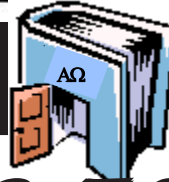


Creation Revelation

Proclaiming the remarkable truths in God's Word
Psalm 119:160

R3

Volume 3, Issue 4



October - December 1999

THREE GIFTS FOR THE KING

Sometime after the birth of Jesus, wise men came from the east bearing three gifts. They arrived in Jerusalem and consulted with Herod as to where the newborn king might be found. They were told that the prophecy of Micah pointed to Bethlehem.



Cologne, and honors them as saints. That they are thought of as kings is developed from Psalm 72:10.¹

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Psalm 72:10

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, **there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews?** For we have seen his star in the east, and are come to worship him. And **he sent them to Bethlehem,** and said, go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. And **when they were come into the house,** they saw **the young child** with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, **they presented unto him gifts; gold, and frankincense, and myrrh.** Matthew 2:1, 2, 8, 11.

The idea that there were three kings developed from the fact that there were only three gifts mentioned in Matthew's Gospel. Legend records that their names were Gaspar, Melchoir, and Balthasar. The Roman Catholic Church displays relics supposedly of these three kings in

Magi and Daniel

The Babylon of Nebuchadnezzar had a worldview or belief system. The Hebrew Daniel and his friends were about to be educated for Nebuchadnezzar's New World Order. The usual education of youths began as early as age 14. The words used in Daniel 1:3 and 4 may imply that they were between 15 years and 20 years of age.² It's possible that they could be as young as 12 years according to the word used for children.³ The use of the word Chaldeans in Daniel 2:2 indicates that they were to be of the class called Magi.⁴

Then the king commanded to call the **magicians,** and the **astrologers,** and the **sozcerers,** and the **Chaldeans,** for to shew the king his dreams. So they came and stood before the king. Daniel 2:2

Chaldeans were Magi. They were a class of priest that had power to explain

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Joy to the World

dreams, visions, and to foretell future events. Their learning was connected with astrology and enchantment. Magicians, from the word "Magi," were

similar to Chaldeans but of a different group. They were skillful in tricks and illusions. The astrologers were those who were versed in the occult arts, and in foretelling future events by the stars. The sorcerers are those that rely on magic formulas or incantations. Sorcerer comes from a word that our word pharmacy is derived from, and may indicate the use of drugs.⁵ They even consulted the dead.⁶

It is thought that the Magi were expecting a king to be born in Judea because of their involvement with Daniel and the resulting familiarity with the Old Testament prophecies during the Babylonian captivity of Israel. An Arab Christian Historian, Abulfaragius (1226-1286), says that the Persian Zoroaster was a pupil of Daniel, and he predicted to the Magians (Persian astronomers) that the appearance of a new star would signify the birth of a mysterious child whom they were to adore. Another source, the Zend Avesta, indicates the star would appear in the constellation Virgo.⁷

Gifts

Legends abound regarding the gifts that the Wise Men gave Jesus. One such legend involves the gifts that Abraham gave to the sons of his wife Keturah.⁸

Then **again Abraham took a wife, and her name was Keturah.** And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat **Sheba,** and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. **All these were the children of Keturah.** And **Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.** Genesis 25:1-6

The Queen of Sheba returned these gifts later to Solomon.⁹

And when **the queen of Sheba** heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And **she came to Jerusalem with a very great train, with camels that bare spices, and very much gold,** and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

And **she gave the king an hundred and twenty talents of gold, and of spices very great store,** and precious stones: **there came**

no more such abundance of spices as these which the queen of Sheba gave to king Solomon. 1 Kings 10:1, 2, 10

Somehow these gifts supposedly found their way back to the east again, only to be returned again as gifts to another king, Jesus.¹⁰

Gold

Gold is a costly metal fit for kings. It is sought after for its beauty and its value as a medium of exchange. It is soft and easily worked for jewelry and ornaments. Small coins of gold retain their value and a great sum can be transported in a small space. The gift of gold was symbolic of a king.¹¹

