

ROMAN CATHOLIC BELIEFS IN VIEW OF THE APOSTLE PETER'S WORDS
Part II: Mary In Roman Catholic Dogma In View Of The Apostle Peter's Words
(2 Peter 3:15-16 with 1 Timothy 2:5; 5:18 and Luke 1:46-47; 1 Peter 5:13 with Mark 3:20-35)

I. Introduction

- A. In Roman Catholic dogma, Mary, the mother of Jesus, is held in godlike esteem in role and function.
- B. From the words of Peter, Catholicism's first **alleged pope**, we know this godlike esteem is in **great error**:

II. Mary In Roman Catholic Dogma In View Of The Apostle Peter's Words.

- A. In Roman Catholic dogma, Mary is held in godlike esteem in role and function as seen by its writings:
 - 1. "The central point of the theology of Mary is that she is the Mother of God," The Catholic Ency., 1987 (Nihil obstat -- The Catholic Church officially claims this book to be without doctrinal error), p. 374.
 - 2. Ibid., The Cath. Ency. states: "Mary...had no other children after the...virginal birth of Christ...The doctrine of Mary's virginity as a **perpetual** state is...attested in the Church..." (emphases ours)
 - 3. Ibid., The Cath. Ency., p. 285 in citing a papal decree made by Pope Pius IX on Dec. 8, 1854, states: "...the Blessed Virgin Mary was preserved, in...her conception...free from all stain of original sin..."
 - 4. "She is truly a mediatrix...between sinners and God," Alphonse de Liguori, The Glories of Mary, 1933, p. 82, 83, 94 as cited in Boettner, Roman Catholicism, p. 138. (Liguori is a saint in Catholicism.)
 - 5. "Our salvation is in the hands of Mary...He who is protected by Mary will be saved, he who is not will be lost," Ibid., Liguori, p. 169, 170 as cited in Boettner, Ibid., p. 139.
 - 6. "The Holy Church commands a worship peculiar to Mary," Ibid., Liguori, p. 130 as cited in Boettner, Ibid., p. 130. (In Catholicism, such worship of Mary is called "hyperdulia," cf. Boettner, Ibid., p. 151.)
 - 7. "...at the command of Mary all obey -- even God," Ibid., Liguori, p. 180 cited in Boettner, Ibid., p. 139
- B. Yet, by way of the words of Catholicism's first **alleged pope**, Peter, these claims are in **great error**:
 - 1. Peter's words show Mary is **not** a mediatrix between God and sinners -- **only Jesus** is such a mediator:
 - a. First, Peter wrote in 2 Peter 3:15-16 NIV Paul's letters were Scripture as were the other Scriptures.
 - b. Then in turn, Paul in 1 Timothy 2:5 wrote Jesus Christ is the sole mediator between God and man.
 - c. If Jesus is the sole mediator between God and man, then Mary is not a mediatrix in that relationship.
 - 2. Peter's words show Mary is **not sinless**, but is a **sinner** like all other humans who are guilty of sin:
 - a. Paul's words which are canonical via Peter's 2 Peter 3:15-16 claim in turn make **Luke's Gospel Scripture** via 1 Tim. 5:18 NIV: there Paul claims **Scripture** says, "The worker deserves his wages," a quotation from Luke 10:7! (Pache, Insp. & Auth. of Scr., p. 174; UBS Grk. N.T., p. 727, 250)
 - b. Well, **Luke 1:46-55** records Mary's Magnificat, and in Luke 1:47 she claimed "and my spirit rejoices in God, my Savior," a confession that she needed God's salvation as does any other sinner!
 - c. **Also**, by **Peter's words**, we have a **recorded SIN of MARY'S**: (a) In 1 Peter 5:13, Peter called the author of Mark's Gospel "my son Mark," an expression revealing a close relation between Peter and Mark that condones his Gospel as canonical. [The Cath. Ency., (Nihil obstat) Ibid., p. 371, states Mark's Gospel was "derived chiefly from the preaching of St. Peter."] (b) Well, Mark 3:20-21 NIV in turn relates how Christ's "family" (lit. "those with him," an idiom for relatives, cf. B.K.C., N.T., p. 117; Blass-Debrunner, A Grk. Gram. of N.T., p. 124) came to take custody of Jesus, thinking He was insane due to His missing meals in His busy ministry. (c) Those kin were identified in Mark 3:31 in arriving to see Jesus as His **mother MARY** and brothers! (d) Thus, **Mary then failed to trust Jesus** as being **led** by the **Father**, a **SIN of unbelief!**
 - 3. **Also** by way of Peter's condoning Mark's words (see above), we know via Mark 3:31 with 6:2-3 Mary was not a perpetual virgin, but had **other** sons and daughters (some named in Scripture!) by Joseph.
 - 4. As Mary is a **sinner** and **hence no mediatrix** for sinners, logic and Scripture reveal (a) she is **not** to be **worshipped** as is God **alone** (Ex. 20:3-6), (b) she **cannot save** (c) **nor** does she have a name **above all others** as does **Jesus** (Phil. 2:9) so **God** does **not obey her** as in **Catholic dogma** (Phil. 2:10-11), and (e) Mary **cannot** be the "Mother of God" as mother of Jesus' deity -- Jn. 8:58 with Lk. 1:55 prove this!

Lesson: By authority of the first alleged pope, Peter, Mary as a sinner needing salvation. Thus, she is not the "Mother of God," is not immaculately conceived, is not our mediatrix, does not save, is not to be worshipped as is God nor does God obey her. Neither is she still a virgin. Catholicism errs on Mary!