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GEOLOGY OF THE EARTH BEFORE ADAM

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ADDRESS BY DR. HOEH, "GEOLOGY OF THE EARTH BEFORE ADAM"

Milwaukee, Wisc. 6/25/77

(taken directly from a two-hour cassette tape)

006 Today we're going to talk on a number of related subjects which I presume in a certain sense you will have a limited background in some areas, and I will try to make it fairly simple; in fact, it will undoubtedly be over-simplified and in need of certain re-evaluation if one were to put it in print. By its very nature, that subject such as I mentioned that we will discuss this afternoon is constantly subject to revision of information that comes along, where we are dealing with areas of the natural world which involve a limitation of human knowledge to start with.

026 I wanted to pose the question today for you, in response in a sense to Mr. McNair's suggestion, that we take a look at the world that existed more than 6,000 years ago, and try to evaluate what we may know of it, and how we came to understand certain things, in areas in which we have a need of re-evaluation. There is always a necessity to be sure that we keep our minds open and to know why it is we arrived at certain conclusions.

043 First I would like to begin by evaluating the subject of geology and evolution briefly in the following manner: Evolution arose as a philosophy in the 2nd half of the last century. At the time the Church of God, 7th Day was being organized in the United States to carry on a work following a separation, with a large group of people that were to become known as 7th Day Adventists, where prior to this time all shared a term such as the Church of God, or Adventists, or Millennialists.

065 Now, evolution as a philosophy spread following Darwin's two major works, The Origin of Species and The Descent of Men. It spread to the United States, and we could conclude that the realm of religion quickly collapsed in terms of offering alternatives, though as late as the Scripps trial in Tennessee evolution was not accepted as a subject matter to be taught with the same force that it has become taught now, and in other states had been taught.

084 The Church of God has no history of expounding the meaning of the physical world around us apart from anything we may have been saying in the last few decades. Thus, if you were to look at the history of the Church of God, 7th Day you would not find a record of any major exposition of geology, or the new science of archeology, or anthropology. The Church was very limited and spoke with a comparatively small voice. And, of course, that Church was the background of Mr. Armstrong's contact in the 1920's, which has been discussed in his book the Autobiography, and how we became to know and to understand as much as we do, Mr. Armstrong didn't do this in a corner. It really came about as a result of his wife's contact, and then his, with the Church of God, 7th Day.

113 There was, however, during this period, a Sabbath-keeper by the name of George McReady Price, who stood out alone of all geologists to defend what was regarded as a traditional view of creation among Biblical scholars. Some of you may know of the works of George McReady Price, whose efforts are no longer published by the 7th Day Adventist Book and Bible houses, although they were until perhaps the turn of the midpoint of this century. I had the chance some many years ago to meet Dr. Price. It was his works that Mr. Armstrong felt were a proper basis to begin our study of the subject of geology, and its relationship, perhaps, to evolution and the Bible, and we therefore had the chance to invite Dr. Price to the college.

139 George McReady Price was a very fine gentlemen, and warned us that there are in fact to be 2 compartments in our thinking: In one we must place the theories and in the other those things which may be properly or understandably be thought to be facts. Now, one of the problems that Dr. Price did not fully grasp was the fact that he took for granted the material writings that were presented by Ellen G. White, who was in the Adventist Movement and a leading spirit in that movement. He took for granted that the general view laid out in her writings that the world is essentially 6,000 years old, or somewhere between 6 and 7, would be the framework from which geology must be seen. So that we understand here that anything we have written on the subject of geology and its consequent relationship to anthropology or so-called early man must be seen through the eyes of a man who, though a Sabbath-keeper and understanding God as Creator, had no grasp of Genesis 1:1 or 2 or related verses.

175 What we attempted to do in the early years of the college was then to take the physical knowledge that was available from the natural sciences to put it together with the Biblical account, then to take as much of the evaluation of George McReady Price had given as possible. Therefore, we come to the recognition that the Church of God, whether we think of it as the Church of God, 7th Day, the Radio Church of God, or the Worldwide Church of God, as corporate titles or that represent the continuity of the Church of God, that there has been no scientific creationism or no traditional explanation that has been conveyed from one generation to the other. In other words, it is a new field that has been opened to us as much as it has been opened to the world.

199 There was a time when one could believe Genesis 1:1 and 2 and any number of other verses, and tread over the earth and not be concerned with what lay buried beneath. You read the Bible as a piece of literature, and the understanding you got you obtained only as literature. That is, what was not said in the Bible as background never entered our minds. There was no field of anthropology, there was no field of Biblical archeology. So we see that we came to a general field of study through the eyes of a 7th Day Adventist, a very responsible man, but a man who himself had not grasped the fundamental difference between a world that existed prior to the 7 Days of Creation and that which has existed since.

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With this in mind, we should also take note of the fact that our general view of anthropology or geology was seen as a rebuttal to evolution. That is, instead of offering a valid, independent explanation of each of the fields of study, anthropology, geology, archeology, and then later on radiometric dating, we tended to view everything from an anti-evolutionary bias. Now don't misunderstand the word bias - it can have more than one meaning. We tended to view geology as if it must be used to lay aside the philosophy of evolution, and everything else was seen as in some way in the need of combatting evolution. Thus, we tended to read all of the scientific literature in terms of the evolutionary bias of the writer, and if it seemed the facts were used to support evolution, we assumed the facts were incorrect, because they were used to support a philosophy that is Biblically unsound and untrue. Thus, we took for granted that many of the statements made and the finds recovered must in some way be in error because they were used to build up a philosophy of evolution, which in itself is ultimately indefensible.

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What we needed to do was to evaluate how come we thought what we did. Let me go back for a moment and explain why evolution is unsound, from one fundamental point of view, which is sufficient to lay aside the whole thing. If evolution is God's method of creation - and we are dealing with the traditional view of evolution as given in the textbooks - the one thing that evolutionary science is unable actually to answer are the great gaps in nature between certain kinds, and I'll use that broad term, of life. That is, there is not a continuous spectrum of life, one evolving into another, without breaks. There are great gaps that exist in nature, separating forms of life. Those gaps have never been explained, and it takes faith, which again places evolution in the category of a religion, to attempt to defend it. So, at this point in time we can say, I think, the Church has grown to the point that we are no longer having to combat evolution by feeling that everything that seems to be on the surface in immediate disagreement with our thinking about the Bible is necessarily erroneous.

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We are in a place where since 1947 and 1948 we've been confronted with radiometric dating. Radiometric dating is of various forms. Some measure things in terms of millions of years. Others, as radiocarbon, would not measure the world of minerals, but measure, in a sense, remains in the biological world, and within the last few ten thousands of years at the most.

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Now, for many years we have been puzzled by the nature of the evidence of radiocarbon dating, and I will go to that for a moment. Radiocarbon we thought must be in some way fundamentally in error, because it seemed to disagree with a primary view of the world that we had. This primary view of the world we may define as the two catastrophes. That is, the account of the Biblical flood in the lifetime of Noah and the account of events that preceded creation week that led to a world described in Genesis 1:1 and 2. The English is: without form and void. This is a state of affairs that is not characteristic of creation itself.

327 You see, taking the Bible as a piece of literature we found two kinds, maybe they were very similar, maybe they were not, but at least two references to catastrophes. And we therefore drew the conclusion that there was one primary catastrophe since Adam, and one shortly prior to. And we assumed that all of geology, and, therefore, related events in archeology, should in some way fit into two catastrophes, because they were recorded in the Bible.

340 We have had to come to a realization that because two may be recorded in the Bible, and left to the Bible alone one might draw the conclusion that there are two, doesn't prove that there may not have been more than two. Now, that is a statement. What we of course need to do is to evaluate whether it is so. Because there was an event before Adam that is recorded leading to chaos and confusion, does this imply that there were no events earlier than that that we might in the area of geology view as catastrophic, or in some nature, at least destructive?

359 For a time we began to see what we had not seen before and I would like then to paint a little picture along the way. We came to realize that indeed we were looking at things too narrowly. For every year we have the effects of erosion on the earth, and we should in fact find the characteristics of a world before Adam prior to a final destruction. We should find events between Adam and the flood, events of the flood, and events since the flood. That was the first step in our thinking. Those of you who live in this area along Lake Michigan, where we were the guests, and are, of the Grady's in their home, will suddenly become aware of what can happen when a lake rises a little bit and there is an immense amount of erosion. Now, every year there is erosion. And therefore we began to see that there may indeed be a great deal of evidence that has nothing to do with either the flood or some pre-Adamic destruction.

382 And the next step in our thinking along this line was this: If the devil sinned from the beginning, why should we assume that the world had no evidences of any kind of destruction, or to use another term, erosion, in between the first creation of life, the presence of angels, and the ultimate rebellion when the earth was abandoned as an angelic inheritance as Jude defines it? Is it thinkable that Satan, who was a sinner, and who was a murderer from the beginning, always carried out God's government until he suddenly rebelled? And that the only evidence we should have of misguided life on earth should be right at the close, should be at the end of the full period of time?

