

Pre-Adamic World (side 1)

In the one institution will allow a broader range of academic programs while providing more areas of specialization.

The Big Sandy campus will now become the permanent location for a Worldwide Church of God's Youth Opportunities United program.

YOU provides the church youth with a summer camp, national athletic tournaments, scholarships, and other individual development opportunities.

The Big Sandy campus will continue to serve as the headquarters site for the Worldwide Church of God Convention Service, which plans and operates the church's festivals.

More than 80,000 U.S. and Canadian members attend these events at various locations around the nation.

The Big Sandy facility itself is scheduled in September as a convention site for some 9,000 people.

The Big Sandy grounds will also serve as the regional headquarters for the church.

That region includes Texas, New Mexico, parts of Louisiana, Oklahoma, and Arkansas.

There's one of 11 such regions in the United States, which in other words means that the Texas campus following the British campus is being closed as far as a separate campus for college.

I would like to comment very briefly in the light of this past Sabbath and the previous collection to take care of the cash flow.

Actually the decision to close the campus was made many months ago.

Had it been terminated then or earlier, I am sure the cash flow problem would have been somewhat minimized.

I want to say in all fairness it wasn't easy for Mr. Ted Armstrong to do so.

In fact the decision was positively made and he was sent there to terminate the campus as a separate branch months ago.

And having arrived there he changed his mind.

He could no longer do so on this occasion, so in a sense the decision to consider its closing a year ago was when it ought to have been according to the decision with the business office and himself and he reversed it out of concern and I suppose like a mother and her baby, since he was basically responsible for its development he couldn't see it happen then but has had to come to that conclusion on this occasion.

And this will end any question of a revision.

I am sure that this is the only way that the work will henceforth go and the cash flow situation has determined it.

I shall leave this with Mr. Coulter if he would like to have it by way of reference for the area.

It will undoubtedly come out in the bulletin.

But that is the present state of affairs.

The cash flow situation merely is a reflection of the state of inflation and as you know if inflation continues and the rate it has been going we have to cut back about one out of every 11 things we do in the whole work worldwide when we stop to consider that the income doesn't expand and if we can maintain the income we just have to cut back elsewhere.

If we have an inflation rate of approaching 9% as in April of this year which means it was 0.8% per month which is roughly 9% it has been a little less it is likely to get a little more but roughly around that that is one out of 11 things we do.

When we consider that England's rate of inflation has been upwards of 18% Germany's has been roughly 3% higher than in the United States and not to mention other countries in the world you will understand that if this country has the lowest rate of all the industrial powers when it comes to inflation we really have had to cut back probably on the average of one out of every 10 things we do plus becoming more efficient in order even to keep even in the areas we must hold open to conduct the work.

An alternative of course is that there has to be a growth and an expansion in the membership because certainly the members who have maintained their loyalty has commented on that today have been more than doing their part and have been increasing but whereas indeed we have had over 85,000 people in attendance the statement here about more than 80,000 U.S. and Canadian members is a rough approximation because we really had a 10,000 loss approximately between 1975 and 1976 and people who while at one time still hanging on but spiritually drifting decided to drift all together away.

This last piece of unleavened bread saw an upward trend of about 2,000 which means I take it that the membership has bottomed out and we're moving upward in a sense in the United States but that is minimal and it will take some time if we cut back in certain areas of media it necessarily will prevent the expansion of the numbers of new people who will be contacted.

We have reached in other words a critical juncture and there are many things that should be prayed for in the work which I presume have been discussed or shall be for those of you who locally meet in Monterey.

I would like to take a little time at the beginning and to give some general comments and then a particular shorter theme this afternoon.

It is probable that we're in a state where both for the work itself and for the weather on which we are in part dependent we should be praying not God change this do that but I will be done.

We are approaching that point in time where we're kidding ourselves when we say God we want you to change it and make it like it's always been because the time is coming that God is going to fulfill his word and fulfilling that word it is going to bring about a crisis inevitably also in our lives and in the work.

The present situation as you may well know and as the Los Angeles San Diego area of Orange County where Anaheim is these very popular areas in the south know we have a lot of people to face the fact that if there is no change in the next three years of the weather pattern we will have without any question a famine in the United States there is no alternative and I think that we have to be realistic we have to get our private houses in order so to speak and see that we have taken care of our

specific small individual needs being practical like a farmer ought to be I need not say more I'm not talking about hoarding but being practical and in an area where you have the marvelous fruits that are still and vegetables still available I think this is the time to get your house in order because we do not know whether this is going to be immediately reversed and as you know famines can go in cycles of three to seven years West Africa had one that lasted for seven long years of severe drought in the Sahel it spread to East Africa Europe had a very brief one enough that many of our brethren in the low countries who have cattle had to sell them off because they had no feed and now it will take three or more years or five or some to build back their herd before the stock is normal we've had two years of drought thus far 76 and 77 in terms of the winters beginning those years and we have been able to survive because of the resources but our survival has been dependent on a program for the distribution of water and the storage of water that depended in principle on normal rain supply.

