

"Proof that Mary was a sinner, needed a saviour, had more than five children, and is not mediatrix"

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This document is from the perspective of what the Bible has to teach regarding the rightful place, and call God had upon Mary's life; the Mary who bore Jesus into the world when conceived in her womb by the Holy Spirit (Matthew 1:18-23).

The Bible makes it very clear that God called Mary as a vehicle for Jesus Christ to be born into the world; a unique and special calling of God upon her life.

In the Old Testament there is a prophecy from the Book of Isaiah where God made provision for a virgin to conceive a son whose name would be Immanuel – the fulfillment of this prophecy found in Matthew 1:23. This prophecy relates to a righteous woman whom God would use, in her virgin state, to give birth to Jesus Christ. This prophecy of Isaiah was given about 750 years before Jesus' birth. (1) God speaking through the prophet Isaiah said,

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isaiah 7:14) (KJV)

With references to the Bible, Mary was chosen by God, as was previously prophesied by Isaiah for the divine purpose of delivering the holy child Jesus into the world. unique and special

The Roman Catholic Church (RCC) are in breach to what the Bible teaches with regards to Mary, attributing her to a place of exaltation only Jesus Christ is worthy of receiving. Beside Jesus Christ, no one else can ever be, nor ever will be worthy of exaltation the RCC give Mary; which is both blasphemous and idolatrous.

The Bible is the only source which records truthful reference about Mary's life, therefore one needs to read and study the account of Mary's life which will shed light upon the truth of what is written about her. Today the Bible is written in our vernacular so that every person can know what God's plan of salvation for each of us is. (2)

The infallibility of the Bible

The Bible has been refuted by many people, and some of the many who have attempted to disprove its infallibility have eventually become its most dedicated proponents. Embarking upon to disprove the truth of the Bible, the words of Scripture have instead reproved skeptic's lives of sin, righteousness and judgment, brought them to the place of surrender, and liberated them.

The Bible has the ability to speak into the deepest recesses of our lives and expose every part. The writer of Hebrews said,

For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (Hebrews 4:12) (KJV)

We cannot escape the Bible's message to us. When it's been read and trusted, them who have laid their dependence on it have found it to provide the life Jesus Christ says it

would. This is what makes the Bible true to what it says – the Bible does to one what it says it will do. Embrace it with your life, and live by its words.

Jesus promised by saying,

If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. (John 8:31, 32) (KJV)

Jesus had this to say in regard to His word when a woman approached Him about His (Jesus') mother's womb and breasts being blessed because they had conceived and nurtured a great prophet into the world (Luke 11:27), but Jesus' reply to this woman was,

Yea, rather, blessed are they that hear the word of God, and keep it.
(Luke 11:28) (KJV)

Jesus said it was more blessed to follow the instruction of His word than be sentimental about His mother who bore Him. The Bible says that God is not a respecter of persons which means that no-one gets preferred treatment (Acts 10:34; Mt. 11:11). Following what God instructs us in His word is more important for our salvation than anything else.

Salvation cannot be found in Mary, neither can salvation be found in any saint the RCC has canonized. Salvation can only be found in Jesus Christ of whom we can come directly to through the Father. Jesus said,

“... I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6) (KJV)

Below I have compiled a study comparing from a biblical perspective what the RCC teach about Mary.

Is Mary whom the Roman Catholic Church acknowledge the Mary of the Bible?

The Mary of the Roman Catholic Church is not the Mary who is the mother of Jesus Christ. The Bible tells us about a Mary who very different to the Mary Roman Catholicism revere. This I will prove to you.

Mary was a sinner

Firstly, the Bible tells us that “all” men have sinned, including Mary the earthly mother Jesus, and have fallen short of the glory of God according to what Romans 3:23 says. Through one man (Adam), sin entered the world and death spread to all men. As death came through Adam, so life has come through Jesus Christ (Romans 5:12-15). King David writing in the Psalms says that he was brought forth in iniquity and in sin when his mother conceived him, saying that we have all been brought forth in iniquity, all been born into sin. Reference of this is found in Psalms 51:5. Only Jesus Christ was without sin. The Bible tells us,

For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. (Hebrews 4:15) (NASB)

The RCC claims that Mary's virginity is perpetual. It would have been impossible for Mary to remain a virgin if she had a large family to her husband Joseph. Reference of this is found in Matthew 13:55, 56.

