

50 Example Questions for Roman Catholics

Greetings, I hope this finds you and your family doing well. It's April 2022 as I edit this note and these questions. I also have another set of questions geared towards Protestant Charismatics and Pentecostals (those who believe the 9 Holy Spirit gifts - tongues, prophecy, healing, miracles etc. - did not end with the early church), and Cessationists (those who believe the gifts did end with the early church). Almost all of those questions are also relevant to Roman Catholics.

My views on both sets of questions as well as other questions/issues are found in my comprehensive book **CEASED?** and to varying degrees in my 3 other books which are excerpts of **CEASED?** - (1) **POINTS TO PONDER FOR ROMAN CATHOLICS**, (2) **POINTS TO PONDER FOR CHARISMATICS & PENTECOSTALS** & (3) **POINTS TO PONDER FOR CESSATIONISTS**. All 4 books are available on Amazon., and a free PDF copy of **CEASED?** is available, at least at this point in time, on my website www.Ceased.ca.

At this time in history, there is much division in the world and the Body of Christ itself. The reasons are many including politics, numerous social issues and covid/vaccines. In addition to issues of a more recent origin, there are other long-standing disagreements within the Body of Christ. One is the Catholic / Protestant divide. And within each of these camps, there are a variety of other disagreements one of which is very close to my heart - whether the 9 Holy Spirit gifts ended with the early church or are still valid today. In the mainline Catholic church, ~1.1 billion Catholics believe the gifts ended (Cessationist view) or at least are not involved in the gifts. ~125 million Catholics (Continuationist views) believe the 9 Holy Spirit gifts are still valid today.

Given there is only one truth - the 9 Holy Spirit gifts ended or they did not - only one camp is right which means tens/hundreds of millions must be right, and tens/hundreds of millions must be wrong. And for the camp that is wrong, the costs are massive. The same situation exists amongst Protestant believers.

Moreover, as Catholic and Protestant teachings differ on a number of fundamental issues, again one camp is right on each issue and one is wrong. These disagreements have led to many avoidable problems which God hates and satan loves. Hopefully, my books will help make a dent in reducing some of the problems arising from these disagreements, and enable more Catholics and Protestants to walk more fully in the blessings of God.

The questions and issues raised in this document are not provided to see how much readers know or do not know, but to help Catholics individually and collectively:

- i. determine for themselves if the 9 Holy Spirit gifts ended with the early church or not;
- ii. gain new truths or perspectives on a few other important issues in God's Word; and
- iii. lead to significant increases in the 9 Holy Spirit gifts being delivered to believers and unbelievers alike.

Scriptures in this document are taken from the Catholic Public Domain Version.

May God guide and bless you as you ponder.

Don Dixon

Last Edited: April 2022

Mindsets – A Consideration

In today's world, there are many faiths and religions. When one studies religions in some depth on core issues such as who God is and how does one get saved, it is clear religions are mutually exclusive. Only one can be true. There are many followers in each faith/religion who are very often adamant their faith/religion is the true one. Without getting into beliefs as to why I believe my faith is the one true faith, consider a more general issue that I have often raised with non-Christians. The largest faiths/religions have somewhere around 15% of the world's population, the exact percentage depending on what data sources and definitions are used. Which means - from purely a mathematical point of view - if the largest faith/religion was the one correct faith/religion, then ~85% of the world's population must have it wrong. If a faith/religion with a following of 5% of the world's population was the correct one, then 95% of the world's population has it wrong.

Given the importance of faith - not only because it has implications for our lives here on earth, but also determines where we spend eternity which is a fairly long time - it begs the question as to why so many people are wrong about their faith. To me, a key reason why more people don't come to know the truth of Jesus, is that we humans are very prone to blindly believing what we are told by family, friends and those in authority *'above'* us. Compounding that issue, is that many/most of us are much more committed to defending and remaining loyal to our current beliefs than we are committed to truly seeking the truth. Which, in my view, is why many of us end up with the same faith as our parents. It is also why disagreements such as the Cessationist vs Continuationist divide have continued for decades, if not centuries.

As you ponder these questions, I'd encourage you to check your hearts to see where your loyalty is - to your current beliefs or to seeking the truths in God's Word.

Blessings,

Don

Quick Survey For You to Give Others

Before getting into the 50 questions, below are 12 questions that might be used in surveys for readers to see where they and others they fellowship with stand in term of some basic issues of Christianity. And then - if you feel inclined - to share the results with one's friends, small group, church leaders etc. Two things:

- ❖ After each question below, I put the verse or page numbers in **CEASED? 2ND EDITION** where my views of the answers are found. Also note: a free PDF copy of **CEASED?** is on my website.
- ❖ Some of these 12 questions are also part of the 50 questions.

In addition, if you feel inclined, I would appreciate receiving the results of surveys by your sending a note to me through my website www.Ceased.ca with the following type of information:

- 1: #of individuals in survey: _____
- 2: Denomination: _____
- 3: State/Province/Country: _____
- 4-a: Average # questions answered correctly: _____ or 4-b:
- 4-b: Number of correct and incorrect answers for each of the 12 questions

1. Human beings have a body. What are the names of other 2 parts we have? [Chapter 3]
2. When Adam and Eve ate of the tree, which part or parts died right away? And later on? [Pages 35-37]
3. What does born again mean, and what happens to each part of a human being when a person is born again? [Chapter 4]
4. When were the original 12 apostles born again? [Page 108]
5. How many different kinds of baptisms are in the Bible, and how many are relevant to believers today? [Chapter 10]
6. What happens when a person is Baptized in the Holy Spirit? [Page 121-129]
7. What is the primary reason for the Baptism of the Holy Spirit? [Page 122]
8. Who gives a person their Baptism in the Holy Spirit? [Page 123]
9. When were the original 12 apostles water baptized after the cross? [Acts]
10. When were the original 12 apostles Baptized in the Holy Spirit? [Page 121, 138, 149]
11. When does a person get *'Filled with the Holy Spirit'*? [Chapter 9]
12. What is the purpose of eternal life? [John 17:3]

Part A: Opening Questions to Ponder

- 1) What % of Catholics do you think:
 - a. sincerely want to know the truth in any significant issue of faith where they are wrong? Coming at this from another perspective, what % of Catholics do you think will objectively consider credible evidence that contradicts their current beliefs?
 - b. have independently studied the Bible to verify what they have been taught on major issues is truly of God?
 - c. Do you think the answers are much different for Protestants? Do we humans tend to be more loyal to our current beliefs than we are to seeking the truth?