405 We came to see that it was very possible we needed to take a look at the nature of the created, the forms of life, during the time that angels were on earth. Now, of necessity, we have to distinguish between what Mr. Armstrong has been saying that is based on the Bible, and putting various concepts laid out in the Bible together as a literary statement. We're examining today not that, we're examining the world that should parallel such statements, and in this case we're going outside of the Bible into some other fields of study to see what information there may be to answer some of the questions in the problems we face.

419 For a long time we tried to divide the world, if you will remember articles in the earliest 60's, at the end of what we called the Cretaceous, at the close of the Mesozoic period that is the middle time zone, as the geologists then used terminology. And what we found is that we could not describe all of the events that have been geologically evaluated and excavated and uncovered, and say that they would fit our account of Creation Week, the world to the flood, and the world since.

433 So we were having some major problems of how to fit the story together. In the first place, we have the vast period; and if some of these terms are new to you, put them down as you think they can be spelled and if you want to ask someone if you're not familiar, and I certainly will deal with some unfamiliar subjects. If you want to put down some terms, ask some who have had at least high school or college training in terminology, then you can evaluate it further on your reading. I will try to be as explicit in definition as possible so I don't lose you in the terms, at least.

We thought that after the world of reptiles that the world of mammals was the world of Adam. This was the picture we drew because we asked ourselves in the early classes that Mr. Armstrong taught, he said there was a world before Adam, then a destruction, and the world since. We thought in simplistic terms of the before and after, and probably the greatest difference as it then appeared to us would be the difference between the world of cold-blooded reptiles and the world of mammals.

453 I will discuss the question of whether dinosaurs were cold-blooded later. But this was taken for granted even by men who thought they knew. But there was no way Mr. Kenneth Hermann, who was from Colby, Wisconsin, who is the registrar of the college, teaching geology, tried to approach it from the geological point of view, and reach into history and from the historic archeological point of view; I tried to go back, and we could never meet satisfactorily, that is, we couldn't resolve the problems. We tried from year to year to offer varied alternatives, worlds of so-called ice-ages of the Pleistocene. That means that when much of North America down into Wisconsin and below were covered with ice, and much of northern Europe into the German plains and the modern Soviet Union were covered with ice in this, a post-flood situation. Was this a pre-flood?

474 If our view was correct geologically speaking, Mr. Hermann drew the conclusion we would have to put the ice ages after the flood, because we had far too much of what we called the Tertiary - that is the age when mammals began since the reptiles dominated the earth scene - we had far too much that wouldn't fit into the time between Adam and Noah. But from a historic archeological point of view that had to be much earlier, something that must have happened shortly after Adam, at the latest. So we had no resolution of the problem.

Now I want to tell you that we didn't publish all the problems in the Plain Truth, the Correspondence Course or the Good News. We did drag the students through, trying to evaluate it from year to year to help us see what the problem was. And remember, the Church of God had no scientific creationism as a valid presentation. We were coming at it with no background in the Church of God, using literature by a 7th Day Adventist who in all sincerity attempted to explain the material, did as best he could, but was indeed lacking some Biblical information that was fundamental. It turns out that even his geology was being seen through the eyes of his religious convictions, much as, if you please, our evaluation of the scientific data was being seen through a model that we had created in order to try to fit the evidence of the natural world into the Biblical account.

505 Now, while we were wrestling with the question of the ice ages and where to draw the line of creation week in the story, radiocarbon dating came, and all creationists to my knowledge at the beginning assumed that there must be something fundamentally wrong, that is, in times past since Adam the amount of radiocarbon, that is radioactivity of carbon 14 must have been so much less than it is now that things would appear to be old because the radioactivity is so small, must in fact be much more recent.

516 Or how else can we explain a Biblical chronology that is certainly somewhere in the range of 6,000 to 7,000 years, whether you use the Hebrew or the Septuagint, and I'm not arguing that point for the moment one way or another. I'm persuaded the Hebrew is correct, but in any case the Bible text limits a world to somewhere between 6,000 and 7,000 years as an approximation, and yet radiocarbon was dating the Mesolithic, that is what we call the middle stone age or the paleolithic, the old stone age. And you can have your own ideas of what cave men were like, you know, as tens of thousands of years old, and in fact so much older that you had material of the old stone age that wasn't even registering in radiocarbon. That is the lower paleolithic, the lower old stone age as distinct from the middle old stone age, the upper old stone age. The lower cannot even be measured by radiocarbon. So we had some problems we were wrestling with.

538 Why should the earlier forms of hominids, or children of Adam of the lower Pleistocene or the lower old stone age not even have any evidence of radiocarbon? Radiocarbon, of course, we absorb all the time in our environment. It's a small amount, but nonetheless can be registered. When a person or a tree dies, it's no longer taken in, and whatever was the content in the bones or in the wood of the tree, the flesh, of course, disintegrates and is not a factor in this measurement. It ceases. And as radiocarbon decays over the years, it's less and less, and when we compare it to the modern amount of radioactivity, we would draw the conclusion of the relative age, because it seems to be less and less as we go back in time.

556 That is a generalized picture without going any further, because you all should know something of the subject. Now there were strong evidences that if the Biblical account is true, which it is, and if our view that all these skeletons that were something like or nearly like man were indeed human and paralleled Adam, then we were confronted with an enigma as to how radiocarbon could have been built up from leaving no evidence and then gradually rising to the present level, and we were tempted to create a picture in which we said longevity of the world before the flood paralleled the lack of radioactivity, and the decline in our age level paralleled the rise in radioactivity. And it makes nice little charts, but the question is were they true? They were reasonable, but are they defensible?

575 In the late 1960's a number of studies were being conducted independently by the University of Pennsylvania, Lahoya in southern California and the University of Arizona on the bristlecone pine trees found in the White Mountains in eastern California, which lay between California and Nevada, but east of the Sierra Nevadas that are further west in California. Now here, somewhere between 8,000 and 12 or 13 or 14 thousand feet were remarkably knarled trees, some of which gave every evidence of being over 4,000 years old. They were the oldest living thing on earth, and when men bored into them with great care and when logs that had fallen in the White Mountain forest, which are not tall - they are very short - some of these trees are no more than 20 feet high after being this age. They are unbelievable - you have to see them - they grow out this way and they just don't grow very high. They are struck with lightning, they die at the top and they keep growing from the root bottom.

599 I had a chance to visit the laboratory in the University of Arizona. We have evaluated the material and we came to the inevitable conclusion that something was fundamentally wrong in our concept of radiocarbon dating. So this became the fundamental problem that we have wrestled with over a number of years. I addressed the Big Sandy Campus two or more years ago, and said then, Why is it that whereas we claim to have answers to so many things, even answers to what the purpose of man is, that we are unable to define in looking at skeletons on earth, what constitutes man biologically in the first place.

Is Neanderthal really man? We think of him as homo sapiens. Or is he homo sapiens? What about so-called Peking man or Java man, properly called homo erectus? Are these really the family of Adam? Or were they contemporary with the family of Adam? And what about the tools that are present, not only in the sites where skeletons of these creatures are found, but tools which are present even earlier in the sequence. What is now found in Africa is homo habilis, or Australopithecines. We had no answer. We had only problems at the time.

I said, Why is it that a chemist who is a Christian can go into his laboratory and know when he works with the laws of chemistry that he can do it here or in Japan, in India or London and come out with the same result? Then why is it that a Christian physicist who measures radioactivity is always coming out with the wrong result? Is the problem in physics or is the problem in philosophy? And why is it for instance, that middle stone age man, to use these terms, as distinct from new stone age, is somewhere between 10 and 12 thousand years old when radiocarbon measures it, and why is the old stone age some 10 to 12 thousand years old, and so old it cannot even be measured by radiocarbon, and so old that from other means of measurement that we practically have to draw the conclusion we are dealing with hundreds of thousands of years of time. Where is the problem, we said?

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When we examined the Bristlecone Pine it becomes reasonably clear you can examine the large pieces of log that are under microscopes so you can have a very solid idea of the nature of those rings. Two independent studies were made and they all came to the conclusion there has not been some great increase in radioactivity, that, in fact, radioactivity has been reasonably stable, that somewhere beginning with the 4th, 5th or 7th centuries B.C. - during that period there has been a slight rise in radioactivity, and by 2 to 3 thousand B.C. it had risen appreciably so that instead of radioactivity being practically nil and rising to the present, it was the other way, that it rose somewhat in the past. Thus, evidence, let's say, of a tree that has 4,000 rings is really registering as if it were only maybe 3,500 years old, radiocarbon.

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It had actually more rings than radiocarbon. And something - if you were to add up in two or three tree trunks that can be clearly assembled to show the years that have gone by, we end up with roughly 6,000 tree rings, let us say, but the radioactivity reads only 5,300, plus or minus some factor. Now this was interesting, because it is the opposite of every conclusion that every creationist had taken for granted. And that is that radioactivity was even slightly higher in terms of radiocarbon in the past than it is in the present. That indeed, trees that we thought were old that should have been younger are in fact even older than they seemed, by 1,800 years. Upwards of 600 to 800 finally. It's within that range. Now, this, indeed, when we examined the laboratory which I think now was nearly 9 years ago, I wasn't sure how long it was - no let me correct that, it must have been about 1970. We have had to draw the conclusion that there was no fundamental error in the Bristlecone Pine measurements.

