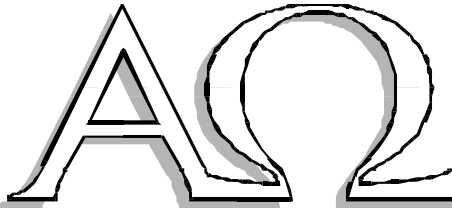


# Creation Revelation



God is in the details

Volume 10, Issue 4

Fall 2006

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

Psalm 119:160

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## Catholic Answers to Fundamentalist' Questions - A Rebuttal

### **A** FUNDAMENTALIST

As a former Catholic, I taught the Bible to Catholic Christians. My purpose was to open the Scriptures to Catholics who were not accustomed to studying the Bible so that they might have a closer relationship with their risen Savior.

A few years ago, a Catholic friend sent a little booklet that a priest had given him to send to me, *Catholic Answers to Fundamentalists' Questions*<sup>1</sup> (CAFQ), by Philip St. Romain, published by Liguori Publications. For the most part, this article was my letter response to the Catholic priest. Although I invited the priest to enter into a dialog, he never responded.

Many of the "answers" contained in the booklet are based on Catholic tradition; and many are based on a faulty understanding of Protestant teachings.

A fundamentalist by definition is one who adheres to the essentials of the faith. In this respect, both Catholics (in the essential doctrines) and Protestants generally are fundamentalists. Modern usage of the word implies one that is narrow in interpretation and application of the Scripture. In this

narrow usage most Catholics and many Protestants are not fundamentalists. One of the implications in CAFQ is that a literal reading of the Bible is to make nonsense of Scripture. I believe that most fundamentalists do not take this careless approach. The Bible should be read taking the literal parts literally, the figurative parts figuratively and the allegorical parts allegorically.

On page 7 of CAFQ there are eight stages mentioned in the supposed fundamentalist experience. Although it is not stated, the implication is that these were former Catholics that had the experiences described. The impression given is that this was a negative experience for Catholics, and that it ultimately leads to "disbelief altogether."<sup>2</sup> One problem I find is that generally Catholics are not well grounded in the Bible and can become confused when engaged in biblical discussions. They also carry a load of unscriptural tradition that clouds their thinking and keeps them bound to Catholic tradition. Also, fear of spiritual consequences of disobeying Papal authority, resulting in mortal sin and eternal damnation, keeps them in line with Rome.

**The Eight Stages of the Fundamentalist Experience, as Indicated by CAFQ:**

- *“Stage One consisted of confusion when a Fundamentalist friend “witnessed” to the student about faith, the truths of Scripture, and salvation.*
- *Stage Two was characterized by a sense of powerlessness -an inability on the student’s part to contradict the words of the proselytizer-*
- *Stage Three marked a beginning of cautious responsiveness as the student initiate began to attend Fundamentalist group meetings.*
- *Stage Four brought on a warm emotional feeling rooted in the enthusiasm of the group and in the student’s incipient personal faith in Jesus.*
- *Stage Five lasted a while and involved Scripture study, indoctrination, and the beginnings of the student’s own witnessing. Many students were in this stage when they graduated from college.*
- *Stage Six was marked by boredom from hearing the same things again and again and by fear as the warm feelings from Stage Four began to fade. Many students believed that their loss of emotional enthusiasm signified displeasure on God’s part.*
- *Stage Seven brought on disillusionment from the loss of the warm feelings and from the sense that the group was not going anywhere. Numerous truth-seeking students became increasingly impatient with the black-white, smug answers taught by the group as a response to incredibly complex life issues such as patriotism, social justice, war and peace, sexual identity, and sexual morality.*
- *In later years, I encountered some of these former students in what might be called Stage Eight. They had left their Fundamentalist communities, only to find themselves experiencing a constant barrage of guilt-producing advice from “concerned churchgoers” trying to halt their “backslides.” I know of several cases where people in Stage Eight become neurotically confused and guilt-ridden.”*

**Personal Observations**

Some years ago, I had lunch with a Catholic couple when the subject of religion came up. I indicated that I was a former Catholic. The wife indicated that she would be “fearful” of losing her soul if she ever left

the Catholic Church. At another time, my wife had a conversation with a lady on an airplane that went like this: “Are you a Christian?” The lady responded, “No. I’m a Catholic.” Catholic Christians are somewhat fearful and confused because they are usually not secure in the knowledge of their own salvation and the truths of the Bible. In discussions with a Catholic priest, I related that I considered myself a Christian first and a Catholic second. The priest sternly admonished me that I was a Catholic first and Christian second. In his mind, the Church institution was more important than the fact that we are Christian. My own experience when leaving the Catholic Church was accompanied by a certain fear. I had been taught that the Catholic Church was the true church and that for a Catholic to leave was mortal sin. I had to wrestle with the Biblical concepts of justification by faith alone and forgiveness of sin. These considerations keep the Catholic bound to their Roman traditions.

I will now address the characteristics of a fundamentalist as described in CAFQ in turn and rebut in that order, in a general way, the “answers” given throughout the book. The characteristics of a fundamentalist, according to CAFQ, are indicated by the headings of each section, the first of which is belief in creationism.

◆ **BELIEF IN CREATIONISM – REBUTTAL I<sup>3</sup>**

CAFQ supports a belief in Theistic Evolution. Simply put, Catholics are taught that evolution is a process which God chose to use to “create” the world and man. Therefore, Adam and Eve are mythological and are only used to illustrate the sin concept.<sup>4</sup> With evolution as God’s creative tool, the ape that becomes man was endowed with the Image of God at the appropriate stage of evolution.

Theistic Evolution is a position typically found among Roman Catholics, liberal Christians, and neo-orthodox thinkers.<sup>5</sup> How you view origins affects how you view the Bible as a whole. It is my belief that an attack on Genesis is an attack on the foundational truths of the entire Bible, both Old and New Testaments.

Genesis has been called the “seed plot” of the Bible. The truths developed in Genesis are foundational to the New Testament and to an understanding of the entire Bible. To surreptitiously attack Christianity, creating doubt, you need only to attack the foundations in Genesis.

Since no one was there when God spoke everything into existence, we create **models** of what we believe to be true. We call these models **theories**. We see **data** in our world and we interpret the data with our **assumptions** of how things were. The Big Bang theory is one such model. This model describes how many scientists believe the universe came into being. Because of early findings using the Hubble

telescope this theory began to be questioned. More recently (2006), questions regarding background microwave radiation have come to light, again questioning the validity of the Big Bang.<sup>6</sup> Perhaps we need a new model?