- 2) When it comes to significant matters of faith:
 - a. what is your final authority - your opinion, teachings of the Catholic church, priests, traditions, The Bible, other? In other words, if the above sources all conflicted with each other, which one is your go-to; the one you will base your earthly and eternal life on?
 - b. What would God say your final authority needs to be?
 - c. The Bible is often called God's Word. Does John 1 tell us what should be our final authority on matters of faith?
 John 1:1 In the beginning was the Word, and the Word was with God, and God was the Word.
 - d. If satan viewed the items in a. above, what order would satan prefer you follow?

Part B: Born Again/Saved

- 3) Humans are 3 parts - spirit, soul (mind, will and emotions) & body. (1 Thessalonians 5:23)
 - a. When and how do we humans receive our spirit and soul?
 - b. What happens to our spirit and soul when our body dies on earth?
 - c. When God told Adam not to eat of the tree of the knowledge of good and evil because doing so would cause him to die, which part(s) of Adam and Eve died right away?

Now consider John 3:4.

- John 3:4 Nicodemus said to him: "How could a man be born when he is old? Surely, he cannot enter a second time into his mother's womb to be reborn?" 5 Jesus responded: "Amen, amen, I say to you, unless one has been reborn by water and the Holy Spirit, he is not able to enter into the kingdom of God. 6 What is born of the flesh is flesh, and what is born of the Spirit is spirit.*

- 4) In John 3, when Jesus tells Nicodemus he needed to be born again, in both water/the flesh and the spirit:
 - a. is it our spirit that needs to be born again, or all 3 parts?
 - b. does 1 Corinthians 6:17 above suggest it is our spirit that is born again? And if it is our spirit that is born again, does that represent a spiritual rebirth?
 - c. If it is our spirit, what happens to our soul and body when we are born again?
 - d. what does water/flesh refer to - physical birth or water baptism?

- 5) Consider Romans 8:9 and 1 Corinthians 6:17:
 - Romans 8:9 And you are not in the flesh, but in the spirit, if it is true that the Spirit of God **lives within you.** But **if anyone does not have the Spirit of Christ, he does not belong to him.***
 - 1 Corinthians 6:17 But **whoever is joined to the Lord** is one spirit.*

- a. John 3:5 says that what is born of the Spirit (i.e. Holy Spirit) is spirit. Does that indicate our spirit is born again because of something Holy Spirit does to our spirit? Does Romans 8:9 and 1 Corinthians give a clue by stating our spirit is joined to Holy Spirit – i.e. becomes one with Holy Spirit – when we are born again?
 - b. Moreover, does Romans 8:9 make it clear that if Holy Spirit is not in us, we do not belong to God, that we are not saved, that we are not a Christian?
 - c. What does Holy Spirit being one with our spirit mean for us? For example, does this enhance our ability to hear directly from God? In other words, is part of the reason for Holy Spirit coming in us to establish a new level of intimacy with us where Holy Spirit communicates to us in a variety of ways, and enables us to seek God and co-labor with God throughout our day-to-day lives here on earth?
 - d. Does the term born refer to i) an event (i.e. something that happens at a point in time similar to how our physical birth has a time of birth, or ii) a process that occurs over time? In other words, when does Holy Spirit come in us - all at once, or in pieces?
 - e. On the basis Holy Spirit comes in us when we are born again, what happens when we sin? Does Holy Spirit leave us? And then come back in us after we have gone to Mass or confessed sins to a priest?
 - f. Immediately after question #50 is a summary of what is called the Divine Exchange or Great Exchange. It lists some of the benefits we receive when we are born again. Are all those benefits reversed each time we sin? And when we go to Mass or confess sins to a priest, do all these benefits then come back to us?
 - g. How much are issues related to addictions such as pornography, and other issues such as same sex attraction a result of issues with one's body? One's soul? One's spirit? And how much of a role do demonic influences play?
- 6) When Jesus came into the locked room on resurrection Sunday evening (John 20:19-23), Jesus told them He was sending them, He breathed on them and told them to receive the Holy Spirit?
- John 20:21 Therefore, he said to them again: "Peace to you. As the Father has sent me, so I send you." 22 When he had said this, **he breathed on them**. And he said to them: "**Receive the Holy Spirit**".*
- a. When Jesus breathed on them and told them to receive the Holy Spirit, was this the moment these original disciples were born again?
 - b. Did Jesus breathe on any and all disciples who were in the locked room and tell them all to receive the Holy Spirit? If not, why not?
 - c. When Jesus came into that locked room, we find there were 3 groups - the two Jesus met on the road to Emmaus, the eleven and the group those who were with them?
- Luke 24:13 ... **two of them** went out, on the same day, to a town named Emmaus, ... 15 ... Jesus himself, drawing near, traveled with them. ... 33 And rising up at that same hour, they returned to Jerusalem. And [1] **they** found [2] **the eleven** gathered together, and [3] **those who were with them**, ... 35 And they explained the things that were done on the way, ... 36 Then, while they were talking about these things, **Jesus stood in their midst** ..."*
- d. Consider part b. again. Did Jesus breathe on all 3 groups or only the 11? If you say only the 11, what information/verse in the Bible supports that view?
 - e. Who were in the last two groups? Did for instance, the latter group include the group of 70 Jesus sent out in Luke 10? The women who went to Jesus's empty tomb earlier on resurrection Sunday morning? Most of the ~120 per Acts 1:14-15 who gathered after Jesus's ascension in prayer and voted Matthias as the replacement for Judas?