Another RCC claim is Mary's sinless state. Again, it was impossible for Mary to have been sinless because under Jewish law a woman who gave birth to a first born male was required to offer a sacrifice for sin. These Jewish laws were still in effect during the time of Jesus' birth and ministry. The apostle Paul says,

But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, (Galatians 4:4) (KJV)

Read Luke 2:21-23 for verification of the law requiring a mother to offer sacrifices for the birth of her first born son.

Ascribing to Mary a state of sinlessness is another attempt by the RCC to exalt Mary to the place only the Lord Jesus rightfully possesses.

That Mary was not only a virgin before the birth of Christ but after her family of children to Joseph, Rome claims,

The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact, Christ's birth 'did not diminish his mother's virginal integrity but sanctified it. 'And so the liturgy of the Church celebrates Mary as Aeiparthenos, the 'Ever-virgin'' (3)

Elaborating upon what has already been said, the first thing needing to be understood is Jesus was born under the law of Moses, therefore, according to the Law of Moses every Jewish mother that gave birth to her first male child had to offer sacrifices to God. One of the sacrifices was a burnt offering, and the other was a sin offering. This is in accordance to the Talmud (law of Moses) found in the book of Leviticus chap. 12. In order to get a better understanding of this, Leviticus chap. 12 needs to be read in conjunction with Luke 2:21-23.

By offering the required sacrifices according to the law, Mary admits her sinful state and offers those sacrifices according to the “**... law of the Lord, A pair of turtledoves, or two young pigeons**” one a burnt offering, and the other a sin offering (Luke 2:24).

Luke's record in conjunction with Leviticus 12 says “**And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering**” (Leviticus 12:8).

Mary and Joseph were possibly unable to afford a lamb, so instead brought a pair of turtledoves, and two young pigeons: one for the burnt offering, and the other for the sin offering. Upon Mary's own admission of being a sinner she presents these sacrifices to the Lord.

Richard Bennett, ex-catholic priest writes:

The unadorned truth is that like all other genuine believers, Mary of Bethlehem was a sinner saved by God's grace, through faith, not by any

essential righteousness or preserving grace granted in her own birth, nor any elevation of virginity within marriage as a higher call than what the Lord has decreed in His word. In this way she was and is truly blessed among women!” Read Luke 1:28, 42 for reference. (4)

Mary, God’s handmaiden of low estate

Mary admits her position as being a handmaiden of low estate, and no more than this. She acknowledges how God uses her as a vessel to give birth to our Lord and Saviour Jesus Christ. Admitting that Jesus Christ is her Saviour, she also admits her need of salvation. By Mary’s own words, she removes any idea of pre-eminence so as not to assume herself above God’s calling of her.

For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. (Luke 1:48) (KJV)

Mary had more than five children

There is very clear evidence recorded in the Scriptures that Jesus had a family which consisted of brothers and sisters. How could it be possible for Mary to ever have remained or continued being a virgin if having given birth to children after her birth of Jesus while married to Joseph. For Mary to be declared "immaculate" and “Aeiparthenos, the ‘Ever-virgin’” by the RCC is certainly not in accord with what the Bible teaches. Consider this biblical reference about Mary having had children to Joseph after her birth of Jesus.

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? (Matthew 13:55, 56) (KJV)

In another, and seemingly desperate attempt to preserve the tradition that Mary remains forever a virgin, the Church of Rome refute the passage of Scripture, Matthew 13:55, 56, saying that the Mary referred to there is not the Mary who conceived Jesus.

