



## The Heresy of the Doctrine of Mary Part 2

June 1, 2025                      Various Scripture

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(Video 41:40)

Well, as you know, we have been many, many, many months embarked in the study of the book of Romans. And we are, as I said last week in Romans chapter 12, but we're not. We had 11 chapters of orthodoxy, 11 chapters of Paul unfolding the deep manifold mercies of God in the life of his children as he explained justification by faith and all of the ramifications of it. And then we got into Romans chapter 12 and we started off, what is the response to that? We started into four chapters of orthopraxy, meaning what? ***Present your bodies a living sacrifice, holy, and acceptable to God, which is your reasonable service*** of worship. And they said, how do you do that? Well, you start by exercising your spiritual gift to edify believers in Christ. And then we had a discussion, well, what is your spiritual gift? Your spiritual gift is you. Your spiritual gift is that thing or things in your life, that talent, that giftedness where you sense God's good pleasure, and you know he's working through you and you have a desire to wanna use that to edify other believers in Christ as well as to reach out to those outside the body of Christ. And then in Romans 12:9 to the end of the chapter, he starts off on a long grocery list, a shopping list of 25 injunctions, if you will. And we got into verse 9 where he said, look, ***Love without hypocrisy, abhor evil, cling to what is good.*** And it was at that time that we got to abhorring evil and clinging to what is good that a lot of events were taking place in our culture. And we took a look at Proverbs 6 and the things that God hates, the seven things are an abomination to Him. And then we went to Isaiah 1 and we took a look at false religion, which is an abomination to Almighty God. And exactly at that point in time is when the installation of the 267th Pope of the Roman Catholic Church was being paraded across the TV screens night and day. And we actually shared that some individuals



had been coming to our church a few months were contemplating perhaps converting to Roman Catholicism. And so we realize that there's times when while you don't call out and you don't necessarily name names, so to speak, and I use that example of D.L. Moody that instead of telling people that your stick is crooked, your stick is crooked, just lay a straight stick beside them and let them make the comparison. In other words, quit talking negatively about other people and simply preach the truth of Almighty God. But there does come a point in time when you realize that not sharing that truth and not being direct about it actually is not a loving thing at all. As a matter of fact, it turns out to be indifference. And there's a time when you have to, so to speak, name names. I cannot go back and plow over all that territory, but if you're visiting for the first time or if you're watching on media for the first time, please do me the courtesy of going back two weeks ago to May the 18th and at least listen to the first 15 minutes or so of that sermon where I give you my background, my Catholic background and so forth and a lot of different caveats that will put some of this hopefully into context. And I also want us to remember at the outset that great quote I shared with you last week by R.C. Sproul. He was asked one time, will there be any Roman Catholics in heaven? He said, there's gonna be thousands and thousands of Roman Catholics in heaven, but there won't be one person in heaven who believes what the Church of Rome teaches.

Catholics are not our enemy any more than Jews or Muslims or non-believers of any kind are our enemy. They're our neighbors. They are the mission field. And so while we hate sin and we hate the thing God hates, we love, love the sinner. Why is this important? Well, I think I gave you last time, the 1 Timothy passage. When Romans 12, nine says love without hypocrisy, the 1 Timothy 1:3-5 passage specifically tells us what our obligation is. ***As I urged you, verse 3 of 1 Timothy 1, upon my departure for Macedonia, remain on at Ephesus, in order that you may instruct certain men not to teach strange doctrines, nor to pay***



*attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith. But the goal of our instruction, and this is the goal of my ever standing behind this pulpit, is love from a pure heart and a good conscience and a sincere faith.* The most loving thing that was ever done to me in my lifetime was some people took the risk to share the truth of the gospel of Christ with an Italian Catholic friend of theirs, me. And it changed my life forever. And that's the goal of our instruction as we started on to this look a couple of weeks ago by looking at actually the papacy, never realizing that this was going to morph itself into a series if you will because of the response that I received.

