

The Virgin Birth

Lesson 5

False Doctrines About The Virgin Mary

1. She was a fornicator.

- a. It is affirmed it is foolishness to believe Mary was a virgin when she gave birth to Jesus.
 - 1) This calls for a biological miracle.
 - 2) As studied earlier all miracles biological or otherwise are rejected by atheists and religious liberals.
- b. Some suppose Joseph was the father and charge he lied when he denied being the father of Jesus.
- c. Without the words of the angel he was ready to divorce her for infidelity. (Matt. 1:19-22).
- d. Others say an unknown man was the father.
- e. It has been shown that this is false.
 - 1) She was a virgin. (Matt. 1:18-25; Lk. 1:26-35).
 - 2) The birth of Jesus was a fulfillment of Isaiah's prophecy. (Isa. 7:14).
 - 3) No mere human could have fulfilled Isaiah 9:6,7.
 - 4) No mere human could have fulfilled Micah 5:2.

MIC 5:2 "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. **His goings forth are from long ago, From the days of eternity.**"

2. Mary was sinless.

- a. The doctrine of the Immaculate Conception is defined, "The miraculous conception by which the virgin Mary 'in the first instant of her conception by a singular privilege and grace granted by God, was preserved free from all stain of original sin.'" Webster New Collegiate Dictionary, p. 414. 2nd Edition.
- b. It is affirmed that Mary was not born with the "stain of original sin" and she did not commit a single sin.
- c. It is affirmed that anathema should be placed on those who teach otherwise.
- d. It is true Mary was "free from all stain of original sin."
 - 1) The Bible does not teach original sin.

2) Mary was not born in sin.

3) No human is born in sin. Men become sinners when they personally violate God's law.

4) We suffer the consequences of Adam's sin, but not the guilt.

- We will all experience physical death because of Adam's sin. (1 Cor. 15:20-22).

1CO 15:20 But now Christ has been raised from the dead, the first fruits of those who are asleep.

1CO 15:21 For since by a man came death, by a man also came the resurrection of the dead.

1CO 15:22 For as in Adam all die, so also in Christ all shall be made alive.

- We do not suffer the guilt or condemnation of Adam's sin. (Ezek. 18:20; 2 Cor. 5:10; Rom. 14:12).

EZE 18:20 "The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself.

2CO 5:10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

ROM 14:12 So then each one of us shall give account of himself to God.

- e. The Bible teaches that all have sinned. (Rom. 3:10, 23; 1 Jn. 1:8).

1) Mary is never presented as an exception.

2) She was a wonderful woman, but not sinless!

3) Jesus was the only exception. (Heb. 4:15; 1 Pet. 2:22; 1 Jn. 3:5; Jn. 8:46).

3. Mary is to be worshiped.

- a. It is affirmed man should worship Mary because of her super-eminent character and because she gave birth to Christ.

1) In 1854 Pope Pius XII composed a special prayer for the Marian Year and it asked Mary to:

"convert the wicked, dry the tears of the afflicted and oppressed, comfort the poor and the humble, quench hatreds, sweeten harshness, safeguard the flower of youth, protect the holy church."

2) St. Alfonso Liguori, in his, The Glories of Mary, declared:

"If the assertion is true and incontrovertible as I believe it to be, and as I shall prove, in the fifth

chapter of this book, that all graces are dispensed by the hand of Mary alone, and that all those who are

saved are saved solely by means of this divine mother, it may be said as a necessary consequence, that the

salvation of all depends on preaching Mary, and confidence in her intercession."

3) In this same work he prayed:

"I invoke, then, thy aid, oh my great advocate, my Refuge, my Hope, and my mother Mary. To thy hands I commit the cause of my eternal salvation. To these I consign my soul; it was lost, but must save it."

4) In **Path To Paradise** St. Bernard prayed:

"remember, O most compassionate virgin Mary; that from all ages it is unheard of that anyone was forsaken, who placing himself under thy maternal protection, implored thy assistance and begged the favor of thy prayers. Animated with the confidence this inspired, I fly to thee, O virgin of virgins, and mother of God! and, in the bitterness of my sorrows, I throw myself at thy feet. O mother of the eternal world! despise not my humble supplications, but listen graciously, and mercifully grant the request which my heart, I make to thee."

b. These quotations and hundreds of others show that many worship Mary as a divine person and bestow upon her honors and powers which belong to God alone.

1) The scriptures say absolutely nothing about the worship of Mary. They teach worship of Mary or of any mortal is idolatrous.

2) One time, as Jesus was speaking to a multitude, a woman lifted her voice and said. (Lk. 11:27).

LUK 11:27 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, and the breasts at which You nursed."

3) Jesus responded. (Lk. 11:28).

LUK 11:28 But He said, "On the contrary, blessed are those who hear the word of God, and observe it."

4) Jesus taught that Mary was blessed in being His mother but insisted more blessed are those who obey the word of God.

5) He did not teach men should worship her. (Matt. 4:10).

MAT 4:10 Then Jesus said to him, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'"

6) We find no record of men worshiping Mary or being encouraged or instructed to worship her in God's word.

4. Mary is a mediator.

a. It is affirmed that Mary is a mediator between God and man and that she is more merciful than Christ.