Now you can say down in the lowlands, you can say that a tree might have more than one ring, it would be a false ring, in a year. But up in this very high altitude the greater likelihood is a year doesn't even have enough moisture to present growth. To check out evidence, a number of trees were examined at the 8 - 10 thousand foot level, and a separate study made altogether independent was made at the range of 12 - 15 thousand feet. These are rough figures. The statistics and facts may be found in some publications. They found that the difference over 4,000 years was less than 5 in the number of rings, between the upper reaches and the lower. And in every instance it was the upper reaches from 10 to 12 or 13 thousand feet, that high altitude, where the rings were shorter or smaller number. That is where they were missing. And in examination they found that the

missing rings corresponded to the (unintelligible) in the transition from Adam to Noah. Our understanding of what happened in the time since would be altered appreciably less.

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Now, what I want to do is point up some of the things that were discovered in Africa, which may help us. One of the definitions 20 years ago of man that we took for granted in the Church was that man is a tool-making creature. And any time there was a tool we assumed there was a son of Adam. This was taken for granted. Now we discover that however we want to define tools, certainly we have to have something more than merely utilizing an object - there must be involved the shaping in some way of an object. Used, not like a bird, who drops a stone on an egg to crack it, or the egg on a stone, however you want to do it, but clearly the utilization of an object that goes beyond the natural shape, or its natural use, like a monkey may pick up a broom and just use it. There has to be a little something more than that to qualify for the concept of a tool.

We have come to the conclusion that indeed our concept of man as a tool-making creature has even been laid aside by science as invalid, and it is one of the revolutionary concepts that has occurred within the last 15 years of thinking. And it goes hand-in-hand with what we ourselves had to come face to face with. And that is that the world before Adam was not like our concept at all. Then, recently a revolutionary study was made of the bones of creatures such as the dinosaurs and the conclusion has come that it is impossible to regard all of these creatures as cold-blooded, for the simple reason that the amount of heat that it would be needed to generate life could be useful only with a creature whose body weight would be much smaller. That in fact the dinosaurs in many categories were warm-blooded. Or, the structure of the bone would seem to indicate such. Many of the unusual protuberances on the back are in fact to radiate heat away and not merely to look absurd.

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Now, this means that there was no fine line between a world of cold-blooded reptiles and warm-blooded mammals. That the basic old idea we had was indefensible. That, further, man was not necessarily the only tool-making creature, for chimpanzees are known to make tools in nature itself in Africa, if you take studies that are being made today. Next, that radiocarbon throws into complete doubt the idea that we can gather all of the last or the Tertiary and that which precedes the Pleistocene or the ice age, and is supposed to be the earlier age of mammals, or that we can put all of this within the realm of man. We have had to, in fact, come to the place where we laid on the shelf every one of our primary concepts. I think we're going to have to realize that this is essential whether we consider geology, or the definitions in anthropology, of man.

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Our conclusion now essentially must be that each one of these sciences, that is areas of knowledge, should be able to stand on their own and be defensible on their own. We should be able when we are finished to have agreement between the Bible, between what we are coming to understand of the world of angels, between anthropology, archeology, history and geology and radiometric dating, or physics. Whereas up to this time we have had only disagreement and no resolution of the conflicts.

Having then decided some 2 years ago to lay aside preconceptions, and to start anew, and to examine each area in itself, I came to a place where I wrote a number of letters to individuals interested in the subject. I drew the conclusion that we should be looking for the evidence of the flood, examining the validity of radiocarbon dating at that time, and we should limit ourselves to a period of time that seems to make sense. I had to draw the conclusion, and without any question, we were within the last several thousands of years going to discover the evidence that man, and of the flood, and of history, and we could have in fact agreement in these various subject areas.

And when I finished a number of letters which were mailed last year we went to southwest Africa, and I did not go further in the study. After returning from southwest Africa we did draw the conclusion as a result of correspondence that there is now no way to lay aside the evidence of radiocarbon dating. That it is fundamentally sound. Whether you examine the nature of the way the trees are cut and assembled, because you have the fallen logs which have to be matched, the longest living tree is probably 4,300 years old, and there are others which overlap for hundreds or even a thousand or two years, and they go back further, and we have been able to say that indeed the evidence has been built up very carefully covering over 6,000 years of elapsed time. And will be less than that in radiocarbon years because radioactivity was in fact higher in the past on the basis of the bristlecone pine trees.

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Now, I don't want to get into the subject of archeology, although that I think is going to be critical to our study. I want to put that a little later. What I want to do is to go back to some of the things that Mr. Chris Patton and I were discussing. He was in the Jerusalem office for quite a length of time, and it is Chris Patton and Miss Grady where the connection is as to why I'm here. Because the Grady's daughter worked very closely with the Pattons in the Pasadena area in southern California.

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We were discussing the nature of tools and skeletons, and the nature of the time parameters that we are dealing with in anthropology. We used to read such statements as "Man was an old stone age or lower Paleolithic creature", or "There were various forms of hominids that lived for so many hundreds of thousands of years. And then there were middle old stone age or Neanderthal period, the Neusterian culture that was a few ten thousands of years. In the upper Paleolithic, the upper old stone age that might have been regarded as ten to twenty thousand years in duration. And the middle stone age or Mesolithic that might have been regarded in the Middle East as maybe 4,000 or so.

And we used to laugh at all of this figuratively speaking and say "Now how could this be if man is around 6,000 years, and yet this is supposed to take us back 600,000? We literally discounted all of this evidence because it didn't fit the view of time. We were assuming all along that all creatures in some way either were the victims or the Sons of Adam. Let's take homo erectus, you know, like Java man or Peking man. We thought that either those must be the sons of Adam, that skeletal type, or the victims of the sons of Adam. The problem was that if they were the victims, where were the sons of Adam during this time? That is, why do they not leave remains? Also, we were confronted clearly with the implication that we were viewing things artificially without sufficient satisfaction of a sound conclusion. We've had to come to the conclusion that when Mr. Armstrong on the one hand says that God made angels for a very great purpose which I will not define here, and that He also had a backup system in mind. That He did not decide that if He is going to have a backup system, that He would suddenly start it off with Adam and have no preparation. And we also came to realize that there was no way to differentiate between the tools of early, middle and late lower Paleolithic - I should say lower, middle and late Paleolithic, there was no way to distinguish the tools from the creatures through skeletons which were always in association. Thus, we came to the conclusion that Australopithecines were tool-making creatures of an Olduvai culture from the Olduvai Gorge in East Africa, that there was no doubt that the lower Paleolithic culture was to be associated with homo erectus, that the middle Paleolithic we had always taken for granted was to be associated with Neanderthal, and we began to realize that the tools were to be associated with the skeletons, always in association with the sites.

Now, we had stopped with Neanderthal; we might have gone back one step further, but we didn't know what to do in an earlier period, and all of this prior to Neanderthal was unmeasurable even by radiocarbon. So, we had to draw the conclusion that we needed a whole new look to see what kind of a world it was that angels ruled over.

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Now, keep in mind what we did was to say to ourselves - for the moment we're talking philosophically here - Mr. Armstrong has pointed up that God used angels to complete His creation. You remember statements such as this of more recent date. Now, Mr. Armstrong has been very careful, and he tends to be very careful, in how far he commits himself. He said that the angels, you see, were given a responsibility to complete the creation, and Mr. Armstrong used the term as to what angels were to complete; he called them "created objects". He didn't use the term life because he was yet not prepared to. But I am persuaded that he didn't mean rocks. The only thought that we could possibly deduce from Mr. Armstrong's statement philosophically is that ultimately he's going to have to use the term "physical life" in place of created objects.

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Now, let me then make a statement here. God is not an experimenter who, after botching up one experiment, tries one after the other failure until He succeeds. But, God, on the other hand, is not a master magician who says POOF, and the whole universe and all life is suddenly here without forethought. What we're going to discover is that if the angels were created as spirits, with the need of developing character so that God had not yet finished the creation of angels when He made them, then that should be noted in Mr. Armstrong's statements, and we all recognize it, because we have said it, that there had to be this period of test, and God found He couldn't put His trust in angels. Well, what were the angels doing? Were they merely watching over rocks? The waters running in the streams? Were they watching the waving branches, the trees along Lake Michigan? I mean, was this carrying out the government of God?

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The government of God is not merely one angel trying to lord it over the other. The government has a purpose, and the structure is incidental to the purpose. And, if one angel is over the other, it's not because he's merely to rule the other, but that he has a greater responsibility than another angel might have. But the function of the angels was in fact made clear that they would have been responsible for the supervision of the created universe. And, having this responsibility, they needed training.