Now last week, we start left off in Jeremiah 7 and 44 and I want you to go to Jeremiah seven and 44 to look at a passage of scripture again to orient you to where we left off and you'll know why momentarily because last week we started looking at another dogma of the Roman church, the doctrine of Mary, and Mariology. And we pointed out in Jeremiah chapter 7:17, Jeremiah is told by God, *Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? The children gather wood and the fathers kindle the fire and the women need dough to make cakes for the queen of heaven; and they pour out libations to other gods in order to spite me.* The queen of heaven. Then over in Jeremiah chapter 44, the indictment is picked up again. And in verse 17, after he has told them to stop, what is the response of the people in Jeremiah 44:17? *But rather we will certainly carry out every word that is proceeded from our mouths, by burning sacrifices to the queen of heaven* (There's that phrase again) *and pouring out libations to her, just as we ourselves, our forefathers, our kings, and our princes did in the cities of Judah and in the streets of Jerusalem; for then we had plenty of food, and were well off, and saw no misfortune.* In other words, our forefathers did this, our kings did this, our princes did this. We've been doing



this everywhere for ages and ages and ages. And ultimately God brings judgment and calamity upon them because of their worshiping this false goddess, the queen of heaven.

This form of pagan goddess worship has been around a long, long time. With Baal and Ashtaroth, goddess worship, with Isis and Osiris in Egypt. If you follow the Babylonian mystery religions all the way back, this 'mother cult pagan goddess' concept is infiltrated all through those. As a matter of fact, the feminist movement, believe it or not, is rooted in this concept that Christianity has inverted the real religion and that it's a goddess that should be worshiped. And what has happened is that the real goddess has been supplanted by a male figure. And that's the underplanting, if you will, like I said, of the feminist movement.

So we left off pointing that out last time and I used a work by Alphonsus Liguori, who was a Catholic in 1745, and he wrote a volume called *The Glories of Mary*. And he went back from the 500s all the way to 1745, and he collected, it's about a 750–800-page volume, all of these prayers and statements and so forth with regards to basically the deification of Mary. And with the recent events like I shared, and some other things like that, I made the case last time that certainly they worship her as a deity, but today I wanted to dig in further. And I wanna say, well, okay, that's what their prayers are, that's what their practices are, but what does the Roman church itself teach with regards to Mary? What is it that they say is the actual revelation from Almighty God with regard to Mary? And I wanna look at it, if you will, Catholic doctrine. What they say is inspired revelation. Now, everything I'm gonna share with you over this pulpit today, if you're looking for some scriptural support for it, you're not gonna find it. I'm not gonna give you any. And the reason why is because there isn't any. And, by the way, much of their literature, they admit that fact. You say, well, how does that come about? How can they do that? Because, as with most cults and heresies, they have an alternate source of revelation. Mormonism's got the *Book of Mormon*, and Christian science has got *Science and*



*Health with key to the scriptures.* There's always some alternate source of revelation. And the Roman Catholic church has a totally alternate source of what they claim to be divine revelation, and that is the *Magisterium*, they call it. The *Magisterium*, what's that? It's the traditions of the church as pronounced by the pope, by the papacy. And the college of cardinals that feed that into the pope who adopts that in many instances. And so it's very convenient they have this *Magisterium*. By the way, this is something else. We had our first Polish pope in 1978 to 2005 in John Paul II. And at the time, because he was a Polish pope, and because of the atrocities that were visited upon the Jews during the Holocaust, and so he was pressured to make a public apology, if you will, for what was done, the anti-Semitism foisted on the Jews, and at least, if not joined in, certainly approved by the church at Rome. And he made this half-hearted apology, and the question goes, wait a minute. The pope is infallible, the papacy's infallible. They don't make any errors. How could he possibly make this apology? And the reason why, and the way he could do that, just so you know, is that you and I think of the church as the body of believers. The Roman church does not think of the church as the body of believers. The church in Roman Catholicism is the pope and the Roman curia. The pope and the college of cardinals, if you will, is an administrative body of whom he appoints all of them. That's the church. And the people who go to Catholic church, you and me, the laity, we are the sons and daughters of the church. And so the apology he could make is, well, the papacy was infallible. We didn't do anything wrong. We certainly never endorsed anything anti-Semitic, but some of our sons and daughters did. And they play that game, if you will. So there's four dogmas about Mary, in terms of her earthly life, that are cast in concrete in Catholic teaching. And there's at least four dogmas about her role in the heavens. And I wanted to share with that first dogma with you. By the way, they consider the pronouncements of the pope when he speaks *ex cathedra* out of his chair, they consider the



