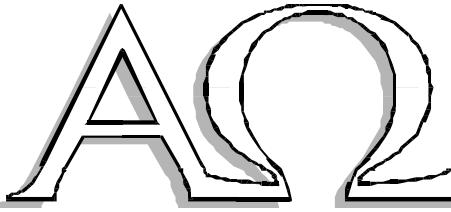


# Creation Revelation



God is in the details

Volume 4, Issue 3

Jul-Sep 2000

R4

Thy word is true from the beginning: and every one of thy righteous judgments endureth forever.

Psalm 119:160

## The End of the World<sup>1</sup>

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, *I am with you always, even unto the end of the world. Amen.* Matthew 28:19, 20 KJV.

### That Day and Hour

Did God leave clues in His Holy Word as to a precise time when we might expect Christ's return? Jesus says, "But of **that day and hour** knoweth no man, no, not the angels of heaven, but my Father only."<sup>2</sup> Maybe the exact day and hour cannot be known, but Jesus also said, "And what I say unto you I say unto all, Watch."<sup>3</sup> Paul wrote to the Thessalonians that even though Jesus would return as "a thief in the night", we who watch would not be caught unawares.

But ye, brethren, **are not in darkness, that that day should overtake you as a thief.**

<sup>1</sup> Thessalonians 5:4 KJV.

This speaks of the time of the Rapture when believers will be "caught up" and saved from God's wrath to come. But what about the Second Coming? When will Christ return to set up His thousand years Millennial Kingdom, and fulfill His promises to Israel? Did God provide us an indication?

Peter wrote, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer."<sup>4</sup> A lifetime of study will never produce a satisfactory answer to the question as to when the world might end. As Jesus said, "No one knows." We can see the signs however. Jesus spoke to his disciples that the time of the end would be punctuated by wars, rumors, false christs, earthquakes, famines, pestilences, deceptions, and persecutions.<sup>5</sup> He also said that the time would be as in the days of Noah.<sup>6</sup> Noah's time was an evil time, much like today.<sup>7</sup> But did God leave a clue for those that watch and study His Word for a more precise time?

The Holy Bible may be said to be the greatest book ever written. The message is so simple that the poor and

uneducated of this world can grasp its message, yet the hearts and minds of the lost are so clouded that the words flowing from this book are unintelligible. The message is so simple that it can be summed up in only a few words, yet there is so much depth that no one can fathom all of its truth even in a lifetime of study.

We are told that from outside of time<sup>8</sup> God declares on the pages of His Holy Word "the end from the beginning."

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, **declaring the end from the beginning**, and from ancient times **the things that are not yet done**, saying, My counsel shall stand, and I will do all my pleasure: Isaiah 46:9, 10 KJV.

I have **declared the former things from the beginning**; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; **I have even from the beginning**

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**declared it to thee; before it came to pass I shewed it thee:** lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. *Isaiah*

48:3-5 KJV.

## Days of Labor, Day of Rest

God knows when the end will be. But in the beginning, in Genesis chapter 1, God created everything in six days and rested on the seventh. Why did he do this when he could have created everything with just the breath of His mouth in an instant of time? The usual answer to this question is that God did this to establish the workweek. Man was to labor six days and rest on the seventh.<sup>9</sup>

If we study this recurring cycle of a week of days in scripture we might come to the conclusion that God was trying to indicate how much time man was to have on earth. The Bible, especially the Old Testament, is full of foreshadowing. This foreshadowing is in the form of an event that happens in history that also depicts something that will take place in the future. An example is that of Abraham's willingness to sacrifice his son Isaac. This foreshadows the willingness of God to sacrifice His only Son on the cross for the salvation of mankind. So we ask again, why six days, and why does this theme of six plus one run through the Bible?

Peter speaking in the context of the Second Coming of Jesus Christ said that one day is as a thousand years.

But, beloved, be not ignorant of this one thing, that **one day is with the Lord as a thousand years, and a thousand years as one day.** *2*

Peter 3:8 KJV.

Could it be that the six days of creation foreshadowed that man would have about six thousand years before Christ would return to usher in the Millennial Kingdom, God's seventh day of rest, an additional thousand years of righteousness and peace?

