

Lesson Seven: Mariology Part II – Queen of Heaven

- Ps 119:89 Forever, O LORD, Your word is settled in heaven.
- Is 8:20 To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.
- Ac 17:11 These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.
- 1 Co 4:6 Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.
- 2 Ti 3:16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work.

All of these verses speak to the fact that the unchanging source of truth is the Bible. What saith the Scriptures? (Rom 4.3) If we could only hold all conversation to that measure we would so quickly clarify many of the issues even with our Catholic friends and family members. It is an issue of authority. I get ahead of myself.

Once again for newcomers: we are letting the Catholic Church speak for itself. Sources of Catholic Doctrine.

- Catechism of the Catholic Church- Edited by Joseph Ratzinger [Also known as Pope Benedict XVI (1994)]

Tonight we look at the second major part concerning Mary. Not only is she called the Mother of God, she is also called **Queen of Heaven**.

Last week I mentioned the evolution of the teaching about Mariology.

First dogmatized was the **perpetual virginity**.

Second was the **Immaculate Conception** (Mary did not have original sin). That was a Papal dogma on Dec 8th 1854 by Pope Pius IX in *Ineffabilis Deus*.

Third was the doctrine of the **Assumption of Mary** or that she was translated to heaven when she was finished with her task on earth (no sin to cause death). Pope Pius XII on November 1st 1950 defined announced and declared that Mary was assumed into heaven at the end of her natural life (Munificentissimus Deus). Most theologians including even Ott admit that there is no Biblical backing to this claim. How then do they maintain it to be true? Listen to Catholic Apologist Karl Keating defend the point.

“Still fundamentalist ask, where is the proof from Scripture? Strictly, there is none. It was the Catholic Church that was commissioned by Christ to teach all nations and to teach them infallibly. The mere fact that the Church teaches the doctrine of the Assumption as something definitely true is a guarantee that it is true.”¹

MARY QUEEN OF HEAVEN AND EARTH

One of the most prolific writers and defenders of the extraordinary attributes of Mary is St Alphonsus Ligouri. According to the church he is a **canonized** saint – that is he lived such an exemplary life he did not go to purgatory but went straight to Heaven. In addition he occupies the title, “Doctor of the Church.” That is his writings among the Magisterium are considered foundational to the Catholic faith. In one of his most well known books, “The Glories of Mary,” he writes prolifically about many fantastic powers, graces and mercies attributed to Mary.²

- It is the will of God that all graces should come to us by the hand of Marry...meaning that the plenitude (fullness) of grace that was in Christ, as the Head, from which it flows, as from its source; and in Mary as in the neck through which it flows... for in all dangers thou canst obtain salvation of this glorious virgin. (pg 25-27)
- ... all graces are dispensed by Mary, and all who are saved are saved only by the means of this divine Mother; is it upon preaching Mary, and exciting all to confidence in her intercession. (pg32)
- ... The praise of Mary is an inexhaustible fount: the more it is enlarged the fuller it gets, and the more you fill it so much more it is enlarged...that if

¹ White, James R. *Mary : another redeemer*. Minneapolis, Minn: Bethany House, 1998. 53

² St Alphonsus Ligouri , *The Glories of Mary*, (Brooklyn: The Redemptorist Fathers, 1931)

all the tongues of men were put together, and even if even each of their members was changed into a tongue, they would not suffice to praise her as much as she deserves...and never lose an opportunity, either in public or in private, of enkindling in the hearts of others those blessed flames of love with which they themselves burn toward their beloved Queen... that this most gracious lady will honor in the next world those who honor her in this. (29-30)

Ligouri bases his book on the expansion of the prayer listed in the introduction of the book. The prayer is called *Salve Regina, Mater Misericordiae* (Save us Queen, Mother of Mercy)

Hail, O Queen, O Mother of Mercy! Hail, our life, our comfort and our hope. To thee do we cry, poor banished children of Eve; To thee do we send up our sighs, groanings and weeping in this vale of tears. Come, then, most gracious advocate, and look upon us with those most pitying eyes. And after this our banishment, show us Jesus, the blessed fruit of thy womb, O merciful, O Compassionate, sweet Virgin Mary.

To understand the "Queenship of Mary" we must understand that in Catholic thinking Mary is the *Queen of **Mercy*** and Jesus is the *King of **Justice***. Jesus is seen as the one to who all judgment corresponds and therefore we still need a merciful mediator.

The Co-Redeemer [494, 963-973]

Mary is much more than a model of **submissive** obedience for the RCC. Irenaeus says, "She being obedient, (to the announcement of Gabriel) became the cause of salvation to the human race." [Vatican II Dogmatic Constitution on the church no. 56]. The incarnation of Jesus and her part in it is only the beginning of her participation. "She who is immune from all sin, personal or inherited, and ever more closely united with her Son, offered Him on Golgotha to the Eternal Father together with the holocaust of her maternal rights and motherly love. [Mystici corporis Pope Pius XII].