Rome claims,

Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus. The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact James and Joseph, ‘brothers of Jesus’, are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls ‘the other Mary’. They are close relations of Jesus, according to an Old Testament expression. (5)

If the Catechism claims that it was another Mary recorded in Matthew 13:55, 56, they twist the Scripture to suit their own objective and mislead many from the truth. Recorded clearly in Matthew 13:55, 56 is reference that Mary, the mother of Jesus, had many children to Joseph.

Besides Rome’s exhalation of Mary, could this not be an attempt to portray her as a role model for nuns and priests to live a celibate life?

Is Mary the “mediatrix” between man and God?

If we try but fail to meet God’s expectation of us, He will understand, have mercy, and lead us to repentance because Jesus, who made Himself a propitiation for our sin, represents the believer before God and mediates for us.

The Bible says,

For there is one God, and one mediator between God and men, the man Christ Jesus; (1 Timothy 2:5) (KJV)

Atonement for our sin had to first be accomplished through Jesus Christ’s sacrifice on the cross leading to His death, resurrection, and ascension. This had to all result before He could become our high priest and mediator before God on man’s behalf. By His own sufferings, Jesus is now able to identify with our suffering as our faithful high priest providing pardon for our sins.

Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted. (Hebrews 2:17-18) (NASB).

Unless we are repentant of our sinful acts and behavior, and ask the Lord’s forgiveness, we will never experience the liberty He has abundantly provided for us by His saving grace. The Bible declares **“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”** (1 John 1:9). It is encouraging to note what Isaiah prophesied regarding how Jesus painstakingly took upon Himself all our affliction (Isaiah 53:3-8; Matthew 8:17; 1 Peter 2:21-25). In our failure to live righteously, and repenting of our sin behaviour, the sacrifice paid on the cross, His blood which was shed for the washing away of our sin, and believing in what He did for us will make us acceptable to the Father in redeeming us back to God. This is the only means upon which we can be saved.

In man’s unregenerate state there is no good work one can do to appease or obtain favor with God or of which we think can make us righteously acceptable before Him. The Bible says, **“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”** (Isaiah 64:6).

To reject what the Bible says about the salvation God has brought through Jesus Christ His Son, brings God’s wrath upon us.

Another false claim Roman Catholicism teaches is that God is angry when we fail in His expectation of us, and that Mary is there to appease Christ’s anger by her intercession for us. This is scripturally unfounded and in no way biblically supported. Consider this scripture:

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. (1 John 2:1, 2)

That Roman Catholicism teaches Mary advocates before Jesus Christ for the forgiveness of our sins is a direct contradiction to what the Bible teaches in 1 John 2:1, 2. The Bible teaches that Jesus Christ and the Holy Spirit make intercession before the Father for the believer who repents of their sin.

The Vatican teaches,

“...Therefore the Blessed Virgin is invoked in the (Roman Catholic) Church under the titles of Advocate, Helper, Benefactress, and Mediatrix.” (6)

More details of the heresy that Mary has such eminence are given in the Vatican Council II Documents,

“In the words of the apostle there is but one mediator: ‘for there is but one God and one mediator of God and men, the man Christ Jesus, who gave himself a redemption for all’ (1 Tim. 2:5-6). But Mary’s function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. But the Blessed Virgin’s salutary influence on men originates not in any inner necessity but in the disposition of God....” (7)

And again,

“...Therefore the Blessed Virgin is invoked in the (Roman Catholic) Church under the titles of Advocate, Helper, Benefactress, and Mediatrix. This however, is so understood that it neither takes away anything from nor adds anything to the dignity and efficacy of Christ the one Mediator” (8)

While the RCC presents Mary as a mediator, they claim Mary does not obscure or diminish from the unique mediation of Christ. Where the Bible is very clear about Jesus Christ being the only mediator between man and God, Roman Catholicism ignore to acknowledge this truth of what the Bible teaches.

The RCC forbid its members enquiring as to what the Bible teaches about the communion God wants to have with us, which is, the acknowledgment of the Father through the mediation of Jesus Christ the Son. Jesus is mediator between man and God, a position which Roman Catholicism say Mary along with Christ share. The RCC mislead by this false teaching.