magisterium, past papal announcements and decrees and so forth, on a par with scripture. But since the church, the pope and the cardinals, are the interpreters of scripture, they really set their traditions and their rules above scripture. As a Catholic boy raised in a Catholic grade school, I was taught repeatedly, don't you ever pick up a Bible. Don't you ever try to read the Bible on your own. Holy mother, the church, will interpret scripture for you. That is a dangerous thing to do. Over and over again.

And one of their key doctrines and dogmas is the immaculate conception. The immaculate conception. Most people think when you say, well the immaculate conception, you're talking about the virgin birth of Christ. No, it's got nothing to do with the birth of Christ. It's the immaculate conception of Mary. Of Mary herself. When was that developed? Well, it was talked about for years, but in 1854, Pope Pius IX issued what was called the '*ineffable deus*'. *Ineffable* means sacred, divine, transcendent. *Deus*, of course, God. God's sacred decree. What was God's sacred decree from Pope Pius IX? Quote, it says, *Mary was preserved by immaculate conception when conceived in her mother's body and was miraculously free from pollution of sin inherited from Adam. She was in soul and body, holy, sinless, stainless, undefiled, pure innocence.* He goes on, *Accordingly, I'm quoting, by the inspiration of the Holy Spirit through the pope, meaning the Holy Spirit speaking through him, the pope. For the honor of the holy and undivided Trinity, for the glory and adornment of the virgin mother of God, for the exaltation of the Catholic (with a capital 'C'), religion. By the authority of Jesus Christ our Lord, by the authority of the blessed apostles Peter and Paul, and by our own authority, we declare, pronounce, and define that the doctrine which holds the most blessed Virgin Mary in the first instance of her conception by a singular grace and privilege, granted by Almighty God in view of the merits of Jesus Christ, the savior of the human race, was preserved free from all stain of original sin. This is a doctrine revealed by God, and therefore to be believed firmly and constantly*



*by all the faithful.* His decree goes on to say, if any person, even in their heart of hearts, dare contradict this papal decree, let them be anathema, accursed, and excommunicated from the church. It's that type of fear, that type of intimidation, that type of heavy-handedness that binds people to that Catholic system. Liguori in his *Glories of Mary* goes on, quote, by the way, just remember, that book, *The Glories of Mary*, published in 1745, has been republished, republished, reaffirmed, reenacted, and reapproved by the pope and the cardinals and the church for hundreds of years since. *Even, quote, her body, Mary's body, was preserved from corruption after death. The flesh of Mary and that of Christ are one. The glory of the Son is one with that of his mother,* close quote. So the first doctrine about Mary that you gotta get from the Catholic faith is the Immaculate Conception.

Let me give you a second one. It's Mary's permanent sinlessness, her permanent sinlessness. She was born without original sin, they say, and she never committed a sin. As a matter of fact, they say, quote, by the way, I'm letting Rome speak, not me. This is their material, not mine. Quote, *there never was and never will be an offering on the part of a pure creature greater or more perfect than that which Mary made to God when at the age of three she presented herself in the temple to offer God not aromatic spices, nor calves, nor gold, but her entire self in His honor,* close quote. Oh, excuse me, it goes on. *Therefore, she is called (get the satanic deception) she is called the Holy Child and she progressed in perfection,* close quote. Perpetual permanent sinlessness of Mary. You have a hard time understanding that when you realize in Luke 1:47, when the angel declares to her, what does she say? Quote, ***my spirit has rejoiced in God, my*** what? ***Savior***, implying that she knows she is indeed a sinner.