And it can be a very serious matter when we don't have them 1978 will be the first potential crisis here and it can continue. We do not know what God yet intends in the matter sin can be forgiven and blotted out in repentance must replace that sin speaking nationally speaking statewide and God can change his mind but only under those circumstances it is doubtful whether the state of affairs and the people's lives will produce such a matter I think all the prophecy indicates in history that no nation has ever really come to that place and as well and no nation is likely to now that is a matter for the people to decide at this point they seem more interested in doing what they're doing and hoping that the weather will reverse 1977 may then be a certainly critical year come this autumn and winter I think we should evaluate also that although a drought can strike here if it doesn't strike other areas of the world where things have gotten better while they've gotten worse in the United States that we may be in a very dependent situation but the total worldwide crisis may not be immediately upon us so this is not to state that a local crisis striking us that could cause severe damage is necessarily typical of what is occurring now around the world where rainfall has become more plentiful I bear bring you this because indeed I think Mr. Coulter has mentioned to me and I have given some thought to the question of whether the concept of the times of the Gentiles and 2,500 years from the fall of Babylon has really been clearly seen by us I think we will have to entertain a possibility instead of 2,520 years as we have for many years thought representing the times of the Gentiles terminating 2,520 years after 539 B.C. in October when Babylon fell which is 1982 we may discover that in fact have been no times of the Gentiles for 2,520 years that the term used in Luke is not in reference to these past 25 centuries but a reference to the final crisis at the close because in my estimation it is very hard to conceive of the 19th century of the 1800s dominated by England France in the United States is the time of the Gentiles and I think we have never seen it in its true perspective and like many individuals coming from an environment where we use religious terminology we haven't seen the picture itself as it ought to be seen and therefore it is possible that just as that stump of the tree symbolic of Babylon was cut down and was not to grow up again it may well be that at the fall of ancient Babylon the final Babylon that Christ is going to deal with may not rise prior to 1982 rather than being terminated then in which case a three and a half year period of crisis after that may still follow but I am speaking individually I am not speaking in any other capacity but I let you reread Luke's account consider the perspective of history and reread Daniel chapter 2 and perhaps we will have to consider that there are some periods of crisis yet ahead of us that won't suddenly bring us to a smashing close after all this work is already and for some time worldwide a sixty million dollar work which can't be terminated right away with the very nature of the momentum of tens of thousands of people financially underwriting a work. We will stop with that for the moment. I would like to briefly comment on Mrs. Herbert Armstrong. She was the former Ramona Martin who made few of us know. I have known her for many years. She has a son by an earlier marriage that I think was even treated as an annulment in the church's terminology or a