- 7) Per above, when Jesus breathed on the 3 groups of apostles/disciples on resurrection Sunday and said "Receive the Holy Spirit", the question was raised, is that the moment they were born again?
- a. If you say no, when were they born again?
 - b. If you believe, as do some, that these disciples were born again at Pentecost;
 - i. what scriptural evidence shows that is when they born again and had Holy Spirit come in them on that day as opposed to resurrection Sunday evening?
 - ii. Does your belief mean Jesus's breathing on the disciples on resurrection Sunday evening was symbolic? And after all the time with the disciples, and all the things that had just happened, how likely is it that Jesus would give them a symbolic breath of air and use that moment to make a teaching point?
 - iii. If this breathing was symbolic in your view, were Jesus's words on sending in John 20:21 & forgiving in John 20:23 also symbolic? If not, why the different treatment?
- 8) Furthermore, if you believe the original disciples were not born again on resurrection Sunday evening but at Pentecost, was Jesus's first priority before He ascended in Acts 1:9 for these first disciples to be:
- a. i) born again or ii) to be Baptized in the Holy Spirit to receive power to be witnesses?
 - b. If His first priority was not for them to be born again, why wasn't it His first priority?
 - c. If His first priority was for them to be born again, why is Jesus silent about their need to be born again after resurrection Sunday, but does tell them to wait to be Baptized in the Holy Spirit?

Part C: Authority to Forgive Sins

- 9) A key scripture related to priests forgiving of sins is found right after Jesus breathed on the disciples in John 20:22:
- John 20:21 Therefore, he said to them again: "Peace to you. **As the Father has sent me, so I send you.**" 22 When he had said this, he breathed on them. And he said to them: "**Receive the Holy Spirit. 23 Those whose sins you shall forgive, they are forgiven them, and those whose sins you shall retain, they are retained.**"*
- a. If Jesus breathed on all 3 groups and then told all 3 groups to forgive, does that negate the belief that unique authority was given to the original apostles - and by extension today's Catholic priests - to forgive sins?
 - b. Pentecost is cited as the anniversary of the date of birth of the Catholic church. However, given the 11 apostles were given authority to forgive sins on resurrection Sunday evening - the same evening when they were born again and received the Holy Spirit - why isn't the birth date of the Catholic church on resurrection Sunday evening.

Part D: Water and other Baptisms

- 10) How many different kinds of baptisms are in the Bible, and how many baptisms are relevant to Catholics today? (If I suggested 9 or more in total and 3-5 for today, would you call me a heretic? If you saw scriptures supporting these baptisms, what would you call me then?)
- 11) When did the original apostles receive their water baptism?
- a. If you say sometime after the cross, what specific verse backs up this point of view?
 - b. If you say they received the Baptism of Repentance per John the Baptist and that was enough, why did Paul have the 12 disciples at Ephesus in Acts 19 water baptized given they had previously received the Baptism of Repentance?
 - c. If there is no specific verse stating the original apostles were baptized in water, what does that mean in terms of water baptism being required to be saved?
- 12) What baptism is received when a person is born again, & who gives this baptism?
- 1 Corinthians 12:13 And indeed, in one Spirit, we were all baptized into one body, whether Jews or Gentiles, whether servant or free. And we all drank in the one Spirit.*

- 13) Who does the Bible say should baptize other believers in water - bishops, priests, leaders or all believers? Philip in Acts 8:38, for instance, was not one of the original apostles.
- Matthew 28:19 Therefore, go forth and teach all nations, baptizing them in the name of the Father and the Son and the Holy Spirit,*
 - Acts 8:38 And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him.*

Part E: Confirmation and Baptism of the Holy Spirit

- 14) What verse in the Bible includes the word 'Confirmation' as per the 2nd Sacrament?
- 15) Confirmation is centered on what the Bible refers to as the Baptism of the Holy Spirit. The Baltimore Catechism states: "In short it (confirmation) Is the full outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost."
- Acts 1:4 ... he instructed them that they should not depart from Jerusalem, but that they should wait for the Promise of the Father, "about which you have heard," he said, "from my own mouth. 5 For John, indeed, baptized with water, but you **shall be baptized with the Holy Spirit**, not many days from now." ... 8 But you shall **receive the power of the Holy Spirit, passing over you**, and **you shall be witnesses** for me in Jerusalem, and in all Judea and Samaria, and even to the ends of the earth."*
- a. Is the primary reason for the Baptism of the Holy Spirit one of receiving power to be witnesses?
 - b. Do these verses in Acts 1:4-8, or elsewhere indicate Baptism of the Holy Spirit has anything to do with being born again?
 - c. Is one way that this power manifests seen in the 9 Holy Spirit gifts such as seen at Pentecost (Acts 2, tongues), with Cornelius et al (Acts 10 - tongues) and the 12 disciples at Ephesus (Acts 19 tongues & prophecy)?
- 16) A Catholic bishop or priest gives confirmation today. But, in the Bible, who gives this Baptism of the Holy Spirit? If I said Jesus, would that surprise you? Consider Luke 3:16.
- Luke 3:16 John responded by saying to everyone: "Indeed, I baptize you with water. But there will arrive one stronger than me, the laces of whose shoes I am not worthy to loosen. **He will baptize you** in the Holy Spirit, and with fire.*
- 17) Jesus spoke the words in Acts 1:4-8 just prior to His ascension.
- Acts 1:3 To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God.*
- a. Given Pentecost occurs 50 days after Passover, does that mean Jesus ascended 43 days after Passover and 7 days before Pentecost?
 - b. If so, does that mean the original apostles/disciples were Baptized in the Holy Spirit at Pentecost, where the 7 days represent the 'not many days from now' between Pentecost and the date Jesus ascended?
 - c. Given these words in Acts 1 were amongst Jesus's very last words that He spoke before He ascended, would these words be especially important? And ones we should pay close attention to today?
- 18) In the book of Acts, did (i) the group of ~120 at Pentecost (Acts 2), ii) Cornelius, family and friends (Acts 10) and (iii) 12 disciples at Ephesus (Acts 19) receive their water baptism before or after their Baptism in the Holy Spirit?