Okay, here's a third one. The perpetual virginity of Mary. And I will tell you, why is this important? I can remember when I first had the scriptures, I'm sitting on the floor of a Monday night Bible study listening to the word of God be taught to me and a passage came through



about, is not this the carpenter's son? Is not his mother here and James and Joseph and his brothers and his sister, I thought, you mean Mary had other children other than Jesus? It was a shocker to me. And it's absolutely a violation of Catholic doctrine because of the perpetual virginity of Mary. Quote, *she was not only a virgin when Christ was born, she remained a virgin afterwards and, get this, she was a virgin, I don't know why they teach this, during Jesus's birth in a miraculous fashion without any opening of her womb and injury to her body and without pain, she gave birth to the Savior.* Close quote, why? Because to have a pure goddess, to have a perfect goddess, to have a fleshly goddess in the heavens, to have a queen of heaven, you cannot have a touched or a scarred or a wounded body in any way. Shrek and the basics of the faith. The Catholic catechism says, quote, *out of respect for the fact that God himself had dwelt and grown in her womb, she remained a virgin all her life,* close quote. By the way, Matthew 1:18 says something about that. ***The birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child...*** Well, that phrase, ***before they came together***, implies what? There was a later time when they did come together. It's just on and on all over the pages of scripture. 1 Corinthians 7:3-5. A man or a woman in the marital relationship withholding their bodies from one another, it's sin. If Mary remained a perpetual virgin, she directly violated the word of God and committed sin. Matthew 13:55, I already alluded to, *is not this the carpenter and this not his mother?* John 7:5. It says he's going up to the feast and even His brothers did not believe in Him. Well, how do Catholics get around this? They say that the word brothers there is the word cousins. The only problem is the word for cousin in the Kione Greek is *anepsios*. And the word *adelphos*, the word for brother, blood brother, is what is used there.

So you have the Immaculate Conception, the permanent sinlessness of Mary, the perpetual virginity of Mary. And here's another one, the assumption. It's a highfalutin word for



ascension. Meaning what? She didn't die. She assumed into heaven, the doctrine of the assumption. You may have heard of this. This one is a real shocker in many ways. I was born in 1949. Pope Pius XII declared as Catholic dogma the assumption of the blessed Virgin Mary, November the 1st, 1950. Over a year after I was born, all of a sudden there's this major tenet of the Catholic faith which is absolutely treated as authoritative as the word of God. *The bodily assumption of the blessed Virgin Mary into heaven is a dogma of the divine and Catholic faith.* Now, why did I want to get off on this? Because this will show you the total heresy of this false system masquerading as a Christian denomination, which it's not. It's a cult. The Holy Roman Empire in the 300s, Constantine, the emperor of Rome, he wanted to unite the empire. It's called the Holy Roman Empire. It wasn't holy, it was an empire. He wanted to unite them all. 325 AD, he declares, I know what I'm gonna do. I'm gonna make Christianity the religion of the empire. It'll help unite my people, okay? Well, the problem with that is, first of all, paganism is rampant all through everywhere in the empire at that time. Now, he makes it fashionable to become a Christian, and so all of a sudden in genuine biblical Christianity, all of this paganism gets swept in and everything's okay, and they start getting morphed together, if you will, in the minds of so many of the people. Why is that important? Some self-styled leader of the church called Galatius I in the fifth century, in the 400s, came up with the idea for the first time that Mary didn't die, she was assumed into heaven, and the Roman church at the time called that a heretical doctrine. The church in Rome called the assumption of Mary heresy, but by the 600s, we're praying to Mary. By 1090, we've got the Rosary, which is what? *Hail Mary, full of grace, the Lord is with you. Remember, blessed are thou amongst women, blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, heresy. Pray for us sinners, what? Now and at the hour of our death,* I prayed that prayer hundreds of thousands of times, I'll bet, throughout my first 13 years of my life. In any event, why is that critical?



