

THREE ADDRESSES BY DR. HOEH

With emphasis on very ancient
history and the developpment of
God's Government and Character

Taken verbatim from tapes

INTRODUCTION

In this series of 3 addresses by Dr. Hoeh, you the reader will be treated to a look at God's Work and Purpose from a little different slant than you've been used to. Dr. Hoeh has been privileged to study deeply into world history and to paint for us a more realistic picture of what has happened since the re-creation. This is generally well known. What is not so well known is that he has also been privileged to come into first-hand contact with the spirit world. He paints for us here a picture of world history, both physical and spirit, that goes back, back, back into the far, dim past, so far back that our finite minds can only vaguely grasp the concept of such spans of time. I think you will be fascinated by this history, as I was.

Some of the content of these addresses is not doctrinal, and instead gets into science, so you the reader will have to judge how to handle the information for yourself. The 3 addresses are placed in this order:

Prophecy and the Plan of God

Geology of the Earth Before Adam

The Purpose of Life as Taught by the Churches of God

First we see how Dr. Hoeh came into contact with the spirit world. We get a little more insight into how this connects with history and prophecy. Then we see how the fossil history in the rocks records a whole series of creations that God used to test the angels and prepare for the coming of man. We see how God created a series of creatures that progressively became more man-like until Cro-Magnon appeared and the angels began to comprehend that God was going to replace them. Cro-Magnon looks just like modern man, who looks like God. They finally decided to forestall this by going to heaven and take over. With this background in the spirit world, we are then shown how we must develop our character according to God's Law and not according to disobedient angels' ideas.

I came across these 3 tapes prior to the time Headquarters had banned the circulation of tapes, and was so impressed by them I decided to type them out for easy future reference. I believe I have thus gained a good deal better understanding of the bigger picture, of what God wants from us. For a time it depressed me some, when I got a glimpse of the enormity of what God is doing, and how insignificant I really am. It can be tough on a vanity like mine. The fascination of it all has kept pulling me along, however.

A short table of contents is inserted at the front of each address. I have tried to faithfully transcribe the addresses verbatim. That is, the words are exactly as he spoke them, insofar as they can be understood from tapes that sometimes get fuzzy and a little garbled. The problem of punctuation is a real one. I may not have chosen to punctuate the sentences properly, so you will have to interpret from the words as you see fit. Dr. Hoeh sometimes combines long, rambling discourses into one long sentence, and it's hard to break them up into reasonable-length sentences. In addition, the typewriter sometimes double spaces the words, and I don't know it till I've gone a line or two down, and spelling errors may have escaped me. I'm sure you will find the reading well worth the effort, however.

Seymour Peterson

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DR HOEH, 1980 FEAST OF TABERNACLES, RAPID CITY

SERMON TITLED : "PROPHECY AND THE PLAN OF GOD"

Good afternoon to you. I'm going to wear the lapel microphone. I'm sorry the initial program this afternoon did not come fully clear in every area. I would like to make a few comments in connection with what has been said. Some years ago, which means we go back into the earlier 60's at the Feast of Tabernacles in Big Sandy, Mr. Leon Ettinger, who was then responsible for the Ambassador College Chorale set the standard that I think represents what Mr. Armstrong has in mind when it comes to those things that we define as culture. So the question of singing was brought up - it was a comment just between us - Mr. Ettinger said we will have this afternoon a choral presentation. There will be a number of religious songs - that's what it is about, it's a musical presentation. He said, turning to the audience, "The custom is that the songs are presented and we do not clap between them, but when it is finished, then you may". That is considered the appropriate way in our western society, and it does in a sense reflect the cultural responsibility of the community of which we are a part.

There are some things that Mr. Armstrong asks us in that sense to do, that it reflects refinement, and then there are things that the world does that we don't do. So we should learn those differences. Thus, one does not properly therefore applaud a sermonette or a sermon in the ordinary routine presentation, week by week. There may be, however, an unusual occasion that in a sense demands spontaneous applause by the very nature of the uniqueness of the situation. Or, one might say if Mr. Armstrong were to appear as an elderly person or a man of great dignity who happens to be a speaker, there are reasons why we have exceptions, that those will generally be reflected in the audience as a whole, and we would understand that anything else is inappropriate.

It was a situation like this when Handel's Messiah was first presented, and the King of England was so impressed that when the Halleluiah Chorus was given he stood up. Ever since, it has been the custom when the musical presentation is given as a whole, the audience stands for the chorus.

Those are things that one does in our society, and different societies of course have different customs. I thought I would mention a little bit about that to help to clarify. In that sense we distinguish those which are unique occasions that demand some comment in one way or another from those which are the regular assignments which we have.

I would like to discuss this afternoon a topic meant to include a number of questions we did not have time to get to in yesterday evening's Bible study. The primary focus this afternoon that I would like to address is the question of prophecy and the plan of God. I would like to distinguish the two and to clarify a number of things that perhaps we have not seen in this life before.

We have spoken over the years of prophecy as history in advance. History, of course, is this record of human experience, perhaps on an international, or a national or even on an individual basis, but to say that prophecy is history in advance is not to tell very much about what it is that constitutes this history of human experience. I would like us to take a look therefore at what is prophecy and what underlies it, and what is the plan of God tied in with some of the things Mr. Armstrong has been mentioning, and did on Thursday afternoon to you here.

Prophecy in a sense should be seen in a broader definition. It should be seen as the role of Satan and of his government. And as another part of prophecy, the blessings of the government of God foretold to be established. Prophecy has too often been conceived as a series of things in which God has recorded all the events that are destined to happen, and He writes it up in order that He might outguess men, and a few men somehow have the key to prophecy and know what is going to happen. And those we call prophets, or people who foresee.

Now this view simply doesn't tell the story of what is actually occurring. It overlooks the fact that in this world we have a world government already that is invisible, which is in the hands, if you please, of the devil, who sits in power and authority because God placed this personage there before he became an adversary or Satan the devil, and no one has qualified fully, till of course Christ came, to replace him, and there has been a commitment on God's part that even if someone should come, it would not be until after a period of approximately 6,000 years of Satan's rule over men.

So, in a sense, when we look at the story of history we should see it in terms of the government that is, and the government that is to come. Most people who read history have no awareness of this. In fact, if we were to read history in general we would assume that there has never been a world government, that men have tried to create world government.

Now, that men have tried to create world governments is true. That there has never been one is untrue, because there is such in the realm of spirit that governs and determines much of the outcome of human history. So, when we look at prophecy in the Bible we should be looking at history in advance as it reflects the role of the devil on his throne working through human governments, working through society, working through religion. And all the enigmas that take place in our society, the inexplicable in government and religion, are all explainable if there is indeed a government over the earth that influences many of the leaders of the world.

But as prophecy has been given in the Bible, in general we have no time frame or perspective. First we should note what constitutes prophecy in the Bible. We should also note what constitutes the plan of God in the Bible, because the plan of God and prophecy are not altogether synonymous. The plan of God is laid out in order in the Holy Days, or the annual Festivals that God gave. Prophecy may refer to some parts of that plan to be accomplished, but prophecy does not put the plan in time order, any more than most prophecies give a time order or framework of human experience.

We will note this afternoon those things which clarify and give order. There are, however, certain fundamental principles about prophecy apart from the question of time order that are equally important. And that is since prophecy reflects what human beings will do, what human beings will do is to be measured against the laws of God and the Commandments. In that sense prophecy, broadly speaking, reflects the consequences either of keeping or breaking God's law. And whether or not we know of any time frame of when nations rise to prominence and decline, we are always able from prophecy to determine the nature of the outcome of singular events on the basis of whether those involved in them are doing the will of God or are breaking the law of God.

The Law of God determines what character should be like. When people fall short, when nations fall short, there are social, not only personal but social on the broad basis, problems that we have. There are necessarily economic problems that come as a consequence of trying to cope with the social problems. There are agricultural problems, some of which we'll be addressing tomorrow afternoon in a special seminar arrangement.

Let us look for a moment at the nature of what constitutes prophecy in the Bible. It will help us to better understand this, then see what constitutes the source of information for the plan of God. In the Bible Jesus said we have a book. He was speaking before we had the New Testament written. And this book is constituted of three primary parts, called the Law, the Prophets and the Writings. Now we have explained this on numerous occasions, but it still does not seem necessarily clear to people to think of the Bible in these terms. The Law equals the first 5 books of the Bible as this definition goes, Genesis through Deuteronomy. That contains the expression of God's Law by way of Commandments and Statutes and Judgments and examples, and certain lessons that go along with those examples.

But prophecy is a very interesting section of the Bible, because prophecy in the Bible does not start with Isaiah. Prophecy in the Bible starts with Joshua. You see, the Law is made up of the first 5 books. The Prophets are made up of the succeeding books.

I happen to have here, of course, the Bible as it was preserved in the synagogues, so I will point up here that many of you would have it by memory, but we would proceed in discussing the prophets and say they include in order Joshua, Judges, I Samuel, II Samuel, I Kings, and II Kings. Those are the former prophets. The latter prophets are Isaiah, Jeremiah, Ezekiel and the 12, the 12 or course being Hosea through Malachi in the order with which we're all familiar.

But the most remarkable thing about prophecy is (1) that the first half of it is a historic outline of the experience of the nation and the church of Israel. (2) And the second is that Daniel is not among those prophets. Prophecy therefore, as it is ordered in the Bible in the synagogue, which was the congregation of Israel to whom this Bible was given, and through whom it was preserved for us, is essentially a story of human experience, an account of what shall be in this world, and including an account of in part, God's plan without significant time order laid out.

Thus Isaiah speaks of the Messiah, but Isaiah does not start chapter one with the Messiah at all. He speaks of the coming Kingdom of God, he speaks of a new heaven and a new earth. But these are not laid out in any time frame. God did not choose to give a time frame through any of those men, till of course we come to Daniel. Daniel is one of the books of the Writings, which includes the Psalms, as well as the Chronicles and Ezra and Nehemiah and Proverbs and Job, you know all of those.

Now, when it comes to understanding the plan of God, God chose to do it in an entirely different way. He explains in prophecy some of the things that shall happen, but the outline of that plan is not found in prophecy - it is found in the Law. It is found in that chapter in the Law which is most complete on the subject, Leviticus 23. And, you will note there a time order through the years, the annual Holy Days. They are described, of course, in other chapters of the Bible, but we have the time order there.