And now we discover the geology suddenly begins to make sense. We have attacked over many years in times past the idea of the geological sequence, but I challenge anybody to go to the Grand Canyon and avoid the impact of such a sequence. And you cannot avoid this also in the second largest grand canyon in the world, which is in southwest Africa. There is a sequence in geology and what we discover is that there are simple life forms, simple if you want to take an artist's view. Very complex if you have to do it yourself, and make it. That's the distinction. Now, when an evolutionist speaks of simple life, he's taking an artist's view. That is, there are fewer involved characteristics, they are just simple forms with few cells, not many in elaborate, complex relationships, as in the human being. But, they are by no means simple if we were forced to have to design and create them.

So the word simple is unfortunate because it conveys the wrong idea, but if I use the term, what we are saying here is that we're not alone telling the story that God indeed starts with what He wants to see if the rudimentary or the earliest kind of form - does it work? Does it perform? No, that He also had in mind the angelic participation in the creation. And in so doing, He created various life forms over lengthy periods of time. The lengthy periods are to be measured through forms of radiometric dating, that are not like radiocarbon, which is only a few ten thousand years that can be measured, but something that may be in very long range terms like millions of years.

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We learned in 1974 that it does take some time for some people to poison other peoples' minds. And it takes time, as Mr. Armstrong said, for the devil to persuade angels, who were greater in knowledge by far than human beings. And the devil undoubtedly went back and forth and he kept arguing with God over the necessity of a creation patterned after a different philosophy than God's. And God would never listen and the devil came back always telling the angels that God never listens. You know, Mr. Armstrong never listens, you heard that. Well, God never listened to the devil, either. And that's how we came to realize that some things that have been happening as of that time indeed could give us an understanding of what may have happened before.

957

Now, was the world that we uncovered in geology the world of God's creation, governed by angels who were carrying out the government of God? I will answer the question by simply stating no. We are told in the book of Romans that the whole creation groans and travails in pain, waiting for the manifestation of the Sons of God. We are told that when the sons of God were manifest, that certain things are going to be restored. That the world that we see in the future through the eyes of the prophet Isaiah, the world in which a child can play at the hole of a poisonous snake without being poisoned because it's no longer poisonous, that the lamb and the leopard and the bear and the ox and the lion and little child can all be together and they are not devouring one another.

971

Now you all know what the Millennium is pictured like, don't you? Because the whole of nature will be subject to the government of God. Now this may sound very strange to our ears until we think it through. The whole of nature is going to be subject to the government of God,

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BEGINNING OF SIDE 2 - THE METER IS NOW SET AT ZER , AT THE SAME POINT THE TAPE STOPPED ON SIDE 1.

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and instead of one creature devouring another for survival, we're going to have an entirely different system of nutrition and a different system of birth-rate. Because the two are interrelated. The reason some animals multiply so fast is that if they didn't they would be exterminated, and if they didn't, the exterminators would starve. Our nature today is all based on one thing devouring another. You get the picture clearly. Now, if God is going to have to change nature in the World Tomorrow to reflect what His government should be like, the inevitable conclusion is that the world today of nature is not a reflection of the kind of government that God intended to be exercised by the angels throughout nature. It is in fact a reflection of the devil's idea of competition, of devouring, and keeping in balance by each thing competing with something else.

The devil long ago conceived of the idea of competition as being the lifeblood both of our economy and business and society and government. (unintelligible) we said that as far as he is concerned, the fundamental characteristic of the devil's philosophy. Each individual may have vanity, and the angels may have their problems that way, that they've had to wrestle with and decide as to whether they're going to let vanity take root in them or not. And that they were not motivated by something such as human beings are where we are not in control to start with, but born without information, born without knowledge. The angels had the knowledge and could see the picture clearly - it was a question of what they were going to do and who they were going to listen to.

057

As God started out He said, "I want a nature that's going to reflect the spirit of love." "It's going to be a beautiful world, and we're not going to have competition." Therefore the pattern of nutrition and the pattern of birth will not need to have competition to keep everything in the form in which it is. Can you imagine a world tomorrow in which mice reproduce at the present rate, but no cat can catch a mouse? I just ask the question, what would happen in Africa if we took away competition, but left the birth rate the same? You see, the whole of nature is going to be changed, both in terms of what an animal eats and in terms of the reproduction system, because they're all tied together.

077

All right, what we're saying then, in no uncertain terms - some things I will say don't pertain to a church teaching or doctrine, because it lies outside of the scope of the theological, outside of the scope of the Bible, and we can't ask our men who are Ministers also to be geologists and anthropologists and archeologists and physicists. In this case we're clearly dealing with a Biblical statement. The world that we see around us, Mr. Armstrong has said, reflects the devil's philosophy, it does not reflect what the government of God would be like. It reflects the devil's government of competition and strife and devouring. But you can look at the whole of geology and you will not find a single period, geologically speaking, that corresponds to a nature such as will be in the Millennium. It is all a nature such as we have it today. Creatures were devouring in the Tertiary, they were devouring in the Cretaceous, they were devouring in the Mesozoic, they were devouring in the archeozoic, the paleozoic, for all we know, at least in the earliest forms we can probably assume the same thing.

109

There is always this competition because it goes hand-in-hand with the statement Jesus made that the devil was a murderer from the beginning - that's the spirit, competition such as he viewed it, reflected itself in the spirit of murder, and Jesus assigned it - He didn't say the devil was an adulterer from the beginning, because that is not possible in the realm of angels. He said the devil, you see, was a murderer from the beginning. And, indeed, murder, the spirit of it, is a consequence of a philosophy of competition, and he said I want to take the patterns that God has given, but instead of exercising God's government, I am going to design it in such a way that nature is in balance by competition, by devouring, by strife. This way, the strongest lion, you know, lasts the longest. The quickest mouse gets away most often. (unintelligible) Now I think when we see that we have a whole new view. That when we talk about the devil's government, we can in fact extend the Biblical account, and we can look in nature and we have to conclude that the whole of the geologic history that we can uncover reflects a world that had gone astray. And, therefore, there was no reason anywhere along the line to view that there should not have been some catastrophe, local or of wider range, during this whole period.

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The devil may have gone so far with certain of the angels, and he may have wanted to change certain things, and God may have said "Look, I want a change, I want certain new life forms introduced - I want to see what you will do with them." And so there is no reason to discount what you see when you travel down the walls of the Grand Canyon. One period after another that cannot be accounted for by anything we know of except major periods of time, measured only as angels can comprehend time. Vaster proportions than we. Now, presumably not more than a third of the angels followed the devil and two-thirds profited by the experience, and took no part in the spirit of competition in developing a biological world, taking, if you please, the patterns that God was setting out, saying, "This is what I want," and in completing them, in fact turning them around to reflect the philosophy of the devil.

176

Now, when Adam sinned it was a much later period of time. God said "Because of this, I'm going to bring then a curse on the earth, and you're going to see what kind of world the devil's world is that you yourself have opted for." And He said "Cursed is the serpent, you see, above the rest of the beasts of the field," with the implication immediately that the rest of nature was cursed. Because in the Garden of Eden we don't have this experience. Adam saw all these animals and there was no feeling in the Garden of Eden that he had to be careful of the lion because he was getting hungry, nightfall. There is no fear that we sense in that account. And yet it is a world, a very real world, and in the World Tomorrow it's going to be changed. So, God allowed this to be in nature.

He cursed the earth and whether He acted through, and I presume He would have done so, that He may well have allowed the angelic beings who had fallen to bring about a biological change at that time so that we have the world as we have it. It seems similar to this, because when God saw to it that the Egyptians lost their firstborn, it says in the Book of Psalms He sent an evil angel. He didn't send a righteous one, He sent an evil one to do it - there were plenty of them who would. So He does use angels, good or bad. The angels that are bad tend to want to do these things. They get glee out of it.

215 Now, what we're seeing is that God was testing, then, not only His skills as a Creator, with more and more involved forms of life, but He was testing at the same time the character of the angels to see how they would supervise it, and apparently all this time God allowed the devil the chance, to see whether after he examined the nature that he was governing or abusing, or whatever term you want to use, whether he would change, or whether he would not, and they finally came to the place, says Mr. Armstrong, that spirits apparently do set their character, and you can go only so far in the realm of spirit until your attitude so poisons you that it can never be altered.

And the angels, then, finally ascended when they came to a place in the creation that they sensed that the time had come to act. Now, what I'm proposing at this point is that angels were here, not only governing the world that we once thought was wholly cold-blooded reptilian, but governing an early world of mammals, and that God gradually introduced creatures such as Australopithecine, that is the Australo, meaning the southern ape or monkey-like creatures. I would say ape-like is probably a better definition here in southern Africa, and it could have been other places of the world, that's not important. But, for the first time He introduced a creature on earth that used a tool, but could not shape it after a pre-conceived idea.

