

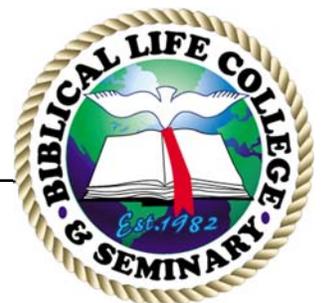
WHERE THE REMNANT COMES TO TRAIN™



# *Kingdom Authority & Warfare 1*

## SAMPLE

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# Kingdom Authority & Warfare 1 Workbook

School of Theology & Ministry

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## **MODULE SAMPLE**

Written by

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Biblical Life College & Seminary is a member of and its programs are accredited by:

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# About the Professor

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## **Dr. Michael K. Lake**

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Dr. Lake is the founder of BLCS and serves as an Educational Consultant for various Christian organizations around the world. He is ordained with the United Full Gospel Church and has served as Bishop for the denomination since 1999. Dr. Lake is listed in the U.S. Registry's "Who's Who Among Outstanding Americans," Sterling's "Who's Who Executive Edition" and the "Who's Who among American Teachers" for his accomplishments in ministry and with BLCS.

Bible Translations Used:

**KJV** – King James Bible. Public Domain.

**TNK – JPS TANAKH** 1985 (English). The TANAKH, a new translation (into contemporary English) of The Holy Scriptures according to the traditional Hebrew text (Masoretic). The Jewish Bible: Torah, Nevi'im, Kethuvim. Copyright © 1985 by The Jewish Publication Society. All rights reserved. This fresh translation began work in 1955. Used by permission.

**AMP** - Amplified Bible Copyright © 1954, 1958, 1962, 1964, 1965, 1987 by The Lockman Foundation, La Habra, CA 90631

**CJB** – Complete Jewish Bible. Copyright © 1998 by David H. Stern. Jewish New Testament Publications, Clarksville, MD 21029

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# Module Overview

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## Undergraduate Level Instructions

You will need the following to successfully complete this course:

1. Required Reading:

*“Kingdom Authority & Warfare 1: An Introduction to Spiritual Warfare from a Hebraic/Biblical Worldview”* by Dr. Michael K. Lake. Biblical Life College & Seminary. ISBN: 978-1440453601.

2. Kingdom Authority & Warfare Audio Lectures: 16 lectures on either audio tape, CD or MP3 CD.

3. Collateral Reading:

*“Praying with Authority”* by Dutch Sheets. Bethany House Publishers. ISBN: 0764204068.

*“This Day We Fight: Breaking the Bondage of a Passive Spirit”* by Francis Frangipane. Chosen Books. ISBN: 080079396X.

4. Final Exam.

### Steps to Completing This Course

1. Read through the notes to each lesson and then listen to the audio lecture. Take notes on significant information from the lecture that are not contained in the notes.

2. Answer the lesson review questions at the end of the lesson. Once you have completed the questions, check them with the answers at the back of the workbook. [The workbook is self-grading. These questions are to help prepare you for the final exam.] Continue on with each lesson until you have finished all 16 lessons.

3. Read through each book and develop a 10 page paper on significant insights you gained from each book as well as steps you plan to implement those insights.

4. Mail in the exam and book report together for grading.

THIS COURSE IS WORTH THREE SEMESTER CREDIT HOURS

# Graduate Level Instructions

You will need the following to successfully complete this course:

1. Required Reading:

*“Kingdom Authority & Warfare 1: An Introduction to Spiritual Warfare from a Hebraic/Biblical Worldview”* by Dr. Michael K. Lake. Biblical Life College & Seminary. ISBN: 978-1440453601.

2. Kingdom Authority & Warfare Audio Lectures: 16 lectures on either audio tape, CD or MP3 CD.

3. Collateral Reading:

*“Praying with Authority”* by Dutch Sheets. Bethany House Publishers. ISBN: 0764204068.

*“This Day We Fight: Breaking the Bondage of a Passive Spirit”* by Francis Frangipane. Chosen Books. ISBN: 080079396X.

*“Rediscovering the Kingdom”* by Myles Monroe. Destiny Image Publishers. ISBN: 0768422175.

4. Final Exam.

## Steps to Completing This Course

1. Read through the notes to each lesson and then listen to the audio lecture. Take notes on significant information from the lecture that are not contained in the notes.
2. Answer the lesson review questions at the end of the lesson. Once you have completed the questions, check them with the answers at the back of the workbook. [The workbook is self-grading. These questions are to help prepare you for the final exam.] Continue on with each lesson until you have finished all 16 lessons.
3. Read through each book and develop a 15 page paper on significant insights you gained from each book as well as steps you plan to implement those insights.
4. Mail in the exam and book report together for grading.