Because over time, praying to Mary and praying the Rosary and calling her the 'queen of heaven' and calling her 'the mother of God' take on such a form that you get Pius the 12th in 1950 coming around and now declaring her to literally have been assumed into heaven and never dying. Carl Keating, *Catholicism and Fundamentalism*, he's a leading proponent of Catholicism, and you can see where his mindset is. It's called *Catholicism and Fundamentalism*, so you know what he was attacking. He says, quote, it was the Catholic church that was commanded by Christ to teach all nations infallibly. The mere fact that the church teaches the doctrine of the assumption is something definitely true, and is definitely true, and is a guarantee of the fact that it's true, because the church teaches it. There you go, how's that for a reason? If the church teaches it, it's the truth and you are not allowed to question it. By the way, just so you know, and I'll go to something else here, there's hymns to Mary about her assumption. *Uplift the voice and sing, the daughter and the spouse, the mother of the king to whom creation bows. Praise to Mary, endless praise, raise your joyful voices, raise. Praise to God who reigns above, who has made her for his love, when Mary lingered yet in exile from her son, like ferrous lilies set mid thorns of earth alone. Praise to Mary, endless praise...* and then it ends, *her heavenly spouse who loved her with such love, invites her to repose with him in heaven above. Praise to Mary, endless praise, raise your joyful voices, raise.* And it goes on from there. It's really painful to read some of this stuff. By the way, I realized in working on this series of messages, I was raised an idolater. I had a statue of Mary on my dresser as a child. I prayed to that statue of Mary, all the way from the time I was in kindergarten till the time I graduated from high school. You turn the page and you say, well, what's she doing in heaven? Remember Jeremiah 7 and 44, Queen of Heaven? Ludwig Ott, *Mary's right to reign as Queen of Heaven is a consequence of her divine motherhood. She is the mother of God.* Pope Paul II, I told you the Polish pope, 78 to 2005, said this, *Totus tuus sum Maria, (I am all yours, Mary).*



On October the 8th, 2000, before an image of Our Lady of Fatima, an icon to Mary, he prayed, *for his personal and Heaven's own Queen, whom he called, Mary most holy.*

They go on to teach that the Blessed Virgin sits at the right hand of Almighty God, that none of the graces of Almighty God can be bestowed upon God's children unless they first are agreed to and granted through Mary. They teach that Mary is a mediatrix of the grace of God, and the last, and worst perhaps, heresy of all, they teach that Mary is literally a co-redemptrix. She is a co-redeemer. The Second Vatican Council, quote, *Thus the Blessed Virgin advanced in her pilgrimage of faith and faithfully persevered in her union with her Son unto the cross, where she stood in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, associated herself with his sacrifice in her mother's heart, and lovingly consented to the immolation of this victim which is born of her. Mary suffered, I'm still quoting, and as it were, nearly died with her suffering Son for the salvation of mankind, she renounced her mother's rights, and as far as it depended on her, offered her Son to placate divine justice, so we may well say that she, with Christ, redeemed mankind.* And I thought it was Almighty God who gave His Son, not Mary, in John 3:16.

So what does the Bible have to say about all of this? Well, first of all, it's clearly idolatry. ***I am the Lord thy God, thou shalt not have strange gods before me.*** It's clearly violates Acts 4:11-12, ***...there is no other name given under heaven that has been given among men by which we must be saved,*** the man, Christ Jesus. Isaiah 42:8, we shared last time. I am a jealous God. I will share My glory with no other. It is a blasphemy against the character of Almighty God. By the way, the apparitions of Mary and the different things that we talked about in the past, how Mary is looked upon, well, she's the one that dispenses grace because she's kind and she's compassionate and she's tender-hearted. And you know, Jesus can be busy and He's awful harsh and He stands for law, but Mary stands for mercy. I was taught as a child, go to



Mary and pray to her and ask her to have Jesus when you have your prayers to do whatever because after all, she can never resist her son. Catholic doctrine teaches that a request of Mary, get this, is law to the ears of God. And they make her out to be, as I said, a co-redeemer and total, total blasphemy.

