

1. **Genesis 1:2** – “The earth was without form, and void.”
2. **Jeremiah 4:23** – “I beheld the earth, and, lo, it was without form, and void...”
3. **Isaiah 34:11** – “He shall stretch out upon it the line of confusion (tohu), and the stones of emptiness (bohu).”

Each occurrence is connected to **judgment**, not initial creation.

Section 2: Genesis 1:2 – The State of the Earth Post-Judgment?

Let’s re-express Genesis 1:2 with the full meaning of the Hebrew:

“And the earth became a desolation and ruin...”

That’s right—the phrase can be translated “became” instead of “was.” The Hebrew word for “was” here is **הָיְתָה (hayetah)**, which in other contexts is rendered “became.” (See Gen. 19:26: Lot’s wife “became” a pillar of salt).

So a literal reading could be:

“And the earth **became** tohu and bohu...”

That raises a vital question: When did it become this way? The simplest answer is: **between Genesis 1:1 and 1:2.**

Genesis 1:1 describes a perfect creation:

“In the beginning God created the heaven and the earth.”

God doesn’t create disorder. Isaiah 45:18 affirms this clearly:

“He created it not in vain [tohu], he formed it to be inhabited.”

So if He didn’t create it as **tohu**, yet it **became tohu**, something catastrophic happened. Something cosmic. Something like... a rebellion.

Section 3: Isaiah 45:18 – A Divine Denial of Tohu

Let’s stop and magnify Isaiah 45:18:

“For thus saith the LORD that created the heavens; God himself that formed the earth and made it; **he hath established it, he created it not in vain (tohu)**, he formed it to be inhabited...”

This verse contradicts the claim that Genesis 1:2 represents an untouched, raw planet still in progress. Isaiah says God did **not** create the Earth in “tohu.” That means the “**tohu**” state in Genesis 1:2 was not part of God’s original plan. It was the result of judgment. Something entered creation that was not of divine order: chaos.

Section 4: Jeremiah 4:23–26 – Tohu and Bohu Seen by a Prophet

Jeremiah’s vision is key:

“I beheld the earth, and, lo, it was without form, and void [tohu and bohu]; and the heavens, and they had no light.”

The parallels to Genesis 1:2 are stunning:

- Earth: tohu and bohu.
- Heavens: no light.
- Mountains tremble.
- Birds fled.
- Cities broken down “**at the presence of the LORD, and by his fierce anger.**”

That last phrase is crucial. This is not a snapshot of original creation—it is **divine judgment**. Jeremiah isn’t seeing Eden; he’s seeing devastation.

If God judged the Earth before Adam, this may be what Jeremiah saw: a vision into the **ancient, pre-Adamic destruction** that Genesis 1:2 only whispers.

Section 5: Isaiah 34 – The Stretching Line of Chaos

Isaiah 34:11 reads:

“But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it **the line of confusion [tohu]**, and **the stones of emptiness [bohu]**.”

Again, tohu and bohu appear in a **context of judgment**, not origin. In fact, this is about **God’s judgment upon Edom**, but it reveals how the Holy Spirit uses these terms consistently:

- Tohu = chaos, curse.

- Bohu = devastation, finality.

Each time they show up, it's never about "still being created"—it's about **being destroyed**.

Section 6: The Nature of God – Order, Not Chaos

1 Corinthians 14:33 says:

"God is not the author of confusion..."

The God who hung the stars in ordered circuits did not fumble His first act of creation. The idea that God would create a mess and then take six days to sort it out doesn't align with His nature.

Instead, the six-day restoration in Genesis 1 follows an act of war, a judgment upon a previous rebellion—most likely involving Lucifer and his host.

Section 7: The Timing of Lucifer's Fall

When did Lucifer fall?

Ezekiel 28:13–15 describes him in Eden:

"Thou hast been in Eden the garden of God... Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

That Eden is not the Eden of Adam. It's a **celestial Eden** before Genesis 1:2—when Lucifer was adorned with every precious stone and walked "upon the holy mountain of God."

Isaiah 14:12–15 shows Lucifer's rebellion:

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

Where was he ascending from? Where were these clouds? Answer: from **Earth**. This places his pre-rebellion domain on Earth, which became "tohu and bohu" when he fell and brought destruction with him.

Section 8: The Pre-Adamic World – Thrones and Dominions

Colossians 1:16:

“For by him were all things created... visible and invisible, whether they be thrones, or dominions, or principalities, or powers...”

These thrones and dominions existed before Adam. Were they active on Earth? Many believe angels were assigned administrative dominion over the Earth before man.

Lucifer’s pride, rebellion, and violent ambition may have fractured the Earth and rendered it “without form and void.”

Section 9: The Spirit and the Waters – Divine Hovering Over Ruin

Genesis 1:2 ends with this hope:

“...And the Spirit of God moved upon the face of the waters.”

This was not passive observation—it was an act of **brooding**, like a hen over a broken egg. The Spirit was preparing to restore. The darkness over the deep and the submerged Earth beneath water signal **judgment**, not preparation.

It’s only after this that God says, “Let there be light.” But notice:

- He didn’t **create** light in Genesis 1:3.
- He **commanded** it forth—implying it already existed but was withheld.

Again, evidence of restoration after judgment, not creation from nothing.

Section 10: Why This Matters – Rightly Dividing the Word

Many critics accuse this view—sometimes called the “Gap Theory”—of being a compromise with science. But this view is **not** built on geology or evolution. It is built on the King James Bible and its internal consistency. Unlike the traditional Gap Theory used by theistic evolutionists, the **biblical Gap of judgment** view maintains:

- Literal six-day restoration.
- A young humanity.
- A global flood in Noah’s day.
- A literal Adam and Eve.
- And a spiritual war long before Eden.