Many Bible scholars have calculated that four thousand years occurred from creation to the First Coming, and we have experienced two thousand years since the birth of Christ. God measures time by sevens. The world has now experienced six thousand years. Can we anticipate the seventh millennium as introducing God's day of rest? Notice the pattern. By law the Jews were commanded to rest every seven days. The seventh week after the Passover there was a big feast and rest.<sup>10</sup> The seventh month was the most important in the Jewish calendar, in which were three of the biggest feasts and rest.<sup>11</sup> The seventh year was a year of rest for the land. After every forty-nine years (7 times 7) there was declared a Jubilee year, rest for the land and liberty for the people.<sup>12</sup>

Notice this about Noah: **Noah was in his 600<sup>th</sup> year, the 2<sup>nd</sup> month and 17<sup>th</sup> day when the Flood began and they entered the Ark. When the Flood ended he was now in his 601<sup>st</sup> year, and it was now the 2<sup>nd</sup> month and the 27<sup>th</sup> day.**<sup>13</sup> At 601 years Noah was now beginning his **seventh** century, his Sabbath, his "rest," and, figuratively

speaking, his "millennium." Just as Enoch, the **seventh** from Adam, was raptured before the Flood, the world now is approaching its **seventh** millennium from creation. There were **six** days of creation and God **rested** on the **seventh (6+1)**. Now take a look at Exodus 24:16:

And the glory of the LORD abode upon mount Sinai, and the cloud covered it **six** days: and the **seventh** day he called unto Moses out of the midst of the cloud. *Exodus 24:16 KJV.*

Moses was called up to the mountain of God, and for **six** days a cloud covered the mountain, and the **seventh** day he went to God and stayed there forty days (**6+1**). In Revelation there are **seven** seals, **seven** trumpets, and **seven** vials, each consisting of **six** similar things and the **seventh** different (**6+1**).

So we see the possibility that there will be seven thousand years allotted for the earth, with the last thousand years to be a time when Jesus comes back to set up His earthly kingdom.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and **they lived and reigned with Christ a thousand years.**

Revelation 20:4 KJV.

## The Second Coming

The Second Coming is the most important event. It is reasonable that God wants us to know about it, including its timing.

Israel rejected God, and God indicated the nation would be torn apart, but would be revived after two days, and on the third day Israel would be raised up to live in His sight.

After **two days** will he **revive us:** in the **third day** he will **raise us up**, and we shall live in his sight. *Hosea 6:2 KJV.*

Israel would reject their Messiah and was scattered in 70 AD. They would not become a nation again until almost two thousand years had past (two days). In 1948 the nation of Israel was reborn (revived). The Jews were preserved all this time. On the third day Jesus, their Messiah, will return, and they shall live in His sight. Notice this foreshadowing found in the book of Exodus:

And the LORD said unto Moses, Go unto the people, and **sanctify them to day and to morrow**, and let them **wash their clothes**, And **be ready against the third day:** for the **third day** the LORD will **come down in the sight of all the people** upon mount Sinai. *Exodus 19:10, 11*

KJV.

Moses was told that the people were to be sanctified for two days, then on the third day the Lord would come down in the sight of all the people.

John says that Jesus waited two days, while ministering to others, before going to Lazarus, who was dying. Why? It might possibly be because God is about to turn His back on Israel for two thousand years while reaching out to the rest of the world.

When he had heard therefore that he was sick, **he abode two days** still in the same place where he was. John 11:6 KJV.

Jesus takes Peter, James, and John to the top of a high mountain and is transfigured before them.

And **after six days** Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and **was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.**

Matthew 17:1, 2 KJV.

The Transfiguration is a preview of the Second Coming Lord. What is not usually noticed is that this verse begins with the words "And after six days." There would be approximately four thousand years from Adam to Christ (the Second Adam), after which would be two thousand years of the Church age, a total of six thousand years. Could this mean that after six days (six thousand years) God would revive Israel and fulfill the promises made to them?

## Are You Ready For Judgment?

Judgment is coming soon. A seven-year tribulation is predicted.<sup>14</sup> The unrighteous will be caught by surprise. The unrighteous during Noah's time did not believe that disaster was coming until the rains came and the ark began to float. Eight souls were found worthy of God's grace, and were preserved during that time of tribulation on an ark.<sup>15</sup> Enoch, the seventh from Adam was raptured (caught up from the earth) before the tribulation of the Flood of Noah.<sup>16</sup> In Sodom and Gomorrah, the righteous among them was warned to flee, and Lot's family was saved, except for his disobedient wife. The unrighteous were destroyed without warning.<sup>17</sup>

Our time is just about up. Soon Israel will turn to their Messiah and Christ will return to begin His reign. The end of the world happens every day for some people because they die. Without a personal relationship they will spend eternity in the "lake of fire" away from the presence of God as mentioned in the book of Revelation.

Every religion, except Biblical Christianity, teaches that you can be saved by your own merit, being good or performing certain rituals. But they are deceived. No one can be saved in God's eyes by good works. Enoch, a type of the Church, was raptured (preserved from God's wrath)

because he "pleased God" (saved by God's grace).<sup>18</sup> Noah was a type of Israel preserved through the tribulation of the Flood by God's grace.<sup>19</sup> We are all sinners deserving punishment.