For an example of varied views and how our beliefs affect our interpretations, consider that the earth is covered with sedimentary rock. Sedimentary rock is normally water deposited. The Grand Canyon is composed of sedimentary rock. An evolutionist standing on the rim of the Grand Canyon (considering how the canyon was formed) would say: "little water, lots of time." A creationist standing on that same rim would say: "Lots of water, little time."<sup>7</sup> They are looking at the **same data**, but using **different assumptions**, and coming to two **different interpretations**. Both interpretations are legitimate given the data and their own belief systems. Many evolutionists claim that the fossil record proves that evolution is a fact, but it does not prove it. Notice the following quotes from evolutionists:

**"DESIGNS"**, STEPHEN J. GOULD, Harvard, "We can tell tales of improvement for some groups, but in honest moments we must admit that the history of complex life is more a story of multifarious variation about a set of basic designs than a saga of accumulating excellence. ... I regard the failure to find a clear 'vector of progress' in life's history as the most puzzling fact of the fossil record....we have sought to impose a pattern that we hoped to find on a world that does not really display it.", *Nat. His.*, 2/82, p.22

**DARWIN'S BIGGEST PROBLEM**, CHARLES DARWIN, "... innumerable transitional forms must have existed but why do we not find them embedded in countless numbers in the crust of the earth? ....why is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain, and this perhaps is the greatest objection which can be urged against my theory". *ORIGIN OF THE SPECIES*.

**MORE EMBARRASSING**, DAVID M. RAUP, Univ. Chicago; Ch. F. Mus. of N. H., "The evidence we find in the geologic record is not nearly as compatible with Darwinian natural selection as we would like it to be. Darwin was completely aware of this. He was embarrassed by the fossil record because it didn't look the way he predicted it would.... Well, we are now about 120 years after Darwin and the knowledge of the fossil record has been greatly expanded. We now have a quarter of a million

fossil species but the situation hasn't changed much ....ironically, we have even fewer examples of evolutionary transition than we had in Darwin's time. By this I mean that some of the classic cases of Darwinian change in the fossil record, such as the evolution of the horse in North America, have had to be discarded or modified as the result of more detailed information." *Field Museum of Natural History Bulletin*, Vol.50, p.35

**GOOD RECORD BAD PREDICTION**, NILES ELDRIDGE, Columbia Univ., A. M. N. H., "He [Darwin] prophesied that future generations of paleontologists would fill in these gaps by diligent search.... One hundred and twenty years of paleontological research later, it has become abundantly clear that the fossil record will not confirm this part of Darwin's predictions. Nor is the problem a miserably poor record. The fossil record simply shows that this prediction was wrong." *The Myths of Human Evolution*, p.45-46

**THE HORSE "STORY"**, COLIN PATTERSON, Brit. Mus. of Nat. His., "There have been an awful lot of stories, some more imaginative than others, about what the nature of that history [of life] really is. The most famous example, still on exhibit downstairs, is the exhibit on horse evolution prepared perhaps fifty years ago. That has been presented as the literal truth in textbook after textbook. Now I think that that is lamentable, particularly when the people who propose those kinds of stories may themselves be aware of the speculative nature of some of that stuff." *Harper's*, p. 60, 1984

**STORY TIME OVER**, DEREK AGER, Univ. at Swansea, Wales, "It must be significant that nearly all the evolutionary stories I learned as a student....have now been 'debunked.' Similarly, my own experience of more than twenty years looking for evolutionary lineage's among the Mesozoic Brachiopoda has proved them equally elusive.", *PROC. GEOL. ASSO.*, Vol.87, p.132

**"FOSSIL BIRD SHAKES EVOLUTIONARY HYPOTHESES"**, "Fossil remains claimed to be of two crow-sized birds 75 million years older than Archaeopteryx have been found....a paleontologist at Texas Tech University, who found the fossils, says they have advanced avian features. ....tends to confirm what many paleontologists have long suspected, that Archaeopteryx is not on the direct line to modern birds." *NATURE*, Vol.322, 1986 p.677

I admit that I too believed evolution to be a fact, based on instruction received in the educational system. My first exposure was in a Catholic high school (Jesuit). Most of us that go on to higher education are thoroughly indoctrinated in evolutionary ideas in college, causing many to reject their faith. I later was challenged to extensively research the subject and now consider that much of what I was taught is simply not supported by fact. I previously believed that the other side (creationism) could not possibly have valid "scientific" arguments; I simply did not know the arguments.<sup>8</sup>

Since Harvard evolutionist Stephen J. Gould, found that the fossil record did not support the expectations of evolution, he came up with a theory called punctuated equilibrium. This theory was a rehash of a previously rejected "hopeful monster" theory. Since no transitional forms were present in the fossil record new forms must have appeared suddenly and fully formed after a period of stasis. This theory is almost as if a lizard laid an egg and out popped a bird. I find that this takes more faith than simply, "God created."

#### a) Old Earth/Young Earth

Creationism accepts the idea of a young earth. What about the certain evidence of long time periods supported by various dating methods? Even though the scientific community and their textbooks speak of long time periods, that the earth is 4.5 billion years old, it is all based on assumptions. All dating methods have problems that are not usually discussed. Again, assumptions play a major role. For example, the carbon 14 (C-14) method depends on the conversion to radioactive C-14 from Nitrogen 14 (N-14), which takes place in the atmosphere, by bombardment of N-14 by cosmic radiation from outer space. The concentration of C-14 builds up until the amount of C-14 being produced is equal to the amount of C-14 decaying to N-14 (steady state). The problem is that it takes 30,000 years for steady state to be reached. Since C-14 is taken in by living organisms, and the ratio of C-14 to C-12 is believed to be in steady state, and dead organisms cease intake of C-14, the ratio may be obtained in dead organisms (C-14 is decaying) and compared with the assumed ratio at the time of death. Because of their belief in long time periods scientists assume that steady state (30,000 years) has been reached, ignoring evidence to the contrary.<sup>9</sup>

There are also problems with the other dating methods such as Potassium-Argon or Uranium-Lead. To be valid, three basic assumptions must be true. First, the system must have been a closed system – no contamination from outside. Is there such a thing in nature?<sup>10</sup> Second, the system must have had a starting point – For example, there must have been only Potassium, no Argon, at the beginning of the Potassium-Argon decay series. Can we be sure of that (nobody

was there to observe)?<sup>11</sup> Third, the decay rate must have been the same over the length of time measured. Are we sure? Some recent studies suggest that decay rates have not been constant over the periods measured.<sup>12</sup>

When reviewing their data, evolutionists assume long time periods, therefore those tests that show too short of time periods for evolution to work are simply not discussed and are ignored.