252 And while the angels were here He also introduced homo erectus, a creature that could make a tool after a pre-conceived idea. That is, suddenly there was an emphasis on the capacity to generate an idea in the brain and to execute it, and you have to have some kind of hand that will enable this to be possible. And, of course, we have every bit of evidence that these creatures also came to be abusive and lived by competition, were devoured in competition. The interesting thing then, Mrs. Leakey investigated in the Olduvai Gorge, she found at the lowest levels stones that could not be the stones where it was knocked or chipped in such a way that it always responded according to the characteristic of the stone. There was no pre-conceived idea. And then suddenly with the arrival of homo erectus, that is Java man or Peking man, as they are called, they also existed in Africa and they are not man, but that was the term first used, it was a sad mistake. We were dealing there with a situation in which these creatures had pre-conceived ideas and could, in fact, execute a change

283 in the shape of a stone, so that it no longer merely responded to the nature of the stone, but it responded to the idea of the creature striking it. And the Australopithecines thought and attempted to duplicate it but could not. Then, suddenly, we have changes that seem to be attempts to copy by the Australopithecines what the homo erecti were doing with their inability, because they had no pre-conceived thoughts.

Now science is finding creatures like this that are more involved in their complexity than the Chimpanzee, and far, far below man.

298 Initially, nature was essentially guided by instinct. We come then to what we might call creatures of the next order, of the lower Paleolithic, but higher than homo erecti or homo erectuses, and we come to Neanderthal, and angels are still here, governing, but again I would view it from my perspective, that the angels were given a charge and should have indeed guided and shown certain things to these creatures, and indeed may well have, but that they were not human beings, and not parallel with Adam. As of yet we're in the time range of, let's say 50,000, 60,000, 70,000 years ago to maybe 30,000 years or 35,000, somewhere in that time range. And within that time range we have creatures, homo Neanderthalensis, and the word homo is translated from the Latin to mean man, but doesn't mean a human being as we know man.

This creature had no art. Now you know I never noted that before. And only after a long time did I begin to realize that something is very peculiar that this creature should have no art at all, because man is essentially, in all forms of life, an artistic creature. It may be the art of the absurd or the abstract or the beautiful, but man is an essential artistic creature. This creature was not. No sense of art. That should tell us something.

333 The creature had a larger brain capacity but by no means as refined, and we had to conclude even that upper Paleolithic creature called Cro-Magnon were, indeed, preceding Adam. That was, of course, the biggest surprise. But there isn't any question that the time range is well before 6,000 to 7,000 years ago. These creatures were limited to hunting and gathering. There was art - the art that we call magic. They painted in dark caves -
 345 they painted one picture over another. They painted stuff that could never be seen in light. They painted stick-creatures, such as demons sometimes manifest to people, and I would suggest that in fact demons put in their brains ideas. And their so-called painting which we call magic is indeed reflective of the minds of rebellious angels. Because man does not paint like this. The only creatures that tend to reproduce paintings of this nature, like the Australian aboriginals, receives all his painting information from spirits. And the spirits convey to him that the art that they're doing is from the world of the dream-kind, that is the world before the Australian's ancestors were on earth. Which I think fits the story very well.

362 That the angels in fact put ideas such as this artistically in the brains, minds, if you please, even of Cro-Magnon man, as he was called, from Europe. The upper Paleolithic, the Mesolithic creatures while the angels were still here and before Adam. These creatures, then, must be seen as without the spirit in man. Creatures governed less and less by instincts, subject more and more to the presence of angels and the influence of angels who could then have manifested themselves, showing these creatures what they could do.

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In other words, God was creating beings on earth that I would at the moment call hominids, that is similar to man, that indeed skeletally were more robust, were not as refined, and modern man is defined as a refined upper Paleolithic hominid, and that is something that I think we are now coming to see much more clearly, in a total revolution of everything that we had viewed before. Now by the time that the angels were governing not only the world of reptiles and the world of earlier mammals, but the world of tool-making creatures, the world of tribal creatures, the world as creatures in which there can also be tools made, these creatures all hunted and gathered.

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Now, let me state some things very clearly. When Adam was in the garden he was told to dress and keep it. His son Cain was a tiller of the fields, or used the plow, as Josephus said. The first human being was therefore at least a truck gardener, or a gardener of some sort, he had that capacity immediately, and his sons were full-blown agriculturalists. Yet the fact remains that hunting, and hunting alone was characteristic of Australopithecines, Homo Erectus, Neanderthal, a man named after the Neander Valley, or thal, in Germany near Dusseldorf, and even Cro-Magnon, (unintelligible) compatible with the Biblical account of man. But we had taken for granted what you probably all have taken for granted, that because science has used the word homo, it must be a son of Adam. When in fact they meant homo nothing like the son of Adam until they added the word sapiens. In other words, they said these are men and these are thinking men. And then they had a problem because they discovered that thinking man was still different from modern man, so they defined modern man as a thinking thinking man. Homo sapiens sapiens. And we were fooled by these terms, but we failed to realize that their description was (unintelligible), that these creatures didn't look like man, they didn't live like man, and they didn't act like man. We thought they must be man because they were making some kind of primitive tool. And I puzzled for years how to explain why we should have all of this pre-agricultural sequence, without any question a stratigraphic sequence, and still not come to the level at which we should see Adam and Eve, and Abel and Cain.

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And then to discover that you are even writing in the days of Adam, the book of the generations of Adam, as I pointed up in the "Stylus of the Pen", by which you could write on clay, and not an ink pen, in a sense, although that may have been developed very soon. All this must go back to the pre-flood world.

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Now, there are many things that I could say that I don't have - don't want to take the time now, because we've gone nearly an hour and 25 minutes already for my part. What we have come to conclude is, and this is within those of us who are in or outside of the Ministry, this is not a requirement, or an official teaching of the church. We're dealing with individuals who study in the area of anthropology, geology and archeology. What we have come to the conclusion is that there came a time when God had already placed on earth creatures that were significantly governed by less and less instinct, and more and more they had to learn by copying each other or seeing what angels would teach them. Or whatever thoughts would enter their brains or minds, which term you wish to use.

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There was no spirit in man, they were not held accountable for the judgment, or the law. They were creatures that were being trained at the highest level thus far. That is, God had created creatures that indeed were approaching, and I use that term carefully, approaching broadly the characteristics physically of angels and Divinity. And the next step, that any angel could have figured out, is that this could be an alternative route, that all God would have to do is put Spirit in such creatures, and He could make out of them beings that could replace them, and I would suspect that when we get to the judgment that we will discover that the angels rebelled when they did, and decided to dethrone God when they saw that the pattern of creatures that God was making on earth, and certainly in which the 2/3 of the angels who didn't rebel were participating. But the government was still under the devil and it was all a matter of competition and hunting and strife.

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We tried to define this for years as the violence in the pre-flood world. In fact, it was the violence in the pre-Adamic world that reflected the rule of angels over this world. But that these creatures were now of such a level of force and potential capacity and that without spirit, that the angels could see that the very next step could be competition of a nature that they were not going to allow. And the attempt was to abandon this earth as a responsibility. They were going to go on and scale the universe, and above all they wanted to topple God from the throne, so they would never have to have the penalty of the consequences of their spirit and attitude. That they, therefore, could determine how the world should be governed, the laws that should be set in motion. And they were going to replace love by competition and strife, and indeed, the spirit of murder. Which is the basis of all archeological and geological evidence up to this time. Now, this is a revelation of no mean proportion in terms of the sciences, but what it also means is that it is possible for the first time to say that radiometric dating is not incompatible with the Biblical account. That in fact if we don't use it we are confronted with trying to call creatures human which in fact are pre-human, and we are defining a world that doesn't correspond to the Biblical account.

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Because by the time we reach 16 centuries and a fraction, Noah is building a great ship, and within another century and a half after the flood we reach the point in time where God says that if nothing now intervenes there won't be a thing to restrain a man from doing everything that his imagination intends. Human civilization, if you please, begins no more than approximately 6,000 years ago. And what is prior to that time is essentially pre-Adamic. And it's indeed now remarkable that whereas we were once trying to feel our way back in time through archeology and geology and anthropology to the evidence of the creation week of Genesis 1, we had indeed found a creation week record all along, and we didn't know it.

We have been calling in history and archeology the evidence of creation week the evidence that is the flood. The flood itself as we were defining it archeologically should have been the evidence of creation week, and the flood we had completely overlooked much later in time, and in Palestine we were associating it with the Israelite conquest of Palestine.