So the logical order is clear. The question, however, is "What do those days mean"? And here we come to a very important point that we should know. God did not choose to reveal His plan in time order and then ask His church to observe certain days, such as we do here. He did it the other way around. He revealed the days He wanted kept. This means God chose to reveal the plan to those who first observed the days, not to reveal the plan and then ask them to observe certain days, which would not make sense. What in a sense He is doing is saying that He is in authority and should test whether we recognize that authority or not - He asks us to hallow certain periods of time. That is the test of our recognition of God's authority.

Having recognized God's authority to hallow time, we are commanded to be in His presence during such periods of time. During such periods of time the Ministry, then the Levites and today the New Testament Ministry, is commanded to explain what occurred on those days or was to occur on those days in the Old Testament period. And here we have the interesting thing that on those days was a kind of summation of the natural harvest season of the northern hemisphere. Israel of course was a nation that lived in the northern hemisphere.

We start with the Passover and we start with the use of unleavened bread, and we move along with the celebration of the first wave sheaf of the spring harvest. We then go to the culmination of the spring harvest, which generally concluded the barley and wheat harvest in Palestine. Then we come to the time of the blowing of trumpets, the fast day, and culminating of course in the Feast of Tabernacles season, commemorating the harvest of the fruits and vegetables throughout the land, and other grains. You note that in laying out this plan you have to look to nature. That is, the festivals are built around a peculiarity of the nature of the environment and of agriculture in the northern hemisphere.

And when you begin to look at that nature you are asked to discern the meaning of it in terms of why it is centered around the harvest. God, we are told in the early verses of Romans, can be discerned by the nature that has been created. The nature that God created reveals something of the Mind and the Plan of God.

And so Mr. Armstrong and Loma D. Armstrong observed these days early in their experience in the church before they fully understood the developing Plan of God, and that's of course the way it often is with us. We recognize God's authority both to command us and determine what that plan shall be. Then you come to learn about it. And you learn it is reflected in nature and you learn it is a harvest pattern that is laid out before you. Then you begin to discern that this harvest is really an example for us of the harvest of human beings into the Kingdom of God, like a farmer gathers in the grain, the fruit, the grapes.

We should learn from this of course that there are two harvests. So it has been explained that there are a few making up the first harvest and many more making up the later harvest. So it is interesting that if we want to come to an understanding basically of the Plan of God, we have to go to the Holy Days to find the information.

We find some prophecies scattered here and there about the Kingdom of God, but putting them in any time frame is not at all clear until we understand the Holy Days. So it is that the observation of the Holy Days is undoubtedly the most important singular contribution that Mr. Armstrong has made to this period, this era of the long history of the Church of God. Without it it would be impossible to understand what we do, and to know what it is that God is doing.

But when we come to prophecy we again find no time frame until we come to two particular books. These two particular books do not occur in the prophets of the Old Testament; one is Daniel. Daniel is among the writings, and then of course there is the book of Revelation.

Here we have an outline. These two books contain an outline of prophecy from the time of Nebuchadnezzar on. That is, God did not even give an outline to His people from the days of Moses until Zedekiah. Zedekiah was the king contemporary with Daniel. All during this time the children of Israel were simply told that "This is the Law, these are the consequences if you break, these are the consequences if you keep, the Law." There was no time frame. God was working with the Church, but there was no time frame needed for the future.

It was not until the nation had sinned to that point they were sent into captivity that God chose to reveal to Daniel that there would be a time frame or a sequence of events that would enable the people who are in the land and who are out of the land to understand what these events should be in sequence, and what to expect.

Now I want to go back to take a look again at the role of Satan in this, because in a sense all of this prophecy, and even the time frame or the history of events as we know it, from the rise of Babylon and Persia and Greece and Rome and the revivals of the Roman Empire to one to come, that all of this reflects the mind of the devil, and of his demons, and of those human beings who have yielded to his government over the world.

We want to go back and understand a little bit this afternoon to what really underlies prophecy, what is the state of mind of the devil and his demons, what is the state of mind of human beings who follow his government and who have been used as his tools. What is the state of mind of the society he has created?

I mentioned in Tucson briefly an experience that occurred in my office months ago now. This was before 1979, this was during the critical period within the Work when it was most certainly not on track. A person came to me, that is a man walked into my office who was not of right mind. It was very obvious, one look told me, that he was not normal. Now he was very normal for what he really was, because he was possessed of a spirit. That is, there was a demon in possession of this individual. Some demons come for one reason and some for another. There are occasions where people who would like to have a demon cast out of a relative bring that relative with the spirit. But there are occasions where spirits come to want to accomplish something. Some spirits come and want Mr. Armstrong to baptize them, because they discover that somehow when you're baptized you get right with God. And as one spirit said, "Herbert Armstrong, baptize me, Herbert Armstrong, baptize me", and that's all it would say. Herbert Armstrong did not.

So I took this demon in this man and brought him into my office - Joseph Tkach was in the main area so I went into a private office and we had a talk. I want to tell you a little bit about it because it is the most important singular conversation I have ever had with a spirit.

First I learned that this personality with whom I was speaking was much older than I am. As he said - maybe I should say it - but it was in this masculine body - it said to me "I am much older than you are". I agreed. No use having arguments so early in the conversation. It also said "I want you to tell me how I can change God's mind". I said, "That's very easy - repent". "If you repent, God will change His mind toward you". "No", he said, "That's not what I mean". "I mean, how can I persuade God that we're right, because I know that if we could persuade Him, He has got the kind of personality that he could persuade all the rest", meaning the other 2/3 of the angels, and presumably you and me. Now the conversation was of course becoming interesting.

It was like turning Basil Wolverton's time machine back much faster, much farther than he'd ever done before, if you remember the Bible story that he told, because we're going back to a very, very early period, so early that science on the basis of physics measuring the nature of the earth would say that we're dealing with an experience without any question that is of the range of a few billion years. And these spirits were already then here!

Mr. Armstrong has defined the role of that spirit which we call Lucifer, from the Latin meaning "light bringer", which Hebrew name was not Lucifer, by the way, but Hillel or Heliel, which means a light bringer. He was one who was commissioned to bring the light of God's Truth and knowledge and understanding to other angels and had done so well that he was given a responsibility for the first time over one of the planets of the universe, so that the angels were in the presence of God in heaven before the universe was created.

Then there came a time that is called "in the beginning". And in this "in the beginning" God created the heavens and the earth, at which point Job tells us that the angels, having seen what God was creating, shouted for joy. Some of them, as they were shouting for joy, began to reflect on their new responsibility, and so we read that something happened.

There is a time, we are told in Ezekiel 28, that iniquity was found in this being who is a cherub in Ezekiel 28, who was at the throne of God, and who was put on earth, that he was perfect in what he was doing until iniquity was found in him. This occurred, as John the Apostle tells us, at the beginning, because the devil is a liar, a liar and a murderer from the beginning. So something popped into their minds, and I will get back to this conversation with this spirit in the office.

He said to me "When God created the world and the universe, what He proposed for us literally blew our minds". He was using this modern expression which doesn't mean anything except it means that the proposal was so great that it was overwhelming.

"The proposal was that the angels should be in charge of the earth, and if they proved themselves they should be given further responsibilities over the rest of the created universe." But, as he said "There was only one problem - we had nothing to compare God's way with. He told us what to do, but we had nothing to compare it with. We knew this kind of reasoning. God said this, but how do I know? God said this, but what right does he have to tell us? God said this, but wouldn't something else be better?" And he said "God's way was the way of cooperation, but it doesn't stimulate to achievement. We conceived of the idea of competition, which stimulates achievement - we get rid of those who simply don't achieve, can't compete as well".

Now that was a logical argument. And this was the devil's argument, and ultimately, not necessarily all at once, but ultimately, 1/3 of the angels bought it. They decided that God's way was really a reflection of God's Mind and Character, and Since God was telling them this, He was in a sense thinking an awful lot about Himself. He was putting Himself up as God.

"Now, isn't that logical? And He said His Way and His thinking is right." "But how do we know? Why don't we try something else that will work better? Because it is logical that competition leads to achievement". And so they began the concept of competition in that sense that one seeks to combat the other and get ahead of the other. And this kind of competition, which is not the competition with one's own self, but the competition with other people, to get ahead of them, leads to animosity, it leads to strife, it leads to hate. And it developed in the spirits to the point that their minds, full of hate, full of animosity and strife are distorted.

And they became demons, angels who ultimately when ascending with Satan, fell. Their minds are no longer normal. They reap the consequences of the evil and the hate of their minds. They do not reap the results of love, of cooperation, of encouraging, helping others to succeed. They're the ones in climbing the ladder that kicked the face of the spirit below, so to speak, instead of being pulled up by the spirit above.

You know, there are people like that. We climb the social ladder, we climb the economic ladder of success. If there's one thing we can say about the Jewish community as a whole, it is that in climbing the ladder, each man is being pulled up by the man in front of him and he pulls up the man behind him, whereas most other people kick the man behind them so they are not troubled by competition, and in turn they get kicked in the head by the man who's above. That's the way of the Gentile. And that's the way of spirits.

Now when the spirits concluded that they had the possibility in their own mind of coming up with an alternative, this alternative is what we know in the last 6,000 years as history. Because the thoughts of the spirits have been conveyed in society in moods, as Mr. Armstrong has mentioned, in attitudes, and ultimately in putting ideas into the minds of human beings. Or spirits entering into the minds and using the minds and mouths of a prophet or a prophetess or seer convey ideas that are false. And then people begin to accept these.

Spirits made the fundamental mistake of taking to themselves the responsibility of determining what should be the way the universe should be run. And human beings have, since Adam, operated essentially on the same premise, taking to themselves the idea of how things should be done, on the basis of human reason, on the basis of speculation, on the basis of authority of some other person.

This was indeed a remarkable conversation. I will not go on with some of the other things that were said, but it clarified very clearly the issues that exist. The spirits want to be able to persuade God. If they could persuade God, their ideas would be ruling the universe. God alone stands in the way of their success, because His personality has kept and influenced the 2/3 of the angels who have obeyed. And they know it, that He stands in the way of their success. Of course from our point of view one would say that a sufficient time has elapsed now, that these angels have proved themselves. In my judgment there's no question about that, angels have had time enough.

