

Pre-Adamic World (side 2)

On building, we are told that certain things are ingrained.

Furthermore we are introduced in Genesis to the book of the generations of Adam, which implies that in the lifetime of Seth and Enos, we have not only the capacity to write, but a means, perhaps a scroll, not a bound codex, but a means of conveying and perpetuating that knowledge in the written form.

This then tells us many things we should have known before.

Every rectus does not write, does not paint, has no domestic agriculture, did not plant, did not sow.

Home of Neanderthalensis did none of these things.

Upper Paleolithic hominids did draw, did paint the cave paintings of Europe.

Never however do we find that they domesticated the sheep and the goat and the cow, the cattle.

They did not sow barley and oats and wheat.

They did not plow.

They did not build cities.

They only hunted and fish and preyed upon the environment in which they lived, like other creatures in nature.

Now this is an interesting thing because modern man differs from Upper Paleolithic hominids in the sense that we are refined and reduced.

I used to say well that's an evolutionary explanation for degeneration because we had preconceived ideas.

The answer to the question is we should have paid a little more attention to men who had observed.

And we have to draw the conclusion that Upper Paleolithic man of the Ice Age is so-called, whatever term we wish, the Pleistocene were cruder, less refined than modern man.

And therefore Adam must come on the scene later or, to put it in other terms, angels were finally given the responsibility of supervising creatures who could draw, who could clothe themselves with skins to keep warm in a cold climate, but who could not think out agriculture.

Angels were gradually being introduced to more and more complex forms of life.

Am I coming clear to you in terms of the Bible's limitation? Man must be like this or it is not man.

I don't care what science says.

Science has not been guided either by Sabbath or Bible, but by Darwin who's dead.

After this we come to what we may call Mesolithic man.

But is it man? We'll be the question we keep looking at.

The beginnings of agriculture, we call it incipient agriculture.

The earliest form may be the domestication of one or two grains that were sowed and gathered.

We have it starting out as gathering, then sowing.

Now let me explain.

You go from the Upper Paleolithic to what we call the Mesolithic and then the pre-Paharinolytic and the Paharinolytic in the Middle East terms that were not used when I went to school because these things haven't been yet dug up in the Middle East.

For instance, primarily by Kathleen Kenyon in Jericho, but not at Jericho only.

They've been found elsewhere by Braidwood and Braidwood at Jericho in Iraq.

There are many other places now.

You come to the place that creatures for the first time are even more refined.

They tend to use tools other than the traditional method of working stone and introduce bones and wood and jewelry and reaps.

That is, not necessarily sowing but gathering.

And finally, the beginning to sow a few kinds of grain that are wild and reaping them and then introducing one or two forms like the sheep and the goat for domestic animals and the beginnings of life without the making of pottery and living only as what we might call groups or units, tribal, whatever term we might want to invent from our perspective.

Then we have the development of the use of clay.

Now an interesting thing is that it is at least about 4,000 years from the beginning of sowing, let me correct that, from the beginning of gathering like berries and nuts and wild grains to the time we conclude a period what is called essentially pottery neolithic.

4,000 years in which man, is it man, made the most rudimentary developments slowly but surely.

For the first time as we look on it, we discover then that angels are given charge over creatures who are able to, for the first time, think out, now we'll use that term, new techniques in terms of domestication, step by step, the gradual making of pottery, the invention of a kind of village community, and it's 4,000 long years, somewhere between 8,000 and 4,000 BC, what these stages occur.

Now if we analyze it in comparison with the Bible, there are 4,000 years essentially between Adam and the generation of Herod the Great.

Now in those 4,000 years of human experience, we have progressed to the point in 17 centuries where God says, now nothing will be restrained from man and we have reached the Roman Empire.

What I have to conclude is that we need to see that even in this phase, angels were given responsibility over creatures that had less and less instinct, that were living finally at the levels in which man today, in his most primitive form, lives.

What may have entered the mind of angels, I would not at this moment want to say without more information, but it would appear that by this time we have creatures who are not accountable for sin, because God is not revealing certain things to them and holding them directly accountable as you and I are, that creatures who are subject to angels, creatures who appear for practical purposes,

very similar or could not be discerned in terms of skeleton from modern man, but in my estimation must have been without the spirit in man to give him the intellectual capacity to go from the Garden of Eden to Moon and Mars in 6,000 years.

Something was still missing.

The creatures who nevertheless had reached a stage of the area of incipient agriculture and village life to the point that they were developed and I would presume that if the angels had not rebelled, the next step anyway would have been the impartation of spirit in man to create out of matter a form of life which the angels might originally have served.

Oh, I should say ruled over, let me correct that, ruled over.

This would be my evaluation of the story thus far.

Now, in the meantime, you remember Mr. Armstrong has said God, from his perspective, must have always had in mind the possibility of an alternative.

That is, if angels would not do what God wanted done, then he would create creatures capable of doing it.