- 19) Are you 100% confident that Acts 2:38 refers to water baptism? Consider:
- Acts 2:38 Yet truly, Peter said to them: "Do penance; and be baptized each one of you, in the name of Jesus Christ, for the remission of your sins. And you shall receive the **gift of the Holy Spirit***
 - a. Would Peter be emotionally charged at that moment because of his water baptism (neither his water baptism or that of the other original 12 is actually mentioned in the Bible) or because of the Baptism of the Holy Spirit he and the other ~120 had received minutes before and which involved amazing examples of God's power? (Acts 2:1-4)
 - Acts 2:1 When the day of Pentecost had come, they were all together in one place. 2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. 3 And there appeared to them tongues as of fire distributing themselves, and they rested on [epi] each one of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance*
 - b. Imagine if you were there and had experienced Pentecost moments before? What would be foremost in your thoughts – water Baptism or Baptism in the Holy Spirit?
 - c. Is it significant that the Greek preposition 'epi' - the same Greek Word used in conjunction with the Baptism of the Holy Spirit where Holy Spirit comes 'upon' [epi] a person - is the Greek word used in conjunction with the "Repent and be baptized" words of Peter?

Part F: Communion

- 20) In terms of communion, the Catholic church - and some Protestant churches - teach that eating the bread/wafer and drinking the wine/juice aren't symbolic acts, but literal acts. In other words, eating the wafer and drinking the wine involves actually eating Jesus's body and drinking His blood. Most Protestants disagree, and see communion as a way to remember what Jesus did for us on the whipping post and cross. Further, Protestants see His 1-time, sacrifice paid the penalty for all sins. Catholics say for some sins, but not all.
- Luke 22:19 And taking bread, he gave thanks and broke it and gave it to them, saying: "This is my body, which is given for you. **Do this as a commemoration of me.**"*
 - 1 Peter 3:18 For Christ **also died once for our sins** ...*

Information from the Baltimore Catechism states why we should take communion literally: "... a) Christ could not have used clearer, more explicit words than "This is My body." He did not say, "This is a sign of My body," or "This represents My body," but, "This is My body." **Catholics take Christ at His word because He is the omnipotent God. On His word they know that the Holy Eucharist is the body and blood of Christ.**"

In other words, we're to take Jesus's word's literally because Jesus is God and what God says, He means. On that basis, if we're to treat Jesus's references to the bread and wine as literal references to Christ's body and blood because Jesus spoke words to that effect, aren't we then required to treat all - as in all - of Jesus's words in a literal way? And should we see Jesus as a door and a vine, and ourselves as sheep and branches? If not, why not?

- John 10:7 Therefore, Jesus spoke to them again ... **I am the door of the sheep.***
- John 15:1 I am the true vine, and my Father is the vinedresser. 2 **Every branch** in me that does not bear fruit, he will take away ...*

- 21) Jesus taught on the issue of eating His body and drinking His blood in Mark 14 at the Last Supper which occurred just before the cross. This Last Supper was a Passover meal.
- ❑ *Mark 14:22 And while eating with them, Jesus took bread. And blessing it, he broke it and gave it to them, and he said: "Take. This is my body."*

Given the Catholic argument that we're to take Jesus's words of eating His body and drinking His blood literally and not symbolically, let me ask.

- i. Shouldn't this literal application also apply to the Last Supper when Jesus was present and actually spoke the words to eat His body and drink His blood? If not, why not?
 - ii. Furthermore, would Catholic teachings require us to believe at the very moment Jesus was giving out the bread that it wasn't just bread, but bread that included the actual physical body of Christ? If not, why not since Jesus said it was His body?
 - iii. Given Jesus had not yet been crucified, how could the bread be His body if He had not yet been crucified? And how could the wine be His shed blood, if His blood had not yet been shed?
- 22) Communion in the Catholic church is central to forgiveness of less serious venial sins. In the Old Testament, sacrifices of animals were a core part of the Jewish life. Jesus's death on the cross and His shed blood were monumental events replacing the need for animal sacrifices. In **both** cases, blood was key since, without shed blood, there is no forgiveness. We also know it is the blood of Jesus that cleanses us.
- ❑ *Hebrews 9:22 And **nearly everything**, according to the law, **is to be cleansed with blood**. And without the shedding of blood, there is no remission.*
 - ❑ *1 John 1:7 ..., and the **blood of Jesus Christ, his Son, cleanses us from all sin**.*
- a. Given forgiveness of sins by God involves shedding of blood, and given communion is a non-bloody sacrifice of Jesus, how can communion lead to additional forgiveness of sins from God?
- 23) The Catholic church has more than 220,000 parishes. Based on only 1 church per parish and 1 communion per church each Sunday, Christ is being sacrificed more than 220,000 times around the world every Sunday. In 24 hours, there are 86,400 seconds. If each sacrifice lasted only one second, on average, a sacrifice of Jesus is made ~2.5 times every second on Sundays (~220,000 sacrifices divided by 86,400 seconds = ~2.5 sacrifices per second). If each sacrifice lasted an average of one minute (60 seconds), that translates to ~150 (60 * 2.5) sacrifices simultaneously going on around the world, assuming the sacrifices are spread out evenly over the 86,400 seconds in the day.

The minimum of ~220,000 sacrifices every Sunday translates to ~11,440,000 sacrifices per year (220,000 * 52). In 100-years, Christ would be sacrificed over 1 billion times (11,440,000 * 100 = 1,144,000,000). And remember the 1.1 billion sacrifices are based on only 1 church per parish and only 1 communion per church per week. Many parishes have multiple churches. Many churches have multiple communions on Sundays and special days, plus communions throughout the week.