Incense

Myrrh and frankincense are both considered as incense. The idea of the use of incense in the Near East is of purification and protection. The Egyptians used it to remove the odor of putrefaction, and to spiritually prepare the king for entrance into eternal life. Incense functions as a preservative for the dead body. Its use was to also be a ward against evil. The smoke of burning incense was thought to establish a communication between man and his god.¹²

Myrrh

A Greek legend tells of Myrrha who fell in love with her own father, King Cinyras of Cyprus. She disguised herself and succeeded in seducing her father. Discovering the deception, the king sought to have her put to death. With the help of the gods she managed to escape and was transformed into a Myrrh tree. After nine months, the bark of the tree cracked open and Adonis appeared. He was cared for by nymphs who anointed him with his mother's tears. Her tears are the incense called myrrh.¹³

Myrrh is a yellowish to reddish brown aromatic gum resin obtained from a tree of eastern Africa and Arabia. Myrrh has a slightly pungent taste.¹⁴ Myrrh represents the bitterness of the Passion of Jesus and the preparation for the tomb.¹⁵ Myrrh was used for embalming.¹⁶

Myrrh - The Burial of Jesus

In the burial of Jesus, Joseph of Arimathaea and Nicodemus anoint Jesus' body using nearly one hundred pounds of myrrh and aloe.

And after this **Joseph of Arimathaea,** being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and **took the body of Jesus.** And there came also **Nicodemus,** which at the first came to Jesus by night, and **brought a mixture of myrrh and aloes, about an hundred pound weight.** Then took they the body of Jesus, and



wound it in linen clothes with the spices, as the manner of the Jews is to bury. John 19:38-40

Frankincense

Frankincense is a fragrant gum resin from trees growing in Somalia and southern coastal Arabia. Frankincense is used in ancient religious rites and in embalming.¹⁷ Frankincense was offered in recognition of the divinity of the Son of God.¹⁸

Frankincense is mixed with the flour of the meal offerings, and then burned on the altar of burnt offerings to facilitate the contact between the supplicant and God. The Hebrew word used for frankincense is from a Hebrew root meaning, "to call on the name of deity."¹⁹

And when any will offer a meat [cereal, grain, or meal] offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD: Leviticus 2:1, 2

Burning frankincense is symbolic of the holiness of Jehovah.²⁰

Fitting Gifts

The gold therefore was a token of Jesus' royalty, the frankincense of His divinity, and myrrh of His sufferings, or humanity.²¹ Together they represented His divine and human natures. And they are said to further represent the prophetic, priestly, and kingly offices of Jesus Christ.²²

The gifts were costly. Joseph and Mary were not wealthy. The immediate use of these gifts would probably

be as sustenance in their flight from the murderous Herod, and exile in Egypt.²³

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. Matthew 2:13



PAID IN FULL

More than any of the gifts, myrrh signified the purpose of Jesus' birth, death. He came to die on a wooden cross on Calvary nearly two thousand years ago. Death would be His triumph because He was to conquer it by His resurrection. His tomb today is empty. Not so those of the founders of the other world's great religions. Visit their tombs and you will find only their bones, not the glory of an empty tomb. To each of them death was a stumbling block. It ended their life and ministry. In the end they proved to be mere mortals. To Christ it was a beginning. He came to show a lost world the way, and paid our ransom by an eternal sacrifice. No longer would the blood of sheep or goats be acceptable. His sacrifice was once for all. Our invoice is stamped "PAID IN FULL" with His own blood.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16

AΩ

¹ "Magi," *SMITH'S BIBLE DICTIONARY*, Uhrichsville, OH: Barbour and Company, Inc., 1987, p. 189.

² C. F. Keil and F. Delitzsch, *COMMENTARY ON THE OLD TESTAMENT*, Peabody, MA: Hendrickson Publishers, Inc., 1866-1891, reprinted December 1996, Vol. 9, p. 535.