To embrace tohu and bohu as clues of **judgment**, not “primordial goo,” is to honor Scripture over modern scientific theories.

Conclusion: The Earth That Was, and the God Who Restores

Tohu and bohu aren’t simply abstract poetic words—they are forensic markers. They tell us something violent occurred between the original creation (Genesis 1:1) and the restoration (Genesis 1:3). They warn us that sin and rebellion began **long before man**, and that Earth has been a battleground for truth since its earliest hours.

But in the midst of that desolation, the Spirit moved.

And He still moves.

The God who restored the judged Earth in six days can restore your judged soul in a single moment. The same One who said, “Let there be light,” says in 2 Corinthians 4:6:

“For God... hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

This is more than an ancient mystery.

It’s a divine pattern: judgment, then grace.

Darkness, then light.

Tohu and bohu—then life.

Let the ruins speak. Let the Spirit move. And let the light shine.

6 of 10: Before the Light – Ancient Civilizations Buried by Fire and Ice

Looks at archaeological anomalies, megalithic ruins, and the possibility of advanced civilizations before Adam.

Introduction: Footprints in the Ashes of a Forgotten World

When the Bible says the earth was “without form, and void” in Genesis 1:2, most modern readers assume it was a blank canvas. But what if that blankness was the aftermath of divine judgment? What if underneath the ice of the Arctic, or beneath volcanic rock in South America, there are clues to a civilization before Adam—a world that fell not because of man, but because of angels?

This essay explores the controversial but compelling case for **pre-Adamic civilizations**—societies wiped out before the restoration of Earth in Genesis 1:3. These were not merely primitive societies, but possibly advanced, technological, and spiritually aware kingdoms that aligned with the heavenly council—until Lucifer fell and they were judged with fire and ice.

I. The Biblical Framework for Pre-Adamic Civilizations

To suggest the existence of intelligent life on Earth before Adam is not to contradict Scripture, but to **interpret it in light of its depth**.

- **Genesis 1:1** – “In the beginning God created the heaven and the earth.”
- **Genesis 1:2** – “And the earth was without form, and void...”

Notice the Earth was not created *without form* and *void*, but **became** that way. Isaiah 45:18 confirms this:

“He created it not in vain, he formed it to be inhabited.”

The Hebrew phrase **tohu va bohu** (formless and void) always implies a state of chaos or **judgment**. Jeremiah 4:23–26 echoes this phrase in a passage that clearly speaks of divine wrath. Therefore, it is not unreasonable to ask: **What was here before the chaos?**

II. Lucifer’s Kingdom: Was Earth His Domain?

In Ezekiel 28, Lucifer is described as being in **Eden**, the garden of God, and **on the mountain of God**, perfect until iniquity was found in him.

“Thou hast been in Eden the garden of God... Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” – *Ezekiel 28:13,15*

How could Satan be in Eden before Adam, unless there was **a different Eden** or **an earlier age?**

This connects with Isaiah 14, where Lucifer boasts:

“I will ascend into heaven, I will exalt my throne above the stars of God...”

Lucifer had a **throne**, a **dominion**, and he wanted more. Was this dominion on Earth? If he ruled a realm on Earth before Adam, and led a rebellion from there, **then Earth became cursed not because of man, but because of angels**.

That fits perfectly with the Earth becoming “without form and void” in Genesis 1:2—not because it was unfinished, but because it was judged.

III. Megalithic Ruins: Architecture Without Builders

Across the world, ruins exist that defy explanation:

- **Puma Punku**, Bolivia – Stone blocks weighing over 100 tons with laser-like precision cuts.
- **Göbekli Tepe**, Turkey – An advanced megalithic site older than any known civilization.
- **Ba'albek**, Lebanon – Massive stone platforms with no known technology capable of moving them.
- **Nan Madol**, Micronesia – A city of basalt columns built on coral reefs.

These aren't just old—they're **impossibly ancient and technically sophisticated**.

Secular archaeologists often place these structures in the 10,000–12,000 BC range, but struggle to explain the tools or motivation. **But what if they belong to a world before Adam?**

That would explain the abrupt disappearance of the builders, the incompleteness of their structures, and why some are buried under **ash, sediment, or even glacial layers**.

IV. Ice and Fire: Two Global Judgments Before Noah

Genesis 1:2 says:

“And darkness was upon the face of the deep.”

This verse hints at a **submerged, frozen, and lifeless** Earth—covered in waters of judgment. Compare this with 2 Peter 3:5-6:

“The world that then was, being overflowed with water, perished.”

Peter is not referring to Noah's flood (which occurred *after* the Earth was already populated by men), but to a **previous flood**, one that “perished” the world **before**.

The Bible supports the idea of **two global floods**:

1. **The flood of Genesis 1:2** – Judgment on the angelic rebellion.

2. **Noah's flood in Genesis 6–8** – Judgment on mankind.

But Genesis 1:2's flood is paired with **darkness** and **cold**, as Job 38:30 suggests:

“The waters are hid as with a stone, and the face of the deep is frozen.”

Glaciers in Greenland and Antarctica contain **mysterious ash layers** and **radioactive dust**—traces that something fiery occurred **before** the ice came. Could it be that Earth was judged by **fire and then sealed in ice**?

V. Legends from the Ashes: Global Myths of a Lost World

Every ancient culture speaks of:

- A **golden age** with gods or giants.
- A **catastrophic flood or fire**.
- Survivors who came from the sky or the sea.

Even Plato's account of **Atlantis** describes a highly advanced civilization destroyed in “a single day and night of misfortune.”

The Sumerians, Mayans, and even the Dogon tribe of Africa speak of **sky beings, cosmic wars, and resets**.