divorce by the world I am not sure of those details. Our son Manfred and her son are friends and have gotten along very well. Manfred does and I think as a young man he is only fifteen he respects the Ramona Martin quite well and I want to say something plain that I might not necessarily say if she were here. We all make mistakes in the past and there are enemies who have left the work who would like to dig up past mistakes and who are attempting to publish them and they plan to make some things known. There are mistakes that can be made in the work and they are doing their best to even try to see what they can find on her past. But I think we have to face the fact that there is I am saying this plainly so no one can misunderstand. There is a challenge that is posed on the church as to whether or not we will serve in the kingdom of God because David was imperfect. Whether or not we will serve in the kingdom of God because Samson was fool enough to fool around with the Philistine women. God did have those things made known so that none of us would ever say well look I am not going to be in the kingdom if a man like David is there or if a man like Samson is there or if a man like Moses who can lose his temper after keeping it forty years. Now since none of you have ever had that problem or have you, lest I be found a liar, I think we have to realize that there are some people who are evil motivated and who cannot forgive, cannot overlook. I think those people are tragic and spiritually shriveled and dead. I am saying that because that is the kind of mind we do deal with in the case of some. I will say that when my wife and I did visit our brethren in the kingdom of Tonga we did feel that Ramona Martin was responsible enough as the mother to in a sense supervise and to in part take care of our son when he and her son were together for a festival in Hawaii. So for what that may mean I think you should see it in that light. I would like to give one passing thought which is not the place to end today not knowing what this place was like before we entered. I would only say that it is advisable when we close here as much as possible to check around the seats where we are and where people may not be but were this morning to be sure that we have it clean and neat especially the fragments of papers. When you tear out something from a book you have the tattered area that sometimes leaves little fragments and the total picture is much better if each one of us can at least stuff a little something in the Bible like I did this morning. I found a few things here and I'll carry them away rather than leave them here. That way we all do a part and no one has to be fundamentally responsible. I would like today to touch upon a subject that in one sense seems very far removed from Pentecost. Having listened to practically everything that was said that I could ever have spoken on I have to of course delve into something else with the two fine sermonettes and a sermon that covered everything that Pentecost could normally include. I must now go back and for you create a picture that may be helpful which some of us have been asking about. I would like then to consider a topic that is in keeping with what Mr. Armstrong very commonly does present on the holy day and otherwise. But from an entirely different perspective. His perspective is usually that of sticking strictly to the material in the Bible and letting the entire body of the Bible be an individual if he wants to try to find parallel evidence. And that is a world before Adam where angels were responsible and how it is that God is developing a pattern and a program in which individuals such as you and I are being called with many others as the first fruits of a very large perspective or work that is taking God more than seven thousand years. Because after all there is a period of time as certainly specified in Isaiah 65 following the millennium. We are the first fruits but it's one thing to talk about the close of the harvest or how God began to finish the close and the final harvesting it's another thing to take a look as I think maybe we can do it now with so many things already said to take a look at a long perspective and ask how come we are included. When did God decide to make the human family. When do we really pick up the story of the human family. I would like therefore to present some things that may be in one sense a little more difficult to follow and I'll tell you that in advance I hope not but a little more difficult because not everything is laid out in the scripture for which there is evidence that may be comprehended. The church of God as you and I know it the work that we are involved in the collective Worldwide Church of God an

expansion of the radio church of God when we were limited primarily to radio grew out of individuals who were initially in contact with the church of God 7th day then with headquarters in Standbury Missouri and Salem West Virginia for they were divided in the early 1930. That church grew up in a world the church of God 7th day basically parallel to the time of Charles Darwin Darwin wrote his two books about the very time the church of God 7th day was organized in the United States to carry out its work the work that God normally does and it has tended through this period of one hundred and ten or more years to see the arguments pertaining to creation in the world in which we live from the point of view of anti evolution that is it has been an attack on a premise that in itself is false but which in seeing only a false argument it has often obscured what the true explanation is thus we have tended to see the world that we walk on in terms of anti Darwin anti evolution rather than finding a positive explanation therefore we may conclude that the church of God 7th day and also the radio church of God which was the name when I came among us and that was the title of the corporate work properly speaking these are only corporate names the church's name is always the church of God but the governments require a corporate name which distinguish such a group from any other having the name that doesn't do the work as an independent costal movement.

This church was creationist in its perspective we are all in this sense as Sabbath keepers creationist in our perspective but that does not mean that being creationist we have ever developed a scientific creationism that is an explanation of creation which can be examined and disciplined by the method of science. Thus we have never had an explanation of geology that can stand the test of science this is why for the last 12 to 15 years we have not published anything on geology because everything we thought we knew held to the ground. Now the reason for this is that the church of God never had individuals for certainly three quarters of a century who were trained as people could be in evaluating from a biblical and careful scientific point of view what we actually have beneath our feet. Our training in ambassador college arose as a result of reading the works far geology is concerned of George McGrady Price a very fine responsible adventist whom I have met and talked to on one occasion before he died in his 90s. He was the lone geologist for quite a period of time at the turn of the century who stood in opposition to evolutionary geology. Being an opposition to Darwinian evolutionary geology did not mean however that he understood the creation as God made it for he was subject to the views of Ellen G. White who did not understand Genesis chapter one versus one and two related areas. Thus his view was that the world was created somewhere between six and seven thousand years ago broadly speaking and with this in mind he had to offer an explanation for all of geology which he called the flood and after the flood he had to offer an explanation of the ice ages which he viewed as post flood geology. Thus having taken for granted that the earth was essentially recent to having taken for granted that the first and only catastrophe of major importance was the flood he had to explain all geology in those terms. In a sense this is where ambassador college and Mr. Herbert Armstrong came in. When Mr. Armstrong discussed the subject of geology as I was a student it was always from the anti-evolutionary point of view. There was no positive explanation of what we actually see only a negative explanation of where evolution errs in the sense that it has no explanation for the gaps in nature between the many forms of life that exist. We could see the error of evolution. This does not mean we then necessarily saw the errors of creationists who tried to attribute everything to the flood. Having perceived Genesis one versus one and two and the flood we came to the conclusion there would at least have to be two catastrophes and we tried to divide the geological evidence in those terms. A catastrophe that ended the world of Satan and human and man then arising on the scene a catastrophe that we call the flood and the world since. For years we tried to discipline such an explanation. This was before the major impact of radiocarbon dating.