Regarding assumptions, as previously stated, our knowledge of the universe is based on the cosmological models that we build. We need to know the condition of the Universe before we can get correct measurements, but we need those measurements to determine the condition. A bit of circular reasoning is used. In computer language - GIGO, Garbage In, Garbage Out. Geologists and paleontologists reason in a similar manner. The Geologic Column (the assumed evolutionary time scale) is based on the assumption that everything moves from simpler to complex (lower order to higher order). The time scale is assumed. The rocks are dated by the fossils; and the fossils are dated by the rocks. It's also interesting to note that dating rocks of known age by the radioisotope method, more often than not, doesn't work. However when dating rocks of unknown age, the radioisotope method is assumed to work. For example, Hawaiian lava flows (rocks) known to be less than 200 years old, have been dated to 3 billion years old, by the potassium-argon method. A live snail was dated as being 2,300 years old, and wood from growing trees has been dated as 10,000 years old, by the C-14 method.<sup>13</sup>

John Eddy, one of the world's leading Solar Astronomers, has said that there is nothing in the observations of the Sun to enable us to discriminate between the 4.5 billion-year age the evolutionists have given and the date of 4004 BC given by Bishop Ussher in the King James Bible. There is no way to determine from observation whether the Sun is just thousands of years old or 4.5 billion years old. The cosmological model a person adopts determines the Sun's age. He also said that solar physics gets its time scale from paleontology, that is, from the fossils.<sup>14</sup>

Both the evolutionist' and creationist' positions (models) are religious in nature. Both are based on assumptions and faith. It is my belief that, of the two models, the creationist is the one that is best supported by the data. Let's look briefly at the two models based on what they predict and decide for ourselves which one is most correct.

#### Predictions of the Evolutionary Model<sup>15</sup>

1. There should be transitional forms in the fossil record. There are none.
2. Beneficial mutations must have taken place. Since evolution is basically

uniformitarian then the present process should be the same as the processes working in the past. There is no evidence that beneficial mutations are now taking place to change an organism into another "kind," or have ever taken place.

3. Evolution assumes that things are getting better or more complex, from lower forms to higher forms. This violates a basic law of physics, that of entropy (everything is running down).
4. New species must have formed from other species. There is no evidence that this has happen. A horse has always been a horse, no new "kinds."

#### Predictions of the Creation Model

1. Separate, distinct kinds. We see the evidence in the fossil record and in the biblical account. This why the evolutionist, Dr. Stephen J. Gould has proposed abrupt change (punctuated equilibrium).
2. Intelligent design in nature. Again the evidence is before our eyes and in the Genesis account.<sup>16</sup>
3. Tendency for decay. Look at yourself in the mirror. You are decaying. Genesis chapter 3 accounts for this. This follows the law of entropy.
4. Extinction of species. Death is expected by the biblical account.

#### b) DNA Studies

What about the reality of Adam and Eve? Recent scientific studies reveal Adam and Eve and refute the evolutionist's claim of millions of years. A scientist doing mitochondria DNA studies has traced Eve to Africa no more than 140,000 to 280,000 years ago. Another scientist doing an independent study, using evidence from the Y-chromosome, has traced Adam to the same African region approximately 200,000 years ago. The calculations that show about 200,000 years are admittedly conservative and further studies may show man to be only a few thousand years old. Evolutionists and paleontologists are alarmed and are trying to refute these studies.<sup>17</sup> According to Dr. Jonathan Sarfati, "Recent evidence shows that mitochondrial DNA mutates much faster than previously thought. If this new evidence is applied to 'mitochondrial Eve,' it indicates that she would have lived only 6,000-6,500 years ago."<sup>18</sup>

Along the same lines, using DNA, scientists can establish ancestral relationships between seemingly unrelated members of our society pointing toward a common immigrant.<sup>19</sup> Even more recently, statistical population studies reported by The Associated Press, Fox News, USA Today, and Anthropology.net (all

reporting between 1 and 5 July 2006) indicate that all humans living on earth came from a common ancestor about 5,000 – 7,000 years ago. The Pope (John Paul II) may proclaim belief in evolution, but that doesn't make it a fact.

#### ◆ BELIEF IN JUSTIFICATION BY FAITH ALONE – REBUTTAL II

Martin Luther suddenly came to a realization of what was meant by the Apostle Paul's statement, "the just shall live by faith."<sup>20</sup> Eve was deceived by the serpent by doubting God ("Did God really say...?").<sup>21</sup> In contrast, Abraham's faith was accounted as righteousness.<sup>22</sup>

What then shall we say that Abraham our father has found according to the flesh? For if Abraham was justified by works, he has something of which to boast, but not before God. For what does the Scripture say? **"Abraham believed God, and it was accounted to him for righteousness."** Now to him who works, the wages are not counted as grace but as debt. But **to him who does not work but believes on Him** who justifies the ungodly, **his faith is accounted for righteousness**, Romans 4:1-5

But indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, **not having my own righteousness**, which is from the law, **but that which is through faith in Christ, the righteousness which is from God by faith**; Philippians 3:8, 9

For **by grace you have been saved through faith**, and that **not of yourselves**; it is **the gift of God, not of works**, lest anyone should boast. Ephesians 2:8, 9

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, **"The just shall live by faith."** Romans 1:16, 17

But what does it say? "The word is near you, even in your mouth and in your heart" (that is, the word of faith which we preach): that **if you confess with your mouth the Lord Jesus and believe in your heart that God**

**has raised Him from the dead, you will be saved.** Romans 10:8, 9

**So then faith comes by hearing, and hearing by the word of God.** Romans 10:17

But the Catholic would stress works and say, as James himself said:

**Thus also faith by itself, if it does not have works, is dead.** But someone will say, "You have faith, and I have works." **Show me your faith without your works, and I will show you my faith by my works.** James 2:17, 18

Because of their system, the Catholic has a difficult time understanding that James was not saying that justification is by works and faith. He was saying that if you are truly trusting in God as His disciple, then works will surely accompany faith. In other words, because I love God I do the works. In this sense works are a fruit of faith. Faith without the accompanying works is not true faith. Salvation is not obtained by my works but what Christ has done on my behalf.

#### ◆ REGARD FOR THE LORD'S SUPPER AS ONLY A SYMBOLIC MEAL – REBUTTAL III

Protestants, of various denominations, and Catholics have differing denominational views on the subject of the Lord's Supper. Lutherans believe in substantiation, the belief of the real presence of Christ. Catholics believe in transubstantiation, that not only is Christ present, but the bread and wine are physically changed into the actual body and blood of our Lord. Still others believe that it is only a memorial. You can argue all points from the Scripture. I would only point out that, in the 9th century, due to the split between the Eastern and Western (Roman) Catholic Church, the idea of the Lord's Supper as a sacrifice by the priest was considered a gain in power by the Papacy. This was because only the Pope headed the clergy, who alone could perform the "miracle of the Mass."<sup>23</sup> "About 831, Paschasius Radbertus (ca.785-860), abbot of the monastery of Corbie near the city of Amiens, began to teach that by divine miracle the substance of the bread and the wine was actually changed into the body and blood of Christ."<sup>24</sup> Transubstantiation would not become a doctrine of the Catholic Church until 1215, and would not be fully defined until the Council of Trent in 1545.<sup>25</sup>

My research shows that the Catholic belief (transubstantiation) is a late addition, and that the Lord's Supper was intended as a remembrance, as indicated by the Lord's words in Luke 22:19, "this do in remembrance of Me."