But the important picture that we're drawing here is that human beings, that all the forms of government that we know, whether authoritarian like the devil's dictating to the demons, or the idea that every spirit has its own right (and there are spirits that believe that each one has his own authority, is his own authority) we have human beings who believe that the authority rests ultimately with everybody. There is no God, it's just all of us, and that is called from the Greek word Democracy. None of these reflect the way God intended the universe to be run.*

One of the great mysteries, of course, of the universe is that God, the All Powerful, the Creator, is perfect, and understands and has thought through the way that things should be done. He first, of course, tested angels. What He did was to give them the opportunity for an unknown period, defined in the beginning of John 1:1, as "In the beginning", when there was just God and the Word. They created beings spirit and taught them and instructed them. And in Genesis 1:1 there was the creation of the physical heavens and earth, and these beings were tested.

Now in testing these beings you will note something altogether different. The angels were given, if you want to put it this way, countless millions, even a few billion years. Mr. Armstrong has said clearly that there is no way to grasp the amount of time in a sensible physical fashion by the human mind, during which the angels have been tested. Yet human beings are tested within a period, as Adam, in less than a thousand years. He never lived a thousand years, and most people are tested in a period of time of roughly 70 years. And of course for most there has been no test at all, and they will have no more than a hundred years - Isaiah 65 - after the Millennium, in the second resurrection, a matter which will be discussed on the Last Great Day.

Now, why is it that angels were given such a long period of time for testing, whereas human beings who are meant to be the Sons of God, for whom angels play the role, though fellow servants, of servants but not sons? How is it that what God can achieve in mortal flesh in you and me can be achieved in such a short period, but that which can be achieved in angels needed such a long period of testing?

*In this section I hope to have captured the sense of what Dr. Hoeh meant. He tended to be a bit rambling, so I have taken liberty with the punctuation.

Now we come to a most important aspect of spirit. Angels are composed of spirit. This spirit is created spirit. The angels were responsible for the creation in themselves of character that would ultimately be a fixed pattern of habit. This fixed pattern of habit in 2/3 of the angels reflects God's Will. In 1/3 it reflected one form of ambivalence or another of defiant outright rebellion.

Let us look at the nature of spirit. When angels conform to the Law of God they do it in their own strength. No angels prays to God, and says "Give me your Holy Spirit", "Beget me, make me your Son". That's clear. To which of the angels has He said at any time, You are my Son, this day have I begotten you?" That's the scripture. Angels are spirit. They do not need the Holy Spirit to continue to live, because they're not mortal flesh. They are not dependent on oxygen; they're not dependent on food or the circulation of blood. They are spirit that continues to live.

But they are not spirit as God is spirit. They must rely on their own spirit, on their own mind, on the character that they develop. Therefore we conclude something very important in this. When you have created spirit it takes an immense period of time to test that spirit and to mold it where it is absolutely sure of the direction that it will go. Job said that during this test God decided He could not put trust in His spirits whom He had created. 1/3 had simply gone sour finally. And He proposed instead of granting the universe to the angels that He now should create out of matter members of His own family.

History, or prophecy, which is history in advance, is the working out of this remarkable plan, and the contrast is this - that human beings may, who are mortal flesh, ask God for His spirit, if we are brought to that state of repentance and knowledge of God - I'm not going into that for the moment, that's the plan of God - that prophecy in a sense is the looking into the future from any point in time, or how things will work out at any point in time, as human beings either conform to or go contrary to the Law of God.

END OF SIDE 1

Human beings may have God's Spirit on certain conditions. When they do it is possible, interestingly enough, it is possible to form that character within a period of time that for most of us is a period of 70 years, not millions or billions of years, because the spirit that God gives us is not the spirit of an angel. It is the spirit of God. When we repent, what we do is take down the barrier between ourselves and God, in terms of our attitude. God, of course, also has His part in taking down the barriers. Somebody has to pay the penalty for our having erected the barriers, and that's what Christ did, and then He forgives. But we have to pull it down within ourselves. This is called the state of repentance. We are supposed to be in a repentant state, where our attitudes are no longer the attitudes of hostility.

Now what we find is that if we then repent and believe and are baptized and receive the Holy Spirit of God, we imbibe of the nature of God. Now, what the angels marvel at is that the nature of God in flesh can achieve character within the same time frame roughly of 70 years, and for some much less. If you're converted when you're 60 and die in your 70th year, why you know you've really died in your 10th year of experience and training. That it is possible to achieve the character of God in flesh on the basis of the few times that you could count on your fingers.

And so angels look down into what is going on in matter and marvel and wonder, because their training and their character took so long. The difference is that when God puts His spirit in us, what we're asked in so short a time to achieve is the attitude of aiming toward perfection - "Be you perfect as your Father in heaven is perfect" - it is the attitude of attempting to achieve that, and then having the spirit of God in us, which at the resurrection will compose us, and having the attitude and inculcating that attitude, we don't have to have a long time. We merely have to demonstrate that that attitude is what we determined, that is in a sense the direction we go.

Then the spirit of God is the Power that enables us to achieve it. And since this is God's own character, because we're begotten of Him we receive a part of the spirit that is His own nature. When we're composed of it, having already formed the attitude, we will have the power to do what God does because we have a part of His nature, which does not sin. And the reason it does not sin is that it doesn't want to sin, and we must not want to sin. God's Spirit is peculiar to Him. It reflects love, cooperation, mercy, judgment, justice. It is characteristically that, so we read that God is love, we read that God is Truth, Thy Word is Truth, whatever comes out of His mouth is Truth.

All we have to do in this life, which isn't always easy, but all we really have to do is to keep calling on God for the Power that comes through His Spirit, and stay in a state of repentance. Angels do not have the nature of God. The nature of their spirit needed to be molded into the direction of love, mercy, justice, cooperation, judgment, truth. Those things they have to put into their spirit, into their minds, into their character. And this great chasm, if you please, that separates created spirit, in which God chose to create character in spirit, differs immensely from the human experience in which character is created presently through flesh but in the spirit in man by means of the Holy Spirit being given to man and joining with the spirit in man, generates the new person within.

So it is, therefore, that in looking at prophecy we are indeed seeing this remarkable thing, that some spirits chose after all this time to go the wrong way and they are still in power, and the history of the world reflects their thinking. The newspapers, the radio, the magazines, television, movies, all forms of media you can imagine reflect the thinking of the corrupted spirits' minds. And in this prophecy is the story, on occasion, of what God will do for those whom He now calls out, and what He ultimately will do to bring a world of peace, and binds the spirits so they will not deceive the world anymore.

But to understand how that plan will develop we have what is called the Plan of God, laid out in the Holy Days. Now we are close to the end, but we are not yet there, 6,000 years of human experience. We need to know therefore, briefly, as we ask ourselves in 1980 where we are, how long has it been since we have reached a fixed point in prophecy, and where will this lead us? So I should like now briefly, since I'm only speaking this once, to look at another facet of prophecy and wrap this story together.

In the book of Daniel we have an interesting time frame. We have the story in the first major prophecy revealed to Daniel in chapter 2, of human experience from his day through the time when the Kingdom of God will be established. For the first time we learn that there is a series of kingdoms and governments. When the devil appears as a great dragon in Revelation 12, interestingly he appears as exercising government in the same manner. We will see that in a moment. In Daniel 2 and in Daniel 7 are two aspects of the story. Daniel 2 is the picture of a man. Portions of his body reflect a sequence of events. The body ends with 10 toes, presumably 5 on each foot, because it is a normal man and is not described in any way as abnormal. We're going to focus on those 10 toes, 5 on each foot, a little later.

But in Daniel 7 is the same thing repeated, not emphasizing that it is man's governments, but emphasizing the nature of the governments man exercises, and it is reflected in wild animals. The lion, bear, leopard, and a creature so ferocious that there is nothing like it on earth. 7 heads and 10 horns are pictured there, all together in Daniel, chapter 7. And so when the dragon appears in Revelation 12, he appears drawing the third part of the stars with him. He appears also as having 7 heads and 10 horns. Now that wasn't the complete story, but it nevertheless shows that the governments of this earth are the governments of the devil, and he has exercised a certain kind of authority over men and through men in a sequence of human governments that God has allowed him.

Now we want to take a look at this image again in Daniel 2. The legs represent the Roman Empire. You note that they are in 2 parts, 2 legs. So in that sense there have consistently through history, which we will not go into now, been 2 divisions of the Roman world. I want to repeat the importance of that, because when I was listening to Mr. Armstrong for the first time in 1944 on radio toward the close of WWII, Mr. Armstrong wondered at that time whether Hitler was going to create the final revival of the Roman world following Mussolini. That is whether, if Mussolini would be #6, Hitler would be #7, the last and final revival of the Roman system, because Hitler had already developed the V2 rocket through his scientists and they were working on an unknown secret weapon. We later found out it was the hydrogen bomb. And the Germans planned to deliver the hydrogen bomb by the rocket. It just so happens that by accident the Americans blew up the hydrogen bomb plant in Peenemunde on the Baltic, and the scientists who were working on it. And so Mr. Armstrong came to realize what has been clear since - That Hitler and Mussolini again represented the 2 parts that have always composed the Roman Empire.

The Roman Empire was in east and west. And when we cite the story of the revivals of the Roman Empire through Justinian and Charlemagne through the Germans and the Hapsburgs and Napoleon through Mussolini, we are really telling the story of only one of the feet. The legs represent the old Roman Empire and the feet and toes the revivals. We've really only told you the story of one of the feet. The other represented a portion essentially of central eastern Europe, the Byzantine Empire and the Hapsburgs, and of course in our present generation of this century the story of Hitler and Mussolini. Mussolini restored the Roman Empire in the west, along the Mediterranean and in North Africa. Hitler restored the empire, calling it the Third Reich, north of the Alps. There were 2 parts, it was an axis in this case centered north and south rather than east and west.