The Bible says that Jesus sits at the right hand of the Father as our high priest making intercession for them who come to Him for their sin with a repentant heart, and also providing the opportunity for reconciliation to the Father (Hebrews 2:17). In order for Christ to have become our high priest making intercession for us, it was necessary for Him to suffer at the hands of men, die for their sins, resurrect from the dead on the third day (Romans 8:34; 1 Corinthians 15:1-23), and ascend into heaven to be seated at God’s right hand. Jesus Christ continues to sit at God’s right hand making intercession for the needs of the saints (the redeemed of God) as our faithful high priest (Heb. 4:14-16; 5:1-2; 7:22-26; 8:1-2). Jesus at God’s right hand also administers spiritual gifts to the Church, the body of Christ, in order to make them effective in ministry to reach the world with Gospel of Christ (Psalms 68:18). This has been all accredited to Jesus Christ and Him alone.

Jesus Christ alone is the way to the Father

Jesus said,

I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6)

There is a difference between mediation and intercession. Jesus Christ is mediator and intercessor between man and God, and the Holy Spirit intercessor (Hebrews 7:22-25; Romans 8:26, 27).

The Bible says that Jesus Christ mediates for us before the Father.

For there is one God, and one mediator between God and men, the man Christ Jesus; (1 Timothy 2:5) (KJV)

By so much more Jesus has become a surety of a better covenant. Also there were many priests, because they were prevented by death from continuing.

But He, because He continues forever, has an unchangeable priesthood. Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. (Hebrews 7:22-25) (NASB)

The Bible says the Holy Spirit intercedes for us before the Father.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. (Romans 8:26, 27) (KJV)

Is there an addition to the tri-unity of God?

Christ Jesus along with the Father and the Holy Spirit, are the Godhead, the all Holy One. The RCC claim that Mary is also the All Holy One, entitling her advocate, helper, and mediatrix. Only Jesus Christ is worthy of such titles. To even remotely consider Mary worthy of such titles, and place divine roles upon her is blasphemous. The official teaching of Rome adds insult to blasphemy in attempting to call Mary, the mother of Jesus, the All Holy One.

The Vatican claims,

“By asking Mary to pray for us, we acknowledge ourselves to be poor sinners and we address ourselves to the ‘Mother of Mercy,’ the All Holy One.” (9)

“From the (Roman Catholic) Church he (the Catholic) learns the example of holiness and recognizes its model and source in the all-holy Virgin Mary...”

(10)

The Bible makes clear that there are three that bear record in heaven, and not four, that is if Mary is to be included:

For there are three that bear record in heaven, the Father, the word, and the Holy Spirit: and these three are one. (1 John 5:7) (KJV)

Endnotes:

1. Prophecy is predictions or events foretold before they happen under the divine inspiration of God's Spirit spoken through prophets assigned or appointed by God. In the Old Testament prophets instructed, informed, warned and declared God's judgment.
2. The RCC claim that the priest is the only who is able to interpret the Scriptures.
3. Catechism of the Catholic Church (Liguori, MO: Liguori Publications, 1994), # 499
4. Catechism of the Catholic Church (Liguori, MO: Liguori Publications, 1994), # 500
5. *Ibid.*, # 969
6. Vatican Council II: The Conciliar and Post Conciliar Documents, No. 28, Lumen Gentium, 21 Nov. 1964, Austin Flannery, O.P., Editor, 1981 edition (Northport, NY: Costello Publishing Co., 1975) Vol. I, Para 60, p.418
7. *Ibid.*, Para. 62, p. 419
8. Catechism of the Catholic Church (Liguori, MO: Liguori Publications, 1994), #2677
9. *Ibid.*, #2030
10. Vatican Council II: The Conciliar and Post Conciliar Documents, No. 28, Lumen Gentium, 21 Nov. 1964, Austin Flannery, O.P., Editor, 1981 edition (Northport, NY: Costello Publishing Co., 1975) Vol. I, Para 60, p.418