- a. Over the centuries, per Roman Catholic practices, hasn't Jesus been sacrificed tens, if not hundreds, of billions of times in non-bloody sacrifices?
- b. During each sacrifice, what part or parts of Jesus is actually sacrificed?
- c. Who actually carries out the sacrifice, and how is this sacrifice done?
- d. Jesus experienced tremendous pain in His body and in His soul - notably His emotions - during His earthly crucifixion. When Jesus is sacrificed during Catholic communion, does Jesus experience any pain? If not, why not?

- 24) Given Jesus - our Lord and Savior - is being sacrificed somewhere in the world at virtually every second of every day, how can any Catholic ever live in joy since Jesus is getting sacrificed one or more times somewhere in the world? But doesn't that contradict the fact that Jesus came to give us life and life abundantly?

Part G: Experiences with Holy Spirit: With, In and upon or over

- 25) What are the 3 experiences with the Holy Spirit - the 'with' [para/meta in the Greek], the 'in' [en] and the 'upon' or 'over' [epi] all about - and are there any baptisms associated with them?

- John 14:17 the Spirit of Truth, whom the world is not able to accept, because it neither perceives him nor knows him. But you shall know him. For he will remain **with** you, and he **will be in** you.*
- Acts 1:5 For John, indeed, baptized with water, but you shall be baptized with the Holy Spirit, not many days from now." ... 8 But you shall receive the power of the Holy Spirit, **passing over you**, and you shall be witnesses for me ..."*

In Catholic teaching, when does the Holy Spirit 'in' experience occur for a Catholic and when does the 'passing over / coming upon' experience occur?

- 26) In terms of a believer being 'Filled with the Holy Spirit' / 'Full of the Holy Spirit'
- a. Does that occur as a result of (i) being born again when Holy Spirit comes in a person or (ii) being Baptized in the Holy Spirit when Holy Spirit comes upon or over a person?
 - Acts 2:4 And they were **all filled with the Holy Spirit**. And they began to speak in **various languages**, just as the Holy Spirit bestowed eloquence to them.*
 - b. A review of 16 scenarios including Pentecost shows that being filled with the Holy Spirit occurs as a result of being Baptized in the Holy Spirit which is about gaining access to power which comes in various forms including the 9 Holy Spirit gifts. The group of ~120 at Pentecost were 'filled with the Holy Spirit' as a result of being Baptized in the Holy Spirit (Acts 2:1-4). Does that mean, even though they were born again and had Holy Spirit in them from the events of resurrection Sunday evening, they were not filled with the Holy Spirit until they were Baptized in the Holy Spirit?
 - c. And thus, if a person has not actually been Baptized in the Holy Spirit, they are not filled and thus are clearly missing out on a different kind of blessing from God? Such as the 9 Gifts?
 - d. Were any believers 'Filled with the Holy Spirit' more than once? (see Acts 4:31, 6:3)

Part H: God and the 'Supernatural'

- 27) What about God Himself does not involve the supernatural in one way or another?
- 28) Do you think God wants a personal relationship with individuals today, relationships involving 2-way conversations wherein we speak to and hear from God in different ways including dreams, visions, His still small voice, or more direct 'conversations' as God did with Adam, Cain, Noah, Job, Abraham, Moses, and the people of Israel as per Deuteronomy 4:15-19 & 4:23-24?
- 29) Did God only speak to prophets in the Bible? If you say yes, does that mean you consider all of the 6 men mentioned above as well as everybody else God spoke with to be prophets?
- 30)

- 31) If God doesn't communicate to followers on a 1-on-1 basis today, and everything we need is in the Bible or in church teachings, does that mean God has not communicated with any person for more than 1,900 years?
- 32) Consider the following scriptures:
- Matthew 10:8 **Cure the infirm, raise the dead, cleanse lepers, cast out demons.** You have received freely, so give freely.*
 - Mark 16:15 And he said to them: "**Go forth to the whole world and preach the Gospel to every creature. 16 Whoever will have believed and been baptized will be saved. Yet truly, whoever will not have believed will be condemned. 17 Now these signs will accompany those who believe. In my name, they shall cast out demons. They will speak in new languages. 18 ... They shall lay their hands upon the sick, and they will be well.**"*
- a. Are all of today's Catholics called to do many things including, but not limited to, sharing the gospel, casting out demons, speak in tongues and healing the sick? If you answered 'no', why not? If you answered 'yes', how equipped are you to:
- i. share the gospel (evangelize) ___ (1 = Nil; 10 = well equipped)
 - ii. cast out demons ___
 - iii. heal the sick ___
 - iv. speak in tongues ___
 - v. operate in other 8 Holy Spirit gifts ___ (prophecy, words of knowledge etc. as per 1 Corinthians 8-10)
- b. If lay Catholics are not adequately equipped to do the above, is it their fault, the fault of the church, or both? Consider Ephesians 4:11.
- Ephesians 4:11 And the same one granted that some would be Apostles, and some Prophets, yet truly others evangelists, and others pastors and teachers, 12 for the sake of the perfection of the saints, by the work of the ministry, in the edification of the body of Christ*

Part I: More on The Issue of Cessationism:

- 33) If you believe the 9 Holy Spirit gifts ended with the early church, what are your key reasons?
- 34) Leading cessationists argue the 9 Holy Spirit gifts were quite active until the events of Acts 19-21, and then declined thereafter before ending. Paul wrote 1 Corinthians after the events of Acts 19-21 took place. If the gifts were limited to the original group of apostles/earliest Catholics, why would Paul write in 1 Corinthians to pursue gifts, especially prophecy, if the gifts such as prophecy were not available to them?
- 35) ~125 million Charismatic Catholics believe the 9 Holy Spirit gifts are valid today. The vast majority of Catholics disagree, or at least do not operate in any of the 9 gifts. The costs for the camp that is wrong are huge.
- a. If Charismatics are wrong, how much of their involvement in the gifts is demonic?
 - b. If Cessationists are wrong, aren't there thousands/millions of blessings of healings and prophecies and other gifts being lost out on each and every day?
 - c. Is this issue far bigger than just a theological disagreement?
 - d. Is the cost especially high for leaders and teachers of the wrong camp since teachers of God's Word are held to a higher standard by God?
- James 3:1 My brothers, not many of you should choose to become teachers, knowing that you shall receive a stricter judgment.*