#### ◆ BELIEF THAT THE SECOND COMING OF CHRIST IS NEAR – REBUTTAL IV

Before addressing the "Second Coming" we should examine the Catholic view of the Bible as a whole.

Many modern liberal theologians' views of the Bible are based on interpretation methods founded on "higher criticism," as propounded by Julius Wellhausen and others during the 19th century. These critics basically believed that the Bible didn't mean what it said.

Many pronouncements of higher criticism have been proven false, since many of the "fables" in the Bible have been proven accurate as more archeological discoveries have been made. The ideas of higher criticism were formulated during the time that Darwinian evolution was casting doubt on the trustworthiness of the Bible. Sadly, much of Catholic thought about the Bible is based in the so called Documentary Hypothesis (JEDP) of higher criticism.<sup>26</sup> The Documentary Hypothesis is the belief that Moses did not write the Pentateuch (first five books), and that it was assembled much later from various sources; the various writers being identified by their style and subject matter indicated by the letters J (Yahwist), E (Elohist), D (Deuteronomistic code), and P (Priestly). They would say that the entire Pentateuch was assembled from these sources, probably as late as the Babylonian captivity, about 500 BC. They are essentially saying that much of the Old Testament is a literary fraud, and that the Jews faked their own history.<sup>27</sup>

To illustrate arguments opposed to the JEDP hypothesis, I quote a renowned Jewish scholar, Cyrus Gordon:

*"When I speak of 'commitment' to JEDP... I am at a loss to explain this kind of 'conviction' on any grounds other than intellectual laziness or inability to reappraise."<sup>28</sup>*

He goes on to say that a professor of Bible at a leading university was convinced that the JEDP hypothesis was in error but that:

*"I shall go on teaching the old system... because... I should have to unlearn as well as restudy and rethink. It is easier to go on with the accepted system of higher criticism for which we have standard textbooks."<sup>29</sup>*

Says Herman Wouk (*This Is My God*), concerning the theories propounded by Wellhausen and his followers:

*"It is a hard thing for men who have given their lives to a theory, and taught it to younger men, to see it fall apart."<sup>30</sup>*

The Jewish scholar, Yehezkel Kaufmann, relates concerning the present thinking of Wellhausen:

*"Yet biblical scholarship, while admitting that the grounds have crumbled away, nevertheless continues to adhere to the conclusions."<sup>31</sup>*

Edward J. Young (former professor of Old Testament, Westminster Theological Seminary, Philadelphia) states that (of Wellhausen):

*"Almost immediately scholars began to indicate the logical fallacies of which the noted German had been guilty."<sup>32</sup>*

Young further states that:

*"Form-criticism, as it is often practiced, leads to skepticism."<sup>33</sup>*

In the above tradition Catholics view, with skepticism, the historical accuracy and prophetic nature of apocalyptic writing, such as found in Daniel and Revelation.<sup>34</sup>

An interesting example of the historical accuracy of Daniel can be shown in the fifth chapter of Daniel, where Daniel is promised to be made the third ruler in Babylon. Liberal critics had long considered this to be "proof" of the historical inaccuracy of Daniel. First they said that there was no such ruler as Belshazzar. This "proof" was discredited by archaeology when it was discovered that there was indeed a ruler named Belshazzar. Moreover, to the chagrin of the critics, it was found that Belshazzar's father, Nabonidus, had made Belshazzar co-ruler with him. This would then have legitimately made Daniel the third ruler as mentioned in Daniel 5:16.<sup>35</sup>

Regarding the book of Revelation, in particular, Catholics and liberals usually see the specific fulfillment during the persecutions of Domitian and spiritualize the future application of the message, disregarding a literal prophetic interpretation for "end time" events.<sup>36</sup> This is typical of the rationalist nature of higher criticism which tends to reject as impossible things supernatural, miraculous, or prophetic. While Catholic scholars do not necessarily deny the supernatural, miraculous, or prophetic, they do bow to higher criticism in their analysis of the Bible. Their approach has a similar effect.

If the integrity of the Scriptures could be questioned, then perhaps we need not be too concerned about the various prophecies, especially those concerning end time events? Certainly, isn't it unreasonable to suppose that the creation narrative could be factual, given the assured results of higher

criticism and the "fact" of evolution? Certainly, it's naive to suppose that Noah made an ark and saved his family and animals from a world wide catastrophe? Think for a moment how the serpent (the very first Bible critic) opened his attack on Eve with, "Did God really say...?" Did Noah really build that ark? Is the "end" really near?

Regarding "end time" and "Second Coming" events, these concerns were important to the early church, and should be important to us today. An understanding of the Bible will show that these events should not be cause for alarm for the believer. We were instructed to "watch" because He is "coming quickly."<sup>37</sup> It seems that we were instructed to live our lives with this thought in mind.

A reading of Matthew chapter 24 shows that the disciples asked three questions of our Lord. "Tell us when will these things be?" They were concerned about the destruction of the temple. "What will be the sign of your coming and of the end of the age?" It is important to note that the disciples were concerned with the Jewish situation. Jesus was responding directly to Jewish questions, however, His scope encompassed future end-time events.

In verses 4 through 14 Christ speaks of tribulation in a very real sense. These verses may be viewed as general signs being fulfilled, in increasing intensity, from Christ's time until the present, culminating in the specific fulfillment of God's wrath in the seven year tribulation period.<sup>38</sup> The judgments indicated in verses 4 through 8 parallel the judgments described in Revelation 6:5-8. We know that these judgments are the wrath of God because it is Christ Himself who breaks the seals.

We see the mid-tribulation period in Matthew 24:15. Compare this to Daniel 9:27 and 2 Thessalonians 2:3-4. The Great Tribulation is then described in Matthew 24:16-26. The question is: "Is the Church still here on earth? **We were not promised that we would not see tribulation. However, we were promised that we would be spared God's wrath.** The way that this can happen is by what is called the "Rapture." The concept of the Rapture is not forbidden by Catholic teaching. I remember first hearing this from a Nun during a religion class in the seventh grade.