While distorted through time, these myths echo the **biblical record of a fallen angelic order**, judgment, and a new beginning. They're not pure fiction—they're **fossils of forgotten history**.

VI. Biblical Hints of Prior Civilizations

While the Bible doesn't directly describe civilizations before Adam, it gives clues:

- **Job 38:4–7** – The “sons of God” shouted for joy when the foundations of the Earth were laid.
- **Psalms 104:5–9** – A flood described in poetic detail, different from Noah's.
- **Ezekiel 31** – Speaks of trees and kingdoms in **Eden** predating Pharaoh.

“Behold, the Assyrian was a cedar in Lebanon... the trees of Eden envied him...”
(*Ezekiel 31:3–9*)

How can **trees of Eden** envy the Assyrian unless they existed before?

Also, Adam was told to “**replenish** the earth” (Genesis 1:28). That same word is used in Genesis 9:1 for Noah after the flood. Why would Adam need to replenish unless something was lost?

VII. The Angelic Technocracy: What They May Have Built

Lucifer was not just a spiritual being; he was **wise, musical, and covered in precious stones** (Ezekiel 28:12–13). His domain likely reflected that.

If angels were stationed over nations (Deuteronomy 32:8; Daniel 10), and Lucifer had his throne “above the stars,” then Earth may have been a **planetary government center**, with celestial technology and energy sources we can’t begin to comprehend.

Their buildings, perhaps powered by **sound, frequency, or crystal resonance**, could have formed the basis for:

- Pyramids that align with stars.
- Temples of harmonic vibration.
- Megaliths built on magnetic fault lines.

When judgment came, these structures were scorched, shaken, or buried. But their **footprints remain**—buried under layers of sediment, ash, or permafrost.

VIII. Why This Matters: Redeeming the Timeline

This topic is not just a curiosity—it **reframes the biblical timeline**:

1. **God created Earth perfectly (Genesis 1:1).**
2. **Lucifer fell, corrupting what God made.**
3. **God judged that world with darkness, water, and ice (Genesis 1:2).**
4. **Then He began a new work with Adam (Genesis 1:3 onward).**

This protects the **literal 6-day re-creation**, keeps the **Bible inerrant**, and accounts for:

- Dinosaurs
- Fossils

- Megaliths
- Myths
- Ice ages

All without twisting Scripture to fit evolution. Instead of compromising with science, this view **challenges science to catch up with the Bible.**

IX. Refuting the Critics: This Is Not Evolutionary Gap Theory

Let's be clear—this is **not** the old-school Gap Theory where millions of years of evolution occurred between Genesis 1:1 and 1:2.

This view does not place **man before Adam**, nor does it place **death before sin** in our lineage.

It places **angels**, not men, as the original stewards of Earth. And when they sinned, God judged their realm. Then, **a new age began**—with Adam, created in God's image, and a redemptive plan initiated.

X. The Gospel Still Shines Brightest After the Darkness

Jesus is the Light of the World (John 8:12), and it is no coincidence that **Genesis 1:3** says:

“Let there be light.”

Not the sun—that came on Day 4. This was **divine light**, piercing through chaos and reclaiming dominion. Jesus is not just the Savior of men, but the One who reclaimed a **fallen world, a cursed Earth**, and even **the cosmic structures corrupted by Lucifer.**

“For it pleased the Father... to reconcile all things unto himself... whether they be things in earth, or things in heaven.” – *Colossians 1:19–20*

That includes **whatever was buried under fire and ice.**

Conclusion: The World That Was, and the Kingdom That Comes

The Pre-Adamic Earth was real. It bore the scars of a cosmic rebellion, the ruins of a failed angelic kingdom, and the echoes of a glory once reflected—but now fallen.

Its remnants remain hidden in the dark waters, the ash-covered ruins, and the icy grip of forgotten ages. But Jesus, the Light, stepped into that darkness—not just to remake Earth, but to redeem its story.

This world is not new. It is **renewed**.

And one day, it will be made **new again**—when the final fire falls, and the **New Heaven and Earth** replace the shadow of the old.

7 of 10: The Pre-Adamic Earth – Dinosaurs, Fossils, and the World That Perished

Fossil Deception: Dragons, Nephilim, and the Lie of the “Dinosaur Age”

The world has been sold a story—one that parades through museums, classrooms, and blockbuster movies. It’s the story of dinosaurs: towering reptiles from a mysterious "prehistoric" age that supposedly ended 65 million years ago. But this tale is stitched together from fragments, theories, and an intentional effort to erase a truth far older, more terrifying, and spiritually significant. The Bible-believer must ask: **what if these fossils are not evidence of an evolutionary past, but judgment on a pre-Adamic rebellion?**

Genesis 1:2 presents the Earth as “without form and void.” That phrase, used elsewhere in Scripture (Jeremiah 4:23), signifies **ruin**, not original creation. God did not create the world in vain (Isaiah 45:18). Something catastrophic occurred between Genesis 1:1 and 1:2—something that left the Earth submerged in water and cloaked in darkness. Beneath that judgment may lie the remains of a **world that perished before Adam ever breathed**.

Many fossils, especially of creatures categorized as “dinosaurs,” are **incomplete**—often consisting of a bone fragment, a tooth, or a partial skull. From these scraps, elaborate creatures are imagined and reconstructed. But what if these aren’t ancient reptiles at all? What if they’re **misidentified remains of Nephilim**, hybrid monsters, or **dragon-like beasts** that once roamed a rebellious Earth?