Therefore **by the deeds of the law there shall no flesh be justified** in his sight: for by the law is the knowledge of sin... **For all have sinned, and come short of the glory of God;** Romans 3:20, 23 KJV.

For **by grace are ye saved** through faith; and that **not of yourselves:** it is **the gift of God: Not of works,** lest any man should boast. Ephesians 2:8, 9 KJV.

There is only one standard by which we can obtain salvation. That standard of obtaining heaven is to be perfect and totally sinless. We all fall short. That's why we need Jesus Christ. Jesus led a perfect life on earth. He never sinned because He was God in the flesh. He died on the cross for us and paid the penalty for our sins. He rose from the dead, and because of His righteousness and perfection He was received back into heaven.

God didn't lower His standard even for His Son. Leading a good life will not get us to heaven. Absolute perfection is required. Whenever we accept Jesus as Lord, Christ's sacrifice pays our penalty. Jesus Christ deserves the credit. We need Jesus Christ. By accepting Jesus Christ, Jesus gives us eternal life and real purpose for living today. Our eternal destiny depends on what we do with Jesus Christ. Our time is about up. Are you ready? AΩ

<sup>1</sup> This article was suggested by the film, END OF THE HARVEST, 1998, available from Christiano Film Group, 509 Jill Drive, Jonesboro, AR 72404 (573) 654-3686.

<sup>2</sup> Matthew 24:36 KJV.

<sup>3</sup> Mark 13:37 KJV.

<sup>4</sup> 1 Peter 4:7 KJV.

<sup>5</sup> Matthew 24:5-14.

<sup>6</sup> Matthew 24:37-39.

<sup>7</sup> Genesis 6:5. 2 Timothy 3:1-9.

<sup>8</sup> Ecclesiastes 3:14, 15.

<sup>9</sup> Exodus 31:14-17.

<sup>10</sup> Pentecost, the 6<sup>th</sup> of Sivan. For foreshadowing implications see Grant R. Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, Toronto, Ont., Canada: Frontier Research Publications, 1988, pp. 46, 65-68.

<sup>11</sup> Passover, 14<sup>th</sup> of Nisan; Feast of Unleaven Bread, 15<sup>th</sup> of Nisan; Feast of First Fruits, 17<sup>th</sup> of Nisan. For foreshadowing implications see Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, pp. 46, 51-64.

<sup>12</sup> Leviticus 25:1-13.

<sup>13</sup> Genesis 7:11. Genesis 8:13, 14.

<sup>14</sup> Daniel 9:27.

<sup>15</sup> Genesis 7:21. Genesis 6:10. Genesis 7:7.

<sup>16</sup> Genesis 5:24. Jude 1:14.

<sup>17</sup> Genesis 19:15-26.

<sup>18</sup> Genesis 5:24. Hebrews 11:5.

<sup>19</sup> Genesis 6:8, 9. Hebrews 11:7.

# Variable Speed of Light

This brief article is not intended to be a technical treatise of this difficult and complex subject. Those who may be more technically inclined may find the sources mentioned good bedtime reading. Certainly you won't have much difficulty sleeping. This article is intended to point out that a young earth model may be supported by a decaying speed of light. Do not labor unduly over unfamiliar terms. The intention is to point out simply the evidence for recent creation and the implied problems inherent in evolution theory, i.e. there is not enough time, and the radiometric dating methods are not reliable in the long term. The following *Associated Press* article was published in the Honolulu Advertiser on 20 July 2000:

## Scientists warp laser faster than light

ASSOCIATED PRESS

For generations, physicists believed there is nothing faster than light moving through a vacuum — a speed of 186,000 miles per second.

But in an experiment in Princeton, N.J., physicists sent a pulse of laser light through cesium vapor so quickly that it left the chamber before it had even finished entering.

The pulse travel 310 times the distance it would have covered if the chamber had contained a vacuum.

Researchers say it is the most convincing demonstration yet that the speed of light — supposedly an ironclad rule of nature — can be pushed beyond known boundaries, at least under certain laboratory circumstances.

"This effect cannot be used to send information back in time," said Lijun Wang, a researcher with the private NEC Institute. "However, our experiment does show that the generally held misconception that 'nothing can travel faster than the speed of light' is wrong."

The results of the work by Wang, Alexander Kuzmich and Arthur Dogariu were published in today's issue of the journal *Nature*.

The achievement has no practical application right now, but experiments like this have generated considerable excitement in the small international community of theoretical and optical physicists.

In the latest experiment, researchers at NEC developed a device that fired a laser pulse into a glass chamber filled with a vapor of cesium atoms. The researchers say the device is sort of a light amplifier that can push the pulse ahead.

Previously, experiments have been done in which light also appeared to achieve such so-called superluminal speeds, but the light was distorted, raising doubts as to whether scientists had really accomplished such a feat. The laser pulse in the NEC experiment exits the chamber with almost exactly the same shape, but with less intensity, Wang said.