In any instance we are headed for one final revival. Now the story of that final revival in Revelation is the story of Babylon the Great. Revelation 18 is the economic revival of Babylon. Revelation 17 shows the political and religious revival of Babylon. The final restoration of the Roman Empire is called Babylon the Great. Now that's interesting because it isn't Persia the Great, Greece the Great, it isn't even called Rome the Great; The final restoration is in a sense a Babylon.

Now we turn to Daniel 4 and we note a very important aspect of the prophecy we had not fully perceived previously. We used to say that Daniel chapter 4 is the story of the time of the Gentiles. They were going to have the minds of wild beasts and rule the world for 2,520 years, beginning with the fall of Babylon in the late summer or early autumn of 539 B.C. The date is not in question. That leads to 1982. And so we had a picture that the times of the Gentiles were reflected in Daniel 4.

And when Jesus said that the times of the Gentiles that Jerusalem will be trodden underfoot until that period is complete, and then of course the end will come and Christ will reign, we tied up Jesus' statement of the times of the Gentiles in Luke; the only place it appears in the Bible was Daniel 4, but we did so incorrectly. Daniel 4 is not the story of the times of the Gentiles. It's the story of the times of punishment to elapse following the fall of ancient Babylon the Great at the end of this age of human experience.

In other words, Babylon was not to rise before 7 times 360 or 2,520 years had occurred. The tree was cut down. The tree had a brass and an iron band around it to protect it from either growing early or to protect it from being destroyed, as trees can be out in the field once they have been chopped down. The bark is gnawed away by animals or is destroyed in the course of nature. And then the brass and iron bands are to be removed and the tree is to grow again. You see, Nebuchadnezzar had 7 years of insanity and then he came back on the throne for a very, very brief period, the same way that Babylon is going to come back for a brief period. But Babylon was to have 2,520 years pass over it. And the final revival will be in the form of 10 nations giving their power to a single leader.

Now, we came to see in the late 1960's that there was something amiss with our explanation for the reasons that when we looked upon the last century and much of this century we discovered that the world was not dominated by the Gentiles; the world was dominated by the British Empire, the French Empire, and lesser empires like the Dutch and the Belgian and the Danes, not to mention the United States with its various areas that it dominates in the Pacific and in the Caribbean. Altogether, the descendants of the Children of Israel reflected control over 3/4 of the world. And there were really only 3 or 4 Gentile nations that dared even raise their heads, Germany and Italy, Russia and Japan.

We could not in any sense say that the last century was dominated by the Gentiles, or that the period of the first 3/4 of this century had been. Even today the free world is still dominant. And when you look in Europe, interestingly enough, the common market is made up essentially of the Children of Israel, of France and Holland and Belgium and Luxembourg, of Denmark and England and Ireland, to which have been invited Germany and Italy and poor Greece now in January, making 10, but this is not the ultimate 10 as we would view it.

So we have learned a great deal when we really look at history, as to what has been occurring. We took some things for granted from the religious world that was confused. We need to restate the concept of the times of the Gentiles as reflecting that essentially last period of $3\frac{1}{2}$ years of power, after 2,520 years have elapsed, and maybe even after more, because there is no evidence that the $3\frac{1}{2}$ years will necessarily suddenly begin when the 2,520 years is up. To put it another way, when a tree starts to sprout out again, it takes time to become a tree. So we would not necessarily assume that after 7 prophetic times ending in 1982 that we should discover that the first thing it will do is suddenly become a giant tree and impose the tribulation. Hardly, when you know the course of nature.

Now we want to look back again at Daniel 2. 2 feet, 5 toes on each. Today in western Europe is a common market essentially made up of the Children of Israel. The great ports of the common market are centered in Holland. The Rhine River of Germany goes through Holland. Germany has the great ports, but the greatest port of the common market is centered in the Low Countries, Benelux, Belgium, Luxembourg and the Netherlands. It is important to realize that what we have is a common market essentially of Israelitish nations at this point, with such remarkable leaders as the leader of France, the iron lady of England, to whom the Russians pay great respect because she means what she says, and there are some Gentiles in it.

It is not an organization yet dominated by religion. It is not even a political organization that speaks with power. It is an economic organization attempting to become a political one. In eastern Europe at the same time there is not a common market, but what is called Comecon, that is the common market of the Communist nations, made up of East Germany and Poland and Czechoslovakia, Hungary, Rumania, Bulgaria, the Soviet Union, to which Cuba has been invited. Now this is a hodgepodge and an unbalanced group of nations. Cuba drains away resources, the Soviet Union drains away the resources of Eastern Europe.

We have said for years that sooner or later some of the nations of Eastern Europe will break away. Now we have seen that the Germans tried it in Berlin in '53 and failed, and the Poles did also and failed, the Hungarians tried it in '56 and failed, the Poles from time to time have done it since and failed, Czechoslovakia tried it in '68 and failed. There is no evidence, therefore, from history that any single nation of the eastern area of Europe on its own will come and join the west.

Rather, the implication is that there has been in history a German Empire and the Italian, Napoleon and the Austrians, the Austrians and the Germans, the Germans and the Byzantine, the Franks and the Byzantine, and the Byzantine and a restoration in the west centered at Ravenna in Italy. I'm telling the story through centuries from 554 till this day, of the fact that there has been in the revival of the Roman world, always two separate political entities.

We have been assuming that the nations will just simply represent - and we read this out of Revelation 17 - ten nations giving their power to one man. We did not focus in on another part, which was Daniel 2 and the ten toes, where we have the implication that in the west of Europe, since Europe is divided now in east and west, there will be 5 toes on one foot and 5 on the other. The implication from this would seem to be clearly what we have stated, that such nations as England, such nations as Denmark, will not remain in the Common Market, and in the end the western European powers that will constitute the toes on one of the feet will in all likelihood represent 5 nations or groups of nations, assuming the Benelux is a group, acting as one, because politically it is unthinkable that at a political level that Luxembourg will have one vote and Italy will have one vote. That doesn't make any sense. No Italian would stand for that.

On this basis we have clearly said, and Mr. Armstrong has said, that there will be nations and groups of nations making altogether 10. We have not clearly seen in what sense this will be. It appears clearer now that the Polish Pope, with the fact that the Poles have gained a little freedom, but still within Comecon, that we will ultimately see 5 nations and groups of nations in the west making up the Socialist-Capitalist Common Market camp who will give their power and authority together with 5 nations in Eastern Europe of the Socialist-Communist camp, and they will be linked together as two separate entities, a Socialist-Capitalist and a Socialist-Communist camp over which the church will dominate. It will have divergent economic philosophies, that's what Babylon is, confusion. And religion will be the attempt to unify it, and they will finally discover one leader.

The difference between every single previous revival of the Roman Empire and this one is that every single previous revival had more than one leader at the same time. There was a Hitler and a Mussolini. When we spoke of Napoleon we only told half the story - the Austrians represented the other half. Byzantium along with the Austrians, Byzantium with the Germans, Byzantium with Charlemagne, and the appointed rulers at Ravenna when Justinian reigned earlier, going back in time. The final Babylon is called Babylon because although there will be 10 toes, five on each foot, and separate economic blocks linked together, they will ultimately be under one political ruler, as Nebuchadnezzar was one. We have never painted this picture clearly before.

And this of course is what the devil is going to achieve and be allowed to achieve for a brief period of time. It is the story, on the one hand, of the devil's mind where he has competition and strife and different ideologies. The whole philosophy of the devil is to come up with alternatives, and one should of course encourage and stimulate the other into competition. And yet it's ultimately going to be under one ruler through whom the devil will work, because he's always wanted to be in charge, he's wanted to be God. He wanted to dethrone God so he could determine everything, set law in motion and determine penalties, and the way we ought to go.

Prophecy, therefore, is a reflection of this state of mind that has dominated the world through the years. There are a few chapters in Daniel and Revelation with this remarkable outline.

At the same time the Holy Days reveal the Plan of God to those who keep it, and to whom the Spirit of God is given. As in the Old Testament a few had it, so today the Church, we understand that Plan as the Spirit of God has given to those who are being converted. Prophecy then focuses in on how this world of the devil will be replaced, and it will be replaced by the government and the Kingdom of God, at a time when great changes will take place, but are not yet altogether evident.

We have today a very important election to occur just after the Feast of Tabernacles, and it does not appear that our good friend Franz Joseph Strauss will be elected at this time, on the basis of all we now know. Strauss does appreciate the work that we are doing, and Herbert Armstrong and what he stands for. Strauss is a man who believes in a strong Europe, with a strong North America, the United States and Canada standing with Europe. He is a man of great importance in terms of laying the foundation in Western Europe, the same as the Polish Pope is important in encouraging the Catholics of Eastern Europe never to forget that their home lies with the west.

But I personally do not conclude from what I know of the European mind that Strauss is the final man, or that the Polish Pope is the final Pope. He is a necessary Pope, Strauss is a necessary man to encourage Europe toward unity, but we are in 1980. 1982 is not here. I cannot imagine at this time Western Europe relying ultimately on a religious leader who is Polish. Knowing Germans and French and Italian minds, this does not seem logical. We're not thinking of Polish jokes, but it is just that Poland has not been looked at as the bastion of religion, in terms of the fountain of religious tradition. In the same way it does not seem logical at this point that a Frenchman or an Italian would give to a German the rule of Europe, considering the record of the Kaisers and of Hitler. Rather it would appear that we will find a Common Market in the west, and a Comecon in the east, and it just could be a neutral country in the middle. We call it Austria, which by agreement must not join one or the other.

And what more remarkable thing than that a Hapsburg, who have a tradition of uniting Europe, and a neutral powerless country like Austria, a very Catholic dynasty in a very Catholic country, should offer a chance to weld east and west together. And the present heir to the Hapsburg throne is the only one who has come up with an idea that seems reasonable in terms of prophecy, linking Catholic Europe in east and west in an economic and political structure.

So it is important as each day of the Festival goes by to listen to what is occurring in the Middle East, to know where we are in prophecy, to know that a crisis in the 1980's is ahead of us. But that crisis that will lead to some kind of political union may not initially take the final form, just as the tree in Daniel 4 did not suddenly grow up overnight. No tree does.