What happened is that every time Mr. Kenneth Herman who was a geologist or myself involved in history and archeology tried to drive from both directions and meet we never could meet in a satisfying manner. That is there was no way to link up the story on the premise that we had created. What we came to see was that a whole new view had to be taken. All during this time human beings called scientists were developing what they thought was an evolutionary tree to explain the presence of apes and men and the term homo HOMO was used rather frequently.

Many creatures were being found or were being discovered in the Earth's surface. One of the big surprises of course was that the human brain as it was viewed by evolutionary science seems to have expanded after creatures began to walk upright. The first theory was of course that the expansion of the brain demanded that a creature begin to walk more and more upright so he could use it. We won't bother ourselves with these things for the moment except to say one of the problems has always been to define in the geological and archeological record what constitutes a man. How do you know when you have found a human skeleton. Now in a certain sense anyone involved in a murder in the police force can determine whether it's an ape or a man but somewhere in between the area can become clouded. Our premise for years was that whatever was called HOMO must be man because we took for granted that if HOMO is used as equivalent to man. What we were unaware of but should have been and we have spoken not of everybody but collectively is that when scientists use the word HOMO they don't mean what we think they mean. They actually mean something like man in some manner that differs from an anthropoid ape or a pungent or a monkey. But they do not use the word HOMO sapiens unless they think that the term is pertaining to a creature that is able to think. Now since tools are used and clearly attributable to the human the world in which we know man today the world in which we know what we call comagnant man or upper paleolithic man the man of the clothes of the Pleistocene or ice ages since tools were used by HOMO Neanderthalensis or Neanderthal man since tools were clearly used by HOMO erectus we first took for granted what even the scientists did and that is that man is a tool making creature and therefore we read into this that anything that makes a tool must be a son of Adam. What we did not know is that the scientists when they said man is a tool making creature only thought of creatures who made tools but who were not all HOMO sapiens or thinking man. So our evaluation was clouded by our own thinking the church never having a tradition of scientific creationism and at the same time evolution was clouding the thinking of geologists and anthropologists. Then it was discovered that in fact creatures quite removed from the characteristics of man can make tools however simple. It is even to be concluded that we are face to face with creatures such as Australopithecines in Africa who are not classified as HOMO erectus for whom primitive human beings are not known tools may be properly attributed. With this in mind now we come to the following conclusion the presence of tools is not in itself a proof of the presence of Adam and his family.

Let us consider that for the simple reason that we have clear indication that no human being like a man as we know man today was present on earth when Australopithecines as in Africa or when HOMO erectus that's like Java man or Peking man these are the older terms were on earth when tools existed and when their brain structure had no comparison with what we understand to be man. This then brings up a fundamental question. First of all I would like to bring up the idea that we are going to have to ask ourselves if angels were as the church has been explaining now for years were on earth before Adam and were being trained. What was their primary function were they trained to take care of mustard were they trained just to look at rocks and watch the waters fall. What was the function of angels what were they given experience in. Certainly it must have been more than merely ruling over each other which would get rather boring. It would seem on the surface that we would have to expand it into an area where we recognize that if the angels were being trained here on earth to govern through God's government this earth and to rule on this earth in a small manner as

an opportunity to earn and to prove that they could be trusted before being sent out further into the universe. One would conclude that the work that they were given to do should in some way have equipped or qualified them for ruling in the universe and such a situation in a sense would demand the government of nature. That is as God is concerned for even a sparrow that falls therefore God is concerned that there is a balance in nature. Jesus addressed that question. If God knows the number of hairs on one's head therefore God is very concerned with even the intimate aspects of life in nature. Far more than we might have ever thought and if he is and if he rules through angels therefore they must also have been concerned with nature for the simple reason that this is what they were asked to govern. We have a world that was not barren but a world that had throughout geological history life forms. The conclusion then we now are face to face with is that the church has a responsibility to teach the role of angels in the world before Adam.

The church is not necessarily qualified to make a decision as to the nature of the environment except as it may be discovered by what we would call the realms of science geology, anthropology archeology. So if some things that I speak on today are in fact not a primary function of the church to define I'm speaking on it in terms of my experience and my studies as distinct from but as supportive to the area in which all the church has a responsibility to speak. When God made angels therefore we must have a responsibility to speak.