The pulse may look like a straight beam but actually behaves like waves of light particles. The light can leave the chamber before it has finished entering because the cesium atoms change the properties of the light, allowing it to exit more quickly than in a vacuum.

The leading edge of the light pulse has all the information needed to produce the pulse on the other end of the chamber, so the entire pulse does not need to reach the chamber for it to exit the other side.

The experiment produces an almost identical light pulse that exits the chamber and travels about 60 feet before the main part of the laser pulse finishes entering the chamber, Wang said.

Alternately, the work may contribute to the development of faster computers that carry information in light particles, Wang said.

Aephraim Steinberg, a physicist at the University of Toronto, said the light particles coming out of the cesium chamber may not have been the same ones that entered, so he questions whether the speed of light was broken.

Light is thought to be a constant at 186,282 miles per second. The experiment described by the Associated Press story pushed the light pulse 300 times faster than 186,282 miles per second in traveling the additional 60 feet across the laboratory.<sup>1</sup>

There are vast implications regarding the non-constancy of the speed of light ( $c$ ) that scientists subscribing to the theory of evolution do not even want to begin to think about. A decaying value of  $c$  certainly "has profound implications for cosmology and physics".<sup>2</sup> The constancy of

the speed of light is an essential element of the theory of evolution. For this reason alone you will find vigorous opposition to any theory or experiment questioning constancy of the speed of light. And that's how it should be as long as we approach the problem with an open mind, and not shut off debate.

Barry Setterfield and Trevor Norman did work in documenting evidence that the speed of light has been slowing down. In 1987 Setterfield and Norman were invited to submit a report for the prestigious Stanford Research

Institute International (SRI). The report was given peer review at SRI and also vetted by outside laboratories - all of them approving its publication. Once SRI fully realized the implications, they tried to rescind the report.<sup>3</sup> The publication of this report was a major breakthrough, as the implications involved question the very foundation of evolution theory - enough time for the theory to work.

Critical reviews of Setterfield and Norman's work (S. Goldstein, M.G. Evered, G. Aardsma et al) have been noted to be full of errors in their written attempts to counteract the implications.<sup>4</sup> According to Malcolm Bowden:

*There has been much ridicule and false mathematics directed at Setterfield's work, but those with qualifications in statistics agree that the evidence is FOR a decrease in the speed of light. Many readers of such diatribes will consider the case closed. Those that do are committing the crime of failing to listen to the case for the other side DIRECT; i.e. not a critics version of it which is then demolished as a 'straw man'.<sup>5</sup>*

Canadian mathematician Alan Montgomery who has supported the mathematics and findings of Setterfield and Norman states:

*Tests of the selected data strongly support an decrease in values of  $c$  [speed of light]. No evidence of experimental causes could be found for the observed decrease. Predictive abilities of the Setterfield hypothesis make a physical interpretation of the empirical decrease not only reasonable but credible.<sup>6</sup>*

Alan Montgomery's supportive computer analysis "indicates that the decay of velocity of light closely follows a cosecant-squared curve, and has been asymptotic since 1958." This means that although the velocity of the speed of light was very high in the ancient past the subsequent reduction in  $c$  has been very small in recent decades.<sup>7</sup> This study would indicate that the speed of light would have been "10-30% faster in the time of Christ; twice as fast in the days of Solomon; four times as fast in the days of Abraham, and perhaps more than 10 million times faster prior to 3000 b.c."<sup>8</sup>

Recently two physicists, Dr. Joao Magueijo, a Royal Society research fellow at Imperial College, London, and Dr. Andreas Albrecht, of the University of California at Davis, theorize that at the birth of the universe the speed of light was incredibly much faster. They hypothesize that the speed of light may have been 186,000 miles per second multiplied by a number with 70 zeros after it.<sup>9</sup>

## The Implications

Creationist implications regarding light being non-constant, and decreasing from the beginning of the universe, include the following:

### 1. Radio Decay Rates are Non-constant

Setterfield and Norman have determined which atomic constants would vary if  $c$  varies. They show from

experimentally measured values that these atomic constants have varied with time. One of the most important of these constants found to vary with time is the decay rate of radioactive nuclei.<sup>10</sup> This would mean that radiometric-dating techniques such as carbon 14, potassium-argon, and etc. would provide increasingly unreliable ages for progressively older samples if uncorrected, since radioactive decay processes are proportional to  $c$ .<sup>11</sup> All current radiometric dating techniques would return results with dates many hundreds, thousands, or even millions of years too old.