It is important that we have, in conclusion, a long and a short-range view and listen carefully to what Mr. Armstrong says. God can keep him alive as long as He wishes, to use him as long as He needs. We must not conclude that it is all going to be over tonight, all going to be over in 1981. Mr. Armstrong did not so conclude. And I hope that now in looking at Daniel 4 and looking on the world scene, and noting that Europeans don't want to create trouble and rock the boat for the present, that there is every reason to see that the prophecy in Daniel shows that there is still a period of time in which the government of the devil will yet develop, beginning in the '80's, this decade.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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?

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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.

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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.

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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.

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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.

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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?

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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.

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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?

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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.

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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?

645 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.

665 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 Neustertian 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.

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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.

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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 MEETER IS NOW SET AT ZER , AT THE SAME POINT THE TAPE STOPPED ON SIDE 1.

000 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 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.

283

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.

374

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.

390

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.

428

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.

433

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.

450

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.

475

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.

505

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.

531

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.

580

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 Hile 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.

640

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
825 a teacher in archeology and history and of Mr. McNair.



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 Heidelberg Australopithecines Sinanthropus	Steinheim Swanscombe Fontêchevade	Neanderthal	Solo Rho
CULTURAL STAGE	STONE AGE			
ELEMENTS OF CULTURE	LOWER  pebble tools, hand axes, choppers	PALEOLITHIC MIDDLE  flake tools		UPPER  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-



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

UPPER



MESOLITHIC



NEOLITHIC



BRONZE AGE



IRON AGE



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








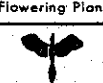







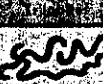

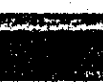
erect. Their brains measured between 135 and 635 cubic centimeters in volume. This brain volume is similar to that of apes. But the Australopithecines' large teeth were less apelike than modern man's teeth.

There were two species (groups) of Australopithecines in both South Africa and Tanzania. One species was smaller, more slender, and more human-looking. 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.

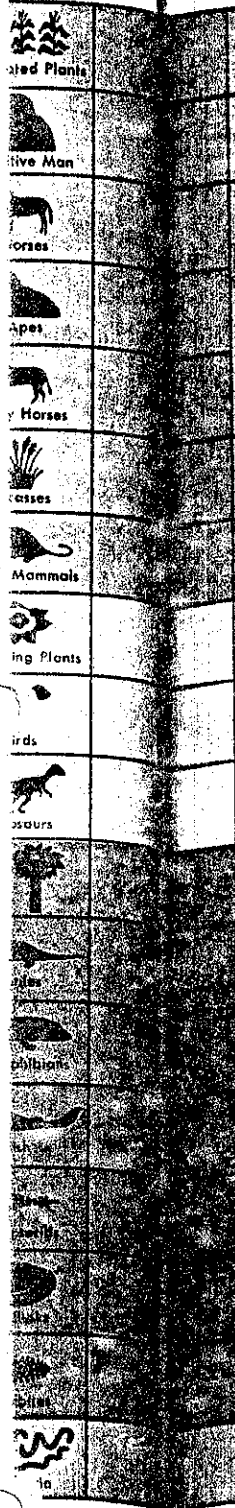
Period or Epoch and Its Length		Beginning (Years Ago)	Development of Life on Earth			
CENOZOIC ERA	Quaternary Period	RECENT EPOCH 10-25 Thousand Years	10-25 Thousand	Man hunted and tamed animals; developed agriculture; learned to use metals, coal, oil, gas, and other resources; and learned to put the power of wind and rivers to work.		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.		Four times North America 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.		The Oligocene rocks that stones, and the Oligocene the Pliocene tain making 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.		
		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.		
		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.		Seas floor covered by Oil and
		PALEOCENE EPOCH 10 Million Years	65 Million	Flowering plants became plentiful. Invertebrates, fish, amphibians, reptiles, and small mammals were common.		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.		Oceans floor included oil, and or	
	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.		Shallow sea action occurred. Shales. Gc	
	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.		Layers of sandstones, and some formed	
PALAEZOIC ERA	PERMIAN PERIOD 30 Million Years	275 Million	Algae were plentiful. The first seed plants and cone-bearing trees appeared. Fish, amphibians, and reptiles were plentiful. Trilobites and eurypterids died out near the end of the period.		Glaciers in layers. Red sandstone	
	PENNSYLVANIAN PERIOD 35 Million Years	310 Million	Algae were plentiful. Ferns first grew from seedlike bodies. Fish and amphibians were plentiful. The first reptiles appeared. Giant insects lived in forests whose coal later formed.		Swamps of coal. River de	
	MISSISSIPPIAN PERIOD 35 Million Years	345 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.		Large amphibian sandstone ways. Co	
	DEVONIAN PERIOD 40 Million Years	405 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.		Red sand and black North A	
	SILURIAN PERIOD 50 Million Years	455 Million	Algae were plentiful and pore-bearing land plants appeared. Trilobites, fish, and mollusks were common. Coral reefs formed and air-breathing animals called worms first appeared.		Shale and limestone	
	ORDOVICIAN PERIOD 45 Million Years	480 Million	Algae were plentiful. Trilobites, corals, and shelled animals were common. Tiny animals called graptolites grouped together and formed branching colonies. Jawless fish appeared.		Shale and limestone	
	CAMBRIAN PERIOD 70 Million Years (?)	600 Million (?)	Plentiful fossils appeared for the first time. Invertebrate animals called trilobites, and some shelled animals were common in the sea. Fossil teeth give evidence of the first fish.		Shale and limestone	
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.		Copper, stones, lat	

the earth
appears at
the top.

Development of the Earth

Mountain Building
North America, Europe, and Asia

Development of North America



Streams, glaciers, and oceans eroded the land. Present river deltas 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.

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

Mountains of limestone formed among layers of shale and shales in the Appalachians and Cordilleran sea.

Coal, oil, and deposits of lead and zinc formed.

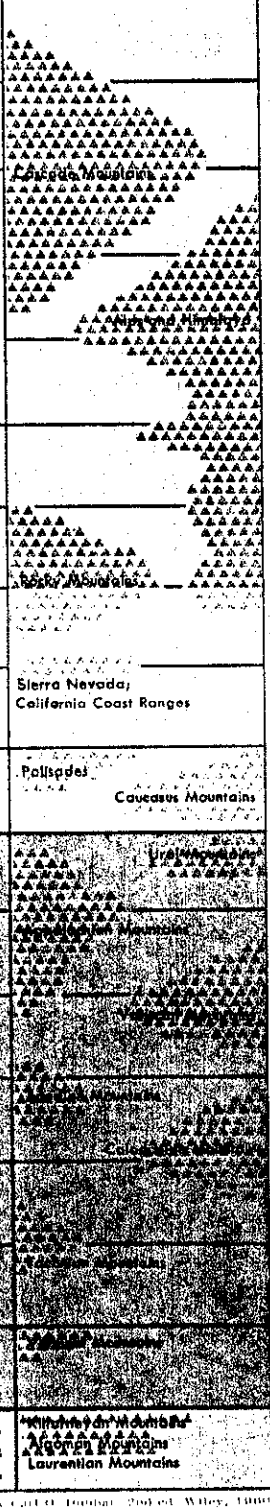
Shales, shales, and limestones formed in Europe. Shales, sandstones, and limestones formed in Asia. Gas, oil, and quartz formed.

Shales, sandstones, and shales formed with deposits in the Appalachians and Cordilleran sea. Oil, gas, iron ore, and salt formed.

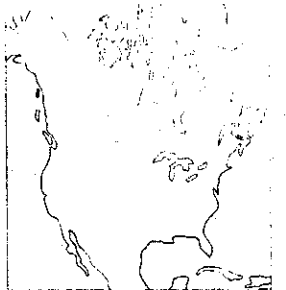
The sea covered two-thirds of North America. Shales formed in the Appalachian seaway. Coal and zinc formed in the Cordilleran seaway.

Coal and zinc formed in the Cordilleran seaway. Oil, gas, and zinc formed in sandstones, shales, and limestones.

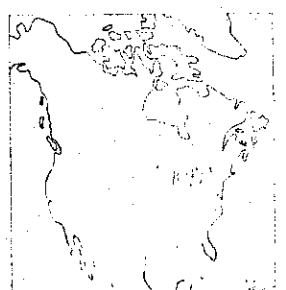
Copper, gold, iron, nickel, and silver formed in shales, sandstones, lava, volcanic ash, and metamorphic rocks. The earth's crust melted and cooled repeatedly during this time.



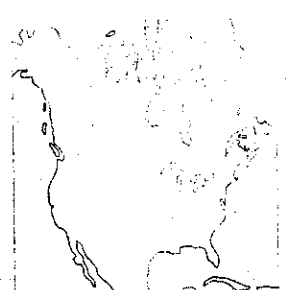
These maps compare North America's present shape with its shape (white) during four periods. Blue represents oceans.



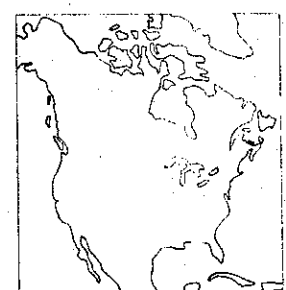
Miocene Epoch



Late Triassic Period



Early Devonian Period



Early Cambrian Period

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

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ADDRESS BY DR. HERMAN L. HOEH

"PURPOSE OF LIFE AS TAUGHT BY THE CHURCHES OF GOD"

October 4, 1980

This afternoon in our near an hour left I would like to discuss an overview after we have heard the Festival of Tabernacles sermons, an overview of the purpose of life as taught in the Churches of God. There are many organizations that propose to explain the purpose of life but none have come to grips with the purpose of life as it was ordained by God, and our role in it today, which transcends every other issue, for there is no reason to discuss the smaller things of life if we have not really discovered the purpose in human life.

If we're going to understand the purpose in life, that is, why you are here, we have to focus ultimately on one thing which is fundamental. We sometimes have gotten away from it in emphasizing it, and it is the simple word "character". When all is said and done, the ultimate issue of what we have achieved in this life will not be measured in money, property, and inheritance or institutions, but it will be measured in character. Which brings up the question, of course, why is character this important, that it should be the ultimate way of summarizing the purpose of human life?