36) Now consider:

- Ephesians 4:11 And the same one granted that some would be **Apostles**, and some **Prophets**, yet truly others **evangelists**, and others **pastors** and **teachers**.*
- Romans 12:6 And we each have **different gifts**, according to the grace that has been given to us: whether **prophecy**, in agreement with the **reasonableness of faith**; 7 or **ministry**, in **ministering**; or he who **teaches**, in doctrine; 8 he who **exhorts**, in exhortation; he who **gives**, in simplicity; he who **governs**, in solicitude; he who shows **mercy**, in cheerfulness.*

If you believe the Holy Spirit gifts, apostles and prophets are not valid today, why would positions of pastors and teaching, and gifts of exhorting, giving and leading still be valid today?

37) In Acts 6, 7 new leaders were to be selected to look after a ministry for the widows. A requirement for leaders was they were to be 'Filled with the Spirit',

- Acts 6:3 Therefore, brothers, search among yourselves for seven men of good testimony, **filled with the Holy Spirit** and with wisdom, whom we may appoint over this work.*
- a. Given it was a Christian ministry, do you think a requirement that was not even stated was the leaders needed to be born again followers of Jesus? If not, why not?
 - b. If being filled with the Spirit is a requirement for these 7 new leaders, does that mean some of the possible candidates were not filled with the Spirit? If you say no, then why make this a requirement?

One of those leaders chosen was Stephen who was engaged in signs and wonders.

- Acts 6:5 The statement found approval with the whole congregation; and they chose Stephen, a man **full of faith and of the Holy Spirit**, and Philip, Prochorus ...*
 - Acts 6:8 Then Stephen, filled with grace and fortitude, wrought great signs and miracles among the people.*
- c. If these leaders needed this Baptism for a service ministry to widows, does that indicate leaders in today's service ministries would also benefit from this Baptism?

Part J: Ten Commandments and Graven Images

Now consider the Ten Commandments where the Roman Catholic church has a different list of commandments than do most/all?) Protestant churches.

Roman Catholic

Protestant

- | | |
|---|---|
| 1: No other Gods before Me;
no graven images, likenesses;
do not bow down to, nor worship | 1: No other Gods before Me
2: No graven images, likenesses;
do not bow down to, nor worship |
| 2: Do not take Lord's name in vain | 3: Do not take Lord's name in vain |
| 3: Keep the Sabbath | 4: Keep the Sabbath |
| 4: Honor Father and Mother | 5: Honor Father and Mother |
| 5: Do not kill | 6: Do not kill |
| 6: Do not commit adultery | 7: Do not commit adultery |
| 7: Do not steal | 8: Do not steal |
| 8: Do not bear false witness | 9: Do not bear false witness |
| 9: Do not covet neighbor's wife | |
| 10: Do not covet neighbor's goods | 10: Do not covet |

- ❑ *Exodus 20:4 You shall not make for yourself a graven image, nor a likeness of anything that is in heaven above or on earth below, nor of those things which are in the waters under the earth.*

38) God never commanded any statue or graven image to ever be made of a person. The Catholic church and lay Catholics collectively have tens of millions of statues of Jesus, Mary and other deceased saints. Would Paul and Peter support such graven images today?

- ❑ *Acts 14:12 And they began calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker. 13 The priest of Zeus, whose temple was just outside the city, brought oxen and garlands to the gates, and wanted to offer sacrifice with the crowds. 14 But when the apostles Barnabas and Paul heard of it, they tore their robes and rushed out into the crowd, crying out 15 and saying, "Men, why are you doing these things? We are also men of the same nature as you,*
- ❑ *Acts 10:25 When Peter entered, Cornelius met him, and fell at his feet and worshiped him. 26 But Peter raised him up, saying, "Stand up; I too am just a man."*
- a. If 'do not make graven images' was one of the Catholic 10 Commandments, would there be fewer if any statues in the Catholic church and in Catholic homes today? And if there would be few or none in that situation, why is there any more graven images today given it is already part of the 2nd Commandment?

39) In terms of the Catholic 9th and 10th commandments:

- a. Are a neighbor's husband, parents, uncle, aunt, nephew, niece, cousin or other people in general part of the Catholic 9th or 10th Commandment?
- b. Does the order of the items and groups of people suggest a priority? If, for instance, the neighbor's wife was worthy of its own commandment, shouldn't we expect to see 'neighbor's wife' listed first in both Exodus and Deuteronomy?

Exodus 20:17

- 1: House
- 2: Neighbor's Wife
- 3: Male Servant
- 4: Female Servant
- 5: Ox
- 6: Donkey
- 7: Anything that is neighbor's

Deuteronomy 5:21

- 1: Neighbor's Wife
- 2: House
- 3: Field**
- 4: Male Servant
- 5: Female Servant
- 6: Ox
- 7: Donkey
- 8: Anything that is neighbor's

40) Does the Catholic 9th commandment represent people and the 10th commandment represent things? If so, why doesn't Deuteronomy 5 list male servant and female servant immediately after neighbor's wife instead of after house and field? In other words, why are people and things intermixed in both Deuteronomy 5 and Exodus 20?

41) Consider Romans 13:9:

- ❑ *Romans 13:9 For example: You shall not commit adultery. You shall not kill. You shall not steal. You shall not speak false testimony. You shall not covet. And if there is any other commandment, it is summed up in this word: You shall love your neighbor as yourself.*
- a. Is coveting a principle which is why Protestants treat 'Do not covet' as one commandment?