³ Robert Jamison, A. R. Fausset, and David Brown, *A COMMENTARY: Critical, Experimental, and Practical*, Grand Rapids, MI: William B. Eerdmans Publishing Company, Vol. II, Part II, p. 383.

⁴ Keil and Delitzsch, *COMMENTARY ON THE OLD TESTAMENT*, Vol. 9, p. 536.

⁵ Noah W. Hutchings, *DANIEL THE PROPHET*, Oklahoma City, OK: Hearthstone Publishing, Ltd., pp. 38, 39, Daymond R. Duck, *DANIEL: GOD'S WORD FOR THE BIBLICALLY-INEPT*, Lancaster, PA: Starburst Publishers, p.38. Albert Barnes, *BARNES NOTES: Daniel*, Grand Rapids, MI: Baker Books, Vol. 1, pp.114, 115, 128, 129.

⁶ Hutchings, *DANIEL THE PROPHET*, p. 38.

⁷ E. W. Bullinger, *THE WITNESS OF THE STARS*, Grand Rapids, MI: Kregel Publications, Reprint of the 1893 ed., 1967, pp. 37, 38.

⁸ "Magi," *SMITH'S BIBLE DICTIONARY*, p. 189.

⁹ *Ibid.*

¹⁰ Ibid.¹¹ Ibid.¹² David Noel Freedman, et al, (Editors), "Incense," THE ANCHOR BIBLE DICTIONARY, New York, NY: Doubleday, 1992, Vol. 3, p. 405.¹³ Ibid., Vol. 3, pp. 404, 405.¹⁴ "Myrrh," MERRIAM WEBSTER'S COLLEGIATE DICTIONARY: TENTH EDITION, Springfield, MA: Merriam-Webster, Inc., 1995, p. 770.¹⁵ "Magi," SMITH'S BIBLE DICTIONARY, p. 189.¹⁶ "Myrrh," SMITH'S BIBLE DICTIONARY, p. 210.¹⁷ "Frankincense," MERRIAM WEBSTER'S COLLEGIATE DICTIONARY: TENTH EDITION, p. 463.¹⁸ "Magi," SMITH'S BIBLE DICTIONARY, p. 189.¹⁹ Freedman, et al, "Incense," THE ANCHOR BIBLE DICTIONARY, Vol. 3, p. 407.²⁰ "Frankincense," SMITH'S BIBLE DICTIONARY, p. 109.²¹ Jamison, Fausset, Brown, A COMMENTARY: Critical, Experimental, and Practical, Vol. III, p. 6. Alfred Edershiem, THE LIFE AND TIMES OF JESUS THE MESSIAH, Iowa Falls, IA: World Bible Publishers, Inc., 1971, reprinted January 1990, p. 214.²² Jamison, Fausset, Brown, A COMMENTARY: Critical, Experimental, and Practical, Vol. III, p. 6.²³ Ibid.

God. But ponder this, why would a supernatural God not say exactly what He meant?

Likewise, we question the integrity of the handed down Word of God. We view with skepticism the motives of the writers of the Scriptures. We see in them the hand, not of Moses as in the Pentateuch, but of a series of writers with different motives. We call these various sources J, E, D, and P from the words Yahwist (YHWH, Jehovah), Elohist, Deuteronomist, and Priestly. These are assigned to various parts of the text according to the style of writing perceived by the critics. This is referred to as the Documentary Hypothesis.¹

Julius Wellhausen in his *Die Komposition des Hexateuchs* built his Development Hypothesis on the foundation of the Documentary Hypothesis. His theory postulated that the religious institutions of Israel leading up to the establishment of a central place of worship were developed over a period of time. One example of this thinking is his theory that the Jewish tabernacle history was developed after the Temple at Jerusalem was established, as a sort of revisionist history. Thus history

had been rewritten to include the wilderness tabernacle.² The general idea is, if we don't like the history we have we can send it out for a rewrite. Unfortunately some of that still goes on today.³

YHWH is the divine name of God as used in the Old Testament, usually rendered Lord in English Bibles. According to the Documentary Hypothesis, the purpose of the Yahwist writer was to assemble the various legends, myths, poems, and well known stories into an organized whole.