THIS COURSE IS WORTH THREE SEMESTER CREDIT HOURS



# Lesson 1

## In the Beginning – Part 1: Pre-Adamic Race

### Steps to Completing This Lesson

📖 Read through the lesson notes in the textbook and listen to the audio lecture. Make sure to jot down notes as the Holy Spirit gives you insight.

✍ Answer the review questions at the end of the lesson. The review questions are self-grading – the answers are in the back of this syllabus.

🕒 You may want to listen to the lecture several times before proceeding on to the next lesson. When you feel you have a solid grasp of the materials presented in this lesson, proceed to the next one.

Notes from Study Guide

### IN THE BEGINNING – PART 1: PRE-ADAMIC RACE

#### I. WHAT KIND OF GOSPEL?

We have all kinds of Gospels being preached today.

- The Gospel of Grace.
- The Gospel of Prosperity.
- The Gospel of Healing.
- The Gospel of Anything Goes.

What kind of Gospel did Jesus preach?

#### **Matthew 4:23 (KJV)**

<sup>23</sup> And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Somehow in the Body of Christ we have lost sight of the Kingdom. This has skewed our theology and caused us to overemphasize certain truths of God's Word while neglecting others. We will discover in this course that everything is about the Kingdom from Genesis to Revelation. A proper understanding of Kingdom will afford us the proper lens to view scripture and walk in more authority than ever before.

Remember, the Kingdom is central in all the Word of God. In the center of the Kingdom is the throne of God with Messiah ruling and reigning over all creation.

Where Jesus is not ruling and reigning completely, the Kingdom is not able to manifest in all of its glory and power.

## II. BACK TO THE BEGINNING

### Genesis 1:1-2 (KJV)

<sup>1</sup>In the beginning God created the heaven and the earth. <sup>2</sup>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.

Many theologians believe there is a time gap between verses 1 and 2. In the Hebrew this is emphasized in the fact that the word translated “was” can best be translated “became.”



**Was:** Strongs # H1961 הָיָה hayah {haw-yaw}

**Meaning:** 1) to be, become, come to pass, exist, happen, fall out 1a) (Qal) 1a1) ----- 1a1a) to happen, fall out, occur, take place, come about, come to pass 1a1b) to come about, come to pass 1a2) to come into being, become 1a2a) to arise, appear, come 1a2b) to become 1a2b1) to become 1a2b2) to become like 1a2b3) to be instituted, be established 1a3) to be 1a3a) to exist, be in existence 1a3b) to abide, remain, continue (with word of place or time) 1a3c) to stand, lie, be in, be at, be situated (with word of locality) 1a3d) to accompany, be with 1b) (Niphal) 1b1) to occur, come to pass, be done, be brought about 1b2) to be done, be finished, be gone

**Origin:** a primitive root [compare 01933]; TWOT - 491; v<sup>1</sup>

The possibilities of this are also seen in verse 28 when Adam and Eve are commanded to “replenish” the earth. To “replenish” means that something was there before and something happened to it.

Finis Dake, in the Dake’s Annotated Reference Bible, makes the following observations about Genesis 1:2:

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<sup>1</sup> Strong's Enhanced Lexicon. BibleWorks for Windows 7.0. BibleWorks, LLC, Norfolk, VA. Copyright © 2006.

## The Pre-Adamite World <sup>2</sup>

1. The following facts prove that the term "in the beginning" in [Gen. 1:1](#) refers to the original creation of the heavens and the earth, and does not refer to the time or work of the six days of [Gen. 1:3](#) -- [Gen. 2:25](#);

(1) The word "and" is used 153 times in [Gen. 1](#) -- [Gen. 2](#) to separate the 102 independent acts of God. The "and" of [Gen. 1:2](#) proves that the work of [Gen. 1:2](#) is entirely independent of the work of [Gen. 1:1](#). While [Gen. 1:1](#) records the original creation of the heavens and the earth, [Gen. 1:2](#) records the original dry land, or earth, made into chaos and flooded through a great catastrophe which destroyed all life on a pre-Adamite earth.

(2) The word "was" in [Gen. 1:2](#) is from the verb to become, not the verb to be, proving that the earth became waste and empty since its original creation and habitation in the beginning. See note on "was," [Gen. 1:2](#).