The Bible speaks often of **dragons** (Job 41, Psalm 74:14, Isaiah 27:1), of **giants** (Genesis 6:4), and of strange, terrifying creatures that were neither man nor beast. These weren’t myths or metaphors. They were real entities—offspring of fallen angels and corrupted flesh. Jude 1:6 and 2 Peter 2:4 reveal that some angels left their first estate and mingled in forbidden ways. If they did it before Noah’s flood, is it not possible they did so **before Adam’s formation as well?**

The fossil record doesn't testify to long ages of slow evolution—it testifies to **sudden death**. Fossils are created by rapid burial, pressure, and mineralization. This fits perfectly with a **cataclysmic judgment** like the one described in Genesis 1:2: the Earth covered in water, the face of the deep buried, and all light removed. Many of the fossils we see may be the petrified remnants of that divine devastation.

And the creatures? They don't fit the mold of simple reptiles. Many of them breathe fire (like legends of dragons), have wings, elongated skulls, and mutations that defy natural order. From the lens of a biblical worldview, these aren't evolutionary ancestors—they are the **evidence of angelic tampering and divine wrath**.

Mainstream science intentionally steers away from this narrative. Satan, the great deceiver, doesn't want people to believe in dragons, or giants, or the judgment of a pre-Adamic world. So he cloaks these remains in Latin names, attaches them to an evolutionary timeline, and silences the biblical testimony. Yet the truth can't be buried forever. Every unearthed fossil is a silent witness of what once walked a fallen world—**and what God judged**.

Not all fossils are post-Adamic or from the time of Noah's flood. Some, like the most massive or strangely mutated, may well be from a world that existed in the **Gap**—the interval between Genesis 1:1 and 1:2. These bones are not proof of atheistic evolution. They are **proof that Earth was once a battlefield of divine rebellion**—one that God covered in darkness and water to erase.

In the end, the dragons were real. The giants walked the Earth. And the fossils cry out—not of natural selection, but of **unnatural corruption and supernatural wrath**. As believers, we don't need to rewrite Scripture to fit science. We need to **reinterpret science to fit Scripture**. When we do, the veil lifts—and the fossil record begins to tell the truth it was always meant to.

8 of 10: The Pre-Adamic Earth – Angels, Thrones, and Earthly Assignments

Examines Colossians 1:16 and the role of thrones and dominions before man was formed. Did angels once rule Earth?

Introduction: Thrones Older Than Man

The Bible tells us that before Adam was formed from the dust, before Eve took her first breath, and even before God said, “Let there be light,” something was already in place: a celestial hierarchy. Colossians 1:16 declares that **“by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.”**

But if thrones and dominions were created before Adam, **who sat on them?** What were their assignments? What was their role in the spiritual and terrestrial realms? And did something catastrophic happen that led to their fall?

This essay dives deep into the Pre-Adamic order of celestial governance—angelic thrones, dominions, and authority—and seeks to uncover the mystery of whether angels once ruled the Earth before mankind was even a thought in time’s womb.

1. Colossians 1:16 – Creation of Invisible Realms and Authority

Colossians doesn’t just list categories of divine power arbitrarily. The terms **“thrones,” “dominions,” “principalities,” and “powers”** are echoed in other passages (Ephesians 6:12, Romans 8:38), showing that they’re **not mere poetic flourishes** but **real spiritual entities** or offices created to govern both the heavens and the Earth.

If “all things” were created by Him—including invisible thrones and dominions—then we must accept that **a government structure existed** before humanity. These are not earthly kings or political systems. These are **heavenly offices**, and many of them were likely occupied by angels.

This challenges the common assumption that God created the Earth as a blank slate in Genesis 1:1. Rather, it hints at a **previous order**—one in which angelic beings may have had stewardship over parts of the cosmos, including Earth.

2. The Word “Thrones” – Rulership in the Ancient Order

“Thrones” in Greek is *thronos*, and it is never used metaphorically in these contexts. It always implies **real seats of rulership**, places where authority is delegated. If God created thrones before man, then they were not for Adam. Adam’s dominion wouldn’t come until Genesis 1:28.

So **who were the original throne-bearers?** The logical answer: **angelic beings.**

Job 38:7 shows that the **“sons of God” shouted for joy when the foundations of the Earth were laid.** They were already there. This suggests that God’s celestial family **pre-dates** mankind. Just as kings have governors over their lands, **God delegated authority to angels** in the early structure of creation.

3. Earth’s Early Governors – The Divine Council Connection

Psalms 82 paints a troubling picture. God stands in the congregation of the mighty and rebukes them: **“How long will ye judge unjustly, and accept the persons of the wicked?”** These are **elohim**, divine beings—not humans.

This **Divine Council** had a role in judgment and governance. It is highly plausible that **these beings were originally assigned regions, thrones, and authority over the Earth.**

Deuteronomy 32:8–9 (in the Septuagint and Dead Sea Scrolls) supports this: **God divided the nations according to the number of the sons of God.**

Why would God assign nations to divine beings unless they were part of the **original structure** that ruled long before the Tower of Babel, and possibly long before Adam?

This matches the Pre-Adamic thesis: angels were entrusted with Earth, and some failed.

4. The Satanic Rebellion – A Throne Usurped

Isaiah 14 and Ezekiel 28 are key to understanding what happened to this celestial governance.

Lucifer said, **“I will exalt my throne above the stars of God.”** This proves he already had a **throne.** He wasn’t just a servant—he was a ruler. Ezekiel describes him as being **in Eden, the garden of God** (likely the original Eden in heaven), and as being “perfect in beauty” until iniquity was found in him.

Could it be that **Lucifer’s throne was tied to Earth?** If he once governed part of the cosmos—including this planet—his rebellion may have triggered **a divine judgment** that led to the chaos we see in Genesis 1:2: **“And the earth was without form, and void.”**

That phrase in Hebrew—*tohu v’bohu*—often implies **judgment and destruction**, not simply incompleteness.

Lucifer’s fall shattered the Pre-Adamic world.