He used YHWH as the name of God. The Elohist was the writer who supposedly used Elohim as the name for God in the Old Testament. He assembled the various historical traditions into one history. The Deuteronomist developed the Deuteronomy document that had as its purpose to

reform religious practices. The Priestly writer, or writers, worked out the code of holiness, worship, and religious laws.⁴

The main premise of the Documentary Hypothesis is that Moses did not compose the Pentateuch (the first five books of the Old Testament). We certainly can not have that! The Old Testament was instead produced by a series of writers, editors, or redactors. Essentially the Jews faked their own history; therefore the

Pentateuch as an historical document cannot be relied on. The men and women of the Pentateuch are not real people, but idealized heroes.⁵ This is the premise in spite of the fact that archaeology has always supported the Biblical historical account.⁶

Form Criticism differs somewhat from the Documentary Hypothesis in that the individual documents were supposedly developed from earlier oral traditions and assembled as a whole during, or after, the Babylonian exile.⁷

Scripture Criticism and Evolutionary Thinking

Higher Criticism

In a broad sense our thought processes are influenced by our particular worldview. Take evolution for instance. If we believe that the world is best explained by evolutionary processes, then we tend to view our world in that light. We see that the state of man has progressed from the lowest forms to the highest forms over eons of time. Mankind in this sense has become better and better in a continuing upward trend. Therefore, say the liberals, the answer to man's problems today is better education and an improvement in his environment and station in life. In a simplistic sense, money is the answer to man's problems. Lots of it.

In the same way this belief system influences the way that we view Scriptures. We either except the Genesis account that God created from nothing, or we question the integrity of the very Word of God. We choose to accept the creation account, or we look at it as a myth passed down from a long forgotten source. Our efforts are therefore directed to finding the source of the myth. In order to convince ourselves that we are "Christian" we spiritualize the meaning of the unbelievable passages in the Word of



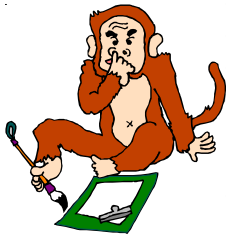
The results of Form Criticism are highly subjective.⁸

Both the Documentary Hypothesis and Form Criticism, among other variations, are referred to as Higher Criticism.⁹ According to Edward J. Young:

*Form Criticism as often practiced leads to skepticism.*¹⁰

These ideas are taught in many of our Bible schools, seminaries and institutions of higher learning today. The result is skepticism. The arguments flourish, and not a shred of proof exist for any of it. Proof would end the controversy.

Evolution the Foundation of Higher Criticism



Undergirding this entire idea of higher criticism is the theory of Darwinian evolution applied to Scriptures.¹¹ We can't really believe that God created from nothing in only six literal days? Therefore, the supernaturalism in the Biblical account must be mythological. To properly read the creation account we must spiritualize it. We spiritualize the supernatural, miraculous, and other parts our puny minds find unable to accept. If this is the way we think, then we have deceived ourselves. We are guilty of rationalizing the very Word of God. We have been presumptuous of God. If God didn't create the world from nothing in six literal days then no amount of spiritualizing will cover the deception of the creation account in Genesis. We truly need to perceive the difference in these views.

Failing to perceive the difference in thinking between the liberal and conservative Christian Biblical viewpoints has led to confusion and skepticism regarding Bible truths.