Well, I want us to look in our closing 15-20 minutes at Mary. I want you to turn to Matthew 1 and let's see exactly, you've heard what men say about her and their heretical religious system but go to Matthew 1. I can go through these fairly quickly because they're familiar to most of you, but I want you to see something. In Matthew 1:25, what's it say? It says, Joseph ***kept her a virgin until she gave birth to a son;*** There goes the perpetual virginity of Mary right there, in addition to all these other passages about brothers and sisters and so forth. She was a virgin until she gave birth to her son, which by the way, definitely signifies a natural birth, if you will. In Matthew 2, she appears again and she's mentioned in verse 14, it says, Joseph arose and took the child, he was warned about Herod and fled to Egypt. Then after they're in Egypt a little while, in Matthew chapter two, later on in verse 21, it says he arose and took the child and His mother, took the child and His mother. Doesn't mention Mary by name, just mentions the mother and always mentions Mary after the Child, okay? And then flip over, if you will, to the gospel of Luke. Luke 1, and I'm actually building to a point here, believe it or not. In Luke 1:26, ***...the angel Gabriel was sent from God to a city in Galilee called Nazareth to a virgin engaged to a man whose name was Joseph.*** It doesn't even mention her name. She said, now how's it gonna happen? Drop down to verse 35 of Luke chapter 1, ***the Holy Spirit will come upon you, the power of the Most High shall overshadow you; for that reason, the Holy Offspring shall be called the Son of God.*** The Holy Offspring is called the Son of God. Nowhere in the Word of God is Mary ever referred to as the Mother of God, this is critical. She's referred to the Holy Offspring will be called the Son



of God. She's never called the Mother of God. She's referred to in a couple of passages as the Mother of Jesus. Now why? Go back to your theology, what we talked about. Remember, God, the second person of the Trinity, as God always was, always will be, one in substance with the Father, one God, three persons, one God, He didn't take on flesh, He was never called the Son of God, until His humanity came about, when His hypostatic union, when He took on flesh, Mary was the Mother of Jesus in His humanity. She was never the Mother of Jesus in His deity. God has no beginning and He is God, and it is heresy to call her the Mother of God. Jesus is 100% God, 100% man, hypostatic union. Fleshly, she was His mother, not in His divinity. Again, it's a pagan rite, it's mindless, vain repetition. *Holy Mary, Mother of God, pray for us sinners.* She was never the Mother of God and you've gotta get that straight. So what's it say in verse 38? **Behold**, what? **the bond slave of the Lord**; She calls herself the **bond slave of the Lord**. She acknowledges that. She sees herself as a servant of the Lord God, not Him being her servant. And what's she say in verse 38, **be it done to me according to Your word**. She sees herself as under the word of God, subservient to the Lord Jesus Christ. Look at Luke 1:46. What's the next thing out of her mouth? **My soul exalts the Lord**,... Mary exalts the Lord. The Lord never exalts Mary, nor were we ever told to exalt her. She exalts the Lord. Verse 47 of Luke 1, **my spirit has rejoiced in God my**, what? There it is again, my **Savior**, my Savior. To acknowledge God out of your lips as your Savior is acknowledging that you are a sinner. And she says it in her very own words. Look at verse 49. **For the Mighty One has done great things for me; Holy is His name. And HIS MERCY IS UPON GENERATION AFTER GENERATION.** Why did I have Ben come up here as our public corporate reading and read Psalm 115? **Trust in the Lord. Pray to the Lord. Seek the Lord. Petition the Lord. Praise only the Lord.** Psalm 115, 116, 117, and on and on and on. To have it fixed in your mind is only the Lord Jesus Christ that is to be praised. To the extent you make Mary a co-redemptress with Almighty God, you



denigrate the cross of Christ. You cheapen the cross of Christ. And by the way, you besmirch the character of Almighty God. What's it say in Psalm 115, 116, 117? He's a loving God. He's a compassionate God. What does Jesus say? ***Come unto Me, all you who are weary and heavy laden, and I will give you rest.*** And to think that you cannot petition a Savior who died for your soul, literally died for you because He might be too busy or unconcerned is heresy of the highest order. It denigrates the personal fellowship. It denigrates the priesthood of the believer. Where the veil is ripped in two and we no longer need mediators between God and man.