5. Thrones in Revelation – Layers of Authority

Revelation 4 and 5 depict thrones in heaven, with elders and creatures all operating under a divine hierarchy. Heaven is not a realm of chaos but **an organized kingdom**. This structure didn't begin with the Church. It was already in place.

The book of Revelation even mentions **“the dragon gave him his power, and his seat [thronos], and great authority”** (Revelation 13:2). Satan had a throne—and he offered it to the beast.

The language of thrones, dominions, and rulers spans from Genesis to Revelation. This is not metaphor. It's government. **Spiritual government**.

6. Earthly Thrones Once Held by Angels?

Daniel 10 gives us more: the **“Prince of Persia”** resists the angel Gabriel, requiring the intervention of Michael, the archangel. This “prince” is clearly **a supernatural entity assigned to a geographical domain**. His resistance wasn't minor—it delayed Gabriel for 21 days.

If spiritual princes are assigned over nations, then it stands to reason that **angelic beings were once given dominion over physical territories**. Some remained loyal. Others, like those in Genesis 6 (the Watchers), corrupted their assignment by lusting after human flesh.

This reinforces the view that **Earth once had angelic stewards**, some of whom fell, leading to judgment and the restructuring of creation in Genesis 1.

7. Paul's Understanding of Rulership – Reassignments in Christ

Paul speaks often of **principalities and powers** being made subject to Christ (Ephesians 1:21, Colossians 2:15). Why would these beings need to be subdued if they weren't rogue?

Clearly, not all of these angelic powers are good. Some are rebels, others obedient. But all were created by Christ.

Colossians 1:16 shows us the blueprint. **God created a cosmic structure of authority—and then watched many of its rulers defect**. These now operate in “high places” (Ephesians 6:12), opposing God's will and manipulating earthly systems.

The Church, through Christ, is being prepared **to replace these thrones** (Revelation 3:21).

8. Adam: A New Stewardship, Not the First

When God told Adam to “have dominion,” He was not inventing rulership—He was **transferring** it.

Lucifer’s fall vacated the throne. God didn’t destroy the idea of dominion; He gave it to man. But Satan, like a jealous former prince, sought to corrupt Adam as he did the angels—through rebellion, deception, and sin.

The battle we see in Eden isn’t just temptation—it’s a **territorial war**. Satan wanted his throne back.

This makes the Pre-Adamic view not only plausible but necessary to understand the stakes of Genesis 3. Adam wasn’t just a gardener. He was a governor replacing a fallen throne.

9. Thrones to Come – Believers to Judge the World and Angels

In 1 Corinthians 6:2–3, Paul writes, “**Do ye not know that the saints shall judge the world?... Know ye not that we shall judge angels?**”

Why would believers be called to **judge angels** if angels had no prior assignments to be judged for? The Pre-Adamic view fills in the gaps:

- Angels had authority.
- Some fell.
- Believers, as the redeemed sons of God, will eventually sit on **restored thrones** to judge those who violated their assignments.

This matches Jesus’ promise in Revelation 3:21: “**To him that overcometh will I grant to sit with me in my throne.**”

10. Final Thoughts: Thrones Awaiting Occupants

The idea that Earth was once ruled by angelic thrones is not a mystical leap—it’s a scriptural revelation.

What we see in Colossians, Ezekiel, Isaiah, Daniel, and Revelation is a grand, celestial chessboard. Thrones were created. Rulers were appointed. Some fell. Judgment came. Earth was reshaped. A new steward—man—was formed from the dust. But the war didn’t end.

The Pre-Adamic Earth is not a myth. It's a missing chapter. And once we recover it, **Scripture makes far more sense**—from the rebellion in Eden to the thrones in Revelation.

Reflection

We are not just reading fairy tales in spiritual language. We are glimpsing **the governance of Heaven**, the war for Earth, and the future inheritance of the saints. Thrones are not mere seats—they are spiritual assignments. And we've been called to one.

But the question remains: Will you be ready to sit on yours?

9 of 10: The Pre-Adamic Earth – The Gap Theory: Flawed Excuse or Hidden Truth?

Introduction: Rethinking the Gap

Among the most controversial topics in Bible interpretation and creation theology is the "Gap Theory"—a proposition that a vast span of time existed between Genesis 1:1 and Genesis 1:2. It's been dismissed by many as a compromise with evolution or old-earth science, while others claim it solves deep theological mysteries. But what if neither group is completely right? What if the Gap Theory, stripped of its modernist baggage and viewed through a strictly King James Bible lens, is neither an excuse nor a heresy—but a hidden truth?

This essay seeks to reform, not reject, the Gap Theory. We will walk through Genesis 1:1–2, Isaiah, Ezekiel, Jeremiah, and more, examining the biblical evidence for a judgment event between two distinct “earths”—one perfect and one formless. This is not a surrender to evolution but a deeper recognition that something catastrophic occurred *before* God said, “Let there be light.”

The Text That Starts It All

Genesis 1:1–2 (KJV):

“In the beginning God created the heaven and the earth.
And the earth was without form, and void; and darkness was upon the face of the deep.”

Many assume this is a continuous thought: creation in verse 1, followed by a blank canvas in verse 2, and then God begins forming and filling in verse 3. But this assumption ignores an ancient Hebraic pattern—*judgment before re-creation*. When God does something “new” in Scripture, it is often after a divine interruption, a rebellion, or a fall.

Verse 1 tells of creation. Verse 2 describes not a beginning—but a *disaster*. Earth is suddenly without form, void, and drowned in darkness. The Hebrew words *tohu* and *bohu* are never used of original creation. They are used when judgment has occurred (see Jeremiah 4:23).

