

Creation or Evolution

I want to discuss the subject of evolution with you today. Read carefully, because there are many who are evolutionists without knowing it, and in a different way than one might imagine.

We find from the following a clear and apt definition of evolution, written by those who early advanced the idea: "Evolution is the theory that represents the course of the world as a gradual transition from the indeterminate to the determinate, from the uniform to the varied, and which assumes the cause of these processes to be immanent in the world itself that is to be thus transformed."

"Evolution is thus almost synonymous with progress. It is a transition from the lower to the higher, from the worse to the better. Thus progress points to an increased value in existence, as judged by our feelings."

Now we can gather two main points from this; evolution represents the course of the world as a gradual transition from the lower to the higher, from the worse to the better; and assumes that this process is immanent in the world itself thus to be transformed. That is to say, the thing gets better of itself; and that which causes it to get better is *itself*. And this progress marks "an increased value in existence, as judged by our feelings." That is to say, you know you are better, because you feel better.

Another chief tenant of evolution is that this change, this transition, this progress, has taken place over vast periods of time, and at that, through a consistent series of ups and downs. Evolution does not teach an unbroken elevation of the world and the human race; instead it teaches a vacillating growth, where the creation, if the word can so be used, goes through a period of success, and then a cataclysmic event happens, throwing everything off course. From here, growth begins again, and then another cataclysmic

event derails the train of evolution. This cycle continues endlessly, growth and failure, growth and failure, yet in the end there is some progress marked, there is some new increase in value, as told by our feelings in the present time.

What has been *your* experience? Has your service to and relationship with Yah been through many “ups and downs”, high and low points? Do you look back over your walk with Yahshua, and say that despite having been through many valleys and peaks, failures and victories, you have come out overall a “better person”, “as judged by your *feelings*”? In other words, are you an evolutionist?

Some have compromised with the concept of evolution, and will say that Yah started the creation off, and then left it to its own accord to better and worsen itself. This compromise is called “theistic evolution”, and is recognized by even the evolutionists as nothing but "a phase of transition from the creational to the evolutionary hypothesis." It is evolution only, because there is no half-way ground between creation and evolution; each is directly antagonistic to the other.

Whether *you* are one of this kind or not, there are many of them, even among Seventh-day Adventists, who believe that we must have God forgive our sins and so *start* us on the way all right, but after that we are to work out *our own* salvation with fear and trembling. Accordingly, they do fear, and they do tremble, all the time, but they do not work out any salvation, because they do not have God constantly working *in them*, "both to will and to do of his good pleasure." Phil. 2:12, 13.

Now in Heb. 11:3 it is recorded that it is through faith that we understand that the worlds were *framed*--put together, arranged, built-- "*by the word*

of God: so that things which are seen were not made of things which do appear." If we go back to Genesis, how long is recorded between the speaking of the Word, and the accomplishment of the thing spoken, the framing of the creation? Were there weeks? Hours? No, the Word was spoken and it was. Evolution, even that which recognizes a Creator, holds that countless ages or "six long, indefinite periods of time," passed in the formation of the things which are seen, *after he spoke*. But that is evolution, not creation. Evolution is by long processes. Creation is by the word spoken.

Were there not six long periods of time between the time when the word was spoken and the accomplishment of the fact? You say No. Was it not a week? No. Not a day? No. Not an hour? No. Not a minute? No. Nor even a second? No, indeed. There was not a second between the time when God said, "Let there be light," and the existence of the light. Then to allow that any time at all passed between God's speaking and the appearing of the thing is evolution. If it is made countless ages, it is simply more of evolution than to say it took a day; it is the same thing, but more of it.

We have many examples of Christ healing while on this Earth, but citing simply one will suffice for our purposes today: Yahshua was walking along and a leper some distance from Him saw and recognized Him. He said to Yahshua, "If thou wilt, thou canst make me clean." Yahshua stopped and said, "I will; be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed." Mark 1:41, 42. We are not allowed to put a moment of time between speaking of the word and the accomplished fact: "*Immediately*" the leper was cleansed. We find this same language and example consistent throughout His healing ministry.