(3) The phrase "without form" in [Gen. 1:2](#) (see notes there) is from the Hebrew *tohuw* (HSN-[H8414](#)), meaning waste or desolation. It is translated "waste" ([Dt. 32:10](#)), "without form" ([Gen. 1:2](#); [Jer. 4:23](#)), "vain" ([Isa. 45:18](#); [1Sam. 12:21](#)), "confusion" ([Isa. 24:10](#); [34:11](#); [41:29](#)), "empty" ([Job 26:7](#)), "vanity" ([Isa. 40:17,23](#); [44:9](#); [59:4](#)), "nothing" ([Job 6:18](#); [Isa. 40:17](#)), and "wilderness" ([Job 12:24](#); [Ps. 107:40](#)). It can be seen from these passages what the condition of the earth was in [Gen. 1:2](#). Yet [Isa. 45:18](#) states that God did not create the earth "in vain," or *tohuw* (HSN-[H8414](#)). Therefore, the earth was originally perfect, dry land, beautiful, and inhabited, but later became empty, waste, and a ruin because of sin ([Dt. 32:4](#); [Eccl. 3:11](#)).

(4) The Hebrew for "void" in [Gen. 1:2](#) is *bohuw* (HSN-[H922](#)), "empty, ruined, void." It is translated "void" ([Gen. 1:2](#); [Jer. 4:23](#)), and "emptiness" ([Isa. 34:11](#)). The Hebrew phrase, *tohuw wabohuw*, "waste and empty," describes the chaotic condition of the earth at the time that it was cursed and flooded because of the sins of Lucifer and the pre-Adamites. It doesn't refer to the earth as originally created -- beautiful, perfect, dry land.

2. The earth was created to be inhabited ([Isa. 45:18](#)), and was inhabited before the flood of [Gen. 1:2](#) and the work of the six days of Adam's time ([Gen. 1:3](#) -- [Gen. 2:25](#); [Isa. 14:12-14](#); [Jer. 4:23-26](#); [Ezek. 28:11-17](#); [2Pet. 3:5-7](#)).

3. The earth is called "dry land" in [Gen. 1:10](#) which means that [Gen. 1:1](#) could read, "In the beginning God created the heaven and dry land." Since it was created dry, it stands to reason that the flooded condition of [Gen. 1:2](#) was a curse, not a creative act. According to [Ps. 136:6](#) the earth was originally "stretched above the waters," not covered by them (see note, [Ps. 136:6](#)). This requires a pre-Adamite race whose sin brought such a curse.

---

<sup>2</sup> Dake's Study Notes. WORDSearch Bible Software Version 7. Notes and charts copyright 1961, 1963, 1989, 1991 by Finis Jennings Dake.

4. In [Gen. 1:2](#) the earth is not only flooded with water but covered in total darkness, causing all life on earth to be destroyed. This requires a pre-Adamite world with vegetation, birds, animals, and human beings as proven in the notes on [Jer. 4:23-26](#).

5. [Gen. 1:2](#) reveals that the earth, waters, and darkness were already in existence before the work of the six days which began in [Gen. 1:3](#) and continued until the earth was restored to a second habitable state in [2:25](#). Thus, it is clear from [Gen. 1:1-2](#) (and related scriptures) that:

(1) In the beginning -- the dateless past, not six thousand years ago -- God created the heavens, including the sun, moon, and stars. See note, [Ps. 136:7](#).

(2) At the same time God also created the earth or dry land.

(3) The heavens and the earth were created by God, a personal and an eternal Being. They were not the result of a cosmic accident.

(4) The heavens were created before the earth, as revealed in [Job 38:4-7](#).

(5) Both the heavens and the earth were created before the earth was flooded.

(6) The earth was created dry land, not wet and flooded ([Gen. 1:1,10](#); [Isa. 45:18](#)).

(7) The waters that flooded the dry land were created in the beginning along with the earth, to cause the dry land to become productive ([Job 38:4-30](#)), not to curse the earth as in [Gen. 1:2](#).

(8) Light and darkness was also created in the beginning, to help sustain life on the earth ([Job 38:4-41](#)).

(9) The earth alone was cursed, flooded, and filled with darkness -- not the heavens ([Gen. 1:2](#)). We therefore conclude that [Gen. 1:1-2](#) proves a pre-Adamite world that was destroyed in a flood, requiring the making of the present Adamite world for God's original purpose for the earth to be realized ([Isa. 45:18](#)).