"Therefore when you see **the 'abomination of desolation,'** spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), Matthew 24:15

Then he shall confirm **a covenant with many for one week;** but in the middle of the week He shall bring an end to sacrifice and offering. and on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate." Daniel 9:27

Let no one deceive you by any means; for **that Day** will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshipped, so that he sits as God in the temple of God, showing himself that he is God. 2 Thessalonians 2:3, 4

and to wait for His Son from heaven, whom He raised from the dead, even **Jesus who delivers us from the wrath to come.** 1 Thessalonians 1:10

“Because you have kept My command to persevere, **I also will keep you from the hour of trial which shall come upon the whole world,** to test those who dwell on the earth. Revelation 3:10

The Rapture will take us out and preserve us from the Day of the Lord (the Tribulation).

But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. **Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.** And thus we shall always be with the Lord. Therefore comfort one another with these words. But concerning the times and the seasons, brethren, **you** have no need that I should write to you. For **you** yourselves know perfectly that **the day of the Lord so comes as a thief** in the night. For when **they** say, “Peace and safety!” then sudden destruction comes upon **them**, as labor pains upon a pregnant woman. And **they** shall not escape. **But you, brethren, are not in darkness, so that this Day should overtake you as a thief.** **You** are all sons of light and sons of the day. We are not of the night nor of darkness. Therefore let **us** not sleep, as others do, but **let us watch and be sober.** For those who sleep, sleep at night, and those who get drunk are drunk at night. But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation. **For God did not appoint us to wrath,** but to obtain

salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him. Therefore comfort each other and edify one another, just as you also are doing. 1 Thessalonians 4:13- 5:11

Finally, the church is mentioned many times in the first three chapters of Revelation but is pointedly absent during the period of God’s wrath, from chapter 4 on, until returning as the Bride of Christ at the Second Coming mentioned in Revelation chapter 19. Jesus spoke of His return. Luke also spoke of it. John spoke of it, as well, in the book of Revelation.<sup>39</sup>

This is not scary; it’s not frightening if you know you are saved. I have asked Catholics, even priests, if they are going to heaven when they die. I have never received an affirmative answer. They seem frightened as they reply, “I hope so.” That’s sad. Protestants, on the other hand, are generally positive and secure in the knowledge of their salvation. Why shouldn’t Christians be waiting eagerly for the soon coming return of our Lord? This is how Christians should live their lives – as if Christ’s return was imminent. Note Jesus’ last words to us in Revelation, “Surely I come quickly.” Not a frightening prospect after all, but our blessed hope and preservation from the wrath of God to come on those rebellious peoples and nations. It should be a frightening prospect to the unsaved or those unsure of their salvation. As noted earlier, Catholics generally appear unsure or confused about their own salvation.

#### ◆ DISREGARD FOR DEVOTIONS TO MARY AND THE OTHER SAINTS – REBUTTAL V

Mary was a very special lady chosen of God to bear His Son. The problem Protestants have is with the position that the Catholic Church has given her.<sup>40</sup> To avoid a lengthy discussion let me choose three points which are Catholic doctrine.

The doctrine of the Immaculate Conception states that Mary was conceived, in her own birth, without the stain of original sin. “The dogmatic definition of Mary’s Immaculate Conception was announced on December 8, 1854 by Pope Pius IX before he himself was declared personally infallible at Vatican Council I...”<sup>41</sup> This idea is not derived from Scripture. It may have developed from tradition, but was not proclaimed until 1854. If God could preserve Mary from the stain of original sin then why couldn’t He do so with Jesus? In other words, why did Jesus need to be born in a spotless vessel for Him to be born sinless?

The doctrine of the Assumption of Mary did not become an official doctrine until it was declared by Pope Pius XII on November 1, 1950.<sup>42</sup> This doctrine states that Mary was taken body and soul to Heaven. Other than a tradition, there is no proof to substantiate this claim. The fact that the Pope said it, which settles it, after all he is

“infallible,” at least officially since 1870 (Vatican Council I).<sup>43</sup>

The interesting point to ponder is this; in the Gospels, Mary has secondary roles other than the Nativity narrative. She is only mentioned one other time outside the Gospels, in the book of Acts, before Pentecost, she is with the others in the upper room. Her very last biblical words are found in John 2:5, “Whatever He [Jesus] says to you, do it.” Her role, in Catholic eyes, seems to have increased with the passing of time and memories.

Was Mary a perpetual virgin? It has always seemed to me to be unfair to both Joseph and Mary herself to require this. The Catholic Church interprets the “brothers and sisters of Jesus” passages as being cousins rather than true brothers and sisters. It seems pointless to argue with them over the issue. The idea is to keep Mary free from the stain of sin. The “sin” implies sexual contact, in this context. *An American Catholic Catechism* defends this doctrine thus: “Life-long or perpetual ‘virginity’ is an early instance of a growth in understanding, beyond the biblical evidence.”<sup>44</sup> In other words, there is no evidence except, “stories, tales, and myths.”<sup>45</sup>

◆ **DISREGARD FOR ALL CATHOLIC BELIEFS ROOTED IN SACRED TRADITION – REBUTTAL VI**

In support of their various doctrinal positions, Catholics must seek extra-biblical sources, since many of their traditions are not mentioned in the Word of God. The interesting thing about traditions is that they are not necessarily so.

The Scriptures are the most reliable source. As my Catholics friends and CAFQ would attest, the New Testament was written within the lifetime of the eye witnesses. Liberal skeptics, without success, have attempted to place the writing of the Gospels out of reach of the eyewitness period. In fact, a simple, although not altogether scientific, proof of the eyewitness testimony can be found in your own Bible. The opening verses of the book of Acts by Dr. Luke are as follows:

The **former account** I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, to whom **He also presented Himself alive** after His suffering **by many infallible proofs, being seen** by them during forty days and speaking of the things pertaining to the kingdom of God. Acts 1:1-3

Notice also:

Inasmuch as **many have taken in hand to set in order a narrative** of those things which are most surely believed among us, just as those who

from the beginning were **eyewitnesses** and ministers of the word **delivered them to us**, it seemed good to me also, having had **perfect understanding** of all things from the very first, to **write to you an orderly account**, most excellent Theophilus, **that you may know the certainty of those things in which you were instructed.** Luke 1:1-4

If you search the book of Acts (an historical account of the early church) you will find nowhere mentioned the destruction of Jerusalem in 70 AD. Since Jerusalem was a center of Christian activity during the early church, don’t you think it odd that there is no mention of that fact? The conclusion is that the book of Acts must have been **written before 70 AD**. The Gospel of Luke can be dated even before the book of Acts.

Going a bit further, the Gospel of Mark, which is considered to be Peter’s Gospel, is considered to be the earliest written Gospel. Notice that Luke mentions that “many” wrote accounts of what were their beliefs (other Gospels). The implication is that very soon after the crucifixion, Gospel narratives were written down within the lifetime of the eyewitnesses who could refute them, including the Jewish and Roman leaders. Some theologians believe the Gospel of Mark to have been written by 40 AD.