Yah is the God the creation, not of evolution. We are told, "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. For we are *his* workmanship,

created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

What is it, then? Do we attain unto good works through effort, through countless ages of labor? Do we allow even a second between the speaking of this Word, and the accomplishment of it in our lives? The Word says we *are* created, that we *are* His workmanship, present tense throughout. If we allow even a moment to pass between the speaking of the thing and the accomplishment, we are evolutionists, and not Christians.

Evolution relies on the concept of struggle. Throughout countless millennia, the story goes, life has gone through ups and downs and throughout, the ups have been maintained through a never-ending struggle in the life. Do not *try* in your walk with Christ, for you of yourself cannot bring forth any good thing. No good thing will ever appear in you, except it is *created* there by the *Creator*, and at that, immediately. Struggle is of self; stop trying, for the evolutionist is always trying, and yet never arriving at that which he tries for. The Christian is at true Sabbath rest; the Christian understands that it is the Word which shall accomplish that which Yah has sent it to, not the people unto whom it is spoken, and as such, claim it as done.

Will you be a creationist, or an evolutionist? Will you believe that over a gradual period you will work through ups and downs into good works, or will you believe that Yah has created you a new creature, and as Yahshua said to the leper "Be ye healed" and it was so, He has said "Go and sin no more" and it is likewise so? It is only if you will accept this new creation that your Sabbath-keeping will have any value, for the Sabbath is a memorial of creation. Put away your evolutionist ideals, then – confess them, and forsake them, and become a Christian; join in true Sabbath rest in the creative power of the Redeemer.

- Adapted from a sermon by A.T. Jones

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God.' The standard which is to test every doctrine, every theory, every profession, is the law of God. 'Whosoever is born of God doth not commit sin,'--break the law of Jehovah. If a man is born of God, he will respect the principles of the divine government, and will not wilfully transgress the law of God in thought, or word, or action. 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.' 'Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.' Jesus prayed that his disciples might be sanctified through the truth, and added, 'Thy word is truth.'" [Signs of the Times, April 1930, Paragraph 1]

The Signature of Yahweh

As a writer and contributor to the first ever edition of the *CSDA Signet*, I would like to personally convey my welcome to all who receive this newsletter. The history of this publication is an interesting one, as is the name of the newsletter itself.

As Bible students well know, a name is a very important element of existence when it comes to spiritual things. The Creator tells us, “Thou shalt not take the name of Yahweh thy Almighty in vain; for Yahweh will not hold him guiltless that taketh His name in vain.” (Exo 20:7) “And ye shall not swear by my name falsely, neither shalt thou profane the name of thy Elohim: I am *Yahweh*.” (Leviticus 19:12) “Neither is there salvation in any other [than Yahshua]: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12)

When a name given by humans would not (or does not any longer) suit the divine purpose, Yahweh will actively intervene to change it to one more fitting. “And He said, ‘Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with Elohim and with men, and hast prevailed.’” (Gen 32:28) “And Elohim said unto him, ‘Call her name Lo-ruhamah, for I will no more have mercy upon the house of Israel; but I will utterly take them away.’” (Hosea 1:6) “He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” (Rev. 2:17)

All the names listed above, and others, such as “Michael,” “Cephas,” and “Seventh Day Adventist,” all have deep significance. They define something deeply true about the recipient of that name, and often act as unique identifiers. With that in mind, then, why was the name *CSDA Signet* chosen?

One of the main reasons is because of what a signet is. The Scripture that serves as our subtitle is, “And thou shalt make a plate of pure gold, and

grave upon it, like the engravings of a signet, **Holiness to Yahweh.**” (Exo 28:36) The Hebrew word for signet, *kotham*, is translated that way nine times in the Bible. The other five times it appears, it is translated as the word “seal.”

