

IFCA Youth

2024 Apologetics MTA Questions

Defend the deity of Christ in contrast to the teachings of the false religion of Islam

1. If Jesus was GOD, then why in Mark 12:29 did Jesus say, "Here, O Israel: The Lord our God is one Lord"? The words "our God" indicate that Jesus had a higher God over him, a stronger God than him. Jesus didn't say "Your God." He said "our God" which includes Jesus as the creation of GOD.
2. If Jesus was GOD, then why in John 20:17 did Jesus say, "I ascend to my God and your God? This tells us that we and Jesus have a common GOD.
3. If Jesus was GOD, then why in John 8:28 did Jesus say, "I do nothing of myself"? Can't GOD do anything he wills?
4. If Jesus was GOD, then why in John 14:28 did Jesus say, "My Father (GOD) is greater than I"? Is there anyone greater than the one true GOD?
5. If Jesus was GOD, then why in Matthew 19:16 did Jesus say, "Why call me good, there is none good but One, that is GOD"?
6. If Jesus was GOD, then why in Matthew 24:36 did Jesus tell his followers that no one (including Jesus) knows when the judgment day will come, only GOD knows?
7. If Jesus was GOD, then why in John 5:30 did Jesus tell his followers that he can't do a single thing of his own initiative?
8. Muslims believe it is blasphemous to say that GOD has a son. Even so, isn't it true that even in the Christian Bible, Jesus never claims to be GOD, but merely the Son of GOD? If He is GOD, why doesn't He ever say so?
9. [In addition to these arguments for the deity of Christ, what are the top three doctrines or arguments that you would lovingly present in order to help a Muslim see the falsehood or hopelessness of his or her religion?]

Defend the deity and personhood of the Holy Spirit in contrast to the teachings of the false religion of the Jehovah's Witnesses

1. The Holy Spirit is not mentioned in the court of Heaven in Revelation 4 and 5 which demonstrates that he is not a person but simply the outward action of God.
2. Micah 3:8 declares that, "I am filled with power, with the Spirit of the Lord. Doesn't this clearly demonstrate that the Holy Spirit is merely the power of God?
3. How can you teach that Holy Spirit has a will of His own in contradiction to the Scriptures that teach that Holy Spirit is only sent out as God's energizing force as Psalm 104:30 states, "When you send forth your Spirit, they are created?"
4. The Hebrew and Greek term translated as spirit is "ruach" and "pneuma". The primary meaning of these words is wind, breath, and even life force of a person. How can you then say that the word should be interpreted as a personal being?
5. The Bible describes Holy Spirit as God's fingers or hands, which speaks of Holy Spirit simply as His active power or force whereby he creates or acts as Luke 11:20 says, "But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you." Notice the parallel account in Matthew 12:28 which says, "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you." How would you refute this teaching?

6. How can you say that the Holy Spirit is a person since the Scriptures refer to Holy Spirit as God's hands, fingers, and breath which demonstrates that the Holy Spirit is not a person but rather God's active force?
7. Just as a craftsman hands cannot function independent of his mind so Holy Spirit only acts as it is directed by God which means that it has no will of its own. How can you say that the Holy Spirit has a will?
8. The Bible talks about Holy Spirit as an impersonal force when the Scripture associate it with water, faith and knowledge as in Isaiah 44:3, Acts 6:5, and 2 Corinthians 6:6 so how can you say that the Spirit is a person?
9. [In addition to these arguments for the personhood and deity of the Holy Spirit, what are the top three doctrines or arguments that you would lovingly present in order to help a Jehovah's Witness see the falsehood or hopelessness of his or her religion?]

Defend the doctrine of justification by faith alone in contrast to the teachings of the false religion of Roman Catholicism

1. You say that you are justified by faith alone but James 2:24 says that a man is justified by works and not by faith alone. How do you deal with that?
2. According to Roman Catholicism, baptism is a necessary sacrament that must be performed for the person to be justified. How do you refute this claim in light of what the Apostle Peter says in Acts 2:38, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins"?
3. Would you consider a judge good or just who declares a serial killer innocent when all the evidence has found him guilty of the crime? If you say he is not just, then isn't God unjust to justify a sinner (declare a person to be righteous) simply "by faith alone" when that person is not truly righteous?
4. 1 Corinthians 6:11 says, "And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God." Isn't Paul teaching the Corinthian church that they must first be baptized (washed), then become righteous (sanctified), and only then, finally justified?
5. In John 6:53-54 (and following), Jesus said, "So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day..." Roman Catholics believe they literally eat the flesh and blood of Christ each Mass in order to be justified, just like Jesus taught. How can you say you are justified apart from this participation in the body and blood of Christ for the remission of sins each Mass?
6. 2 Corinthians 6:1 states, "Working together with him, then, we appeal to you not to receive the grace of God in vain." Isn't Paul teaching, according to this verse, that we work together to receive the grace of God and are not justified by faith alone?
7. Romans 2:16 says, "For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified." Is it not clear that the Apostle Paul is teaching that a person is justified by doing works of the law and not by faith alone?
8. The Apostle Paul even says that he cooperated with the grace of God in order to be justified in 1 Corinthians 15:10 "But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them."
9. [In addition to these arguments for the biblical doctrine of justification, what are the top three doctrines or arguments that you would lovingly present in order to help a Catholic see the falsehood or hopelessness of his or her religion?]