Eyewitness to Jesus

Christians must become aware of the differences in thinking, even among their own number. Go to a Christian bookstore and you can purchase a myriad of books, each with their own viewpoint, or agenda. The wary reader soon becomes confused with the variety of opinions and agendas among those calling themselves "Christian." The question for the Christian, even within his own circle, becomes - "What is truth?"

The Skepticism produced by the higher critics has led those critics to question the very eyewitness accounts of the New Testament. They prefer to date the writing of the Gospels to sometime late in the first or early in the second century. Any date is preferable to actually having them be the composition of the evangelist whose names they bear within the realm of eyewitness testimony. If they are not eyewitness accounts then they are surely susceptible to exaggeration, faded memory, or outright

invention. In this case we don't need to contend with the supernatural, miracles, the virgin birth, the resurrection, or other such nonsense as these. We can do as the Jesus Seminar people in Sonoma, California, vote on what did or did not happen, or what Jesus did or did not say.

New Testament

So, the critics say, the Gospels were all written by impostors after the era of the eyewitnesses. Take up your Bibles and let's do a little exercise and see whether or not this is true. Turn with me to 2 Peter 1:16 where Peter says:

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, **but were eyewitnesses** of his majesty. 2 Peter 1:16

Peter is validating the Gospel accounts, claiming to be an eyewitness of the events. Next look at Luke 1:1-4.

Forasmuch as **many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses**, and ministers of the word; **it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things**, wherein thou hast been instructed. Luke 1:1-4

Luke is saying that his account is not the first, but "many" have written Gospel accounts. Now turn to Acts 1:1.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Acts 1:1

Noticed that Luke refers the same Theophilus to his "former treatise," his Gospel account. This shows that the Gospel of Luke was written before the book of Acts. This coupled with Luke's opening statement in his Gospel would imply that both Matthew and Mark were written before Luke. Even most skeptics would probably not disagree.

In order to get around the implication of the words of Luke referencing his "former treatise" as applying to his Gospel, the critics invented, with no hard evidence, an unknown earlier draft that they call "Proto-Luke."¹² You don't need to worry about obstacles if you can invent satisfying theories. In any case, truth is relative.

However, there are three significant omissions from

the book of Acts that unquestionably date it, in spite of "Proto-Luke." These omissions are blatant in their very absence. No historian of the early Church would purposely omit them.

There was a flourishing church in Jerusalem in the early days of Christianity. James was a leader there.

And after those days we took up our carriages, and **went up to Jerusalem**. There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. And **when we were come to Jerusalem, the brethren received us gladly**. Acts 21:15-17

Search through the book of Acts as much as you like but you will not find mention of the death of Paul, the death of Peter, or the destruction of Jerusalem in 70 AD. In light of these omissions the book of Acts was certainly written before 70 AD. Most likely Acts was composed before the death of both Peter and Paul, whose deaths occurred during the persecutions prior to Nero's death in 68 AD. We can therefore reasonably assume Acts to have been written before 64 AD. We can then surmise that Luke's Gospel was written a few years before that. Considering this, it is certainly within the realm of possibility, and likely that at least Matthew, Mark, and Luke were written between the dates of 40 and 60 AD, all within the time of the eyewitnesses. We can safely say that the New Testament accounts recorded in the Gospels are records composed during a time when eyewitnesses could come forward to expose errors, fraud, or exaggerations.

Reliable?

But do we have the words of those writers today? Let us now suppose we have a hundred people assembled together. We separate them into ten lines of ten people each. We give the same message to the first person in each line. We ask him to pass the message down the line by whispering in the next person's ear until it reaches the last person. The last person in each line then writes the message as he received it. We now collect the ten messages. It is now possible for someone else to take those ten messages and by comparison determined what the original message said by eliminating the obvious mistakes. The message of each line would have different mistakes in transmission. If a certain word occurred in every message, then that word would most likely be correct. Another word might occur in a majority of the messages. That word might safely be retained. Another word occurring in only two of the ten might safely be rejected, and so on until the message is reconstructed. This method is called Textual Criticism. Textual Criticism is a valuable tool in the preservation of the New Testament text. It should be

obvious that the more copies of any one document we have available, the more likely our efforts will succeed in producing the original words.