According to former SRI physicist Lambert Dolphin:

*The notion that radioactive decay rates have always been absolutely constant is one of the most sacred cows in physics! Yet the  $c$ -decay evidence is that so-called geological ages of millions or hundreds of millions of years, as measured by radioactive decay processes, may be compressed into actual calendar (dynamical) times that do not exceed 7000 or 8000 years of earth history!<sup>12</sup>*

### 2. Atomic Time Vs Dynamical Time

Gravity would not be affected, nor the laws of motion, or most processes of chemistry or physics. The stability of the universe in the usual cosmological equations is unaffected.<sup>13</sup>

*Because wavelength of light (not frequency) is measured, we would not detect changing  $c$  by measurements of absolute wavelengths of light from distant stars over time, or by changes in spectral line splitting and so on.*

*The main effect of changing  $c$  concerns time scales measured inside the atom—on the atomic scale—as opposed to macroscopic events as measured outside the atom. Put another way, the run rate of the atomic clock would slow with respect to dynamic time (as measured by the motion of sun, moon, and stars.)<sup>14</sup>*

If the age of the universe is 15 billion years in atomic (radioactive decay) time, then this number is equivalent to a historical (dynamic time) date of about 6000 B.C.<sup>15</sup> Scientifically it could be a young Earth after all.

### 3. Redshift and Time

Normally a redshift, a displacement of the spectrum of a celestial body toward longer wavelengths, is thought of being an indicator of distance of a star. According to Setterfield the redshift of light from distant galaxies is an indicator of the value of  $c$  at the time of emission.<sup>16</sup> He believes that the "quantization of redshifts" is an atomic effect, not a recessional velocity effect.<sup>17</sup> In a nutshell, this knowledge allows us to correct the atomic clock to read actual *orbital time*.<sup>18</sup> Some approximate corrected dates are as follows:

- a. 1 million atomic years before present is actually 2826 BC (70,000 X current speed of light).
- b. 63 million atomic years before present is actually 3005 BC (615,000 X current speed of light).
- c. 230 million atomic years before present is actually 3301 BC (1.1 million X current speed of light).

- d. 600 million atomic years before present is actually 3536 BC (2.6 million X current speed of light).
- e. 2.5 billion atomic years before present is actually 4136 BC (10.8 million X current speed of light).
- f. 4.5 billion atomic years before present is actually 4505 BC (19.6 million X current speed of light).
- g. 15 billion atomic years before present is actually 5650 BC (65.3 million X current speed of light).
- h. 20 billion atomic years before present is actually 5800 BC (87 million X current speed of light).<sup>19</sup>

Agreeing with Setterfield, Russian cosmologist V. S. Troitskii of the Radiophysical Research Institute in Gorky attributes "cosmic background radiation and most redshifts to this rapidly decreasing speed of light. Independent studies by Troitskii have concluded that the speed of light was 10 billion times faster at time zero.<sup>20</sup> If the speed of light is decaying as Setterfield and others have suggested then fossils dated by radiometric methods will have to be corrected by similar factors in order to return correct values. All radiometric-dating methods now being employed, together with their results, are suspect. You may note that the 20 billion atomic years before present that science believes to be the approximate age of the universe is corrected to 5,800 BC. Is it just coincidence that this date is getting closer to the approximate biblical age of the Earth of 6,000 years before present? It may indeed be a young Earth after all. **AΩ**

<sup>17</sup> Walt Brown, *IN THE BEGINNING: Compelling Evidence for Creation and the Flood*, Phoenix, AZ: Center For Scientific Creation, 1980, 1995, p. 160.  
<sup>18</sup> Dolphin, *IMPLICATIONS OF NON-CONSTANT LIGHT VELOCITY*.  
<sup>19</sup> Dolphin, *IMPLICATIONS OF NON-CONSTANT LIGHT VELOCITY*.  
<sup>20</sup> Brown, *IN THE BEGINNING: Compelling Evidence for Creation and the Flood*, p. 158. Bowden, *REPORTS OF THE DEATH OF SPEED OF LIGHT DECAY ARE PREMATURE*.

## Why I Still Read the King James Version

Ye shall not add unto the word which I command you, **neither shall ye diminish ought from it**, that ye may keep the commandments of the LORD your God which I command you.  
 Deuteronomy 4:2 KJV.

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. Revelation 22:18, 19 KJV.

In the previous issue of Creation Revelation the entire issue was devoted to the topic "Why I Read the King James Version. Some of you requested that we do a follow-up article. One of you even suggested that we make that topic a continuing feature of Creation Revelation. I don't know about a continuing feature, but here is a short follow-up as promised. We will not repeat the details of the previous article, and will assume that the readers are familiar with its contents. Copies of that issue are available for anyone that requests.