1) St. Bernard said in **Our Father's Faith and Ours**, p. 339:

If you are terrified by thunders of heaven, go to Jesus, and if you fear Jesus, then run to Mary. She will win the Son's compassion as the Son shows his wounded side to the Father."

2) The Son has His justice, the mother (Mary) has only

love; God loved us to the extent of dying for us, but in the heart of our Savior there is justice, which is an attribute of God; in that of the very holy Mary there is but mercy...Her son was about to punish a sinner. 'My Mother,' said our Lord, 'I can refuse you nothing. If hell could repent you would obtain pardon for it.' The very Holy virgin stands between Her Son and us."

3) From the same booklet we read:

"Oh, how many poor sinners should have been damned, if Mary had not interceded with her Son to obtain mercy for them."

b. The Bible does not teach this blasphemous doctrine.

1) Mary is not more merciful than our Lord.

2) No one could be more merciful than Christ who came to this world and died for man. (Jn. 15:13; Heb. 4:15).

3) Furthermore, the Bible teaches that Christ is our one and only mediator with the Father. (1 Tim. 2:5).

5. Mary did not have other children.

a. It is affirmed that Mary remained a virgin all her life and did not have other children because union with her husband would defile her sacred body.

Cardinal Gibbons wrote in **Faith of our Fathers**:

"It cannot with decency be imagined that the most holy vessel which was once consecrated to be a receptacle of the Deity should be afterwards desecrated and profaned by human use."

b. The Bible does not concur with this teaching.

1) It teaches that marriage is a holy institution and Mary would not have defiled herself by union with her husband.

2) This is a contradiction to the word of God that exalts marriage. (Gen. 2:18, 24; Heb. 13:4).

GEN 2:18 Then the Lord God said, "It is not good for the man to be alone; I will make him a helper suitable for him."

GEN 2:24 For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.

HEB 13:4 Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge.

- 3) These scriptures make it clear that marriage is an honorable institution and its duties and privileges are good, pure, and noble.
- 4) Paul exalted the marital relationship and compared it to the relationship that Christ has with His bride - the church. (Eph. 5:22-33).
- 5) The dogma of perpetual virginity instead of exalting Mary makes her unfaithful to her marriage obligations.

c. Mary had other children. (Matt. 13:55, 56; Mk. 6:3).

MAT 13:55 "Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?"

MAT 13:56 "And His sisters, are they not all with us? Where then did this man get all these things?"

MAR 6:3 "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? Are not His sisters here with us?" And they took offense at Him.

- 1) Roman Catholics deny Mary was the mother of other children by saying that the word "brothers" means "relative" and they were not fleshy brothers but cousins.

- 2) It is true that the word "brother" sometimes means a relative. (Gen. 14:16).

GEN 14:16 And he [Abraham] brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people. "Relative" is from the Hebrew word meaning "brother," but used in the sense of "relative" or "nephew." (Gen. 14:12).

- 3) The word brother does not have this meaning in regard to Christ for three reasons.

- Mary and Joseph came together sexually after the birth of Jesus. (Matt. 1:25).

MAT 1:25 and kept her a virgin until she gave birth to a Son; and he called His name Jesus.

- Luke says Jesus was Mary's "first-born son." (Lk. 2:7).

LUK 2:7 And she gave birth to her first-born son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.

- A basic rule for Bible interpretation demands that words always be accepted in their literal sense unless the context indicates otherwise.
- The context clearly leaves the impression, on the mind of the honest reader, that these were the children of Joseph and Mary.
- To assume that these were kinsmen is an unnatural and forced interpretation of the scriptures.

6. Mary ascended into heaven.

- a. It is contended that Jesus would not have let the sacred body of His mother see corruption.

- 1) On November 1, 1950, the Roman Catholic Church proclaimed:

"We pronounce, declare, and define to be a dogma revealed of God that the Immaculate Mother of God,

Mary, ever virgin, when the course of her life upon the earth was finished was taken up body and soul into heaven...The presence of Mary in soul and body in heaven is a God revealed truth...Hence if anyone deliberately presumes to think otherwise, let him know that in his judgment he stands condemned, has suffered shipwreck in faith and separated himself from the church's unity."

2) Another one of their works states:

"When Mary was near the point of death, all the apostles assembled around her bed, and watched with her. Then appeared Christ with his angels, and committed her soul to the archangel Gabriel, but her body was taken away in a cloud."

b. The Bible is completely silent on the death and on the alleged bodily assumption of Mary.

1) It does not even mention any of the circumstances of her death.

2) The last mention of Mary is in Acts 1:14. There it said she was praying with the disciples in an upper room in Jerusalem.

ACT 1:14 These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers.

3) The New Testament rarely records the death of its characters.

4) The Bible teaches that Mary will be raised in the general resurrection with the rest of the dead. (Jn. 5:28, 29; Acts 24:15).

5) Only Jesus has ascended into heaven. (Jn.3:13).

JOH 3:13 "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man.

6) His ascension is recorded in Acts 1. (Acts 1:9-11). See Lk. 24:50, 51; 1 Tim. 3:16.

ACT 1:9 And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight.

ACT 1:10 And as they were gazing intently into the sky while He was departing, behold, two men in white clothing stood beside them;

ACT 1:11 and they also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

7) One day all believers will ascend to be with God. (1 Thess. 4:13-18).