We have to go back, of course, to the beginning to discover that the perfect character is God's. Jesus said at the end of His exposition in the account in Matthew, chapter 5, that we should be perfect, as our Father in Heaven is perfect. We start out by recognition of something which the human mind cannot fathom - it may discuss - but we really have to face the fact that we take it on faith, and faith of course is an aspect of character, and that is the beings who gave birth to the universe by a creative series of acts are perfect. God existed before all that in the universe is. He is also perfect, He is perfect in character.

Now it would of course have been an unfathomable problem if the Creator, or beings who had power were not perfect. We have to face the fundamental evidence of scripture from beginning to end, and that is before there was a universe there was a level of being that we define as God, or the creative level of being, above matter, perfect in mind-power and character.

They set about, according to I John 1, in the beginning you have the Word, Logos, verbum in Latin, which is the more active sense of the word. Authority is what is conveyed, spoken authority by the Greek word Logos, or the English word "word", and the one whom we know as God, who is the Father. Here we have the level of beings that is God, and we discover when we look in Genesis 1:1 that they created the universe.

As Mr. Armstrong has pointed up, the beginning referred to in John 1:1 is even preceding the beginning which is in Genesis 1:1. One is the beginning of the natural universe, the other is the beginning in which God already is.

You see, in Genesis 1:1 we have a Creator acting in the beginning of matter. In John 1:1 we have the existence of Divinity or Deity already there if we were to measure in terms of the sense of the word beginning in time, a series of events to follow. God is already there. We learn elsewhere in scripture, in particular Job 38, verses 4 and 7 as well as some other parallels that there were also spirit beings created as the Sons of God, but not from birth, but from a creative act.

Spirit beings whom we may call spirits or angels, some of whom have such rank as archangel or a chief angel, and there are other terms in the Hebrew also used, usually not translated in English, but just left as the original Hebrew is, a seraf and a cherub, that is spirits of immense power and rank. We discover then that God thought out and planned everything that we see. But before having thought out and planned and then created the universe, He first created spirit beings not composed of matter whose function it would be to carry out His purpose in a material world that we visibly see.

So that when God laid the foundation of the earth, Job 38:4 & 7, we read that the angels were already there and shouted for joy at what was to be created. Angels, therefore, were created in the interim between the existence of God the Father, as we know Him as the Father today, or as God and the Word, because He was not the Father until Jesus was born of Mary. He was actually in the level of a non-family relationship until that particular relationship occurred. This God relationship is a Kingdom. There is a God Kingdom, then He created the angel realm or kingdom, and then in matter we have the kingdoms we think of in terms of animal life, we think of in terms of botanical life. These terms are broadly defining levels of existence.

The reason God created spirits was first to train them, in His presence, at His throne in heaven, which is not the physical heaven. We cannot see heaven at God's throne, because if we did we would not live. God chose not to enable man to see the throne of God unless He has a special purpose in mind, which will come to light of course, if you read Revelation, where that throne does appear on one occasion. And the family of man is quite frightened at such an experience.

But at heaven, the throne of God where God's government is centered, the angels were trained in God's Truth. God's Word is Truth. They were trained in His character, that is to think and to act like He does. But they had to make up their own mind up as to whether they would continue to do so, having had God's way explained. And up to that point that God created the physical universe the angels were obedient. They were perfect in all of their ways, and we learn of course that they were even overjoyed at the time of the creation of the Earth itself. Having been trained at the presence of God's throne, Hillel, the light bringer whom the Latin translators call Lucifer was given a responsibility away from the throne of God to carry out God's government on Earth. This being was one of the three great beings, two of whom were at the presence of God's throne.

Having been placed now over the earth to continue the Government of God over this earth that the Creator had now brought into being, and to continue to govern it through whatever forms of life there should be on this earth, we have a most remarkable series of events. Spirit beings who had been aware of the goodness of God, who had been aware of the magnitude of God's creative powers now were face to face with executing God's Will and His Law on a planet all their own. And if they should prove themselves here their responsibility would have been to extend the Government of God over the rest of the universe step by step. And it didn't turn out that way, because the light bringer, the supreme angel or Cherub conceived, listen, he conceived that God's way was only one alternative, that there ought to be other possible alternatives. And over a period of time ultimately one-third of the angels came to the same conclusion. They had heard that God was good, they had seen that He was good, but they ultimately came to believe that their ideas might be better, that God couldn't be that good.

The basic philosophy that was introduced by this light-bringer who now was bringing darkness to the minds of angels, and came to be known as the devil or Satan, Satan the adversary, and we'll refer to him as that. He conceived fundamentally the idea of competition that leads to achievement. This was his reasoning, that instead of cooperation, instead of the way of give, Love which fulfills the Law of God, there should be the chance to compete and to get ahead by alternative methods, so instead of having to tell the Truth, you might get ahead by telling a lie. And the most remarkable thing we find is that when John, the Apostle of Jesus writes, he tells us in John 8:44 (Jesus is now being quoted, and it's important that we turn to this particular verse) I'm reading from the Revised Standard Version, speaking of those Jews who had followed the way of the devil, Jesus, speaking of the devil said in the second sentence of verse 44, "he was a murderer from the beginning".

That is, that the spirit of competition as he conceived of it is manifested in the attitude of hate or murder, and he ultimately ended up with nothing to do with the Truth. There is no longer, you see, any proof in him. When he lies he speaks according to his own nature, for he is a liar and the father of lies.

Angels, including this being, were ultimately to determine the nature of the spirit composing them. Now, let us remember that human beings have a nature. Human nature is molded by our society, molded by parents, molded by others of our own generation and our schools, molded by television, and in reality also significantly molded by ideas that enter into the human mind that the devil puts there in the form of moods and attitudes without human beings realizing it.

As human nature varies from person to person, and some human beings are developing natures that even go contrary to our own society, so spirits ultimately have the responsibility of determining their own nature, whether the nature of spirits would be in conformity to the character of God, or in conformity to something in opposition.

Now you will note that long before the ten commandments were given at Sinai this being is called a murderer. He was a murderer from the beginning. These ideas came to mind after the spirits were given responsibility to execute God's Government over the earth. He was a liar. One of the ten commandments says you shall not murder. Another says you shall not bear false witness or lie. So we discover that the commandments define already, just from the general picture we have here, the character of God, and the violation of the commandments define the nature that some

of the angels ultimately introduced into themselves.

Spirits were subject to being molded, either into the character of God or some other direction. And this being conceived of the idea of competition, that you get ahead this way. You separate the less able from the more able. And while you are getting ahead, you make progress if you can lie and deceive somebody into believing something else so that you can replace him and get ahead of the other person or angel. And so we find that the devil is a deceiver, he is a liar, he is a murderer. The Truth doesn't exist in him.

We turn also to John's account in a letter he wrote, I John chapter 3, verse 8. He who commits sin, speaking of men, is of the devil. Sin is the transgression of the Law, for the devil has sinned from the beginning. Now we learn in John's own letter here a little earlier, that whoever disobeys the commandments and still says I know Him is a liar and the Truth is not in him. The Devil may claim to know God - he's been in God's presence - but he didn't believe God was that good, he didn't really therefore know God for what He is, even though he could have, and in faith should have continued to believe that God is good as God told him He is, before the earth was created.

He who says I know Him but disobeys His commandments is a liar, and the truth is not in him. This is a description of the devil. The devil really doesn't believe that God is that good. He lies about God. He has lied to himself. In disobeying the commandments he has become a liar, and we know that he was a liar and a murderer from the beginning. This is all called sin. Sin is the transgression of the law. I John 3:4, same book. Everyone who commits sin is guilty of lawlessness. Sin is lawlessness. King James version says sin is the transgression of the law.

Now here we are dealing with the nature - Satan speaks of his own nature said John in the RSV translation - a very good translation of that verse, John 8:44. Here we discover that the commandments therefore reflect the nature of God, the violation of the commandments the nature of the devil, and the issue is not only a matter of government, broadly speaking over the universe, it is also individually a matter of character. And we must not forget that, because each one of us is also going to be found responsible.

Here we discover the picture that angels in administering the Government of God conceived if they followed the reasoning of the devil, that there were other and alternative ways. Or, as one might word it, when they heard what God revealed to them could be their destiny, some of them conceived that they were taking God's way for granted, that they had never seen an alternative, and why should not they conceive of an even more effective alternative? Sin, in a sense, is trying to find an alternative to God's character.

It rises first from disrespect for the Government of God, denial of God's goodness, and a decision that implies that the natural mind, whether the natural mind of angels or the natural mind of men, is capable of devising alternatives to the governments of the universe equal to or superior to anything that God has thought out. In so doing, one violates the very first commandment, that you shall not have any God before Yahveh, who is the ever-living God. Yahveh is a Hebrew word which means the ever-living or the Eternal one, translated LORD usually, in most English renderings.

That anyone who conceives of an alternative as better puts himself in the position where he is now serving himself as God instead of the Creator. There came a time, having gone this wrong way for a great period of time not defined in Scripture, that a final action took place in which the angels and Hillel, now become Satan, abandoned the estate that they had been given. Jude, which follows John, (James, Peter, John and Jude), Jude tells us that the angels which kept not their first estate were punished, having at a moment of time conceived of the idea that if they could delude God into thinking they had other ideas in mind, that suddenly they could swarm to heaven itself and displace God from His throne, and would be able therefore to re-define the way the universe should be run, to determine the results of how spirits should live.

In this ascent, assault, and war on heaven there was an immediate reaction - Jesus said that in the battle He beheld Satan fall from heaven as lightning, and he was booted back, or whatever other means we might like to use to define it, to earth, and fell with such speed it was comparable to the movement of lightning, the speed of light in the heavens.

And he was cast back to earth, and the angels that followed him. It was at this point we pick up the story of Genesis, as you know. The issue now is "what God proposes to do with human beings". This has been defined, of course, in much more extensive form in sermons and in Mr. Armstrong's book "The Incredible Human Potential", which is also now available as you probably know, in Dutch, French and German. This great change that takes place, where the focus is now no longer on what the angels shall do, but on whether or not human beings could qualify to execute God's Government on the earth.