Part K: Mary:

- 42) Mary was a special woman being the mother of earthly Jesus. The Catholic church acknowledges Mary is a creation of God, but in addition, calls her the capital 'M' Mother of God. The logic is that since Jesus is God and Mary is the mother of Jesus, she is the Mother of God. But since God created Mary, how could Mary be the Mother of God? In other words, how can Mary be the Mother of the One who created her? And doesn't doing so put her on par with Jesus, or even higher?
- 43) There is only 1 verse specifically and clearly referring to Mary after resurrection Sunday. 1.
- Acts 1:14 *All these were persevering with one accord in prayer with the women, and with **Mary, the mother of Jesus**, and with his brothers.*

In addition, consider that followers of Christ are commanded to do many things. Various signs will indicate one is a believer. However, there is no mention of Mary doing any of the following:

- ❖ sharing the gospel, giving financially, helping widows/orphans, casting out demons;
- ❖ healing the sick, cleansing the lepers, raising the dead, forgiving and loving enemies;
- ❖ taking communion to remember what Jesus did; or
- ❖ making disciples and baptizing them in water.

My question: Do these facts lend support or take away from the more than 350 titles given to Mary and to all the roles given to Mary in the Catholic faith?

- 44) Consider the 15 promises of the rosary and the 7 graces, of which here are some.
- Whoever shall faithfully serve me by the recitation of the Rosary, **shall receive signal graces**.*
 - I promise **my special protection** and the **greatest graces** to all those who shall recite the Rosary.*
 - The soul which recommends itself to me by the recitation of the Rosary, **shall not perish**.*
 - Whoever shall recite the Rosary devoutly, applying himself to the consideration of its sacred mysteries **shall never be conquered by misfortune. God will not chastise him in His justice, he shall not perish by an unprovided death**; if he be just he shall remain in the grace of God, and become worthy of eternal life.*
 - Those who are faithful to recite the Rosary shall have during their life and at their death the **light of God and the plentitude of His graces**; at the **moment of death they shall participate in the merits of the saints in paradise**.*
 - I shall **deliver from Purgatory** those who have been devoted to the Rosary.*
 - The faithful children of the Rosary shall **merit a high degree of glory in Heaven**.*
 - You **shall obtain all you ask of me** by the recitation of the Rosary.*
 - I will grant peace** to their families.*
 - I will console them** in their pains and **I will accompany them in their work**.*
 - I will give them** as much as they ask for as long as it does not oppose the adorable will of my divine Son or the sanctification of their souls.*
 - I will defend them in their spiritual battles** with the infernal enemy and **I will protect them** at every instant of their lives.*
 - I will **help them at the moment of their death**, they will see the face of their Mother.*

- a. If one were to read the above promises and graces, is there reason to believe we don't need Jesus as long as we have Mary and are committed to the rosary?
- b. Given the above promises and graces that Mary is able to deliver, how are they supported by the lone verse that refers to Mary after the gospels?
- c. And if the New Testament does not clearly support this devotion to Mary and her ability to deliver on such promises - and a Catholic remains devoted to Mary, the rosary and the 7 sorrows - what are they to say to Jesus when they finally meet Him on their death?

45) Consider these 2 of the 7 sorrows incurred by Mary, sorrows for which Catholics are blessed if they meditate on them.

- 1. The **flight into Egypt**. (St. Matthew 2:13, 14)
- 2. The **loss of the Child Jesus in the temple**. (St. Luke 2: 43-45)

Why is Mary still in sorrow after more than 2,000 years - more than 730,000 days - over the fact that Joseph, herself and Jesus had to flee to Egypt when Jesus was a young boy, and for having left 12-year-old Jesus behind for 3 days in Jerusalem? Jesus wasn't fazed back then. No one in the New Testament - including Peter and Paul - was meditating on Mary's sorrows back then. So why are Roman Catholics dwelling on her sorrows today? And getting blessed for doing so? How does these sorrows compare to what Jesus went through from the time of His arrest through His trials, the whipping post and cross?

46) How much of our focus should be on Jesus or on Mary? Would counting the number of references to Jesus and Mary in the New Testament be an indicator? For the analysis in Figure 25:2 from **CEASED?**, and using the NASB translation, I counted the number of unique references to 'Jesus' only, 'Jesus Christ' or 'Christ' only. For Mary, I counted the number of unique references to 'Mary', to the 'mother of Jesus' and to 'Jesus's parents'.

Figure 25:2

	Total	4 Gospels	Acts	Other 22 NT Books
Jesus	1,281	702	80	499
Mary	29	28	1	0

After the gospels, there are 579 references to Jesus compared to 1 for Mary. This single reference to Mary occurs in Acts 1 when ~120 people were together in prayer.

Part L: Closing Questions

- 47) Theological disagreements on significant issues have existed for centuries between Catholics and Protestants, within the Catholic church and within Protestant denominations. God is not the author of confusion. Why do you think such disagreements continue to this day? More specifically, how much of a role is played by issues such as pride, fear, greed, ego, politics, stubbornness, loyalty to existing beliefs and organizations, and demonic influences?
- 48) God does not change. God's Word does not change. Should church teachings change? Consider Catholic traditions were declared as equal authority with the Bible/Council of Trent in 1545 AD. The doctrine of Purgatory was established by Gregory I in 593. The doctrine of Seven Sacraments was affirmed in 1439. Are those changes of God, or of the church?
- 49) When you consider the above:

- a. Are these questions fair and reasonable and ones that lay Catholics should be able to sit down with other lay Catholics, priests and leaders, and discuss peacefully and candidly?
- b. If such discussions are not possible nor heartily encouraged, isn't that a major red flag?
- c. If the Roman Catholic church is the one true church, that has its teachings founded on the Bible and teachings of early church fathers, is it reasonable to expect the Catholic church should have crystal clear views on items such as:
 - i. whether believers have a personal prayer (heavenly) language when speaking in tongues;
 - ii. whether or not the Baptism of the Holy Spirit and the 9 Holy Spirit gifts are valid today,
 - iii. if the gifts are valid today, why isn't equipping all Catholics to enable them to operate in these gifts done for all Catholics and not just a small percentage in the Catholic charismatic camp?
 - iv. If the gifts are not valid today, why are ~125 million Charismatic Catholics operating in these gifts which are not of God?