And if he couldn't do it by creating a spirit being like an angel first off who would be obedient, then he would have to use his spirit and put it in matter and test that in matter before it's made spirit, instead of making spirit in the first place that would rebel.

It is my conclusion from an evaluation of the various areas and disciplines of geology and anthropology that the angels who for an unknown period of time, which we cannot measure, had long since decided to do their own thing, upwards of one-third of them.

Two-thirds apparently have remained obedient to the government of God.

One-third rebelled and they went the way of Satan and before they ultimately abandoned this earth as their inheritance.

They went through a long period of time in which they were introducing into the world of nature what I believe we had had read here already today, a world that was subject to all the tragedies.

Romans tells the story, you see if the sons of God are going to introduce a world in which God's government regulates nature in an entirely different fashion.

Let's notice here the creature itself or creation is also to be delivered from the bondage of corruption into the glorious liberty of the children of God.

Where we know the whole creation, not just man, the whole creation groans and travails in pain together until now.

And Mr. Armstrong has said, and you should know it, that this is the reflection of the mind or brain, if you please, from another point of view of the devil.

What we are looking for is the manifestation of the sons of God in which we will have a world that doesn't devour itself.

There isn't a fish, a plant, a bird that is not subject to the law that reflects the mind of the devil.

We live in such a world that we think that animals were meant to, as God designed them initially, prey on one another.

Yet when we read that the bear, the ox, the lion, the lamb, the weaned child, and the cockatrice can all live at peace, that is not a world that you live in.

It is not a world that any creature to my knowledge in the whole history of the earth, geologically speaking, has ever lived in.

This is the same as saying as far as our knowledge goes.

The whole of creation through the record of geology has been suffering from what we know in Romans 8, 22.

The whole creation groans and prevails in pain together and is totally unlike a world at peace.

Because the laws of reproduction have been woven together with the laws of food consumption, so that it reflects the devil's way of how he thinks nature should be controlled.

Now if this is the way God intended it, then the description of Isaiah is wrong.

Now if the description of Isaiah is right and that's the way the government of God should operate in nature, then the whole of the geological record for which we have evidence reflects a world in which Helil or Lucifer was already doing his thing.

And when he appeared before God, God didn't listen to him because God said it was wrong and God let him go ahead.

And when he came back, he argued and reasoned with the angels until a third of them agreed with him, God doesn't listen.

Someday we're going to see that the final act of rebellion was a crisis in which the devil perceived.

I think there's no alternative, that the devil and the angels that followed him perceived that the next step that God would have in mind would be to terminate their experiment and to intervene and to create in the most remarkable form a creature like the hominids that were here, but something one step higher that would reflect the mind of God, the capacity to reason.

Not a creature of somewhat brutish mentality, if I could use that word, which is not accountable for sin, but a creature that has capacity to govern itself and to decide for itself, apart from any instinct, which way it shall go.

And when the angels who sinned saw that that was likely to be the case, they decided to abandon this inheritance to scale the heavens and dethrone God so that they could set up in the universe a nature in accordance with their ideas of competition and strife and keeping in balance by dividing and conquering and devouring, because that's what nature is like.

And they were cast down, and they were held in restraint, and God placed on the earth a creature in which the spirit of man is added, and he has now the capacity to reason, to build without limit.

Every other creature that approached man in appearance had some upper limit and could not progress beyond that point.

Suddenly a creature was introduced with no upper limit to his thinking in terms of the natural world, no limit to his speculation.

We can contemplate eternity, and we can be held accountable for law and sin.

And at this point, God was going to test this creature, and you know what happened in the Garden of Eden.

Our first two parents failed the test, and the world once again passed to the realm of Satan and human civilization, instead of being developed under God's law and nature under God's law, everything passed under a curse.

So we read in the book of Genesis.

You notice what is said here when you look at the story.

In Genesis chapter 3, God, having discovered what had happened, said verse 14.

He addresses first the serpent in this case.

Because you've done this, you were cursed above all cattle, and above every beast of the field.

Upon your belly you shall go and dust you shall eat all days of your life.

This can be symbolic, it can also be literal.

But the implication is that a curse passes both on the serpent through whom the devil spoke, the snake, and also on the cattle, but one was cursed above the other, but that the curse fell on nature.

Verse 14, if you're cursed only and no cattle are, that's quite distinct.

But a curse fell on all nature, and that beast shall we say, because the serpent was more subtle than any other beast of the field.

Verse 1 of chapter 3, that creature, the snake, was reduced to crawling on the ground.

And of course there is the symbolism with respect to the devil himself in the future.

But we have there an implication that nature is cursed in accordance with, if you please, the philosophy of the devil.

Because this is the way he would run the world.

And God is putting man in a world to see what it's like if it's run by the devil's philosophy.

Then he brings a curse on man, that is woman and man collectively.