We have over 24,000 copies of the New Testament for our comparison.¹³ In addition, we have a total of 36,289 separate quotations of the entire New Testament from the early church fathers.¹⁴ No one questions the text of the ancient writers such as Homer's *Iliad* of which we have only 643 copies, or Aristotle of which we have only 49 copies of any one work. Of Plato's *Tetralogies* we have only 7 copies.¹⁵ There is no question that we know what our New Testament writers had to say despite the work of those who might tamper with the Word of God.

Old Testament - The Talmudists (100-500)

The Talmudist system of preservation of the Old Testament is astonishing in its elaborate simplicity. According to H. S. Miller in his *General Biblical Introduction*, 1851:¹⁶

The parchment must be made from the skin of clean animals; must be prepared by a Jew only, and the skins must be fastened together by strings taken from clean animals.

Each column must have no less than 48 nor more than 60 lines. The entire copy must be first lined.

The ink must be of no other color than black, and it must be prepared according to a special recipe.

No word nor letter could be written from memory; the scribe must have an authentic copy before him, and he must read and pronounce aloud each word before writing it.

He must reverently wipe his pen each time before writing the word for "God" and he must wash his whole body before writing the name "Jehovah" lest the Holy Name be contaminated.

Strict rules were given concerning forms of the letters, spaces between letters, words, and sections, the use of the pen, the color of the parchment, etc..

The revision of a roll must be made within 30 days after the work was finished; otherwise it was worthless. One mistake on a sheet condemned the sheet; if three mistakes were found on any page, the entire manuscript was condemned.

Every word and every letter was counted, and if a letter were omitted, an extra letter inserted, or if one letter touched another, the manuscript was condemned and destroyed at once.

Samuel Davidson adds:¹⁷

The rolls in which these regulations are not observed are condemned to be buried in the ground or burned; or they are banished to the schools, to be used as reading-books.

This method of dealing with defective scrolls assures us

today, despite the paucity of surviving Old Testament manuscripts, that we have the accurately reliable Word of God.¹⁸

Two copies of Isaiah found among the Dead Sea Scrolls were found to be 95 percent identical, word for word, with the previous oldest manuscript dated at 980 AD. The two copies of Isaiah were at least a thousand years older. The 5 percent variation consisted mostly in obvious slips of the pen and variations in spelling.¹⁹ The Talmudists preservation of the handed down text is truly amazing.

The Massorettes (500-900 AD)

The Massorettes developed an elaborate system to assure accurate transmission and prevent scribal slips. They developed the Massoretic text, the standard Hebrew text today. An example of their system included counting the number of times each letter of the alphabet occurred in each book, pointing out the middle letter of the Pentateuch, and the middle letter of the entire Hebrew Bible. They counted everything possible to count.²⁰

It is possible to know the truth. Our Bible did not go through some evolutionary process in its composition. The world view of the higher critic is composed of the presupposition of anti-supernaturalism.

If there is any subject where ignorance abounds it is here. So many sincere students and laymen are led astray because of conclusions that are allegedly based upon objective historical or literary investigation and method. However, in reality, the conclusions are the result of a subjective world view.²¹

The Last Word

Do not be misled. Darwinism presumes that God did not create. The higher critics presume that Moses did not compose the Pentateuch, and that much of the Bible is mythological. The Bible is God's Word preserved so that we can know the truth. Skeptical men would void the Word of God so they are not held accountable. They deny heaven so they can avoid hell. They deny hell so they can act as they choose. You can rest assured that it is possible to know what God intended to pass down from the earliest writers to the Bible you hold in your hand. God had the first word.