The Problem with the “Young Earth” View

Some well-meaning Christians reject the Gap entirely, fearing that acknowledging any “old earth” opens the door to evolution. But defending a 6,000-year-old earth as if it is a matter of salvation has led to a host of interpretive problems:

- **Dinosaurs and fossils** become impossible to explain.
- **Satan’s fall** has no real place in the Genesis timeline.
- **Death** must be denied before Adam, though Ezekiel 28 and Isaiah 14 suggest it occurred in Lucifer’s rebellion.

The KJV offers a better alternative that upholds the Bible's authority *and* solves these problems—without caving to Darwinism.

A Reformed View of the Gap

Let’s define what this revised Gap Theory *is not*:

- It is not the insertion of **millions of years** to appease science.
- It is not a tool to blend theistic evolution with Scripture.
- It is not an excuse to spiritualize Genesis.

Instead, it is the acknowledgment that:

1. Genesis 1:1 describes **original creation**.
2. Genesis 1:2 describes the **aftermath of a judgment**—possibly Lucifer’s fall.
3. Genesis 1:3 begins a **re-creation**, not the initial creation of matter.

The KJV hints at this when we compare Scripture with Scripture.

Comparing Scripture with Scripture

Isaiah 45:18 (KJV):

“...he created it not in vain, he formed it to be inhabited.”

God says He didn’t create the Earth “in vain”—yet that same Hebrew word, *tohu*, appears in Genesis 1:2 describing the Earth as “without form.” That’s a contradiction—unless Genesis 1:2 is not describing original creation but a judged, ruined Earth.

Jeremiah 4:23–26 (KJV):

“I beheld the earth, and, lo, it was without form, and void... the heavens had no light... the fruitful place was a wilderness.”

Jeremiah’s vision mirrors Genesis 1:2 exactly—but places it in the context of *judgment*, not creation. Could he have seen the same devastation? Many early church fathers and Reformers thought so.

Lucifer’s Fall: The Shattering of a World?

Ezekiel 28:13–17 shows Lucifer walking in Eden before his fall—but this Eden is described as full of precious stones, not the garden of Genesis 2. It’s heavenly. Then comes the rebellion. Then destruction.

Isaiah 14:12–15 describes his descent to hell and a world that trembled at his fall. What world? Not Adam’s—it hadn’t been created yet. This implies Lucifer ruled a world before Adam. A kingdom was cast down. And Earth bore the scars.

The result: a dark, flooded Earth. Sound familiar?

Darkness and Water: Signs of Judgment

In Scripture, *darkness* is a symbol of **judgment** (Exodus 10:21–23, Revelation 16:10) and *waters* symbolize **chaos** or divine wrath (Psalm 104:6–7, Nahum 1:8).

Genesis 1:2 says “darkness was upon the face of the deep.” That phrase, “the deep,” (*tehom* in Hebrew) is not a calm lake—it’s the abyss. It’s also where the **beasts of chaos** dwell in mythology and where Leviathan hides in Job.

The Earth being covered by “the deep” implies a cataclysm—not God simply waiting to begin decorating.

Objections to the Gap

Some claim:

- “Death didn’t exist before Adam.”

But Lucifer died spiritually. His rebellion led to destruction. Death did exist—just not *human* death.

- “Romans 5:12 says sin entered by Adam.”

True—into **humanity**. Not into angels. Not into any world that existed before.

- “God would have told us if there were two creations.”

Not necessarily. He often hides **mysteries** in types, symbols, and shadows. See Proverbs 25:2.

The gap is not new—it’s ancient.

Church History on the Gap Theory

Long before Darwin, some of the greatest biblical minds embraced a gap.

- **Thomas Chalmers (early 1800s)** first articulated it as a solution to fossil evidence.
- **Clarence Larkin** popularized it in his charts showing the Earth judged between verses.
- **Arthur Custance**, a Canadian theologian, defended it rigorously in “Without Form and Void.”

Even **Scofield’s Reference Bible** included a note supporting the gap, tying Lucifer’s fall to the pre-Adamic Earth.

Types and Shadows of Judgment Before Renewal

The biblical pattern is always this:

1. Sin or rebellion.

2. Judgment.
3. Re-creation or renewal.

This pattern is seen in:

- Noah's Flood
- Sodom and Gomorrah
- The Tribulation
- The New Heaven and Earth (Revelation 21)

Why wouldn't the original Earth follow the same cycle?

Theological Implications

By accepting a biblical Gap, we allow for:

- A **real fall of Lucifer** before Eden.
- A place for **fossils, dinosaurs**, and even possible **pre-Adamic ruins** (see Job 26:5).
- An explanation for the **dark waters** of Genesis 1:2.
- A God who **restores** what was ruined—an eternal pattern.

And most of all, we honor the **textual integrity of the KJV**, comparing spiritual things with spiritual (1 Cor. 2:13).

Why Modernists Abused the Gap

Sadly, the Gap Theory was hijacked by compromising theologians who tried to insert **millions of years** to accommodate Darwin. That abuse poisoned the well. But the solution is not to throw out the theory—it's to **purify it**.

Reject the millions of years. Reject evolution. Embrace the **judgment model** of the Gap. It's rooted in Scripture, not science.

Conclusion: Hidden in Plain Sight

Genesis 1:2 is not the beginning of the story. It's the aftermath of something we were never supposed to forget. A rebellion occurred. A throne fell. A world perished. And God, in mercy, said again, "Let there be light."

The Gap Theory—properly understood—is not a backdoor to liberalism. It's a front-row seat to the drama of spiritual war and redemption played out on Earth's surface long before man walked it.

So, is it a flawed excuse?

Not if you believe your King James Bible.

It may be one of the **great hidden truths** of the Bible.