The Mediatress of All Grace [968-971, 975, 2673-2682]

The RCC teaches that Mary by her participation in our redemption also earned the privilege of being the one through whom God would **dispense** all grace to the world.

"... And from the community of will and suffering between Christ and Mary she merited to become most worthily the Reparatrix of the lost world and Dispensatrix of all the gifts that our Savior purchased for us by His death and by His blood. So Mary get to give out the gifts of grace – all of them. [Ad Diem no.12 Pope Pius X]

Read prayer from Page 204 *The Gospel According To Rome*.

The Church teaches that, ...nothing "comes to us except through Mary's mediation for such is God's will... most powerful mediatrix, advocate... glorious intermediary. "To Jesus through Mary," summarizes the RCC's teaching concerning mediation with the Father. [Leo XIII Octobri Mense].

Veneration of Mary [971, 2676-2679, 2682]

"Mary has by grace been exalted above all angels and men to a place second only to her beloved Son, as the most holy mother of God who was involved in the mysteries of Christ: she is rightly honored by a special cult in the church. [Vatican II – Dogmatic Constitution on the church no. 66]. When accused of breaking the commandment forbidding the worship of anyone other than God the Catholics will quickly cut you off and say that they do not at all worship Mary. They announce there to be three kinds of praise in the Bible. Latria, dulia and hyperdulia. BTW when we are worshipping God we are **servng** Him and when we are serving him we are **worshipping** him.

- **Latria** – The Highest praise allowed only in the worship of God.
- **Dulia** – Simple veneration. They show this honor to saints and angels.
- **Hyper-dulia**. This according to the RCC is one step below latria worship. It is the highest degree of praise that can be given to a created being. The RCC teaches that Mary alone deserves this level of praise.

The most common way Catholics venerate Mary is the **Rosary**. The Rosary is a series of prayers counted off on a string of beads. There are five sets of 10 small separated by a larger bead. On the larger beads the person is to pray the Lord 's

Prayer (Our Father). On the smaller beads or 50 times they are to pray the following:

Hail Marcy full of grace, the Lord is with thee. Blessed are thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, Pray for us sinners now and at the hour of our death. Amen.

Note: the prayers are to Our Father and Our Mother...

The Church offers **partial** indulgence, the removal of part of the temporal punishment in purgatory due to sin to Catholics who pray the Rosary [1471-1479, 1498]. A **full** indulgence or skipping purgatory altogether is possible if they constantly pray the Rosary, receive the sacrament of confession and Eucharist and offer prayers for the Pope's intentions (prayers requests).

Wow!

A Biblical Response

There is only one Redeemer

The Scriptures are clear and **abundant**:

- Isa 49:26 All flesh shall know That I, the LORD, am your Savior, And your Redeemer, the Mighty One of Jacob."
- Col 1:13 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, 14 in whom we have redemption through His blood, the forgiveness of sins.

The RCC claims Mary **offered** Christ on Golgotha. The Bible says: Heb 9:14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

The RCC claims that Mary with Christ **redeemed** mankind [Salvifici Doloris no. 25 Pope John Paul II] The Bible says absolutely nothing about this.

The RCC claims that Gen 3:15 proclaims her the co-redeemer and indeed co-victor over **Satan**. Gen 3:15 I will put enmities between thee and the woman, and thy seed and her seed: **she** shall crush thy head, and thou shalt lie in wait

for **her** heel.³ (Douay Rheims Version) -- Of course the answer lies in the erroneous translation of the Hebrew into Latin and later into English. It is not she as referring to Mary, But "he" is referring to Jesus as all other translations show. As well the modern versions of Catholic Bibles show the one doing the crushing of the head of the serpent as Jesus.

The RCC also uses Luke 2.34-35 where Simeon says to Mary that a sword would pierce even your own soul... as proof that Mary also **suffered** for our sins. Pope John Paul II declared this to be suffering with Christ for our sins [Salvifici Doloris no 25].

1. Mary did not **suffer** for sin. *1 Pe 3:14 But even if you should suffer for righteousness' sake, you are blessed. "And do not be afraid of their threats, nor be troubled." But Jesus suffered for us for our sin. Ga 3:13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), | Is 53:6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.*
2. Mary did not suffer **death** for sin. Mary did not die for us. Jesus did. *Ro 5:10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. (Heb 9:15 Mk 10:45 1 Pe 3:18)* Nowhere does it ever say we are saved by Jesus righteous life, His faithful obedience or even his sufferings at the hands of evil men. No, through death he delivered us from the penalty of sin (Rom 6.23).
3. Mary was not **qualified** to redeem mankind. I won't go over it again but Mary was not standing at the cross helping redeem man she was standing at the cross watching her son redeem her! Christ alone deserves the title – Redeemer! *1 Pe 1:18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, 19 but with the precious blood of Christ, as of a lamb without blemish and without spot.* Worthy is the Lamb that was slain.

³ *The Holy Bible, Translated from the Latin Vulgate.* (2009). (Ge 3:15). Bellingham, WA: Logos Bible Software.

There is only one mediator.