6. [Gen. 1:2](#) reveals the Spirit of God moving on the flooded earth to restore dry land. This confirms that the pre-Adamite world was destroyed, making it necessary to restore the earth to a second habitable state.

7. In Scripture, all instances of obscuring the sun and bringing darkness are the result of judgment, not creation -- which is also true of the two universal floods ([Gen. 6:8](#) -- [Gen. 8:22](#); [Ex. 10:21-23](#); [Isa. 5:30](#); [Jer. 4:23-26](#)). All predictions of future darkness depict judgment ([Mt. 8:12](#); [24:29-31](#); [Rev. 6:12-17](#); [8:12](#); [9:2](#); [16:10](#); [Isa. 13:10](#); [Joel 2:30-3:16](#); [Amos 5:18-20](#)). Could we say that [Gen. 1:2](#) is the only place in Scripture where darkness and a universal flood are not an act of judgment? If it isn't an option, then [Gen. 1:2](#) proves that there was a pre-Adamite world destroyed by darkness and flood. No one questions that Noah's flood was an act of judgment, or doubts the existence of free moral agents before the flood actually came. Why then doubt the existence of a pre-Adamite world which was destroyed by the darkness and flood of [Gen. 1:2](#)? See [Lucifer's Flood](#).

8. The command for Adam to "replenish" the earth (fill it again, not plenish it) proves the earth had been filled before this ([Gen. 1:28](#)). God gave the same command to Noah, after the second universal flood ([Gen. 9:1-2](#)). Should we conclude that God meant for Noah to fill the earth for the first time, and not refill it? Substitute the word fill (meaning supply for the first time) in [Gen. 9:1](#); [Isa. 2:6](#); [23:2](#); [Jer. 31:25](#); [Ezek. 26:2](#); [27:25](#), as some do in [Gen. 1:28](#) and see if it makes better sense. Whatever we conclude in the other places where "replenish" is used, we should be consistent and give the same meaning to [Gen. 1:28](#).

9. The fact that Lucifer had already ruled the earth and become a fallen creature before Adam's time is proof that Adam and his race were not the first ones on earth. We must acknowledge that Satan's fall was before Adam's time, because he was already a fallen creature when he came into Adam's Eden ([Gen. 3](#); [2Cor. 11:3](#)). Hence, he must have fallen with a pre-Adamite creation.

10. According to [Isa. 14:12-14](#), Lucifer actually invaded heaven from earth, hoping to defeat God and take His kingdom; but Lucifer himself was defeated and his kingdom cursed. Before his defeat, he had a throne, implying a kingdom and subjects to rule over. His kingdom was under the clouds, under the stars, and under heaven -- therefore, on earth. Having weakened the nations over whom he ruled, and wanting to be like God and take His place in heaven, Lucifer led the invasion of heaven. All this had to occur before Adam's day, because no such things have occurred since Adam was created.

11. [Ezek. 28:11-17](#) pictures Lucifer before he fell, as the anointed cherub or protector of the earth, full of wisdom and perfect in beauty, ruling in a garden of Eden (before Adam), created by God and perfect in his ways up to the time of his fall. The passage gives both the reason for his fall and the results. The only time this could have been true of Satan was before the days of Adam, thus proving a pre-Adamite world.

12. In [Jer. 4:23-26](#) we have a full description of the earth under a total curse, as in [Gen. 1:2](#). It was desolate and empty. The heavens had no light, the hills and mountains were undergoing convulsions, and there was neither man, bird, animal, nor fruitful place; no city was left standing because of God's fierce anger. The only time Jeremiah could have seen the earth "without form and void" was at the same time that Moses saw it thus, as recorded by him in [Gen. 1:2](#). There never has been a time from Adam until now when the earth was in such a state -- not even at the time of Noah's flood -- and there will never be a time of such a curse in the eternal future. The only time [Jer. 4:23-26](#) could be fulfilled was before Adam, because the earth was in that condition when the Spirit began the six days' work of restoring it to a second habitable state ([Gen. 1:2-21](#)). Regarding the future, this will never be the condition of the earth again, because at His second coming Christ will begin to reign over all nations on earth forever, and of His kingdom there shall be no end ([Gen. 8:22](#); [9:12](#); [Isa. 9:6-7](#); [59:21](#); [Dan. 2:44-45](#); [7:13-14](#), [18](#), [27](#); [Zech. 14](#); [Lk. 1:32-33](#); [Rev. 1:6](#); [5:10](#); [11:15](#); [20:4-10](#); [22:4-5](#)). Even the renovation of heaven and earth at the end of the Millennium will not make the earth desolate as pictured in [Gen. 1:2](#) and [Jer. 4:23-26](#) (see notes, [Rom. 8:19-25](#); [Heb. 1:10-12](#); [12:25-28](#); [2Pet. 3:10-13](#)). Therefore, [Jer. 4:23-26](#) must refer to the same judgment as [Gen. 1:2](#), proving further that a real social system -- human beings, birds, fruitful places, cities -- existed before Adam.