10 of 10: The Pre-Adamic Earth – Restoration, Not Creation, in Genesis 1

Subtitle: Final essay showing how Genesis 1:3 onward describes a re-creation or restoration, not the original creation of matter.

Introduction: The Restorer Speaks

When most people open their Bible and read Genesis 1:3—"And God said, Let there be light"—they imagine the beginning of everything. But what if it wasn't? What if it was actually the beginning of a *restoration*, not the original creation of the universe? What if "Let there be light" was God shining order back into a cosmos that had already been plunged into judgment?

This essay concludes the *Pre-Adamic Earth* series with the bold, Bible-based thesis: Genesis 1:3 does **not** describe the initial creation of the universe but rather its *re-creation* following a catastrophic event—most likely Lucifer's fall and the judgment that followed. It is a divine *restoration project*, not a moment of original creation. The implications of this truth are deep: from angelic rebellion to geological mysteries, from spiritual warfare to prophetic insight, this "gap" sets the stage for everything that follows in the Bible.

We will explore the structure of Genesis 1, compare it to other passages of Scripture, and expose the buried narrative beneath the familiar words. Let there be clarity—this was a rescue mission, not a first draft.

1. The Difference Between “Create” and “Make”

Genesis 1:1 states plainly, “In the beginning God **created** the heaven and the earth.” The Hebrew word for “created” is *bara*, a term used when God brings something into being from nothing. But interestingly, starting in Genesis 1:3 and onward, *bara* is barely used—*asah* (“made”) and other words appear instead. This is a critical linguistic clue.

For example:

- Genesis 1:7 – “And God **made** the firmament...”
- Genesis 1:16 – “God **made** two great lights...”

In fact, the only other times *bara* is used in Genesis 1 are in verses 21 and 27—for the creation of life forms (especially man). This shows that the **initial act** of *bara* occurred in Genesis 1:1. By the time we get to Genesis 1:3, we are seeing the *reworking* or *repairing* of what had already been created but then corrupted.

2. The “Was” That Could Be “Became”

Genesis 1:2 says, “And the earth **was** without form, and void...” But the Hebrew word for “was” is *hayah*, which can also mean “became.” In other words, Genesis 1:2 could read: “And the earth **became** without form, and void...”

This reading makes the passage far more coherent in light of the rest of the Bible. It implies that the original, perfect creation of Genesis 1:1 **became** chaotic, formless, and judged—suggesting something catastrophic occurred between verse 1 and verse 2.

Why would God create something “formless and void”? That contradicts His nature. According to Isaiah 45:18:

“For thus saith the Lord that created the heavens; God himself that formed the earth and **made it; he hath established it, he created it not in vain**, he formed it to be inhabited...”

The phrase “not in vain” uses the same Hebrew word as “without form” (*tohu*). God did **not** create the earth in a state of *tohu*. So how did it get that way in Genesis 1:2? Something must have happened.

3. The Parallel in Jeremiah 4:23–26

As explored earlier in this series, Jeremiah 4 provides a stunning echo of Genesis 1:2. The prophet writes:

“I beheld the earth, and, lo, it was **without form, and void...**”

He then describes the heavens having no light, the mountains trembling, and the cities broken down “**at the presence of the Lord, and by his fierce anger.**” This is not poetic creation imagery—it’s divine **judgment** imagery. Jeremiah uses the exact same Hebrew terms as Genesis 1:2 (*tohu va bohu*) but in a *context of wrath*, not creation.

If Jeremiah’s use of “without form and void” clearly indicates judgment, why should Genesis 1:2 be read any differently? The simplest answer is: it shouldn’t. The formless and void earth in Genesis 1:2 is likely the result of a divine judgment, not a fresh start.

4. Darkness and the Deep: Signs of Judgment

Genesis 1:2 says: “And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

These waters are not the oceans as we know them today. The “deep” (*tehom*) is associated with *chaos, depth, and abyssal judgment*. Compare this to:

- **Psalm 104:6–7:** “Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled...”
- **Job 26:5:** “Dead things are formed from under the waters...”

In Scripture, waters and darkness are rarely friendly images. They represent divine **separation, death, and judgment**. The Spirit of God moving over these chaotic waters mirrors a rescue mission—not a beginning of life, but a preparation for renewal.

5. Day One Was Not the Beginning

Genesis 1:3 says, “And God said, Let there be light: and there was light.” This is traditionally called “Day One.” But if Genesis 1:1 was the original act of creation, and Genesis 1:2 describes the earth in judgment, then Genesis 1:3–31 must describe **something else**—a **restoration**.

What’s restored?

- **Light** is reintroduced—not the sun, but light itself.

- **Atmosphere** is rebuilt (firmament).
- **Land** is divided from water.
- **Plant life** emerges.
- **Celestial objects** are repositioned or re-illuminated.
- **Sea and land creatures** return.
- **Man** is formed anew in God’s image.

Everything from Genesis 1:3 onward can be seen as **repair** and **reassignment**.

6. The Recommissioning of Earth

Genesis 1:28 records God’s instruction to Adam and Eve:

“Be fruitful, and multiply, and replenish the earth...”

The word *replenish* is key. It means to fill again. Some argue that it merely means “fill,” but in the King James usage, it clearly implies **restoration**. You don’t replenish something that was never full before.

The same word is used in Genesis 9:1 after the Flood:

“Be fruitful, and multiply, and replenish the earth.”

The earth had been devastated, and Noah’s family was to re-fill it. This mirrors what Adam was told—because just as Noah came after a global judgment, so did Adam.

7. Light vs. Sunlight: Why Genesis 1 Separates the Two

Genesis 1:3 introduces light. Genesis 1:16 introduces the sun and moon. Why the separation?