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That means that there is a major change in the archeology and geology and the Compendium, and a significant need to re-evaluate the history of Egypt and Mesopotamia, but no major need to evaluate the history of other nations where indeed there has been no overlapping of history. You see, our problem was we had to force the pre-flood history after the flood, because we had so much that was pre-Adamic that we were making pre-flood. Now, I want to state a few things since this is in a sense a captive audience. If you need to stretch, why go ahead. (break in tape continuity)

543

We found in the Bible clear evidence of certain things we had not seen before, with respect to the account of archeology and the Israelite conquest of Palestine. First of all I would like to explain some simple things that will be very easy for you to follow. In the account of Joshua we have the story of the destruction of Jericho, and the walls that fell down. Garstang (?) in the 1930's in excavating Jericho found walls that fell down, associated them with late bronze, and was in error. He said "That's proof that Joshua's conquest was somewhere in the late bronze." Katherine Kenyon proved after the second world war at Jericho that these walls fell down at the close of early bronze. I drew the conclusion that since those walls were Joshua's, therefore early bronze must have been between somewhere of the time of the flood and Joshua's conquest. Mr. McNair may remember our discussion of this. Because we took for granted, brethren, that those were the walls of Jericho that fell down before Joshua. Now, the problem is in reading the account, Joshua pronounces a curse. He said "Cursed is anyone who rebuilds this city" (Joshua 6:26-27). Yet, shortly after the close of early bronze, and early bronze is a cultural period measured by archeological artifacts of a pottery nature, basically we come to the middle bronze, which I thought therefore was the period of the judges, and the late bronze I thought was that of the divided monarchy as a whole of Israel and Judah, contrary to the way most archeologists have it. Now most archeologists said the walls that fell down at the end of early bronze had nothing to do with Joshua's account, but I was stuck in my mind with the idea that Garstang had in the first place that those were those walls.

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And then we're confronted with the fact that the rebuilding of Jericho took place and is given in the account in I Kings 16:34. In the rebuilding of Jericho, where a man was cursed for doing so, we have this rebuilding that took place in the days of Heil the Be elite, long after the Judges. Now, my problem that I discovered was how to account for a massive middle bronze age Jericho of the Judges when indeed there shouldn't have been a rebuilding of Jericho from the time of Joshua until Heil the Bethelite, apart from a military outpost that was there in the days of David. I never understood what that problem meant, I thought, well, maybe we can explain it by Ruth's family staying there. The answer to the question is simple: The walls that fell at the end of early bronze

are the walls at the close of the pre-flood world that collapsed either shortly before, or as the result of an earthquake or at the time of the flood. And the middle bronze which I thought was of the Judges was in fact the time of the Canaanite civilization. And only recently did I fully realize that there were walls that fell down at the end of middle bronze that nobody had paid any attention to, which were really the walls of Jericho. Then, I said to myself, well now what about the fact that a site called IteI, meaning the heap, called Ai by the archeologists near Bethel terminated at the end of early bronze, and Joshua says right next, the book of Joshua, that they made a heap out of this place called Ai. And he burned it, made it a heap forever, a desolation to this day: Joshua, verse 28 of chapter 8. And, how were you to explain, I was saying to myself, the fact that this Ai ended at early bronze and had nothing in middle bronze, nothing in late bronze? Then I was reading the account of Abraham and Genesis.

When Abraham came to Palestine in chapter 12, verse 8, he removed and came to a mountain which was east of Bethel and west of Ai, which was east of the mountain. And there is a hill or small mountain, whatever term, a mountain can have various terms, you know, immensities, but in this case certainly there is a significant rise that could be called a mountain or a prominent hill between Bethel and Ai, that as we have it today Ai is not east of Bethel, properly, and there is no hill between. And I came to realize that one of the other proofs of my archeology was wrong, that indeed Ai has never been excavated, and therefore, when this heap called Ai by archeologists because they think it is ancient Ai, ended in early bronze, it was no proof at all. That, indeed, early bronze is not therefore proved to be between the flood and Joshua, but on the basis of Jericho should have been pre-flood, and therefore Ai is yet to be excavated, and one of the strongest proofs that I had offered was invalid because the layout of Ai and Bethel do not seem to correspond with the Biblical account, Genesis chapter 12.

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Now, in the conquest of Palestine, the third and strongest evidence against anything that I had said before of the archeology of Palestine involves the conquest of Hazor. This is the city in the north. Now, we are told that at that time Joshua, chapter 11, verse 10, he turned back and took Hazor and smote the king with the sword. Hazor, prior to this time was the head of all those kingdoms, and he smote them and he burned Hazor with fire, and I remember telling the students at the time I was even drafting the Compendium, now on the basis of what we know, when we come to early bronze in Hazor, because we're not down there yet in the excavation, we will find an ash layer terminating early bronze and there will be a major city ending at that period, and that is a destruction of the Canaanite civilization.

656 We had in fact material only going down through late bronze and into middle bronze at most. Some years later, Yagail Yabin (?) had investigated Hazor and gotten all the way down to bedrock. When he encountered the early bronze remains, the area separating early bronze from middle bronze had no ashes. And, in fact early bronze was a miniscule, unimportant community. It was middle bronze that had at its close the major ash heap. It was middle bronze that was the largest site of Hazor, the site of the largest dimension that existed at Hazor up to that time or to today. I had to draw the conclusion that if we had no more evidence than Hazor and Jericho, that our original evaluation was all wrong.

671 That if we're going to take the Biblical account and believe it, if we're going to look at archeology, we have to draw the conclusion that early bronze Hazor is indeed pre-flood, that middle bronze is a Canaanite civilization, late bronze the period of Judges, and now for the first time, broadly speaking, we discover that the historians and archeologists have been fundamentally correct in placing the record. It means that the middle east, speaking now not somewhere in Australia or North America here, that early bronze, or as Captain Kenyon's term is, proto-urban, that is the beginning of urban life, that proto-urban, or early bronze is for practical purposes the pre-flood world.

684 And, I was placing the flood at the beginning of the early bronze, and it turned out that the evidence proves many characteristic changes, archeologically speaking, in terms of water-laid deposits, the evidence was that of creation week and not of the flood. And the evidence of the flood was that at the close of early bronze, and we had been overlooking all along, and we assumed in Palestine that that was a destruction by Joshua, because it terminated a civilization.

693 Whereas we were blaming the Philistines for what indeed was Joshua's destruction at the end of Middle Bronze. And we were blaming the Assyrians for what was the Philistine-Israelite conflict at the end of late bronze. And we never did resolve what to do with the end of the iron age, which really was the period of Nebuchadnezzar.

699 This means further, therefore, that the pyramids of Egypt, of the old kingdom, which paralleled the early bronze, was pre-flood. So, there is a major need for a revision of our thinking, and of two volumes that some of you are familiar with. But the interesting thing is that it doesn't change the history of most nations because that history is solid. It was Egypt and Mesopotamia where we had taken for granted certain things from the 7th Day Adventist, Dr. George McReady Price. We took for granted that the word homo must mean man, we took for granted that tools must be made by the sons of Adam, we took for granted that radiometric dating is invalid, we took many things for granted until we finally were confronted with Biblical evidence that proves that we have to shove the record of man into its proper position, and that we can in fact now see that as soon as man is on earth, man, intellectually, with the spirit of man in him, suddenly takes off. That as anyone will tell you who is a historian, that the development of civilization associated with the literary record, is a record that goes back to about 3,200 BC or 3,100 BC radiocarbon years, unadjusted by bristlecone pine.

723 And, if you therefore adjust them by bristlecone pine, you are somewhere between 3,900 and 4,800 years BC for the beginning of writing, which actually means, therefore, that apart from the first 100 or 200 years at most, maybe 150, apart from that earliest stage at which man was just beginning to reproduce and multiply, humanity has been associated with writing, and all of the great concepts and inventions of civilization have arisen, and the collapse of the Egyptian Old Kingdom was the collapse that was the result of the flood. The collapse of Mesopotamia was the same, and the early dynastic, and it is my conclusion that the dynasty of Sargon the Great and the rise of the Kingdom of Akkad is to be paralleled in some way unclear to me yet, of the rise of the kingdom of Nimrod when he built, remember, Babel and Akkad, Calneh in China.

739 This, I think, is a revolutionary view that I am presenting, in the sense that it revolutionizes some of our ideas that have been in conflict with the traditional explanation of archeology and history, and we now are in much firmer control of that.

744 Furthermore, we then have a greater capacity to see the remarkable world over which the angels ruled, and if I may interject one passing thought here, when God divided the sons of Adam, as we have in the book of Deuteronomy, we are told about this event, that after the flood, you remember, He scattered the children of men. There is this statement in Deuteronomy, in chapter 32, verse 8, "for the Most High divided to the nations their inheritance, when He separated the sons of Adam." Not just man, but Adam. That's the original Hebrew. He set the bounds of the people according to the ultimate purpose that He would have in the number of the children of Israel. That is, He purposed ultimately to make a people that would inherit so much, and the rest of the family were given a territory that was to be their's. And this is the story of the division of the world in the days of the pre-flood world, in the days of the sons of Adam, and when they were divided, they must also have been divided on the basis of having some separate languages.

771 We have assumed that all languages arose at the Tower of Babel. All languages after the flood arose at the Tower of Babel. We have read the account only in a backward fashion. We have read it in terms of the 20th Century, and looking back. If you had in fact read it from the point of view of having lived in the pre-flood world, and looking forward, you would have read it with another thought in mind altogether. That whereas the pre-flood world had several languages separating the sons of Adam, which is the way to keep people apart, now after the flood, the world was of one speech and one tongue. You see, the evidence is that there were languages in the pre-flood world, in the early bronze, in the written records of Egypt and Mesopotamia. And we're just going to have to face all the evidence that is becoming overwhelming. And I think we can say that the picture is clearer now. This may come as a shock, you know, where you have to relearn some things, but clearer in terms of the total purpose, the picture of the world as it was, and that we are going to see

with further study, the remarkable characteristics of the world over which the angels ruled. And that God was testing the physical creation in terms of what He could ultimately do through it to put His Spirit in a creature that could ultimately become independent, could be judged, could have conscience, and could become His own Sons, and be transformed into immortal Spirit. And that there was a long history of physical events leading up to this period in which angels were tested in character, and God was introducing one after another new idea of creation, and that the angels themselves were divided, some following the devil who was in charge, and therefore controlled it, and Christ let it happen, and two thirds remained faithful and loyal when the ultimate crisis blew up, little more than 6,000 years ago.