13. [Ps. 104:5-9](#) speaks of God sending a flood on the earth after its creation, at which time the waters stood above the mountains. [Ps. 104:7](#) identifies this as Lucifer's flood, saying "At Thy rebuke they fled." In the case of Noah's flood, the waters slowly and naturally abated. Furthermore, [Ps. 104:9](#) makes it clear that this flood was at a time when God set a boundary for the waters "that they turn not again to cover the earth," and that is what happened in the six days' work of [Gen. 1:3](#) -- [Gen. 2:25](#). Thus, [Ps. 104:5-9](#) refers to the same flood as [Gen. 1:2](#) and proves the existence of a pre-Adamite world which was overthrown by a flood.

14. Turning to the New Testament we find that Jesus taught the fall of Satan from heaven in [Lk. 10:18](#). When did he fall? Before Adam's time, because he was already a fallen creature when he came into Adam's Eden ([Gen. 3](#)). Why did he fall? Because of pride and wanting to exalt his earthly kingdom above God's ([Isa. 14:12-16](#); [Ezek. 28:11-17](#)). What was the result of his fall? All of Satan's earthly subjects as well as over one third of God's own angels fell with him ([Rev. 12:3,7-12](#)); and all nations were totally destroyed, along with vegetation, fish, fowl, and animals ([2Pet. 3:5-7](#)). Thus, [Lk. 10:18](#) substantiates the teaching of Old Testament passages regarding a pre-Adamite world.

15. Jesus further taught the overthrow of the pre-Adamite world by plainly stating that the world had been overthrown. See note, [Mt. 13:35](#).

16. Paul also taught the overthrow of the pre-Adamite world ([Eph. 1:4](#); [Heb. 4:3](#); [9:26](#); see notes at these scriptures and the note on [Mt. 13:35](#)). In [Col. 1:15-18](#) he made it clear that there are thrones, principalities, and powers in heaven and in earth, visible and invisible. It shouldn't be difficult to believe that Lucifer was given one of these thrones and a kingdom to rule over, before he fell. That his kingdom was on earth in a pre-Adamite period is indicated by the fact that he returned to the earth after his fall and brought about the downfall of the new ruler, Adam. Why all this desire to usurp man's dominion on earth if the earth was not at one time Lucifer's place of rulership? Even his eternal punishment will be in the lake of fire under the earth, which further proves his sin was in connection with the earth -- and when else could that have been but at the time of a pre-Adamite world?

17. Contrasting "the world that then was" with the heavens and the earth "which are now" Peter spoke clearly of a social system overthrown before Adam. See [Pre-Adamites](#).

18. John also referred to the overthrow of the pre-Adamite world, as is clear from the note on [Rev. 13:8](#).

Thus, it is clear that both the Old Testament and the New Testament give proof of a pre-Adamite world. Scientific findings of prehistoric animals and human beings, the age of the earth, and other facts are consistent with the Biblical revelation of a pre-Adamite social system. There are many questions which cannot be answered apart from a belief in the pre-Adamite age. How did Lucifer become the devil and the prince of demons? When did he weaken the nations, ascend into heaven to exalt his throne above the stars, and fall from heaven as in [Isa. 14:12-14](#)? How did demons originate, for what purpose, and when? What caused the calamity of [Gen. 1:2](#); [Jer. 4:23-26](#); [Ps. 104:6-9](#); and [2Pet. 3:5-6](#)? Why was hell prepared for the devil and his angels as stated in [Mt. 25:41](#), and why was it located beneath the earth ([Mt. 12:40](#); [Eph. 4:7-11](#))? Why was Adam told to "replenish" the earth and not merely to plenish it? These and other questions go unanswered apart from a belief in the pre-Adamite world.

**Note:** Although I do not agree with everything in the Dake's Annotated Study Bible (I do not agree with everything in ANY study bible out there), it is one that every serious student of the Word should have in his library. Dake's notes are so comprehensive that they can be overwhelming at times for new students. These exhaustive notes are great for someone that wants to get deep into the Word of God and wants to develop theological thought! If you do not already have one, work it into your library budget.