Since the New Testament books had been copied repeatedly by the believers in the early church, we have tens of thousands of copies of New Testament texts. Using the tools of textual criticism we know for certain what the wording of these books actually were. These words are contained in your Bibles today. The handful of uncertain words do not add to or change the meaning of any essential belief in your Bible.

With tradition it is a bit different. These traditions do not necessarily stem from any New Testament eyewitness accounts as with the Gospels and Epistles. These traditions, as employed by the Catholic Church, stem from apocryphal literature, early Christian writers and thinkers, not eyewitnesses. The Catholic would say that, “The Bible achieves its full value as revelation when mediated by tradition, which serves as a kind of environment or atmosphere in which the Bible is read.”<sup>46</sup> This is another way of saying that the Bible is only true when it lines up with the traditions of the Church.

It is extremely difficult to debate with a Catholic when their source material is Papal infallibility and tradition. Using these arguments, the Bible can be made to say anything they want it to say.

◆ **HEAVY EMPHASIS ON “TWICE BORN” SPIRITUAL EXPERIENCES OF JESUS AS AN INDICATOR OF FAITH – REBUTTAL VII**

Regeneration (born again) consists of an initial change ( a commitment) followed by an on-going (life long) process. We can say with assurance, “Jesus is

really Lord!" Paul says in his epistle to the Romans: "Don't let the world around you squeeze you into its own mould, but let God re-make you so that your whole attitude of mind is changed."<sup>47</sup> Bishop Fulton Sheen states that:

*"The unthinking often say the Sermon on the Mount constitutes the 'essence of Christianity.' But let any man put these Beatitudes into practice in his own life, and he too will draw down upon himself the wrath of the world."<sup>48</sup>*

John Wesley wrote:

*"[The] wisdom of God is foolishness to the world... Occasionally it is branded as downright lunacy and distraction."<sup>49</sup>*

Wesley continues, saying that receiving warning, the non-Christian, thinking himself wise,

*"... would say that his head (the Christian's head) was out of order. Much religion has surely made him mad!"<sup>50</sup>*

We must be different. We must not be swayed to walk and think as the world thinks. The message of the Gospel may seem contrary to man's nature or the world system, but as Paul says:

**For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the**

base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God - and righteousness and sanctification and redemption - that, as it is written, "He who glories, let him glory in the Lord." 1 Corinthians 1:18-31

It was Jesus Himself, not the fundamentalist, who placed "heavy emphasis" on being born again.

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." Jesus answered and said to him, "**Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.**" Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. "Do not marvel that I said to you, '**You must be born again.**'" John 3:1-7

I can relate that my own experience was one of eye opening joy. I suddenly realized the truth of the Gospel. I knew that Jesus was Lord and that I must make Him Lord of my life. I once aimlessly followed the rituals and repetitive prayers of the Catholic Church without much enthusiasm or conviction. Also, much fear was involved as I struggled to "work" out my own acceptability to God. God, to me was high and out of reach. No one had told me that I could have a personal relationship with the King of Glory. I was set free of the bonds of ritual and tradition and brought into the light of the glorious truth of the Gospel, a very joyful experience. I continued in the Catholic Church another seven years after this "Spirit filling" experience.

If CAFQ is referring to the Pentecostal experience, then I would recommend a reading of Acts chapters 1 and 2.<sup>51</sup> There was some real excitement taking place after the Pentecost experience, so much so that the citizens of Jerusalem thought the disciples drunk.<sup>52</sup> Charismatic Catholics, including priests, brothers and nuns can attest to that excitement. It is hoped that all Christians can get excited about knowing Christ.

It was Jesus Himself who put "heavy emphasis" saying, "You **must** be born again." If Jesus really did

say that, then shouldn't heavy emphasis be placed on that event as an indicator of faith?

**END REBUTTAL**

### FINAL THINGS

Knowledge of God's Word is strength. It's a weapon. Jesus used Scripture to defeat Satan when He was tempted in the wilderness. He quoted Scripture, saying three times, "It is written."<sup>53</sup> Satan himself attempted to deceive Christ by twisting Scripture as he had done to Eve in the garden before telling her the lie. Eve added to the Word by saying that God said, in addition to not eating, they should not "touch" the tree.<sup>54</sup>

In Ephesians 6:17 the Word of God is the only weapon mentioned in Paul's description of the armor of God. It is referred to as the sword of the Spirit. What good is armor to the soldier if he has no weapon with which to fight? Without the Bible we are defenseless against the fiery darts of Satan.

Are we to evangelize? What did Jesus mean when he said:

And He said to them, **"Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned.** Mark 16:15, 16

It seems to me that we Christians are instructed to evangelize. We are not just to sit tight in our comfortable pews and leave the evangelizing to the priest or pastor. We are supposed to be His disciples. For most of us, our mission field is not China or Africa. It's across our back yard fence. It's in the supermarket. It's on the freeway when we have just been cut-off. We are His mouthpiece on earth.

Are Catholics in need of evangelization? I believe most are. I believe that any truly "born again" Catholic should leave the Catholic extra-biblical doctrines and traditions and seek a Bible believing church to grow in. I believe some Protestants are in need of evangelization as well. When I decided, in 1982, to leave the Catholic Church, I advised the members of my Catholic Bible study group of my decision to do so and encouraged them to remain faithful to Christ. I encourage any Catholic that I come into contact with to love and serve Christ in a close personal relationship. All committed Christians should study their Bible on a regular basis as:

**So then faith comes by hearing, and hearing by the word of God.** Romans 10:17

**Study to show yourself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.**<sup>55</sup> 2 Timothy 2:15

The greatest problem today is that man in this busy world does not have a hunger after God. Paul had the hunger and was willing to endure much for the cross of Christ. Most Protestants and Catholics cannot defend what they believe. They are mincemeat in the hands of an unbeliever. We respond to the non-believer when asked how we know the truth of the Gospel with a rather weak, "I know because it's in my heart." He responds, "Well, it's not in mine." That is not the answer that will place the burning hunger for Christ in the heart of that man. He wants reasons to believe. Can you give him the reasons you believe? What will make you hunger and thirst after the righteousness of God?

But sanctify the Lord God in your hearts, and **always be ready to give a defense** to everyone who asks you a **reason for the hope that is in you**, with meekness and fear; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. 1 Peter 3:15, 16 **AΩ**

### (Endnotes)

<sup>1</sup> Philip St. Romain, CATHOLIC ANSWERS TO FUNDAMENTALISTS' QUESTIONS, Liguori Publications, Liguori, MO, 1984.

<sup>2</sup> St. Romain, CATHOLIC ANSWERS TO FUNDAMENTALISTS' QUESTIONS, p. 7, 8.