1 Ti 2:5 For there is one God and one Mediator between God and men, the Man Christ Jesus,

The RCC agrees yet they also argue that Mary has been granted the title and grace of mediatrix. Vatican II offers three explanations of Mary's mediatory role that does not infringe on Jesus singular role.

1. Mary's mediation shows the **power** of Christ's mediation [970]. name".
2. Mary's mediation draws its power **from** Christ mediation [970].
3. Mary's mediation promotes immediate **union** with Christ [Vatican II Dogmatic Constitution on the Church no. 60]
 - a. God has committed to her all the treasury of all good things, in order that everyone may know that through her are obtained every hope, every grace, and all salvation. For this is his will, that we obtain everything through Mary [Ubi Primum]
 - b. Every grace granted to men has three successive steps: By God it is communicated to Christ, From Christ it passes to the Virgin, and from the Virgin it descends to us. [Jucunda Semper]
 - c. O Virgin most holy, none abounds in the knowledge of God except through thee; none, O Mother of God, obtains salvation expect through thee, none receives a gift from the throne of mercy except through thee. [Adiutricem Populi]
 - d. But:
 - i. Jn 1:18 No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.
 - ii. Jn 14:6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.
 - iii. Heb 4:14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

- iv. Eph 2:18 For through Him we both have access by one Spirit to the Father.
- v. Jn 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. 14 If you ask anything in My name, I will do it.
- vi. That is just a glimpse at the vsat scripture that teach that Jesus is the mediator.

This is another Mary

"This is the Mary of the RCC, a woman whom the church has exalted above every other created being and has assigned attributes, titles, powers and prerogatives that in scripture belong to God alone. To her the church has erected statues, shrines, churches, cathedrals, and basilicas. To her the Church calls all the faithful to lift their prayers, petitions and praise.⁴

This is Queen of Heaven worship like Semiramis and her son Tammuz. She has risen worldwide again and again as Venus, Isis, Ishtar, Orisis, Asherah and many others. There is always a **cult** to the Mother of God, A queen who has a son. She is always seen as the gateway to her deified son. She is always worshipped and venerated as a queen and a goddess. In fact the term "queen of heaven" actually appears in the Bible. Look up with me Jeremiah 7.18; 44.17-19, 25

Folks this is very dangerous teaching because it breaks the first and second commandment.

- Ex 20.3 NO gods before me. To say come first to to Mary to come to Jesus is to put her before God.
- Ex 20.4-5. No idols, no bowing, no serving. Mary is the idol of Catholicism and the reinvention of Semiramis

So what say you? Is this an insignificant non consequential teaching of Catholicism that really doesn't matter? Is the Church by teaching salvation through Mary and prayers through Mary leading people to soul salvation?

⁴ McCarthy, James G. *The Gospel according to Rome*. Eugene, Or: Harvest House, 1995. 226

Mary: Error Versus Truth

The Catholic Church Teaches	The Bible Teaches
1. Mary was preserved from all stain of original sin from the first instant of her conception (The Doctrine of the Immaculate Conception) ¹ [490-492].	Mary, a descendant of Adam, was born in sin (Psalm 51:5; Romans 5:12).
2. Mary, "the All-Holy," lived a perfectly sinless life [411, 493].	Mary was a sinner; God alone is holy (Luke 18:19; Romans 3:23; Revelation 15:4).
3. Mary was a virgin before, during, and after the birth of Christ [496-511].	Mary was a virgin until the birth of Christ (Matthew 1:25). Later she had other children (Matthew 13:55,56; Psalm 69:8).
4. Mary is the Mother of God [963, 971, 2677]	Mary was the earthly mother of Jesus (John 2:1).
5. Mary is the Mother of the Church [963, 975].	Mary is a member of the church (Acts 1:14; 1 Corinthians 12:13, 27).
6. Mary is the co-redeemer, for she participated with Christ in the painful act of redemption [618, 964, 968, 970]	Christ alone is the Redeemer, for He alone suffered and died for sin (1 Peter 1:18,19)
7. At the end of her life, Mary was assumed body and soul into heaven (The Doctrine of the Assumption) [966,974].	Upon her death, Mary's body returned to dust (Genesis 3:19).
8. Mary is the co-Mediator to whom we can entrust all our cares and petitions [968-970, 2677].	Christ Jesus is the one mediator to whom we can entrust all our cares and petitions (1 Timothy 2:5; John 14:13-14, 1 Peter 5:7).
9. We should entrust ourselves to Mary, surrendering "the hour of our death' wholly to her care" [2677].	We should entrust ourselves to the Lord Jesus, surrendering the hour of our death wholly to His care (Romans 10:13; Acts 4:12).
10. God has exalted Mary in heavenly glory as Queen of Heaven and Earth [966]. She is to be praised with special devotion [971, 2675].	The name of the Lord is to be praised, for He alone is exalted above heaven and earth (Psalm 148:13). God commands, "You shall have no other gods before Me" (Exodus20:3).

¹ Bracketed numbers are indexed to the numbered paragraphs of the *Catechism of the Catholic Church*.