### Dedication to the Cause

Westcott, Hort, and others promoting the theory that the two Alexandrian Codices, Sinaiticus (*Aleph*) and Vaticanus ( $\beta$ ), are the most pure Greek texts were influenced by the prevailing philosophies of their time. In the late 19<sup>th</sup> century Theologians capitulated to Darwin's theory of Evolution, trying to save the Genesis account by adapting Genesis to evolution. The German school of theology questioned the very integrity of the Old Testament with rationalistic thinking so much so that anything supernatural was automatically suspect. When *Aleph* and  $\beta$  were discovered these men fell under the spell of these two codices because in their philosophical opinion these texts, devoid as they were of some of the offending supernatural implications, are therefore the most pure. According to David Otis Fuller:

*At precisely the time when liberalism was carrying*

<sup>1</sup> Chuck Missler, *MORE UPHEAVALS IN PHYSICS: SPEED OF LIGHT EXCEEDED. PERSONAL UPDATE*, *The News Journal of Koinonia House*, Coeur d'Alene, ID: Koinonia House, July 2000.  
<sup>2</sup> Alan Montgomery, Lambert Dolphin, *IS THE VELOCITY OF LIGHT CONSTANT IN TIME?*, Published in *Galilean Electrodynamics*, Vol. 4, no. 5, Sept/Oct 1993, Storrs, CT: Galilean Electrodynamics, 1993, www.Ldolphin.org/cdkgal.html.  
<sup>3</sup> Malcolm Bowden, *THE DECREASE IN THE SPEED OF LIGHT - AN UPDATE ON DEVELOPMENTS*, 1994, 1996, www.Ldolphin.org/bowden.html. Trevor Norman and Barry Setterfield, *ATOMIC CONSTANTS, LIGHT, AND TIME*, SRI International, August 1987. Lambert Dolphin, Ph.D., was a physicist at Stanford Research Institute (SRI) at that time.  
<sup>4</sup> Bowden, *THE DECREASE IN THE SPEED OF LIGHT - AN UPDATE ON DEVELOPMENTS*. Malcolm Bowden, *REPORTS OF THE DEATH OF SPEED OF LIGHT DECAY ARE PREMATURE*, *Creation Ex Nihilo Journal*, Vol. 12, No. 1, 1998, www.Ldolphin.org/bowden/centj.html.  
<sup>5</sup> Bowden, *THE DECREASE IN THE SPEED OF LIGHT - AN UPDATE ON DEVELOPMENTS*.  
<sup>6</sup> Alan Montgomery, *A DETERMINATION AND ANALYSIS OF APPROPRIATE VALUES OF THE SPEED OF LIGHT TO TEST THE SETTERFIELD HYPOTHESIS*, www.Ldolphin.org/cdkconseq.html, 1995. See also Montgomery, Dolphin, *IS THE VELOCITY OF LIGHT CONSTANT IN TIME?*  
<sup>7</sup> Lambert T. Dolphin, *JESUS: Lord of Time and Space*, Green Forest, AR: New Leaf Press, 1988, p. 121.  
<sup>8</sup> Chuck Missler, *THE CONTROVERSY CONTINUES: SPEED OF LIGHT SLOWING DOWN? PERSONAL UPDATE*, *The News Journal of Koinonia House*, Coeur d'Alene, ID: Koinonia House, January 1999.  
<sup>9</sup> Missler, *THE CONTROVERSY CONTINUES: SPEED OF LIGHT SLOWING DOWN? PERSONAL UPDATE*, *The News Journal of Koinonia House*, Coeur d'Alene, ID: Koinonia House, January 1999.  
<sup>10</sup> Dolphin, *JESUS: Lord of Time and Space*, p. 125.  
<sup>11</sup> Lambert T. Dolphin, *IMPLICATIONS OF NON-CONSTANT LIGHT VELOCITY*, www.Ldolphin.org/cdkconseq.html, 1995, updated 17 August 2000. Paul D. Ackerman, *IT'S A YOUNG WORLD AFTER ALL: Exciting Evidences for Recent Creation*, Grand Rapids, MI: Baker Book House, 1986, pp. 75, 76.  
<sup>12</sup> Dolphin, *JESUS: Lord of Time and Space*, p. 125.  
<sup>13</sup> Dolphin, *IMPLICATIONS OF NON-CONSTANT LIGHT VELOCITY*.  
<sup>14</sup> Dolphin, *IMPLICATIONS OF NON-CONSTANT LIGHT VELOCITY*.  
<sup>15</sup> Dolphin, *IMPLICATIONS OF NON-CONSTANT LIGHT VELOCITY*. Dolphin, *JESUS: Lord of Time and Space*, p. 123.  
<sup>16</sup> Dolphin, *IMPLICATIONS OF NON-CONSTANT LIGHT VELOCITY*. See definition of "redshift" in *MERRIAM WEBSTER'S COLLEGIATE DICTIONARY*, Springfield, MA: Merriam-Webster, Inc., 10<sup>th</sup> Edition, 1995.