<sup>3</sup> Evolution is the basic "religion" of two major world views, Secular Humanism and Marxist-Leninism. (see David A. Noebel, UNDERSTANDING THE TIMES, Manitou Springs, CO.: Summit Press, 1991). It is foundational for their beliefs. Since it is a religion, it is vigorously defended, even in our court system. The main thing to remember is that it is a theory, not a fact. If it could be proven, it would no longer be a theory. It is naturalistic and atheistic, although theologians have tried to incorporate it within the Judeo-Christian belief system (Theistic Evolution) since they were unprepared to defend their positions and believed that evolution had been proved. The assurance of the "fact" of evolution permeates our educational system to this day. The modern Christian indoctrinated with these beliefs does not know how to defend a Creator God. There are valid arguments for scientific creationism. Most Christians have never been exposed to those arguments. Those not exposed to the arguments believe that Christians who believe the creation narrative of Genesis chapter one believe in a myth which cannot be supported with sound arguments. Humanists and Marxists know full well that an attack on origins, (the first chapter of Genesis) is an attack on the Creator God. A God that created is foundational to our beliefs. An attack against the third chapter of Genesis is an attack against the need of a Savior. Another law of physics is the Law of Cause and Effect. The problem that humanists cannot overcome is the problem of first cause. Even the questionable (see OOPS, Wrong Answer, Time, 7 November 1994) "Big Bang Theory" needs a first cause.

<sup>4</sup> Charles Lyell (1797-1875) promoted the concept of "uniformitarianism" (gradual geologic changes), refuting catastrophism (the Flood). Charles Darwin using this principle developed his theory of evolution. Unfortunately, theologians, caught off guard, began to promote harmonizations of the Bible, uniformitarianism and evolution leading toward doubt and criticism of the biblical account in Genesis.

<sup>5</sup> For an overview of the problems with the evolution theory see Charles C. Ryrie, Th.M., Th.D., Ph.D., BASIC THEOLOGY, Victor Books, Wheaton, IL, 1986, pp.171-194; and, Luther D. Sunderland, DARWIN'S ENIGMA, Master Book Publishers, Santee, CA, 1988.

<sup>6</sup> BIG BANG'S AFTERGLOW FAILS INTERGALACTIC 'SHADOW' TEST, *Science Daily*, <http://www.sciencedaily.com/releases/2006/09/060905104549.htm>.

<sup>7</sup> It is interesting to note that evidence for catastrophism, rapid sedimentary deposition, and rapid canyon formation may be seen in the area of Mt. St. Helens (after it's eruption). This has direct impact on the ideas of formation of the Grand Canyon. In addition, trees uprooted and deposited in Spirit Lake (Mt. St. Helens) at that time give clues to the mystery of rapid coal formation and petrification, pointing to catastrophism and rapid burial (e.g. the flood of Noah) rather than uniformitarianism (long time processes). The Petrified Forest in Arizona is being recognized as a petrified log jam,

similar to what has occurred with logs at Spirit Lake near Mt. St. Helens. See John C. Whitcomb, Th.D. and Henry M. Morris, Ph.D., THE GENESIS FLOOD, Presbyterian and Reformed Publishing Co., Phillipsburg, NJ, 1961, pp.89-115; John D. Morris, Ph.D., THE YOUNG EARTH, Master Books, Colorado Springs, CO, 1994, p.115-117; and also, Steven A. Austin, Ph.D., ed., GRAND CANYON: MONUMENT TO CATASTROPHE, Institute For Creation Research, 1994.

<sup>8</sup> Suggested reading: Henry M. Morris, Ph.D., EVOLUTION AND THE MODERN CHRISTIAN, Presbyterian and Reformed Publishing Co., Phillipsburg, NJ, 1967. Phillip E. Johnson, DARWIN ON TRIAL, InterVarsity Press, Downers Grove, IL, 1991.

<sup>9</sup> There is direct evidence that steady state has not been reached. This was known at the time the method was developed, but since it was **assumed** that the earth was formed billions of years ago this evidence was ignored. For a study of scientific evidences for a young earth see Edward F. Blick, Ph.D., A SCIENTIFIC ANALYSIS OF GENESIS, Hearthstone Publishing, Oklahoma City, OK, 1991. Dr. Blick has been professor of Aerodynamics, Nuclear Engineering and Geological Engineering for more than thirty years at the University of Oklahoma. He concludes that the scientific evidence supports the Genesis account of special creation, and, Walt Brown, Ph.D., IN THE BEGINNING: Compelling Evidence for Creation and the Flood, Phoenix, AZ: Center for Scientific Creation, 1980, 1995, 7<sup>th</sup> Edition 2001.

<sup>10</sup> Richard B. Bliss, ORIGINS: Creation or Evolution, El Cajon, CA: Master Books, 1988, p. 63. Harold R. Booher, Ph.D., ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, St. Louis, MO: Warren H. Green, Inc., 1998, pp. 119, 121-123.

<sup>11</sup> Bliss, ORIGINS: Creation or Evolution, p. 63, Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, pp. 119, 121-123.

<sup>12</sup> Bliss, ORIGINS: Creation or Evolution, p. 63, Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, pp. 119-123. Don DeYoung, RAISING THE BAR ON CREATION RESEARCH,

Answers Magazine, Vol. 1, No. 1, July-Sept 2006. Don DeYoung, THOUSANDS... NOT BILLIONS, Green Forest, AR, Master Books, 2005.

<sup>13</sup> Scott M. Huse, THE COLLAPSE OF EVOLUTION, Grand Rapids, MI: Baker Books, 3rd ed., 1983, 1993, 1997, p. 66. Bliss cites that rocks from volcanos known to be 100 years old have been dated at 1 million years old. Bliss, ORIGINS: Creation or Evolution, pp. 64, 65.

<sup>14</sup> Marvin L. Lubenow, BONES OF CONTENTION (A Creationist Assessment of Human Fossils), Baker Book House, Grand Rapids, MI, 1992, pp.204-207.

<sup>15</sup> The predictions for both models are as described in THE YOUNG EARTH by Dr. John D. Morris, Ph.D. Dr. Morris' Ph.D. is in Geological Engineering. He believes in a young earth and that the geologic features of the Earth are explainable by catastrophic events and the flood of Noah.

<sup>16</sup> Point number 4 on page 48 of CAFQ asserts that "There is nothing in creation that suggests that the world was created by *only one* God, as scientific creationists contend. Nature religions are generally polytheistic, which points up the indebtedness of scientific creationism to an *a priori* conclusion based on Genesis. This is, at best, very sloppy science!" This assertion is a distortion. Romans 1:20 says that "His (God's) invisible attributes are clearly seen..." in His creation. This is simply an argument for intelligent design in nature. Intelligent design implies a Designer (i.e. God). The implication of nature described by Paul in Romans is that God (only one God) created the world.