If God had already created the sun in Genesis 1:1 (as part of “the heaven”), then the “light” of verse 3 is not a creation of photons—it’s a **restoration of order and visibility**. The sun and moon later “rule” the day and night, but *light itself* was needed to distinguish *time*, *movement*, and *life* from darkness and chaos.

This isn’t speculative—it’s spiritual. John 1:5 says:

“And the light shineth in darkness; and the darkness comprehended it not.”

Light has always symbolized *truth, order, and life*. “Let there be light” is not just about visibility; it’s about divine governance returning to a judged world.

8. The Role of Jesus in the Restoration

Colossians 1:16–17 tells us that **all things were created by Jesus Christ**. He is both the **Creator** and the **Restorer**. This is why we find parallels between Genesis and the Gospels:

- In Genesis, the Spirit of God moves over the waters.
- In Matthew 3, the Spirit descends like a dove over Jesus during His baptism (also in water).
- In Genesis, light is declared on Day One.
- In John 1:4–5, “In him was life; and the life was the light of men.”

Just as Christ brings spiritual light to the darkened soul, He also brings literal light to a judged earth. He is not just the Word spoken—He is the Light revealed.

9. Satan and the Old World

The restoration model fits perfectly with the idea that Satan fell **before** the creation of Adam. Isaiah 14 and Ezekiel 28 describe Lucifer as one who ruled over something—a domain, a realm, a kingdom. That domain was *likely Earth*. When he rebelled, he brought destruction to that world.

Jesus said in Luke 10:18: “I beheld Satan as lightning fall from heaven.” That fall was **catastrophic**.

Genesis 1:2’s chaos is the aftermath.

Genesis 1:3–31 is the **reclaiming of Earth** by the Most High.

10. Why This View Matters

Understanding Genesis 1 as a *restoration* rather than *initial creation* doesn’t just make sense of the Hebrew words. It also:

- Reconciles the **existence of fossils and ruins** that predate man.
- Explains why Satan was already evil before Adam existed.

- Places the **cosmic rebellion** of Lucifer in its proper place.
- Emphasizes God’s **grace and order** over chaos and judgment.

This perspective also magnifies **the Gospel**. Just as the world was once judged, dark, and without form—so were we. But Christ, the Light, has come to **restore** what was lost.

Conclusion: Let There Be Restoration

Genesis 1 is not just a record of beginnings—it’s a record of **new beginnings**. It is the divine act of reclamation, a cosmic reset after an angelic war, a new dawn for a world plunged into darkness.

“Let there be light” was not God’s first word—it was His first word after judgment. And just as He restored Earth, He restores us. The narrative of *Before the Light* shows us that the Bible is not silent about the ancient past. It’s honest, layered, and filled with wisdom that escapes the shallow surface readings of modern theology.

Genesis doesn’t begin with “once upon a time.” It begins with **a war, a fall, a darkness, and a rescue**.

Let there be light. Again.

Conclusion to the Series

The Pre-Adamic Earth – What Was Here Before “Let There Be Light?”

We’ve journeyed across a terrain that most churches dare not map.

We’ve stepped into the shadowed pages between Genesis 1:1 and 1:2—not with superstition, but with Scripture. We’ve listened to the groaning of the deep, felt the chill of judgment’s waters, and watched as thrones were cast down and angelic civilizations fell in silence before the dawn of Adam.

This was not guesswork. It was **revelation, rightly divided**.

From **Lucifer’s pride in Ezekiel**, to **Jeremiah’s desolation**, to the **Hebrew mysteries of tohu and bohu**, we’ve traced the fingerprints of God’s justice and the aftermath of angelic rebellion. We’ve exposed the lies of evolutionary compromise without abandoning the possibility that **something ancient—something real—was here before us**.

The fossils don't frighten us. The ruins don't threaten us. The dragons described in Job, Isaiah, and Revelation don't belong to fantasy—they belong to forgotten **spiritual realities** now covered by earth and time. Dinosaurs? Misnamed Nephilim beasts. Advanced civilizations? Likely destroyed in a world governed by angels. These aren't fairy tales—they are **echoes of a shattered realm that once bore light... before it was extinguished in wrath.**

And yet, the God of judgment is also the **God of mercy and restoration.**

Genesis 1:3 was not the beginning of everything. It was the beginning **again.**

God, in His perfect justice, had to cleanse the world. But in His love, He chose to **restore it**—to bring order where there was chaos, light where there was darkness, and man where once angels reigned and fell.

This series was never about conspiracy. It was about clarity.

Clarity for those who always felt something was missing in Genesis.

Clarity for those who knew the fossil record didn't contradict the Bible, but rather confirmed **a deeper reading of it.**

Clarity for those who know the Word of God doesn't need to be rewritten—it simply needs to be **rightly divided.**

The Pre-Adamic Earth is not a threat to biblical truth—it's a key that unlocks the vastness of God's dealings in creation. It shows us that **this story didn't begin with us.** It began with Him.

And it reminds us that the war we're in now is **not new.** It is ancient. The enemy of your soul has ruled before, destroyed before, and fallen before. His tactics are old, but so is his defeat. The very world beneath your feet bears the scars of that judgment, and **the heavens above declare the glory of God who will soon judge again.**

So what do we do now, having seen what few are willing to look at?

We press forward. Eyes open. Hearts burning. Bibles in hand.

We do not just walk with God—we walk with the understanding that **He's been walking through ages of time long before Adam ever stood upright.**

We are not the first kingdom He's made. But we are the last.

And this final one is sealed by grace, not glory.

By blood, not beauty.

By the cross, not a crown of stones.

He who restored a ruined earth has now restored **ruined hearts**.
And He who said “Let there be light” has shined **in us**.

This is not the end.
It’s a beginning again.

– **VerseQuest Ministries**