In the beginning **God created** the heaven and the earth. Genesis 1:1

He will have the last word as well.
For I testify unto every man that heareth the words of the prophecy of this book, **If any man shall add unto these things, God shall add unto him the plagues** that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, **Surely I come quickly. Amen. Even so, come, Lord Jesus.** The grace of our Lord Jesus Christ be with you all. Amen.

Revelation 22:18-21

The Bible that you hold in your hand is the Truth, God's last word. **ΑΩ**

¹ Josh McDowell, MORE EVIDENCE THAT DEMANDS A VERDICT, San Bernardino, CA: Here's Life Publishers, Inc., 1975, pp. 29-30.

² D. Guthrie, J. A. Motyer, A. M. Stibbs, D. J. Wiseman, Editors, THE NEW BIBLE COMMENTARY: REVISED, Edward J. Young, *History of the Literary Criticism of the Pentateuch*, Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1953, 1954, revised 1970, pp. 36, 37.

³ For a thorough treatment of this subject refer to Catherine Millard, THE REWRITING OF AMERICA'S HISTORY, Camp Hill, PA: Horizon House Publishers, 1991.

⁴ McDowell, MORE EVIDENCE THAT DEMANDS A VERDICT, pp. 29-30.

⁵ *Ibid.*, pp. 29, 31, 32.

⁶ *Ibid.*, p. 20.

⁷ *Ibid.*, pp. 37, 190. Guthrie, et. al., THE NEW BIBLE COMMENTARY: REVISED, Young, *History of the Literary Criticism of the Pentateuch*, p. 38.

⁸ Guthrie, et. al., THE NEW BIBLE COMMENTARY: REVISED, Young, *History of the Literary Criticism of the Pentateuch*, p. 38.

⁹ McDowell, MORE EVIDENCE THAT DEMANDS A VERDICT, pp. 35-37.

¹⁰ Guthrie, et. al., THE NEW BIBLE COMMENTARY: REVISED, Young, *History of the Literary Criticism of the Pentateuch*, p. 38.

¹¹ *Ibid.*, p. 37.

¹² F. F. Bruce, THE NEW TESTAMENT DOCUMENTS: ARE THEY RELIABLE?, Downers Grove, IL: Intervarsity Press, 1943, p. 13.

¹³ Josh McDowell, EVIDENCE THAT DEMANDS A VERDICT, San Bernardino, CA: Here's Life Publishers, Inc., 1972, 1979, p. 43.

¹⁴ *Ibid.*, p. 52.

¹⁵ *Ibid.*, pp. 42, 43.

¹⁶ H.S. Miller, GENERAL BIBLICAL INTRODUCTION, 1851, pp. 184, as quoted by Dr. D.A. Waite, DEFENDING THE KING JAMES BIBLE, Collingswood, NJ: The Bible for Today, Inc., 1992, pp. 24-26, with Dr. Waite's comments omitted. McDowell, EVIDENCE THAT DEMANDS A VERDICT, p. 53.

¹⁷ McDowell, EVIDENCE THAT DEMANDS A VERDICT, p. 53.

¹⁸ *Ibid.*

¹⁹ *Ibid.*, p. 54.

²⁰ *Ibid.*, pp. 54, 55.

²¹ McDowell, MORE EVIDENCE THAT DEMANDS A VERDICT, p. 3.

Evolution in Conservative Thinking

Confusion over the very meaning of the word "conservative" has led Christians to be deceived in the arena of politics. Christians have been deceived in the belief that political "conservatism" is necessarily compatible with Biblical Christianity.¹ "Right wing" Christians flocked in droves to the Republican Party

in the mistaken belief that the Republican Party “conservatives” represented their Biblical Christian values. Such spokesmen as Rush