<sup>17</sup> Lubenow, BONES OF CONTENTION (A Creationist Assessment of Human Fossils), pp.68-71; Robert W. Faid, A SCIENTIFIC APPROACH TO BIBLICAL MYSTERIES, New Leaf Press, Green Forest, AR, 1993, pp.101-107. Jonathan Sarfati, REFUTING EVOLUTION, Green Forest: AR: Master Books, Inc., 1999, pp. 87-89.

<sup>18</sup> Sarfati, REFUTING EVOLUTION, p. 88.

<sup>19</sup> Thomas H. Roderick, Ph.D., UMBILICAL LINES AND THE MTDNA PROJECT, From presentations at the 1992 NGS Conference in the States at Jacksonville, FL, and the 1993 convocation of the American Society of Genealogists at Portsmouth, New Hampshire.

<sup>20</sup> Romans 1:17; See also Habakkuk 2:4.

<sup>21</sup> Gen 3:1. Unless noted, all Scriptures in this article are from the New King James Version.

<sup>22</sup> Righteousness means right standing. In Abraham's case it meant right standing with God.

<sup>23</sup> Earle E. Cairns, CHRISTIANITY THROUGH THE CENTURIES, Academic Books, Grand Rapids, MI, 1981, p.200.

<sup>24</sup> Cairns, CHRISTIANITY THROUGH THE CENTURIES, p.200.

<sup>25</sup> Cairns, CHRISTIANITY THROUGH THE CENTURIES, p.200.

<sup>26</sup> See Raymond E. Brown, S.S., Joseph A. Fitzmyer, S.J. and Roland E. Murphy, O. Carm., ed., THE JEROME BIBLICAL COMMENTARY, Prentice-Hall, Inc., Englewood Cliffs, NJ, 1968, pp.1-9.

<sup>27</sup> Josh McDowell, THE NEW EVIDENCE THAT DEMANDS A VERDICT, Nashville, TN: Thomas Nelson Publishers, 1999, pp. 391-395.

<sup>28</sup> Josh McDowell, MORE EVIDENCE THAT DEMANDS A VERDICT, Here's Life Publishers, Inc., San Bernardino, CA, 1981, pp.173-175.

<sup>29</sup> McDowell, MORE EVIDENCE THAT DEMANDS A VERDICT, pp.173-175.

<sup>30</sup> McDowell, MORE EVIDENCE THAT DEMANDS A VERDICT, pp.173-175.

<sup>31</sup> McDowell, MORE EVIDENCE THAT DEMANDS A VERDICT, pp.173-175.

<sup>32</sup> Edward J. Young, BA, Th.M., Ph.D., LITERARY CRITICISM OF THE PENTATEUCH, Introduction to The New Bible Commentary: Revised, Wm. B. Eerdmans Publishing Co., Grand Rapids, MI, 1970, 1981, pp.37, 38.

<sup>33</sup> Young, BA, Th.M., Ph.D., LITERARY CRITICISM OF THE PENTATEUCH, Introduction to The New Bible Commentary: Revised, pp.37, 38.

<sup>34</sup> See: Brown, Fitzmyer, and Murphy, THE JEROME BIBLICAL COMMENTARY, Vol. I, pp.446-449; Vol. II, pp.467-470.

<sup>35</sup> See: John Phillips, D.Min. and Jerry Vines, Th.D., EXPLORING THE BOOK OF DANIEL, Loizeaux Brothers, Neptune, NJ, 1990, pp.74, 75, 229, 230, 240.

<sup>36</sup> Brown, Fitzmyer, and Murphy, THE JEROME BIBLICAL COMMENTARY, Vol. II, p.469.

<sup>37</sup> Matthew 24:42-44; 1Thessalonians 5:6; Revelation 3:10; 22:7, 12, 20.

<sup>38</sup> For a more complete discussion of the prophecies of Christ in Matthew 24, refer to John F. Walvoord, D.D., Litt.D., Th.D., THE PROPHECY KNOWLEDGE HANDBOOK, Victor Books, Wheaton, IL, 1990, pp.380-402.

<sup>39</sup> Matthew 24:29-30; Acts 1:9-11; Revelation 19:11-21; 22:7, 12, 20.

<sup>40</sup> For a lengthy discussion of pagan ideas, rituals and symbols introduced into the Catholic Church beginning with Constantine, refer to Alexander Hislop, THE TWO BABYLONS, Loizeaux Brothers, Inc., Neptune, NJ, 1916, 1959.

<sup>41</sup> Stuart P. Garver, WATCH YOUR TEACHING, Christ's Mission, Inc., Hackensack, NJ, 1973, p.97.

<sup>42</sup> Garver, WATCH YOUR TEACHING, p.97.

<sup>43</sup> Henry H. Halley, HALLEY'S BIBLE HANDBOOK, Grand Rapids, MI: Zondervan Publishing House, 1927, 1965, p. 782.

<sup>44</sup> George J. Dyer, et al., ed., AN AMERICAN CATHOLIC CATECHISM, The Seabury Press, NY, 1975, p.80. THE LOST BOOKS OF THE BIBLE AND THE FORGOTTEN BOOKS OF EDEN, World Bible Publishers, Inc., 1926, 1927, pp. 17-37; The Gospel of Mary and the Protevangelion of James are two extra-biblical books that proclaim Mary to be a perpetual virgin. In these books, Mary is said to be raised in the Temple, and the Gospel of Mary indicates that she took a vow of virginity. These books are not accepted as inspired by either Catholic or protestant churches. Dr. Frank Crane, in his introduction, attests to the superiority of the accepted inspired books, while referring to the remaining unaccepted books, including the two above mentioned, as being "stories, tails, and myths," the likes of which (folk tales) usually accompany great figures of history.

<sup>45</sup> Frank Crane (Introduction), THE LOST BOOKS OF THE BIBLE AND THE FORGOTTEN BOOKS OF EDEN, p. 7.

<sup>46</sup> Dyer, et al., ed., AN AMERICAN CATHOLIC CATECHISM, p.12.

<sup>47</sup> Romans 12:2a (J.B. Phillips translation).

<sup>48</sup> Fulton J. Sheen, LIFE OF CHRIST, New York: McGraw-Hill, 1958, p 115.

<sup>49</sup> John Wesley, THE NATURE OF THE KINGDOM, Minneapolis, MN: Bethany House Publishers, 1979, p 61.

<sup>50</sup> Wesley, THE NATURE OF THE KINGDOM, p 61.

<sup>51</sup> Consider especially Acts 1:8 where Jesus said "you shall receive power..." The word translated power is dunamis, from which we get our English word dynamite.

<sup>52</sup> Acts 2:1-21.

<sup>53</sup> Matthew 4:1-11.

<sup>54</sup> Matthew 4:6; Genesis 3:1-4.

<sup>55</sup> King James Version.

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