

“My God, My God, Why Have You Forsaken Me?”

Kyle Butt, M.A.

Imagine trying to live in a world where every person decided for himself or herself how long an inch should be. One person's inch might be as long as a pencil, while another's might be as short as a penny. Further imagine trying to buy lumber or carpet, or trying to calculate any kind of geometry. In truth, trying to measure things without a standard is impossible.

The same is true of religion and spiritual matters. If everyone made his or her own “measurements” about what is right and wrong, then mass confusion would rule the day—which is exactly why God gave us the Bible. It is the standard by which all of our actions are to be measured. Because the Bible claims to be the only true standard, most people insist upon evidence proving that it is from God. If a person has an open Bible and an honest heart, such evidence is available.

BACK TO THE FUTURE

On Tuesday, September 11, 2001, a horrible tragedy shocked the United States when terrorists attacked the World Trade Center and the Pentagon. Amidst the tragedy, a rumor circulated that Nostradamus, a supposed fortuneteller, had predicted the turn of events. Web sites with information on Nostradamus received thousands, even millions of hits. After all was said and done, the rumored prediction had been fabricated and misunderstood; Nostradamus had no more predicted the future than you or I. But it was obvious from the public's response that anyone who **can** accurately predict the future is more than just a little special. The prophet Jeremiah wrote: “Who is he who speaks, and it comes to pass, when the Lord has not commanded it?” (Lamentations 3:37). The prophet's point was clear: nobody accurately foretells the future unless God informs him of it. Therefore, when the Bible accurately predicts the future, we can know that it is from God.

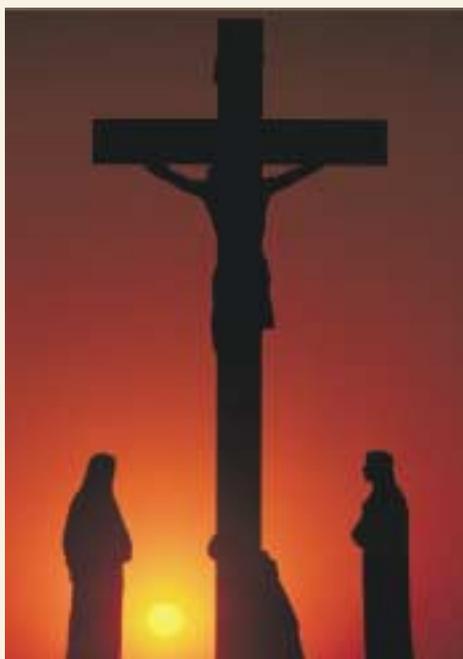
“MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?”

If you were a Jew standing in the crowd watching Jesus hang on the cross, you would have seen and heard many astonishing things. For one, you would have seen the only totally innocent man ever to live being tortured, mocked, and spit upon. In addition, you would have sat in complete darkness for three straight hours. But some of the most amazing things that happened on that day were the things Jesus said while He was on the cross.

As Jesus was nearing His death, He cried out, “Eloi, Eloi, lama sabachthani?,” which being translated means “My God, My God, why have You forsaken me?” Many of those around Jesus did not understand what He had said. But any Jew familiar with the Old Testament should have immediately recognized Jesus' lament as a direct quote from the first line of Psalm 22. King David wrote that psalm about 1,000 years before the death of Jesus. Yet verses 16 and 17 describe in minute detail what was happening at the crucifixion: “They pierced My hands and My feet; I can count all My bones. They look and stare at Me. They divide My garments among them, and for My clothing they cast lots.”

Could you imagine having the twenty-second Psalm in your hand (or mind), and watching the soldiers at Jesus' feet actually casting lots for His clothing (Matthew 27:35)—exactly as the psalmist predicted? With one of Christ's last breaths on the cross, He tried to get people to understand that He was the Messiah.

As we today look back upon the situation—almost 2000 years after the fact—we see that Jesus proved the Bible had accurately foretold the future, thereby verifying its inspiration. As Isaiah said: “Declare unto us what shall happen: declare ye the former things, what they are, that we may consider them, and know the latter end of them; or show us things to come” (41:22). The very thing the pagans could **not** do (41:22-24), God's Word **could** (see Isaiah 42:8-9).



RESOURCES

Q Did God “create” or “make” the world?