*the field in the English churches the theory of Westcott and Hort received wide acclaim. These are not isolated facts. Recent contributions on the subject — that is, in the present century — following mainly the Westcott-Hort principles and method, have been made largely by men who deny the inspiration of the Bible.<sup>1</sup>*

However, not all of those that subscribed to the Westcott and Hort theory would deny the verbal inspiration of Scriptures. There were those like Tregelles who were devoted believers that otherwise convinced themselves that the two Alexandrian codices being older indicated that they were purer.<sup>2</sup> As we showed in the previous issue, that assumption is not necessarily valid. Tregelles, like Tischendorf, was so caught up in this theory that he visited Rome to view Vaticanus in 1845, before it was made available for study by serious scholars. He made notes on his cuffs and fingernails. Tischendorf studied Vaticanus at Rome in 1867, attempting to transcribe the text. The results of these visits permitted Westcott and Hort to use the variations of Vaticanus prior to its official publication.<sup>3</sup> They already had *Aleph*.

### The Theology of Westcott and Hort

It is the motives of Westcott and Hort, in particular, which are of interest. These two had significant influence over the methods of modern Biblical criticism. Almost single handedly these two produce a Greek text made up from the Alexandrian family of texts that was to replace the Greek text foundational to the King James Version, the Textus Receptus.

Westcott held views denying the literal history of the first three chapters of Genesis. Hort subscribed to the evolutionary theory of Charles Darwin, believing that the “theory is unanswerable.” There are many errors of doctrine that both these men subscribed to, but a couple of examples will be given to illustrate why they might prefer the Alexandrian text family. Both deny or question the Deity of Jesus Christ. Westcott said the Word was “distinct from God”, and only “essentially God”, but not God actually. Westcott believed that Christ was “in absolute union with God” rather than actually being God. Hort denied that the Lord Jesus Christ was spoken of in Revelation as the “Alpha and the Omega”, and denied that Christ was referred to as Lord God,” and the Almighty.<sup>4</sup> Hort believed that the Arian Heresy just might be possibly true that Jesus Christ was “the first thing created.” Hort wrote concerning Revelation 3:15:

*The words MIGHT no doubt bear THE ARIAN MEANING “THE FIRST THING CREATED”...<sup>5</sup>*

Both Hort and Westcott denied the substitutionary atonement of Christ. Hort denied a literal fall by Adam in the garden, believing instead that the fall of man was attributed to each of us as individuals.<sup>6</sup> Hort wrote to Westcott:

*I entirely agree—correcting one word—with what you there say on the atonement, having for many years believed that “the absolute union of the Christian (or rather, of man) with Christ Himself” is the spiritual truth of which the popular doctrine of substitution is*

*an IMMORAL AND MATERIAL COUNTERFEIT.<sup>7</sup>*

Westcott denies that “Thy throne, O God” found in Hebrews 1:8 refers to Christ’s Deity, or that it is even the proper translation.<sup>8</sup> You should by now understand somewhat the beliefs of these two men who were so influential in promoting the Alexandrian texts. The reason should be clear that these recently discovered texts, through their omissions and changes, substantially agreed with Westcott and Hort’s particular theology in a variety of places.

### Changes to the Texts Do Affect Doctrines

There are numerous texts that appear in modified form in the New Bible versions when compared to the same texts in the King James Version. The texts have been modified because of the omissions and changes found in the Alexandrian Greek texts, together with the method of translation employed by the Modern translators, dynamic equivalency (paraphrasing). The King James Version uses a word for word translation method. It is more difficult to interject personal bias and beliefs when translating word for word. When paraphrasing, plus using a Greek text that more closely fits your theology, it is easy to allow personal bias to influence the translation. For these reasons the King James Version is the safest translation in preserving sound doctrines.

Compare the following verses to determine if the omissions, changes, and translation techniques of the modern versions do not as I say affect doctrine.

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: KJV.**

EPH 3:9 and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. **NIV.<sup>9</sup>**

EPH 3:9 and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; **NASB.<sup>10</sup>**

REV 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, **and art to come**; because thou hast taken to thee thy great power, and hast reigned. **KJV.**

REV 11:17 saying: “We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign. **NIV.**

REV 11:17 saying, “We give you thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign. **NASB.**

REV 16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, **and shalt be**, because thou hast judged thus. **KJV.**

REV 16:5 Then I heard the angel in charge of the waters say: “You are just in these judgments, you who are and who were, the Holy One, because you have so judged; **NIV.**

REV 16:5 And I heard the angle of the water saying, “Righteous are You, who are and who were, O Holy One, because You judged these things; **NASB.**

1CO 11:24 And when he had given thanks, he brake it, and said, **Take, eat**: this is my body, which **is broken** for you: this do in remembrance of me. **KJV.**