Limbaugh and Pat Robertson of CBN enhanced this idea in the minds of conservative Christians. To illustrate their influence, note that the population was polarized by the support of NAFTA by both liberals and conservatives. Both Rush Limbaugh and Pat Robertson enhanced that agenda in the minds of Christian “conservatives” by their vocal support. The leaders of the Democratic Party espouse a welfare mentality, and garner their support from unionized workers, humanists, and others of a socialist mindset. The goal is the socialization of the United States. In flocking to the Republican Party, Christians fail to realize that the leaders of the Republican Party, the Rockefellers, Wall Street, and giant interlocking corporations are the spiritual heirs of nineteenth-century social Darwinism. They are committed not to restoring Judeo-Christian Values, but amassing great fortunes by whatever means in their economic evolutionary struggle for existence. Political conservatives are, for the most part, evolutionists in their worldview with their very own agenda.² Pat Robertson’s “post-millennial” view of Christians reclaiming the leadership of this country (and the world), and handing over the restored kingdom to Christ at His Second Coming is an example of his social Darwinist thinking.³ I do not argue that we shouldn’t have dedicated Christians involved in making our laws, but the Bible does not say that things will get better before Christ’s return.

The reasons that nothing significant changes no matter what party is in power, is that the leaders of both the Democrats and Republicans are marching to the same drummer. They are lock step in their commitment to social Darwinism and world socialism. We have, in effect, Socialist Part A and Socialist Party B as our choices. The media perpetuates the myth of the differences of the Republican and Democrat Parties. The differences perpetuated act as a dialectical catalyst for acceptance by the masses the changes desired by the leaders. There are differences to be sure, but the ultimate philosophical goals are the same. This is why that in any election the choice we are forced to make always seems to be the lesser of two evils. **AΩ**

¹ Henry M. Morris, THE LONG WAR AGAINST GOD: The History and Impact of the Creation/Evolution Conflict, Grand Rapids, MI: Baker Books, 1993, p. 59.

² Ibid.

³ Steve Gregg (Editor), REVELATION, FOUR VIEWS: A PARALLEL COMMENTARY, Nashville TN: Thomas Nelson, Inc., 1997, p. 28. Pat Robertson, THE NEW MILLENNIUM, Dallas, TX: Word Publishing, 1990, pp. 312-318.



Recently the Kansas State School Board has taken a stand against the National science guidelines that limit the study of science to the narrowly exclusionary framework of the unproven secular evolutionary world view. The school board rewrote the guidelines for Kansas science classes neither including creation or excluding evolution. They did not remove evolution, but they downgraded it from its position as the single unifying principle of science. They also instructed that information contrary to evolution could no longer be censored from the classroom. The media began a campaign of disinformation claiming that this was a ploy to introduce Biblical creation into the schools, while removing the teaching of evolution. Newspapers began to run a series of editorials denouncing the school board’s actions as anti-intellectual, and a throwback to the Scopes trial. CNN arranged a debate between the evolutionist Dr. Steven J. Gould, Ph.D. of Harvard and the creationist Dr. John Morris, Ph.D. of the Institute for Creation Research (ICR), only to substitute Jerry Falwell for Dr. Morris at the last minute. ABCTV scheduled Dr. Gould and the creationist Dr. Duane Gish, Ph.D. of ICR, only to cancel Dr. Gish one hour before showtime, allowing Dr. Gould to go on unchallenged. I wonder why? Could it be that the forces of evolutionary thinking do not want their deceptions exposed by scientists with valid credentials? It should be pointed out that Dr. Gould has refused to debate creation scientists for more than a decade. **AΩ**

Source Material: John D. Morris, CREATION AND THE KANSAS SCHOOLS, Acts & Facts, El Cajon, CA: Institute for Creation Research, October 1999, Vol. 28, No. 10, pp. 1, 2.

Creation Revelation is a quarterly publication distributed free of charge via mail to those who request it.

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Email: rtozier@creationrevelation.org.

<http://www.creationrevelation.org>.

Webmaster: Dave Ashcraft.

Mail: Robert & Mary Tozier, 92-222 Hoalii Place, Kapolei, HI 96707. Tel: 808-672-7229 - ALOHA! **AΩ**