806

Now, on this basis I shall be happy to say that if any of you have questions, I will try to answer them by letter when I get back to Pasadena if they are too elaborate for here, because I have letters on the desk, and that I'll be happy to discuss anything as time permits, tomorrow and a little this evening. I appreciate the length of time in which you have listened to a subject matter where I've had to go back and forth to think of thoughts, because this has been a ten-year re-evaluation, let's say. A ten-year re-evaluation of where the problems lie, and first you evaluate it here and there and suddenly after one and another things fall into place, there is no way then to retain some of the thoughts that seemed so apparent when the information was inadequate, and portions of the Bible, though they were clear, were not fully supported by external evidence until it was recovered. This is not a subject, mind you, that is a requirement in terms of any official belief. I am explaining it only in terms of one, being in the Ministry dealing with the Bible, two, dealing with these other subjects, three, having been a teacher in archeology and history and of Mr. McNair.

825



Courtesy Dr. Raymond A. Dart,
Univ. of The Witwatersrand, Johannesburg

Australopithecus



American Museum of Natural History

Java Man



Field Museum of Natural History

Peking Man

DATE	1,000,000 B.C.	700,000 B.C.	150,000 B.C.	30,000
GEOLOGIC PERIOD	PLEISTOCENE			
FOSSIL MEN	Pithecanthropus Australopithecines Sinanthropus	Heidelberg	Steinheim Swanscombe Fontéchevade	Neanderthal Solo Rho
CULTURAL STAGE	LOWER		STONE AGE	
			PALEOLITHIC	MIDDLE
ELEMENTS OF CULTURE				
				men buried their dead

Sculptures Made by Anthropologists, top, show how prehistoric men may have looked. White lines indicate profiles.

Building Villages. When people could raise a steady food supply, they stopped wandering and settled in villages. They built houses of poles, straw, bricks, or stone, and erected stockades to protect their settlements. They built fences to guard their fields from wild animals. Some European peoples built houses on piles driven into lake bottoms (see LAKE DWELLING).

New Arts and Crafts of the Neolithic period included pottery, basketry, and weaving. Women made pottery by the *coiling* technique, building up jars and bowls with long ropes of clay. They often painted or scratched designs on the pottery before baking it in fire. The earliest baskets probably consisted of woven reed mats and fishing nets. Craftsmen spun wool, flax, and cotton, and wove cloth on upright hand looms.

Religion in the New Stone Age centered around agricultural life. Good crops depended on the weather, so the earth was often thought of as a mother goddess who brought vegetation. Other gods represented the rain and the sun. These beliefs led to a yearly series of rituals. In regions of scarce rainfall, these rituals included rain-making ceremonies. In many tropical regions with plenty of rain, people had to know when the rainy season would come, so they could prepare the ground and plant seeds at the right times. Some priests learned to count the days before rainfall by measuring the length of the shadow cast by a stick called a *gnomon*. Others worked out elaborate calendars.

Many European peoples of this period built various structures with large stones called *megaliths*. Some of these served as tombstones, and others probably had religious significance. See MEGALITHIC MONUMENTS.

The Beginnings of History

Recorded history began about 3000 B.C. By this time, certain villages in Mesopotamia (present-day Iraq) and Egypt had become cities. The city dwellers invented writing. According to many scholars, civilization began with cities and writing. See CIVILIZATION.

At the same time, people discovered how to smelt and cast copper, silver, and gold into ornaments, weapons, and tools. The Bronze Age began in Mesopotamia shortly after 3000 B.C., when metalworkers learned to mix tin with copper to produce bronze. They also began using wheeled chariots and invented sailing ships. The Iron Age followed the Bronze Age in many areas. It began in Asia Minor (now Turkey) about 1100 B.C., when people first smelted and forged iron.

Early Forms of Man

Scientists have found most of the remains of prehistoric man in Europe, Africa, and Asia. The few specimens found in America come from fairly recent times, about 10,000 years ago.

The earliest people left their dead lying on the ground, and the oldest remains come from geologic deposits. Some bones were washed into streams, and glaciers "bulldozed" others into gravel banks. Later human remains are often found in caves or mounds, to-

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From *The Story of Man* by Dr. Carleton S. Coon; Alfred A. Knopf, Inc.

Neanderthal Man



From *The Story of Man* by Dr. Carleton S. Coon; Alfred A. Knopf, Inc.

Rhodesian Man



American Museum of Natural History

Cro-Magnon Man

30,000 B.C. 25,000 B.C.

8,000 B.C.

6,000 B.C.

3,000 B.C.

1,000 B.C.

HOLOCENE

Solo Cro-Magnon Grimaldi All Modern Races
Rhodesian Combe-Capelle Chancelade

MESOLITHIC

NEOLITHIC

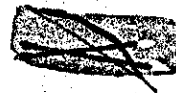
BRONZE AGE

IRON AGE

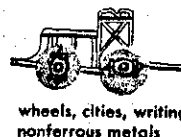
UPPER



dogs, bows and arrows



farming, villages, pottery, weaving



wheels, cities, writing, nonferrous metals

iron alphabets empires



gether with tools and other objects. Most of the bones have been fossilized, or hardened like stone. For this reason, skeletal remains of prehistoric men are sometimes called fossil men. See Fossil.

All the remains of early forms of man fall within the Pleistocene period, or Ice Age. The variations in climate and vegetation caused by the movements of the glaciers help scientists determine the age of fossil men. Experts also compare human bones with those of animals found at the same time. They can tell whether human and animal bones are of equal age by comparing the amount of fluorine in each (see FLUORINE). This fluorine test exposed the famous Piltdown hoax by showing that the skullcap and the jaw belonged to different periods (see PILTDOWN MAN). Dates can also be determined by measuring the radiocarbon in an object (see RADIOCARBON).

Scientists use several methods to compare and classify fossil men. The most common involves skull measurement. Scientists may compare various proportions of the skull. Or they may determine the size of the brain by measuring the capacity of the cranium.

Australopithecines. The fossil skull of a creature with a human-shaped cranium (brain case) and an apelike face was discovered in 1924 in Bechuanaland (now Botswana). Since then, other specimens have been discovered in South Africa and Tanzania. Scientists have identified them as *Australopithecines* (southern apes). They believe that the Australopithecines lived from about 1,750,000 to 500,000 years ago.

The Australopithecines had flat faces and could stand



















erect. Their brains measured between 435 and 635 cubic centimeters in volume. This brain volume is similar to that of apes. But the Australopithecines' large teeth were less apelike than modern man's teeth.

There were two species (groups) of Australopithecines in both South Africa and Tanzania. One species was smaller, more slender, and more human-looking. The other was more rugged and less human-looking. In South Africa, the smaller species is called *Australopithecus africanus*, and the larger is called *Australopithecus robustus*. In Tanzania, the smaller species was named *Homo habilis* (skillful man) because its teeth were more like human teeth and because scientists believe it made stone tools. The larger species in Tanzania is called *Zinjanthropus*. Only *Homo habilis* has been proposed as a possible human ancestor.

Homo Erectus, or erect man, is the name many scientists give to all fossil races with a human body and a brain ranging between 700 and 1,100 cc. *Homo erectus* ranks a step above *Australopithecus* and one below *Homo sapiens*, or modern man. Three varieties, or subspecies, have been clearly identified. The first, Java Man, or *Homo erectus javensis* (also called *Pithecanthropus erectus*), may be about 1½ million years old. The second, Peking Man, or *Homo erectus pekinensis* (also called *Sinanthropus pekinensis*), dates from about one million years ago. The third, Chellean Man, was found in Tanganyika (now Tanzania), in a layer above *Zinjanthropus* in 1960. It is about 500,000 years old. The remains of Peking Man come from a cave. They show that he was the first man who we know used fire. Both Java

EARTH / Outline of Earth History

This geological time chart outlines the development of the earth and of life on the earth. The earth's earliest history appears at the bottom of the chart, and its most recent history is at the top.




