The angels had followed Satan, having abandoned their estate, could now have been replaced, and the account given in Genesis 1, the rest of chapter 1 beside verse 1 and 2, and then in chapter 2 and in chapter 3. There is the story - you have heard it repeated on a number of occasions. Could man follow God in such a way that human beings would continue to execute the Government of God, that is to keep the commandments, to do what God says is right, to come to have that kind of confidence in Him, that by doing only that which is right, no other alternative makes sense, that it makes sense to tell the truth, it makes sense to love your neighbor as yourself. It does not make sense to lie or to steal or to hate, that you see the benefits of living God's way so much that you wouldn't either do or plan or anticipate an alternative.

In this case it did not work out that way. God who foresees everything, put Adam, the first human being, to the test. And of course the one whom we know as the devil, or that serpent, Lucifer who had become Satan, or an adversary, deceived the woman into thinking that there were other ways of acquiring all the things that God knew, instead of finding those things from God's mouth, His Way, to pursue it some other way. There was a tree that was symbolic of the devil's way. God said that tree He reserves for Himself. He did not allow the human family to eat of the fruit of that tree in the garden in which they then dwelt.

The devil put it into the mind of Eve that she could take of it anyway. That in fact what God had said He would reveal to her, because God reveals Truth and He reveals its opposite so you can know, the Bible contains the full story, that we should learn the difference between Truth and error by doing what is right, not be doing the alternative to the commandments, which is sin. The devil conceived of the idea that if the first human beings could be lead to create their own ideas, to put themselves up as God, where they relied on themselves instead of God's Word, why then of course he would not be replaced. And he and the angels would get back the rule, in part, of the estate which they abandoned. And that is in fact what happened so that today men do not believe there is a world government. In fact there has been for nearly 6,000 years a world government continuing on earth, but not visible to man, composed of spirits who had rebelled against the law of God.

This government has influenced the human family ever since the events in the Garden of Eden. The human family went its own direction, God cut the family of man, of Adam, off from Him. On occasion He chose to reveal Himself to individuals, but otherwise God's Plan called for the world to continue doing what Adam and Eve decided that they would do, to invent alternative explanations of God's Way, alternatives to God's goodness, where human beings would define evil as good and good as evil, and light as dark, and darkness as light. That is, since God defines what is good, God defines what is right, God defines what is light, human beings took upon themselves the idea of calling the opposites by these words.

And so societies were born, nations developed, and we will not address the question for the moment of the flood or any of the other events, but merely say that for more than 2,000 years of human experience human beings have simply gone their own way, God revealing Himself on occasion just to singular individuals, Abel, Enoch and Noah, and it was not till we come to a man named Abram, who lived in Mesopotamia, that God chose to reveal Himself to a man from whom He would raise up a nation among all the nations of the world. This man Abram was tested, we know him also as Abraham after he proved himself. Having proved himself, we discover the uniqueness of what God expected of Abraham, in contrast to the way everybody else had been living, in contrast to the way he had been living.

If you will note carefully what it says - "Abraham was 99 years old", the translation says, "when the Lord appeared to him and said I am God Almighty!" This is the one appearing to him who we know as Jesus the Christ. The Father had not appeared, the one we know as the Father, had not appeared. It was the one who became Jesus who talked to the patriarchs, and came in the flesh and talked to His generation. He He said, "Walk before Me and be", and the King James is more effective here, "perfect". Blameless is the RSV translation - I prefer the sense of "perfect" because that reflects the ultimate word that know in English, to define the character of God.

Here the first duty of Abraham is to walk before God, to walk with Him in His presence, and to do so that he should be called perfect. To be perfect is to be like God is. Adam could have been, he simply followed his wife, though he knew better, and she was deceived. The human family has been allowed to write its own record, its own ideas, to have its own religions, its own political structures, just as the

angels thought they could invent (the third that rebelled) alternatives. God has allowed the human family to remain in spiritual darkness, has not dealt with the family, but chose rather up to this point to deal with certain individuals and now He asks one man in particular to be perfect. Jesus asked the disciples to be perfect - this has to do with character. We learn of course of the nature, as how Abraham is to be seen (unintelligible) affection or character, when we read of the Lord's, or Yahveh's statement to Isaac, that Isaac was to conduct himself in the same way that Abraham did, and Abraham kept God's commandments, His statutes, and His Laws. God revealed the way that we should go to Abraham. We are not told those laws, however, till later. But He did reveal them to Abraham, and that defines the character of God, defines what it means to be perfect.

We move down 4 centuries in time. We come now to the events when Abraham's descendants were in Egypt. There God chooses the descendants, leads them out of Egypt by Moses and miracles at the Red Sea, brings them to the foot of a mountain in the Sinai Peninsula, proposes to them a covenant, a relationship that would be based on the following premise: That as mortal human beings, as we all are, they could be if they wished (it was voluntary) a particular nation that God would choose. And He would provide them a land in which to live, He would protect them from their enemies, and He would constitute them not only a nation, in a masculine sense, where we tend to think of nations in a masculine sense, they should also be a church, that is the recipients of the religious truth that no other nation was in possession of.

They could be a nation in this world, they were not promised eternal life, they were promised a good life, to enjoy their years on earth in the land that was ultimately to flow with milk and honey. So marvelous were the flowers and the pastures that the bees would simply produce more than enough good things to eat, and the cattle, the goats and the sheep more than enough good things to drink. And the children of Israel accepted the proposal, and they agreed in principle.

So God then defines for everybody to hear what He had been in detail already expounding through Moses, and atop Sinai, as the children of Israel were assembled on the opposite slopes to the east. And I had the privilege of being at Sinai and climbed the mountain with the first Israeli governor general of the Sinai who has been a friend of this work ever since, Major Rotem is his name. And as you get to the top of course, it is suddenly smooth and you take off your shoes. And the picture had me in bare feet and the photographer thought that's no way to print the picture and so he colored the feet green, that would do for shoes. I was not at all pleased with their editorial views or I would have kept my shoes on.

Now God's presence was not there. I did enter into the little mosque that's on top and prayed, which was an interesting experience atop Sinai. But God revealed ten commandments, the broad, basic perspective of God's character. It covers a relationship to God Himself on the one hand, and to our neighbor on the other.

It involves those simple things that we ought to know of when we have a commitment to husband and wife, that we don't involve ourselves in adultery, that we don't have the spirit of murder, the spirit of theft, or lying, we don't covet what is not ours. And with respect to God, we recognize that He determines right and wrong, we have no other god before us. He is the one who defines the way we should go. Nor do we make any likeness of God or of anything else that we may conceive of. There are two commandments here. Now I know that there are those who have assumed these were the same, but that's not the case at all. One is to have some god in place of the true God, the second commandment involves the question of making something that symbolizes God. God is a spirit and does not ask, in fact expressly forbids, that we make any replica of Himself. Further, we do not abuse or misuse or take His name in vain, and fourth that we conduct ourselves in such a manner that we hallow any time He has hallowed.

And God of course gave the Sabbath Day not at Sinai, He gave it to Adam and Eve at the end of the week of re-creation, when He rested and beheld what He had done, and asked man to rest on that day to consider, to contemplate, to study what God has done. And those who do not observe this day are made up of those who simply do not know either what God has done or what He is doing. That's why the world has the doctrine of evolution, which presupposes a creation without a Creator.

And last in my thought, but by no means least (and I'm picking it up from different points of view, not in the order in which they're given) He addresses who become adults, that we should honor our father and our mother, that is, to pay respect to those to whom we owe our existence. This is a very important thing, and sometimes young people fail to realize that if there had been no father and mother there would be no children. As our children have said on more than one occasion, it was nice to be wanted. Today we often abort in the world, just the opposite of what God intended.

In any case, God is revealing now to a nation which is also a church the broad outlines of His commandments - these define God's character. We may not have seen it this way, but they define essentially how God lives, how He thinks, and how we should think. He also asked them a little later to build, since they were a physical nation, a temporary dwelling for Him, and He asked the family of Aaron to serve Him in that temporary dwelling. That was the tabernacle which later became a structure called a temple, and the people who served Him, the family of Aaron, were called priests, and they had people to assist them, the rest of the family of Levi, because Aaron was of the family of Levi, but all those who didn't descend from Aaron served the priests who did descend from Aaron.

And many other laws were given (we won't go into detail) but I want you to note that God defined human conduct as it should be in the ten commandments and many of the other laws given. He also gave the physical nation the opportunity to recognize that God was in their presence, in their midst in the temporary dwelling called the tabernacle, and that they could come to Him in physical service, and they could offer from time to time animal sacrifices which, involving the shedding of blood, would look forward to someone who would shed His blood to pay the penalty for their sins. Now it is significant that in that church to whom God had revealed His Truth as He had revealed it to no other people, to no Indians in the New World, to no people in Europe or Africa, to no other people in Asia, and most certainly not to the Aborigines of Australia, but to these people in the southwest of Asia, in the Sinai peninsula, He revealed to them the body of truth that defines properly what human character should be like.

And He also told them that they were not now being offered eternal life, that is God was not coming to dwell in them, but only among them. And so they had a physical priesthood which sacrifices from year to year to remind them of their sins, to look forward to an event yet to come, which was the ultimate fulfillment of Passover, and there was a temporary building showing that God did not permanently plan to be apart from the children of Israel in a building, but would ultimately be in them.

This nation was given God's government, but they got away from time to time and then returned back to that government, that's the story of the Judges. We'll in fact look over the whole of what we call the Old Testament period and summarize it in such a way as this: that the nation that God called and the church that He formed to be a recipient of the truth divided in an act of rebellion following the death of Solomon, and only the house of Judah (but not the ten tribes living further north) retained the Bible, and among the Jews we today look for that revelation of God that we now call the Old Testament. That's not the way it was called. Jesus called it the Law and the Prophets and the Writings, or the Holy Scriptures. They were the recipients of this revelation and have preserved it for us.

This was the church that God used, to whom at a time in the days of Herod the King Jesus came, Jesus who was the Word before the Yahveh of the Old Testament, was born from Mary, by the Spirit of God overshadowing her and she conceived, and the being that was born from her who we know as Jesus was the one who pre-existed as the Creator of the universe, who executed the will of God. And so now His Father we call God the Father and Jesus we call His Son. This person was born of the house of Judah, not of the house of Levi associated with Judah in the nation.