This is also added, thorns and thistles, it brings thorns.

And we have, of course, the climatic problems, toiling and sweat.

This is the world of the last near 6,000 years.

And man is responsible now for making choices in that world.

God is going to bring about a world in which some people, few in numbers, we recognize them as the patriarchs and the prophets and the faithful, the apostles and the prophets, and all the peoples of the New Testament church till our time, who are going to be the first fruits of the first resurrection, will come up out of the earth or be changed if alive at the return of Jesus Christ.

And in so doing are going to be assigned a responsibility.

We have been given, if you please, the first chance since angels departed from the government of God untold millions of years ago, in terms of any radiometric dating we have, or in terms of the biblical account, an unknown time so long ago that at far supersedes the length of time man has been on earth.

The government of God has not been functioning on this world for any missed period of time.

It has functioned through upwards of two-thirds of the angels.

And I'm talking about a universal supervision.

It has functioned through the angels, but the leading one, rebel.

It has functioned through the patriarchs, prophets, apostles, and the church.

But the leaders of this world have been in rebellion.

The government is through some honor, but doesn't rule over the earth through the rulers of the earth, and hasn't for a long time.

Such that we cannot measure it by any normal means from any biblical statement, but we should be able to measure it from the physical world that God created.

That is, a physicist should be able to radiometric dating to measure it, like a chemist understands nature through studying the laws of God and chemistry.

We are then given a most remarkable responsibility.

Since this is Pentecost, what we are focusing in on today is the fact that the human family has been given an opportunity that the angels as a level of creation move, although two-thirds of them seem to have been obedient.

We are out of the huge human family left in darkness, called to be a kind of first fruits to be trained in this world, where around us in society and in our natural environment, the devil's philosophy has been at work.

We have been selected then to do what has never been done before, to reestablish at the highest level the government of God on this earth, which will bring about a new covenant relationship with Israel and then the Gentiles, and a new relationship even with nature, because God is going to make a covenant with the beast of the field.

And with the earth itself, which will be married as well as Israel, so that we will have the way nature should have been operating.

We have been living in a world in which spirit has altered nature from what it was intended to be, not merely six thousand years, but untold periods of time before in which angels were given tests and being trained at all levels, not only to govern creation, but without any doubt to participate in it.

Now, Mr. Armstrong briefly alluded to this some months ago when he said that God would be the original designer and the angels were like those who finished, or should have finished, the architecture as of a building.

And he spoke about the created objects.

Now, in reality, he was not yet prepared to speak in terms of life, physical life.

He was only using the term objects, because I think he wasn't prepared to put in print.

What we inevitably are going to have to come to, and although I have not spoken to him about it, I am sure he would assume that created objects means more than rocks.

It's inevitable that it includes nature itself and all kinds of levels of life.

Many of these were not recreated since Adam was put on the earth. Some have been.

Those creatures between an ape-like creature and man to our knowledge do not now exist on earth, although there's speculation, you know, about what's in the forests of Canada and the American Northwest.

But we'll let those things be handled by the TV scenarios.

In the meantime, you and I have not seen them.

We've only seen something on television.

This, in my estimation, does necessitate a major change in some areas of our understanding of archaeology, as well as geology, as I wrote it in the Compendium.

And so I must revise that, and I think it appropriate that we recognize the need of a major change in the essentially non-historical areas, but a need of a major change in Egypt and Mesopotamia.

And I won't go into that, because that's an aside that isn't appropriate for this occasion.

I think it is important that we then take a look and recognize something fundamental that the evidence for creation week and the evidence for the flood lie not in geology, but in archaeology, and may be found in the story or study of soil science.

And we have been looking somewhere else.

It is found on the surface of the earth, and not in the structure of the mountains and the continents.

That man and the realm of man is not more than 6,000 years at this point in time, and that his remains are on the surface of the earth, like the thin surface of the orange peel.

And we have left very little evidence.

And the evidence of the world in which God was training angels is far more expansive.

When one creation was replacing another as new ideas were being proposed and came along, and as the devil turned them upside down into competition and devouring, which are the traditional points of view as expressed in nature and his philosophy in the relationship of human governments and human beings.

We have to conclude finally also that radiocarbon dating and radiometric dating are essentially sound and not incompatible with the biblical record.

Therefore, it is possible for a Christian to be a student of nutrition, a Christian to be a student of chemistry, a Christian to be a student of physics, and still keep his sanity, and not to say that everything else makes sense that physics does not.

But in reality, man with the attributes that you and I know of him with the ability to progress has not been on earth more than 6,000 years as the biblical account gives it, and anything else before.

Was a creature, however similar he may have been, without the evidence of the spirit of man and the comprehension of spiritual things as you and I know it, and without the capacity to be judged as we are.

We are held accountable.

It is our opportunity to become a part of that first resurrection in the first roots, first fruits, and turn around the whole of creation since the beginning.