We must conclude that it is possible for laymen in the church and for people in the world to begin to examine the world before Adam and to analyze what part of that world was indeed pre-ademic and what is the characteristic that we find. It is a world in which we would not use the term God was experimenting. I think that that term has although some may choose to use it, it has overtones that can be misunderstood. I would prefer the concept that God was developing a creation in which angels were being challenged and tested in terms of how they would carry out God's government in guiding that nature and in ruling over ever more complex forms of life. This now brings us to the fact that we come to a time where we have Australopithecines and for the first time in Africa it doesn't mean that there aren't places elsewhere in the world but this is where the digs have uncovered certain things. We are clearly early in a sequence of the later history of the earth in which we have creatures who for the first time use and make a tool but not according to a preconceived pattern. Now if I give you a summary here that is subject to revision of men who are far more skilled in the field that I can give you an overview. First of all we have creatures who look essentially like apes, who tend to walk somewhat upright, who make a tool but not after any preconceived pattern. The form of the tool is in response to the natural characteristics of the rock.

We have a creature that clearly is an upright walking being called Homo erectus which has without any question the capacity to make a tool from a preconceived pattern but doesn't have the brain capacity of man as we know man to date and would never be classified as Homo sapiens for the simple reason that the creature did not think and reason as man reasons.

What we discover then is that when we are at this level we are dealing with so-called Java man or Peking man that many of you may have grown up in using in terminology where the term man is very unfortunate and incorrect because it is not man as the son of Adam and therefore terminology in the realm of science should be corrected from its evolutionary preconceptions to something that would better explain what is actually seen. There is no further development beyond these stages that can last for immense periods of time, maybe hundreds of thousands of years without any progress. Now the dates that are involved I am not especially concerned with but I only point up that if you were to examine geology and forms of radiometric dating you would have to draw the conclusion that there are steps in creation where the presence of new forms of life exists and when the new form exists there is practically no variation that may exist for a very long time. After Homo erectus we come to a

period of time in which we associate certain creatures in Europe that I won't mention here but we will jump to the stage of Neanderthal man. Man again is a misnomer. First of all Homo Neanderthalensis that is the proper scientific definition is a creature that makes a tool, a creature that can make a bed, a creature that can actually make a shelter but so can other animals that we know today. A creature that can clearly make rather involved tools but a creature that has no sense of art. Man is an artistic creature, it doesn't mean that all artistic creatures are men but we are pointing out that no art is ever associated with Homo Neanderthalensis and there is even a question of the full capacity of speaking versus merely making sounds. Step by step we would have to conclude what upwards of 35 to 40,000 years ago and earlier angels were being given the responsibility of supervising a world in which we progress from creatures essentially governed by instinct to creatures less and less governed who have up to this point the capacity to make tools but no capacity to express themselves in art. Now this is an interesting thing if you have done any reading. What you will discover is then that there is an indication that angels were being trained not merely to utilize the natural world of trees and flowers and the world of beasts and supervise it and keep it in balance and govern the climate and nature in every aspect but that we are dealing gradually with training of creatures who have the capacity to begin to fashion something out of the nature in which they live and in more and more complex forms. After Homo Neanderthalensis we come to what is called Comagnon, man, C-R-O-M-A-G-N-O-N from the French. We will call this Upper Paleolithic, man, I will use the term man first because these are terms used so you know and then we will define later on whether they should be so called or some other term would be better.

At this point I will say immediately that there is no doubt that the term should not be man but it would be better for the moment to use a form like hominid. Here we have at the close of so called ice age or an expansion of the Arctic climate, a creature that could make a tool, a creature that can make a house, a creature that without doubt can also communicate far above any creature ever before, a creature that could draw, that could perform aesthetic operation, a creature that hunts and fishes and can create weaponry to find its food.

Upper Paleolithic hominids therefore are unusual in the sense that they have gone beyond the traditional development and have introduced art or the aesthetic sense and without any questions some capacity to communicate ideas. For the first time in the history of man, at least 20 to 25,000 years these creatures were on earth and if you please hunted and fished, they knew no agriculture, they domesticated no animals, they sowed no fields and reaped them and however long they were here those ideas never penetrated their minds, their brains. With all that they had they were not able to put together these ideas. Let me jump now ahead to the pages of the Bible. Adam and Eve are put in a garden. Adam is told to keep the garden, to dress it, to keep it. Adam is therefore a gardener, he is therefore able to perceive the arts of agriculture. He can also reason about such things as eternal life and death. Adam had two sons, one of whom the older one built a town and was an agriculturalist and tilled the field or used a plow. He had another son who kept sheep and therefore may well have kept other animals, that's not important, but at least was an agriculturalist in the sense was quite aware of domestic stock. Man has been on earth not more than 6,000 years from a biblical point of view. Man starts out as a creature capable of...