Things we have discovered since Dake and asking the right questions:

Physics has learned a lot about the universe since the time of Dake. Unfortunately most of the scientists are not Christians and are looking at the information and asking all of the wrong questions. Here are my personal ponderings on the subject.

Proponents of the "Young Earth" theory state that the earth is only 6,000 years old. There is much data to validate their theory such as the small amount of cosmic dust on the moon. Yet there is scientific evidence that the earth is thousands, if not millions of years older. Scientists themselves cannot come up with a credible estimate of just how old the earth and our universe are. It is kind of like they are trying to hit a moving target that continues to change on them. Carbon dating does not seem to be all that accurate. Why? The rate of decay has not been constant. Are both right or are both wrong? Is there another option for us to look at?

### **Physics and the Bible Meet**

We have discovered a direct connection to the speed of light and time. Many scientists believe that light is the container of time. This is illustrated by Charles Camplejohn. Camplejohn is a respected scientist and a former chief design engineer for the Apollo Project with NASA. He shares some examples of the speed of light and the passage of time:

*Let me put you in a space ship and accelerate you to three-fourths the speed of light. Off you go into space while I stay here on earth. Two months later, by my calendar, you arrive back on earth. According to your calendar, you've been gone only one month. I'm two months older and yet you've aged just one month.*

*Let's accelerate you a little more – to 99.9 percent of the speed of light – and send you off again. This time when you get back to the earth you've still aged only thirty days, while I have aged ten years. The reason for this is that moving clocks run slower than stationary time when they're taken in reference to their inertial time frame.*

*Now let's crank your speed up to 99.999999 percent the speed of light. This time we send you off into space headed for the center of our galaxy, some 27,000 light years away. You would reach the center of our galaxy in twenty-seven days. The earth in the meantime would have aged 27,000 years. There you have it. One day as a thousand years! And Peter wasn't a physicist or an astronaut. (2 Peter 1:21).*

*We said . . . we had gone up to 99.999999 percent the speed of light. There is a good reason why I never said we reached the speed of light. It has to do with the square root of minus. If it were possible for man to reach the speed of light, he would live forever in no time . . . The*

*mathematical formula says that when you reach the speed of light, matter ceases to exist. What phenomenon exists beyond that point we don't really know.*<sup>3</sup>

Personally I have an idea of what lies beyond the speed of light: eternity and the realm of the spirit.

Now what does all this have to do with Genesis 1:1 and 1:2? According to the Genesis records, when did God create light? He created light on the FIRST day. Yet He did not create the sun and stars until the fourth day. So what was it that God created on the first day? The title of that day should give us a clue. Since it was the FIRST day, He created TIME. Light is the framework or container of time. The heavens and the earth existed at one time in eternity before time began. How can you date something that existed outside of time? Your figures will never add up – it will be like hitting a moving target and never making contact. Isn't that what scientists are doing?

How long has it been since God recreated the earth and started time? It has been about 6,000 years. Decay and all the things that go along with the passing of time kicked in on the FIRST day. Before that there was no such thing as the FIRST day, since there was no such thing as time.

### **III. SUMMARY**

There is both biblical and scientific evidence of a great time gap between Genesis 1:1 and 1:2. There is biblical evidence that our world at one time existed outside of time. This would explain the insurmountable problems that science has in providing a credible date for our planet.

#### Review Questions

1. What was the Gospel that Jesus preached?
2. In Genesis 1:2, the Hebrew word “*hayah*” is used for “without form.” What is the more literal meaning of this word?
3. How does the concept of light and time affect our understanding of the possible age of the earth and why science cannot come up with a definitive answer?

The final question is not one for review, but one you need to ask yourself now.

4. With the materials presented in this lesson, are you convinced of a pre-adamic race and time before Adam? If not, you may need to take the time for further study.

There are literally hundreds of websites on the Internet that give detailed arguments for and against a pre-adamic race and time. This is where the Internet shines for research. Take time to “google” the concept of a “pre-adamic race” and review information from the sites to aid you in your research.

Use common sense when using the Internet: Anyone with an Internet connection and a “bone to pick” can write something. Verify the credibility of the author. Who is he or she, what theological training do

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<sup>3</sup> Camplejohn, Charles. Voice Magazine. July/August 1978.

they have, etc? Just because it is posted on the Internet does not mean that it is true or right . . . just like most publications printed today. 😊 So use discernment.