A Oftentimes, those who advocate the view that the Earth is billions of years old suggest that God initially “created” the Earth (Genesis 1:1) and then later “made” (i.e., re-created) it in six days. As awkward as this sounds to those who take a more straightforward (and accurate) approach to reading Scripture, these old-Earth advocates make a distinction between the Hebrew words *bara* (to create) and *asab* (to make or fashion). They claim that *bara* and *asab* **always** must mean two different things in relation to God’s creative acts. Not long ago, I heard a gentleman on the radio teaching that Exodus 20:11 does not mean that God created the Universe and everything in it in six days, but instead means that He “re-created” or “fashioned” the Universe in six days after originally creating it billions of years earlier. This man based his whole argument on the “fact” that “to make” does not mean “to create.”

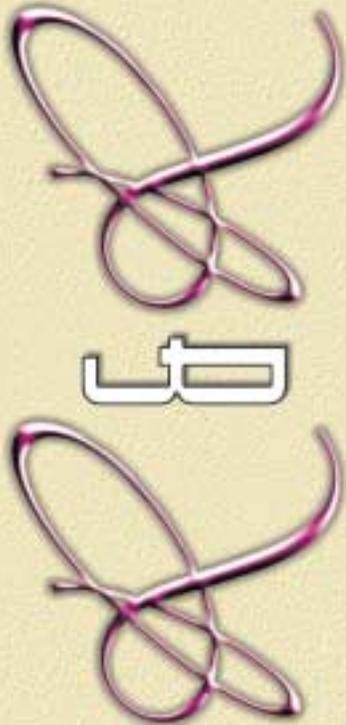
What is the truth of the matter? After surveying the creation account, one finds that no distinction is made between God’s creating (*bara*) and His making (*asab*). These words are used fif-

teen times in the first two chapters of Genesis in reference to God’s work. Genesis 1:21 states that God “created” (*bara*) the sea creatures and birds. Then in 1:25 we read where God “made” the animals of the Earth. Are we to believe that God created the birds and fish from nothing and then “refashioned” the land animals from materials he had made billions of years earlier? Preposterous! In Genesis 1:26-27 we read that God made (*asab*) man in His image. Yet, the very next verse says that He created (*bara*) him in His image. How can one assert (logically) that in these two verses “make” and “create” refer to completely different creations?

Furthermore, the “explanatory notes” God has given us throughout the Old Testament concerning the events recorded in Genesis 1 reveal that the words “create” (*bara*) and “make/made” (*asab*) are used interchangeably in reference to the creation of the Universe and everything in it. When we read Exodus 20:11, Psalm 148:1-5, Nehemiah 9:6, and Genesis 1-2, the only logical conclusion we can draw is that “to create” and “to make” refer to the same event.

Eric Lyons

RESOURCES



IN THE NEWS

April 3, 2001 came and went as just any ordinary day. This was before September 11 and the war on terrorism, so news headlines focused primarily on our prospering economy. It was not until May 16, 2002 that the Patent Watch Project discovered that on April 3, 2001 a patent had been awarded to the University of Missouri for human reproductive cloning. The patent, U.S. 6,211,429, gives the University, and Biotransplant, Inc. (a Massachusetts-based biotech company) the rights to any “products”—whether human or animal—created by the process of cloning. John F. Kilner, president of the Center for Bioethics and Human Dignity, said concerning the discovery: “The possible patenting of human beings, no matter their age, size, or stage of existence, would be a crushing blow to essential human rights and dignity. What is slavery other than one person owning another? By giving a company ownership of human beings produced through a cloning process, this patent apparently gives government approval to a new form of slavery.”

While much of the fault lies with the patent-holding researchers themselves—they quite easily could have included the word “nonhuman” before the word “mammal” in their patent application—they are not the only ones responsible for this atrocity. Money and greed play a major

role as biotech companies position themselves to profit from cloning—now, and in the distant future.

Similar patent applications also are pending. For example, a group of researchers from Massachusetts has applied for a patent that allows them “to use tissues derived from NT [i.e., “nuclear transfer” (cloned)] embryos, fetuses or offspring, including human and ungulate tissues,” and to own the patent rights to the “progeny of the [cloned] offspring.” Simply put, they want to create human clones, harvest their organs, and own the rights to their children. They want to be able to use some human beings as raw materials to help others.

At the press conference where U.S. senators Specter, Kennedy, Feinstein, and Hatch first announced the release of their “pro-research cloning legislation,” Arlen Specter was asked when a cloned embryo could no longer be used morally for research. He replied: “I have not found it helpful to get into the details.” Christians, however, **must** “get into” the details! Human lives are at stake. And if it is this bad **now**, what do you imagine it will be like in the future?

Brad Harrub