Well, where does she appear again? Luke 2:7. Mary ***[and she] gave birth to her...*** This was, friends, some of this resonates so much with me because of my Catholic upbringing. Mary ***gave birth to her firstborn son;*** How do you get around that? You know what firstborn means? It means there's gonna be a second born and a third born and so forth. There's no perpetual virginity. Luke chapter 2:34. What does she do? After a few, she goes to the temple for a purification ceremony. Why? The purification ceremony is what? Symbolic of her sinfulness. She's ceremonially unclean. She needs cleansing. Queen of heaven, she's a sinner in need of a savior. You don't hear another thing about her chronologically until 12 years later, still in Luke 2. 12 years later, Jesus is 12 years old now in Luke 2:48-49. They're trying to find Him. They've lost Him in the caravan. They went to the Passover, going back home to Nazareth. They realize, Oy vey, He's gone, gotta go back, find Him. They find Him in the temple. And what's He say in verse 48? She says, ***Son, why have You treated us this way? Behold, your father and I have been anxiously looking for You.*** Now, you would think that in a Catholic context, he would turn and say, oh, sweet mother, I am so crushed that I could have done anything to offend you. Please, let Me pray you for forgiveness. No, He doesn't say that. What's He say? Why were you looking for Me? These are familiar verses and I'm tying them



together in something I don't think you've seen before. **Why is it that were you looking for me? Did you not know that I had to be in my Father's house?** Some of your translations might say **about My Father's business.** What's He saying? He's saying, I'm 12 years old. I've reached technically in that culture, young adulthood, and you no longer have any claim on Me. Well, what happens? Well, go over to John 2. We have a wedding feast at Cana. Jesus is gonna perform His first miracle. The whole idea is where Mary pops up as we go through the scriptures. He's gonna perform his first miracle, and you know what happens there. Verse 1, **And on the third day there was a wedding feast at Cana of Galilee, and the mother of Jesus was there; and Jesus also was invited, and His disciples, to the wedding. And when the wine gave out,** verse 3, **the mother of Jesus said to Him, "they have no wine."** I don't think she was looking for a miracle. I think she's been living now for 30 years in a household with this perfect person. When, Jesus, the roof needs fixing, he knows what to do. He knows exactly how to handle it. Hey, I'm a little short of food, son. He knows exactly what to do. We got a problem here. He has shown Himself to be disciplined, to be a hard worker, to have a great work ethic, to be wise, to have knowledge, and so forth, and know how to handle everything. And I think she's just come to Him not really looking for a miracle. I think she's saying, look, they've run out of wine, and I know one thing, you're the smartest person I've ever met. What should we do? Now, He's just a resourceful human being, most resourceful one who ever lived, and she's aware of it. So what's it say in verse 4? **And Jesus said to her, "Woman, what do I have to do with you?..."** You know, we've heard all sorts of gerrymandering on that. I think that's absolutely by design. He didn't utter a word that didn't have an import for the moment and for eternity. **"Woman, what do I have to do with you? My hour has not yet come."** Now, that may sound harsh, and it's very abrupt. I don't think it's sinfully rude or anything like that. This is a common Semitic idiom, okay? A couple of places in the Old