A final Issue

I hope these 50 questions and the information herein has blessed you. Let me finish with one final topic - the veil in the temple that was torn when Jesus died on the cross.

- ☐ *Mark 15:37 And Jesus uttered a loud cry, and breathed His last. 38 and the veil of the temple was torn in two from top to bottom.*

When the veil was torn, no longer did a Jewish priest need to come into the Holy of Holies once a year to make temporary atonement for sins. Any person could now come directly to God, any time of every day, every day. The direct, two-way, intimate relationship that God had with Adam was made possible again. After I review a number of issues on Catholic teachings in my books, I raise the issue:

Does the Catholic church first and foremost promote a direct, personal relationship between lay Catholics and God, or has the Catholic church inserted itself between lay Catholics and God via its teachings, the various roles of priests including confession and forgiveness of sins, the focus and position held by Mary, the rosary and promises, the 7 sorrows and graces, praying to deceased saints, mass, purgatory, services in Latin which few lay Catholics understand, putting Catholic teachings and traditions ahead of the Bible etc. etc.?

May God bless you and your families radically in the years ahead, and may you come to know the love of Jesus like never before.

Don Dixon

Last Edited: March 2022

Appendix 1 The Great Exchange / Divine Exchange

Appendix 1 summarizes some of the blessings God gives a person when we are born again and become a child of God. The exchange represents what Jesus did for us, and in exchange, we received. Pretty darn amazing.

What happened to Jesus?	What happened for us?
1. Enslaved in human flesh; earthly living challenges ❖ Luke 9:58; 4:1-12 ❖ Philippians 2:5-8	Blessings in heavenly places ❖ Ephesians 1:3; 2:6
2. Tempted by devil ❖ Matthew 4:1-11 ❖ Mark 1:9-13 ❖ Luke 4:1-12	Works of devil destroyed for us ❖ Colossians 2:15 ❖ 1 John 3:8 Ability to resist/be free from sinning ❖ Matthew 6:13 ❖ Romans 6:6 ❖ Galatians 2:20
3. Sold for the price of a slave ❖ Matthew 26:15; 27:3	Bought with the blood of Jesus ❖ Acts 20:28 ❖ 1 Corinthians 6:20 ❖ 1 Peter 1:18-19
4. Surrendered ❖ John 10:17	Given spiritual authority ❖ Matthew 28:18-20 ❖ Mark 16:15-19 ❖ Luke 10:19 ❖ John 20:21 ❖ Acts 3:6
5. Captured due to sins of world ❖ Acts 2:23	Delivered from the sins of the world ❖ Galatians 1:4
6. Despised, shamed, tormented, mocked ❖ Isaiah 53:3 ❖ Matthew 27:35-44 ❖ Mark 14:65 ❖ Luke 18:32 ❖ Romans 8:18 ❖ Hebrews 12:2	God's glory, love, peace ❖ Matthew 27:39-44 ❖ John 3:16; 17:22 ❖ Romans 15:7 ❖ Ephesians 1:6 ❖ Philippians 4:7
7. Rejected by many Jews; abandoned by disciples ❖ Matthew 21:42 ❖ Mark 8:31; 14:50 ❖ Luke 2:34	Acceptance/fellowship with God ❖ 1 Corinthians 1:9 ❖ 1 John 1:3-4
8. Fulfilled the law/made a curse for us ❖ Deuteronomy 21:23 ❖ Matthew 5:17 ❖ Romans 8:1-4 ❖ Galatians 3:13	Freed from the curse of the law; saved by grace ❖ Romans 7:6 ❖ Galatians 3:1-3; 3:13 ❖ Ephesians 2:8-9

What happened to Jesus?	What happened for us?
9. Did not sin; took on our sins ❖ 2 Corinthians 5:21 ❖ 1 Peter 2:22; 2:24	Freed from the penalty of our sins; forgiven, made righteous ❖ Acts 5:31 ❖ Romans 3:22-24; 5:17; 5:8-9; 6:23 ❖ Philippians 1:11 ❖ Colossians 2:14-15 ❖ 2 Peter 1:4
10. Took our sorrows and griefs ❖ Isaiah 53:4	Gladness and joy ❖ Luke 15:10; 15:11 ❖ Acts 14:17 ❖ Hebrews 1:9
11. Body was mangled ❖ Luke 22:19	By His stripe(s), we are healed ❖ Psalm 103:3 ❖ Isaiah 53:5 ❖ 1 Peter 2:24
12. Forsaken/separated from God ❖ Matthew 27:46 ❖ Mark 14:50	Adopted as a child of God ❖ John 1:12-13 ❖ 1 John 3:1 Christ in us ❖ Galatians 2:20 ❖ Ephesians 3:17-21 Holy Spirit in us; leads/guides us ❖ John 14:17 ❖ Romans 8:14-17
13. Died a thankless, cruel death ❖ 1 Corinthians 15:3 ❖ Hebrews 2:9	Eternal life/gift of salvation ❖ Romans 6:23 ❖ 1 Corinthians 15:21-26 ❖ 2 Corinthians 5:15 ❖ 1 John 5:11
14. Died to tear the veil ❖ Matthew 27:51 ❖ Mark 15:38 ❖ Luke 23:45	Direct access to God any time ❖ Exodus 30:10 ❖ Leviticus 16:1-34 ❖ Isaiah 59:1-2 ❖ Acts 17:24-28 ❖ Hebrews 4:14-16 ❖ Hebrews 9:1-9; 10:19-20
15. Died in total poverty; nothing of earthly value left ❖ 2 Corinthians 8:9	Abundant life ❖ John 10:10; 14:13 ❖ Romans 8:32 ❖ 2 Corinthians 8:9, 9:8 ❖ Galatians 3:9 ❖ Philippians 4:19 Heir of God/Joint heirs with Jesus ❖ Matthew 25:34 ❖ Romans 8:17 ❖ Galatians 3:29; 4:7 ❖ Colossians 1:12; 3:24 Citizen of heaven ❖ Philippians 3:20