1CO 11:24 and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” **NIV.**

1CO 11:24 and when He had given thanks, He broke it and said, this is

My body, which is for you; do this in remembrance of Me.” **NASB.**

1PE 4:1 Forasmuch then as Christ hath suffered **for us** in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; **KJV.**

1PE 4:1 Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because he who has suffered in his body is done with sin. **NIV.**

1PE 4:1 There, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin. **NASB.**

1CO 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed **for us: KJV.**

1CO 5:7 Get rid of the old yeast that you may be a new batch without yeast - as you really are. For Christ, our Passover lamb, has been sacrificed. **NIV.**

1CO 5:7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. **NASB.**

JOH 6:47 Verily, verily, I say unto you, He that believeth **on me** hath everlasting life. **KJV.**

JOH 6:47 I tell you the truth, he who believes has everlasting life. **NIV.**

JOH 6:47 “Truly, truly, I say to you, he who believes has eternal life. **NASB.**

COL 1:14 In whom we have redemption **through his blood**, even the forgiveness of sins: **KJV.**

COL 1:14 in whom we have redemption, the forgiveness of sins. **NIV.**

COL 1:14 in whom we have redemption, the forgiveness of sins. **NASB.**

1TI 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on **eternal life. KJV.**

1TI 6:19 In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life. **NIV.**

1TI 6:19 storing up for themselves the treasure of a good foundation for the future, to that they may take hold of that which is life indeed. **NASB.**

LUK 11:2 And he said unto them, When ye pray, say, Our Father **which art in heaven**, Hallowed be thy name. Thy kingdom come. **Thy will be done, as in heaven, so in earth. KJV.**

LUK 11:2 He said to them, “When you pray, say: “Father, hallowed be your name, your kingdom come. **NIV.**

LUK 11:2 And He said to them, “When you pray, say: Father, hallowed be Your name. Your Kingdom come. **NASB.**

MAR 6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. **Verily I say unto you, it shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city. KJV.**

MAR 6:11 And if any place will not welcome you or listen to you, shake

the dust off your feet when you leave, as a testimony against them.” **NIV.**

MAR 6:11 “Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them.” **NASB.**

COL 3:6 For which things’ sake the wrath of God cometh **on the children of disobedience: KJV.**

COL 3:6 Because of these, the wrath of God is coming. **NIV.**

COL 3:6 For it is because of these things that the wrath of God will come **upon the sons of disobedience, NASB.**

2PE 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein **shall be burned up. KJV.**

2PE 3:10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. **NIV**

2PE 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works **will be burned up. NASB.**

MAR 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. **KJV.**

MAR 15:28 Omitted. **NIV.**

MAR 15:28 [And the scripture was fulfilled which says. “And He was numbered with transgressors.”] **NASB.**

## Which Version Should You Use?

Consider these verses carefully. Together with the verses presented in the article in the previous issue, these are only a few of the many verses that have been affected.

You might then consider which version best preserves sound doctrines. Which version then should you read and recommend? For these reasons I read and recommend the King James Version. **ΑΩ**

<sup>1</sup> David Otis Fuller, DD, ed., WHICH BIBLE?, Grand Rapids, MI: Grand Rapids International Publications, 1970, 1975, reprinted 1986, p. 157.

<sup>2</sup> Fuller, WHICH BIBLE?, pp. 151, 152.

<sup>3</sup> Fuller, WHICH BIBLE?, p. 108.

<sup>4</sup> Rev. D.A. Waite, Th.D., Ph.D., HERESIES OF WESTCOTT AND HORT, Collingswood, NJ: The Bible For Today, 1998, pp. 3, 26, 27, 29.

<sup>5</sup> Waite, HERESIES OF WESTCOTT AND HORT, p. 30.

<sup>6</sup> Waite, HERESIES OF WESTCOTT AND HORT, p. 3.

<sup>7</sup> Waite, HERESIES OF WESTCOTT AND HORT, p. 3.

<sup>8</sup> Waite, HERESIES OF WESTCOTT AND HORT, pp. 28, 29.

<sup>9</sup> All NIV verses quoted from the NEW INTERNATIONAL VERSION (NIV) Copyrighted 1973, 1978, 1984 by International Bible Society. Quoted from the COMPARATIVE STUDY BIBLE, Grand Rapids, MI: Zondervan Publishing House, Revised Edition, 1999.

<sup>10</sup> All NASB verses quoted from the NEW AMERICAN STANDARD BIBLE (NASB) Copyrighted 1960, 1962, 1963, 1968, 1971, 1973, 1975, 1977, 1995 by The Lockman Foundation, La Habra, CA. Quoted from the COMPARATIVE STUDY BIBLE, Grand Rapids, MI: Zondervan Publishing House, Revised Edition, 1999.

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