Jesus was not a priest among men - He was not a descendant of Aaron. He was in fact reared in the synagogue which represents the public buildings of God's own church. He came to define the character of God, He came as a Rabbi, and I think few of us really realize that when Jesus was on earth He was not addressed as Priest, He was not addressed as Father, He was addressed as Rabbi. That was His role. He doesn't ask that we become either priests or rabbis. When of course He sacrificed Himself and offered Himself to pay for human sin, He entered into the role of priest at a level unlike Aaron.

But we won't cover that for the moment. We'll go back to Jesus' teachings. While on earth in His ministry, the best summary I will find in Matthew chapter 5. Jesus again stated the basic premise of God's character. He takes a look at the 10 commandments and the other parts of the law, and He expounds them and we call this the New Testament. The difference between the Old Testament and the New is very simple. Most people have conceived of the idea that everything was wrong with the Old and had to be corrected for the New so that today we have substituted one thing for another. This is not the case at all.

Jesus said "The Law as I revealed it on Sinai stands as it is, you read it as it is. I have not come to change a single letter or a single bit of wording of the law. I, however ask you that when you look at the law, you don't look at it as the nation Israel did at Sinai, but you look at it as I intended it to be understood by people who have the Spirit of God, not be people who don't. That is, I'm going to come and by my Spirit dwell in you or beget you so we may be called the begotten Sons of God and we may be born into His family. And if we have the Spirit of God in us, then we read the commandment which says "you shall not kill" we also perceive it says that we shouldn't even hate".

There are people who hate, but they think they have kept the law because they didn't kill the one who they hated. Jesus says that everyone who is even angry with his brother without a cause is ultimately liable to the judgment.

END SIDE 1

He asks us to examine the commandments, not be changing them, but by understanding them better than the physical nation Israel at Sinai ever could. So we not only learn not to kill one another, we learn in what Jesus said, that we don't even share animosity as people often do, or grudges. We learn all the way through here not only not to commit adultery, but not even to lust or covet someone else. So Jesus went through all of the laws briefly and He named 6 basic areas and then He comes to the 7th and in the end as the 7th one He merely summarizes it and says in simple terms, "Be you therefore perfect as your heavenly Father is perfect."

Having defined human character for what it should be, Jesus died. He became a priest after the order of Melchizidek, who is described in the book of Genesis. That means that Christ, unlike Aaron and Aaron's descendants, offered Himself up once to pay the penalty of sins for all. The family of Aaron had to offer sacrifices every day and every year, and it was repeated year by year. Paul said in Hebrews that if those sacrifices could have actually forgiven people according to the conscience, why they wouldn't have had to repeat them again, but they were only animals - goats and sheep and cattle and doves and pigeons, there were even sparrows - they were just reminders that blood was shed.

But here was a man who was falsely accused, and Pilate turned Him over to be executed even though he knew He was without guilt, and Jesus offered Himself once for all. And having done so and given His life, He was buried and rose again after three days and three nights, ascended to Heaven and was accepted of the Father in heaven, as the offering of the wave sheaf described in Leviticus 23 was also offered. That's another story you should all know from the Festival of Pentecost period, the Father accepted Him as that perfect sacrifice.

He has no need ever again of sacrificing Himself, either on the cross or in symbolic form on any altar. Having offered Himself once for all, He now sits at the right hand of God the Father, and He now has raised up His church, first by converting a significant number among the Jews, to which He then added Greeks, and as we turn we note in the book of Romans chapter 10 and especially verse 13, that whereas the children of Israel were meant to be God's nation, they disobeyed and like branches of an olive tree that didn't bear proper fruit were broken off. Into which tree Gentiles, like branches, may be grafted in so that the nation Israel that God will use in the world tomorrow to govern the world over human beings, will be composed of all those to whom the Spirit of God has been given.

They include men such as Abel and Enoch and Noah and Abraham, Isaac and Jacob, and Joseph, Judges and Kings and Prophets. They also include many Jews who were converted in the Apostle's day, and Greeks, and as time went on some peoples who were converted when the church migrated out of the Byzantine realm into Armenia, later moved from Armenia to the Balkans and into the Alpine regions of Europe, where God raised up Peter Waldo. And then the message was brought and people were added to the church in England following the introduction of the Truth of God there in the period of the 12th century by Walter Lollard.

The message was brought to the United States in the 1660's to the then colony of Rhode Island and God's people were added to the church as they migrated through West Virginia through the midwest to Oregon, where this work developed when God called Mr. Armstrong in the 1920's, and this work is the result of the efforts that God has used him to do. It is made up of people through all these 19 centuries, God's Church is, and the centuries in the days of ancient Israel, when a few were given God's Spirit, made up of those who are seeking to fulfill the purpose of life. By repenting, which is the opposite of what the devil did, instead of inventing alternative ways, we repent of alternative ways. The world invents, we are asked to repent. That means we are now willing to go according to the law of God, we're willing to do what the commandments actually said.

All during this time when God's Church was small and persecuted there were great religions around the world, and even those which came to be known as Christian, so that the civilization of this world in the west is Christian, as some portions of the world have civilization called Islam, or called Bhuddism, or now atheism. All of these are different ways men have gone. They labeled it after men, some even named it after the name Christ. They have been part and parcel to the wars of the Middle Ages. Nations thought to be Christian go to war. That's the story of course in our lifetime of the first world war and the second world war. There was Christian Germany, Christian Poland, Christian France, Christian Italy, Christian United States and Christian England. We had two world wars of all these people who not only did not keep the commandment which says you shall not kill, but inculcated the idea of hating your enemy. That's the way the world's view is.

The church is not made up of all those who may be called Christian in the world, but the few who have been willing to repent of doing their own thing, of turning around and going according to the Law of God, which defines the character of God. After which they may, if they're baptized in water, receive the Holy Spirit. That baptism is a burial in water that symbolizes they want to bury their past, to come up with new life. In this case with the addition of the Spirit of God that makes man immortal ultimately, because man was born mortal, there is no immortal soul in man. Man is a soul, and the soul that sins, it shall die. What man needs, unlike angels who were made spirit, man needs the addition in this case of God's Spirit, which imparts a bit of His character little by little, and also the beginning of potential eternal life.

And so we read in II Peter 1:4 that we have become, if we're converted and have received the Spirit of God, a part of the Divine nature which enables us ultimately to inherit the Kingdom of God, to be like God is, to have His character, and with Jesus Christ to share with Him first the rule of the world for a thousand years, then the rule of the world after that for two Jubilees or two fifty year periods, or 100 years, when we will deal with all human beings who have lived and died in ignorance.

And the whole world with re-think its life, comparing 6,000 years of man's ways to 1,000 years of God's. And then we come to the end when this Kingdom of this earth is to be delivered up to God and the Father and He will reign over all.

And it is at this point that we look upon eternity when the human experience is through, when angels who rebelled are judged, and when those who obeyed are our servants. And there will be a change in the earth, which will be burned up and the heavens will be transformed also, and we look forward to a new heaven and a new earth wherein is no sin, wherein the Government of God will be executed everywhere, and the universe will be placed under our feet.

"That is", as Paul said in Hebrews, "not everything now has been subjected to man". But there is coming a time when the church, collectively in all the human family that has been repentant, converted and ultimately born again, functioning as the wife of Christ who is the husband, just as ancient Israel should have been the wife, and Jahveh the husband, that when we are all born into the Kingdom of God we will have all things placed under our feet.

But that would not be possible to extend the Government of God throughout all the imaginable universe then not composed of matter as we know it but transformed, if in the first place the character of God had not been formed in us, because God will not share the universe with anyone who He cannot rule, and He will not share it with any who are unwilling voluntarily to take upon themselves the responsibility of exercising choice and self-control.

We are not automatons - we're here to choose, and we must choose the character of God. And when that has been chosen and carried out through life, and when we stumble and fall we ask for forgiveness which can be given us, then we shall be qualified for various responsibilities in the Kingdom of God.

The free gift of the Holy Spirit means that we can be born into the Kingdom of God. That is a free gift. You don't qualify for eternal life. Christ did that for us. Having then made the Spirit of God available, we're asked to qualify for responsibility in that Kingdom, and there is a big difference. Here then, as most of you will be leaving, and for those who will be coming back to Pasadena, is a brief summary from a little different perspective, not so closely attached to the Feast of Tabernacles, but another perspective looking at the purpose of life from the point of view of the importance of human character, that it must ultimately be replaced by God's character in us through the Holy Spirit.

FOOTNOTE

After studying through these addresses I concluded that what is going on in this earth is far more stupendous than anything I had before envisioned. The Work of Jesus Christ spans the billions of years during which the Creation has been changed and altered many times in order to test the angels and prove them thoroughly, after first having taught them at God's Throne.

In a sense the experience of mankind these last 6,000 years serves not only to demonstrate to mankind the futility of his way, but also to demonstrate the utter bankruptcy of the angels' ways and ideas, not only to man but to the angels. One day all of mankind will come to know intimately the nature of angels as well as humans, when they are called upon to judge them.

The angels are learning just as well as man in this 6,000 years, and they will learn the final lesson of how God was right all along - His way will bring the real positive results and solid achievement in the universe, and Satan's way will be proved utterly default. We can see stated in Scripture how this is:

I Peter 1:12 but unto us did they minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into.

I Cor 4:9 for we are made a spectacle unto the world, and the angels, and to men.

Eph 3:9 and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifest wisdom of God.

So we see the angels are yet being taught and trained through the things that we are learning, right now, today. In Hab 1:5 and Acts 13:41 we see that God declares He is working a work we would not believe, though a man told us. How can we know here on earth as mere humans what the whole tremendous picture is of what is really going on in heaven and here on earth? Mr. Armstrong is the messenger to carry the Truth and Wisdom of God to the angelic realm as well as to us and the leaders of the earth.

Amos 3:7 declares that God will tell His servants what is to happen, and we are privileged to help Mr. Armstrong get the wisdom that has been hid in God out to mankind and angels alike. We can see that the leaders of this earth are God's servants no less than the angels, because God is taking His message to them as He said He would. We are told to pray for them and obey them (the world's leaders) insofar as we can, consistent with God's Law. It's humbling to realize we can be part of such a colossal undertaking.

*Summary
B. J. ...*