Period or Epoch and Its Length		Beginning (Years Ago)	Development of Life on Earth			
CENOZOIC ERA	Quaternary Period	RECENT EPOCH 10-25 Thousand Years	10-25 Thousand	Man hunted and tamed animals; developed agriculture; learned to use metals, coal, oil, gas, and other resources; and learned to put the power of wind and rivers to work.	 Cultivated Plants	Streams, deltas and water coll
		PLEISTOCENE EPOCH 3½ Million Years	3½ Million	Man appeared before the first glaciers swept down from the north. Mammoths, woolly rhinos, and other animals roamed parts of the world, but died out near the end of the epoch.	 Primitive Man	Four times North Ame rose in w
	Tertiary Period	PLIOCENE EPOCH 10½ Million Years	14 Million	Sea life became much like that of today. Birds, camels, cats, elephants, horses, monkeys, and other mammals became like modern kinds and spread from continent to continent.	 Horses	The Oligoc Rocks that stones, and the Oligoc the Pliocce tain makin and natur
		MIOCENE EPOCH 12 Million Years	26 Million	Apes appeared in Asia and Africa. Other animals included bats, monkeys, and whales, and primitive bears, dogs, and elephants. Flowering plants and trees resembled modern kinds.	 Apes	
		OLIGOCENE EPOCH 14 Million Years	40 Million	Primitive apes appeared. Camels, cats, dogs, elephants, horses, rhinos, and rodents developed. Huge rhinoceroslike animals disappeared near the end of the epoch.	 Early Horses	
		Eocene Epoch 15 Million Years	55 Million	Fruits, grains, and grasses developed. Birds, amphibians, small reptiles, and fish were plentiful. Primitive bats, camels, cats, horses, monkeys, rhinoceroses, and whales appeared.	 Grasses	Seas floor covered b Oil and
		PALEOCENE EPOCH 10 Million Years	65 Million	Flowering plants became plentiful. Invertebrates, fish, amphibians, reptiles, and small mammals were common.	 Small Mammals	Thick soil worn by Coal, gas
MESOZOIC ERA	CRETACEOUS PERIOD 65 Million Years	130 Million	Flowering plants appeared. Invertebrates, fish, and amphibians were plentiful. Dinosaurs with horns and armor became common. Dinosaurs died out at the end of the period.	 Flowering Plants	Oceans fr included c oil, and o	
	JURASSIC PERIOD 50 Million Years	180 Million	Cone-bearing trees were plentiful. Sea life included primitive squids. Dinosaurs reached their largest size. The first birds appeared. A few small, primitive mammals lived on land.	 Birds	Shallow s action occ shales. Co	
	TRIASSIC PERIOD 45 Million Years	225 Million	Cone-bearing trees were plentiful. Many fish resembled modern kinds. Insects were plentiful. The first turtles, crocodiles, and dinosaurs appeared, as did the first mammals.	 Dinosaurs	Layers ca stones, an am forme	
PALAEZOIC ERA	PERMIAN PERIOD 50 Million Years	275 Million	Algae were plentiful. The first fern plants and cone-bearing trees appeared. Fish, amphibians, and reptiles were plentiful. Trilobites and surliptrids died out near the end of the period.	 Fern Plants	Glaciers in layers. Re sandstone	
	PENNSYLVANIAN PERIOD 57 Million Years	310 Million	Algae were plentiful. Fern trees grew from seedlike bodies. Fish and amphibians were plentiful. The first reptiles appeared. Giant insects lived in forests where coal later formed.	 Reptiles	Swamps a on coal. Y River del	
	MISSISSIPPIAN PERIOD 32 Million Years	342 Million	Algae were plentiful and the first mosses appeared. Trilobites were dying out. Shelled animals, fish, and amphibians were plentiful. Many coral reefs were formed.	 Amphibians	Large am sandstone ways. Co	
	DEVONIAN PERIOD 60 Million Years	402 Million	The first forests grew in swamps. Many kinds of fish, including sharks, armored fish, and lungfish, swam in the sea and in fresh waters. The first amphibians and insects appeared.	 Fish	Red sand and blue Marl. A	
	SILURIAN PERIOD 20 Million Years	422 Million	Algae were plentiful and spore-bearing fern plants appeared. Trilobites, fish, and mollusks were common. Corals reefs formed and air-breathing animals called scorpions appeared.	 Trilobites	Millions of shelled animals	
	CARBONIFEROUS PERIOD 100 Million Years	522 Million	Algae became plentiful. Trilobites, scorpions, and shelled animals were common. Tiny animals called graptolites grouped together and formed branching colonies. Jawless fish appeared.	 Graptolites	Walled shelled animals	
	CAMBRIAN PERIOD 50 Million Years (?)	600 Million (?)	Plentiful fossils appeared for the first time. Insectlike animals called trilobites and some shelled animals were common in the sea. Fossil teeth give evidence of the first fish.	 Trilobites	Shale and sandstone	
PRECAMBRIAN TIME Almost 4 Billion Years (?)		4½ Billion (?)	Corals, jellyfish, sponges, and worms lived in the sea about 1,100 million years ago. Algae and bacteria lived as long ago as 2,200 million years. Before that, no living things are known.	 Bacteria	Copper stones, lay crust me	

the earth
appears at
the top.

Development of the Earth

Mountain Building
North America Europe and Asia

Development of North America

-  Forested Plants
-  Cave Man
-  Horses
-  Apes
-  Horses
-  Grasses
-  Mammals
-  Flowering Plants
-  Birds
-  Dinosaurs
-  Forests
-  Fish
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Streams, glaciers, and oceans eroded the land. Present river valleys and coastlines were formed. Ice Age glaciers melted and water collected, forming the Great Lakes in North America.

Four times during this Ice Age, glaciers covered large areas of North America and Europe. The climate was cool. Mountains rose in western North America, and volcanoes erupted.

The Oligocene, Miocene, and Pliocene epochs were much alike. Rocks that formed during these epochs included clays, limestones, and sands. The climate was uniform and mild through the Oligocene and Miocene, but began to get cooler during the Pliocene, leading up to the following Ice Age. Mountain making was common, and many volcanoes erupted. Oil and natural gas formed in rocks made during these epochs.

Seas flooded the shores of the continents. Large areas were covered by swamps where lignite, a kind of coal, later formed. Oil and gas also formed in clays, limestones, and sands.

Thick soil formed in hot, rainy lands. Mountains, not yet worn by erosion, were high. The climate was varied. Coal, gas, and oil formed in clays, limestones, and sands.

Oceans flooded large areas. Coal swamps developed. Rocks included chalk, limestones, sandstones, and shales. Coal, gas, oil, and ores of gold, silver, and other metals were formed.

Shallow seaways cut across the continents. Some volcanic action occurred. Rocks included limestones, sandstones, and shales. Gas, oil, salt, and ores of gold and uranium formed.

Layers called red beds developed along with shales, sandstones, and limestones. Gas, oil, and ores of copper and uranium formed. Faults (cracks) occurred in eastern North America.

Glaciers in the southern hemisphere melted and left sedimentary layers. Rocks in the northern hemisphere included limestones, sandstones, and shales. Gas, oil, gypsum, and salt formed.

Glaciers covered the lowlands. Oil, gas, and large amounts of coal formed among limestones, sandstones, and shales. This partially filled the Appalachian seaway.

Large amounts of limestone formed among layers of shale and sandstone in the Appalachians and Cordilleran seaways. Oil, gas, and deposits of lead and zinc formed.

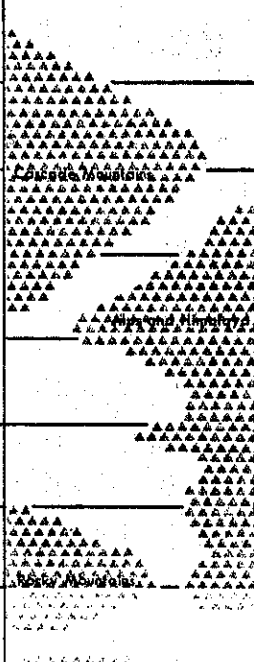
Limestones, shales, and sandstones formed in Europe. Oil, gas, and deposits of lead, zinc, and copper formed in the Appalachians and Cordilleran seaways. Oil, gas, and deposits of lead, zinc, and copper formed.

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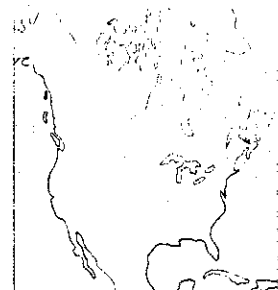
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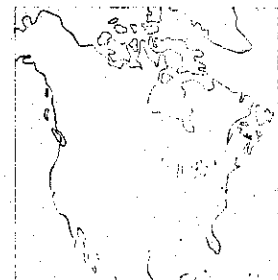
Copper, gold, iron, nickel, and silver formed in shales, siltstones, lava, volcanic ash, and metamorphic rocks. The earth's crust melted and cooled repeatedly during this time.



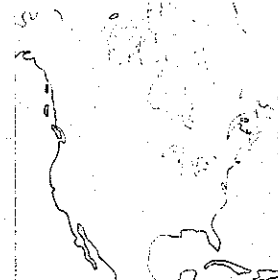
These maps compare North America's present shape with its shape (white) during four periods. Blue represents oceans.



Miocene Epoch



Late Triassic Period



Early Devonian Period



Early Cambrian Period

Data for maps from Historical Geology by Carl O. Janssen, 2nd ed. Wiley, 1960

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