Testament where you see it, it's intended as a comment to distance two parties. It's basically saying, what do you and I, what do we have in common? What's He saying? I don't live there anymore. That's past. That's over. You've told me what to do as a parent for 30 years. That's over. He's distancing Himself further from her. He did it when He was 12. Now, He's doing it more when he's 30, okay? And so he's on a different, completely different timetable. Now, now go over to Matthew 12. Back to Matthew 12. And I want to tie these three together. Matthew 12:46, He's speaking to the multitudes. By the way, you see this in Mark 3 and Luke 8. I could have taken you to Luke 8, but I had it marked in Matthew 12. He's speaking to the multitudes. His mother and His brother are standing outside wanting to speak to Him, whatever it is. And what's it say in verse 47? ***And someone said to Him, behold, Your mother and your brothers are standing outside seeking to speak to You. But He answered the one who was telling Him and said, "Who is My mother?"*** Don't forget this, friends. ***And who are My brothers? And stretching out His hand toward His disciples, He said, behold, "My mother and my brothers! For whoever does the will of My Father who is in heaven, he is my brother and sister and mother.*** What's he saying? Luke 2 in the temple. I have a heavenly Father. I must be about His business. He's distancing Himself. What's he saying, John 2 at the wedding feast at Cana? I'm no longer under your parental authority. I no longer do what you say. What's he saying here? You do not have a singular claim even to be My mother or My brother or My sister. But mother is what I want to underscore. Those earthly family relationship is over. Now, by the way, you see her again in Acts 1 and what's she doing? She's in the upper room with the rest of the disciples. Are they praying to Mary? No, she's in the upper room with the rest of the disciples in prayer to God, okay? And then you never see her again on the pages of scripture. She's only referred to twice in all of the rest of the epistles by



Paul in Romans and in Galatians and she's always referred to as the mother of Jesus, never Mary, never called Mary, the mother of Jesus or the woman, David's descendant, the woman.

Now, where has Mary come from? And what I just walked through with you in those familiar verses. First of all, she's gone from the heights of angelic revelation. She's gone from the heights of a virgin birth to the realization of her own sin in need of a savior, to a ceremony of purification which acknowledges she's sinful and needs cleansing, to being told by Jesus at age 12, He's no longer under her family control. He's got other priorities. To being told by Jesus that they really don't have anything in common anymore. And to ultimately being told here in Matthew that you don't have a unique relationship or a claim on Me whatsoever. Co-redemptorist? Co-mediatrix? Queen of heaven? Mother of God? Catholic teaching says that she sits at the right hand of the Father. I thought Hebrews 1 and Hebrews 12 told me Jesus sits at the right hand of the Father.

I'm gonna close with this one. Go to Luke chapter 11. Luke chapter 11, because this one to me, again, with the Catholic dogma and teaching and coming out of the life I've had, was so powerful to me. In Luke chapter 11, and Brian, you may wanna come up to get ready to close us in a hymn in a moment. In Luke chapter 11, I want you to see at verse 27. Oh yeah. ***And it came about while He said these things, one of the women in the crowd raised her voice and said to Him, "Blessed is the womb that bore You."*** This sounds like a pre-Catholic Catholic to me. *Blessed is the fruit of thy womb, Jesus*, is exactly what the Hail Mary says. ***"Blessed is the womb that bore You and the breast at which you nursed."*** If there was ever a time when you were gonna set Mary in accordance with Catholic dogma in the right spot, this'd be it. And Jesus could simply turn and say, you got that right, lady, and you better give her the respect to which she is due as the mother of God, as a co-mediatrix of God's grace, as a co-redemptrix with Me for the sins of man. What did Jesus say? Verse 28, ***But He said, "On***



***the contrary***", don't be blessed in the womb that gave me life and the woman who mothered me. ***"On the contrary, blessed are those who hear the word of God and observe it."***

Father, we thank You for this time in Your word. Thank You for giving me the privilege of unpacking and sharing just a few more of the heresies surrounding the sad state of the worship of man, which Romans 1 tells us that people who suppress the truth in unrighteousness will do, they will worship the creature more than the creator. And Father, there are literally over a billion people caught up in this cult and in this Mary worship. Father, we know that You have Your elect. You have a believing remnant in every tribe in tongue from around the globe. And I'm so thankful, Lord, that you had a believing remnant that could be saved out of Roman Catholicism in August of 1975 when You called me to a saving knowledge of Christ. Father, we believe that there are thousands and thousands more. May we be better equipped after looking at these studies to share the truth of Your glorious gospel in a winsome, humble, yet informed and bold way with the people we love who so desperately need to hear the truth. We ask it all again in the matchless name of Jesus the Christ, amen and amen.