A signet is a seal. It is a mark of approval from the one who designed the product, or wrote the letter. It is a token of commitment, as we read of those who banded together to rebuild the Temple in Jerusalem after the Babylonian exile: “And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal (the verb form of *kotham*) unto it.” (Neh 9:38)

When it is used of the Most High, it is a mark of divine sanction, of **Holiness to Yahweh**: “And I saw another angel ascending from the east, having the seal of the living Almighty One. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, ‘Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our Elohim in their foreheads.’ And I heard the number of them which were sealed; and there were sealed an hundred and forty four thousand of all the tribes of the children of Israel.” (Rev 7:2-4) The word for seal in the Greek of this verse is the precise equivalent of the Hebrew term we have been thus far examining, and it reflects the idea given in the Old Testament that the names of the twelve tribes are listed as “the engravings of a signet.” (Exodus 28:21, 39:14)

The linguistic aspects are useful in that they show us how Yahweh has inspired the use of the word translated “Signet” in the Bible. On the other hand, we must not become like so many unfortunate ones who become enthralled by the words themselves. They are merely a means to an end: communication. In this case, specifically, the end is the communication between Yahweh and man.

What is Yahweh trying to communicate to us? We know from the Gospels that when Yahshua died, and was raised from the dead, He sent His Spirit, His personal presence, to be with us until

His return. (John 14:16) This was, among other things, a means of communication, for He said unto His followers, “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” (John 16:13)

As we see from Revelation, the Hosts of Heaven are waiting for something to happen before they can act to bring about the last scenes of the plan of redemption. They are waiting for the sealing of Yahweh’s people; they are waiting for them to be engraved with the Signet of the Most High. As Adventists believe, “Just as soon as the people of God are sealed in their foreheads – it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved – just as soon as God’s people are sealed and prepared for the shaking [*cf.* Rev 7:1, Ezek 9:4-6], it will come. Indeed, it has begun already; the judgments of God are now upon the land, that we may know what is coming.” [*Manuscript Releases Vol. 1, p. 249*]

And how is this “settling into the truth” to be accomplished – by our own efforts? By our own wisdom and intellect? Surely not, for the Scriptures warn us against relying on our own understanding, (Pro 3:5) or utilizing private (non-Scripture-based) interpretations of prophecy. (1Peter 1:20)

We are told precisely the means by which the servants of the Almighty are sealed. The angel of Revelation 7 bears the seal, yet Christ tells us that the Spirit is the *means* of that sealing. The Spirit guides us into that truth from which we shall not be moved. Yahweh assures us, “Not by might, nor by power, but by my Spirit,” (Zech 4:6) and the apostle Paul is even more explicit on the matter.

Paul encourages believers, “grieve not the Holy Spirit of Yah, whereby ye are sealed unto the day of redemption.” (Eph 4:30) And again, “we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise” (Eph 1:12, 13) Some have come away from these verses believing that the Holy Spirit is the Signet

of Yahweh. This is not accurate, as a careful reading of the above verses makes it clear that the Spirit is the means “whereby” we are sealed, and “with” which we are sealed. The Seal itself is the settling into the truth that this Spirit reveals.

We note also that this sealing agency took effect “after that ye heard the word of truth, the gospel of your salvation,” therefore, as the Ethiopian eunuch said to Philip, “How can I [understand], except some man should guide me?” (Acts 8:31) “So then faith cometh by hearing, and hearing by the word of Yah.” (Rom 10:17) The Gospel, the message that precedes the Signet, was committed to men, (Mark 16:15, Ezek 3:21) not to angels.

This newsletter, in essence, acts as a voice to the world, a communication of the Holy Spirit, a herald of the sealing message. It is a Signet. It is a *kotham*, a sign of earth’s final true warning of judgment, and an invitation to experience the majesty, beauty and joy of being bound in sacred union to one who is Love, and to His people who testify of this love to the world. (1John 4:8, John 17:20-23)

“Set me as a *kotham* upon thine heart, as a *kotham* upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.” (Song of Solomon 8:6)

David.

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