

Cult of Mary - Part One

by Ian Paisley

Ian Paisley's sermon critiques the elevation of Mary in Roman Catholicism, contrasting it with the Biblical portrayal of her as a humble servant of God.

Scripture: Exodus 20:3, Judges 5:24, Matthew 4:10, Luke 11:27, Romans 1:25, Galatians 1:6, Colossians 2:8, 1 Timothy 2:5, 1 John 5:21, Revelation 22:8

Topics: "Roman Catholicism", "Mariology"

Description

Ian Paisley preaches about the contrast between the true Church of Jesus Christ, where Jesus has preeminence, and the Church of Rome, which exalts Mary above the Godhead. He highlights the idolatry and false teachings of the Roman Catholic Church regarding Mary, emphasizing the discrepancies between the Mary of the New Testament and the Mary of Rome. Paisley discusses the deification of Mary in Roman Catholicism, pointing out the excessive titles, blessings, protection, equality with Christ, cooperation in salvation, source of salvation, praises, and miracles attributed to her, all of which go against biblical teachings. He concludes by exposing the idolatrous worship of Mary in the present-day Roman Catholic Church.

Transcript

Rome is not the Church of Jesus Christ let alone the true Church, but rather the synagogue of Mary, a cult of papal invention.

In the true Church of Jesus Christ our Lord Jesus Christ has all the preeminence. In the Church of Rome Mary, by order of the Roman Antichrists, has all the preeminence.

God the Father, God the Son, God the Holy Spirit are demoted to secondary places by the order of the self-professed infallible popes. The entire Godhead must stand aside for Mary - note it must be emphasized not Mary, the virgin mother of the Christ Child but a woman of Rome's own invention as far apart from the Mary of the New Testament as heaven is from hell.

It is my task to lay the foundation of Bible truth in contrast to the inventions of Popery on this subject to trace the continuing development of Rome's falsehoods about Mary and her increasing advancement; and then to consider the exaltation of Mary to the jettisoning of the true doctrine of God.

It will be my task to discuss how Rome exalts her Mary at the expense of God the Father and God the Son.

MARY OF THE NEW TESTAMENT IS NOT THE MARY OF ROME

The Bible Revelation of Mary the Mother of our Lord is quite easily summarized.

The New Testament has little to say of Mary. Her last recorded words the Church of Rome would do well to head, 'Whatsoever He (the Lord) saith, do it.' Then silence. No further record of her speech.

During our Lord's ministry we read of her and her sons and daughters seeking Him and this drew from his lips the rebuke, 'Who is my mother and who are my brethren?' Matt. 12:46-50.

Mary was present at the Cross-where Christ disassociated Himself from her giving John the duty of sonship.

Notice, Christ never addressed her as 'Mother' but always as 'Woman'

She is lastly mentioned as being an attendant at the pre-Pentecostal upper room prayer meeting. Professor Boettner states:

'The apostles did not show her any special honour. Peter, Paul, John and James do not mention her name even once in the epistles which they wrote to the churches. John took care of her until she died, but he does not mention her in any of his three epistles or in the book of Revelation.

When the church was instituted at Pentecost there was only one name given among men whereby we must be saved, that of Jesus (Acts 4:12). Wherever the eyes of the church are directed to the abundance of grace, there is no mention of Mary. Surely this silence is a rebuke to those who would build a system of salvation around her. God has given us all the record we need concerning Mary, and that record does not indicate that worship or veneration in any form is to be given to her.

How complete, then, is the falsehood of Romanist that gives primary worship and devotion to her!'

To sum up, Mary was the Divinely chosen woman to be the channel for the incarnation in flesh of the second person of the Holy and Divine Trinity, God the Son.

For the privileged of that special honour, however, she has been termed in the following manner in the Scriptures, 'Blessed art thou amongst woman' - not above or before or above.

In the earliest days of the New Testament Church that scriptural view was upheld and affirmed.

With the apostasising of truth and the development of the Papacy, Rome commenced her invention and dogma of the cult of Mary and has now produced the figure of the Roman Mary, another Mary unrecognizable as the Mary of Scripture - Mary the mannequin of the Roman catwalk. The Mother of God is Rome's term. She is Rome's supreme goddess and deity, her greatest idol. Mariolatry has become the greatest idolatry of the Papal system.

Rome glories in

HER PECULIAR SINLESSNESS

HER ETERNAL VIRGINITY

HER CO-REDEMPTORIST STATUS

HER IMMACULATE CONCEPTION

HER UNLIMITED MIRACLES

HER BODIY ASSUMPTION

HER CORONATION AS QUEEN OF HEAVEN

HER EVER DEVELOPING POSITION AS HIGHER THAN GOD

HER MANY FEASTS

HER MANY TITLES

This is a vast subject and so to cover it in an interesting manner I am going to present it in the form of a dialogue.

I am indebted to an old publication, which I purchased many, many years ago for this called 'Popery Unmasked' by Rev. Henry Woodcock - a primitive Methodist from Cornwall. The dialogue, which I have adapted, commences in its preface with the following lines, which express succinctly my conviction:

'Tender handed touch a nettle

And it stings you for your pains

Grasp it like a man of metal

And it soft as silk remains.

So it is with Roman teaching

Give it favour and you're caught

Press it hard with Scriptural teaching

And its powers will come to naught.'

My dialogue is between Mr. Twilight [T] and Mr. Daylight [D].

Mr. Twilight is an unenlightened nominal Protestant. Mr. Daylight is a well-instructed Bible-believing Protestant, not ignorant of the Roman Antichrist's devices.

T. Please inform me of the teaching of Rome concerning the Virgin Mary.

D. Why, sir, the books of devotion which are sanctioned by the Papal church, contain, in regard to Mary's power and glory, the honour which is due to her, and the miracles she is said to have performed, a mass of absurdity, falsehood and blasphemy, almost incredible.

T. Be kind enough to state, in a concise a form and as clear a light as possible, the sum of Rome's teaching on this point.

D. Attend then to the following particulars:-

1. Her Titles

In the devotion of the 'Sacred Heart of Mary' (Dublin 1840) and at page 43 we read:

' The Church assisted and instructed by the Holy Spirit, gives to Mary titles which resemble those given to her Divine Son. Jesus is our King; Mary is our Queen. Jesus is our advocate and mediator; Mary is also our advocate and mediatrix. Jesus is our hope, our refuge, our consolation: we say the same of Mary. Jesus is the way which leads to heaven; Mary is the gate of Heaven.'

The following titles are given to her in 'The Garden of the Soul' pp 260-262 (Derby Edition) where she is entreated to pray for her devotees:-

Holy Mary

Vessel of honour

Holy Mother of God

Vessel of singular devotion

Holy Virgin of Virgins

Mystical rose

Mother of Christ

Tower of David

Mother of Divine grace

Tower of ivory

Mother most pure

House of gold

Mother most chaste

Ark of the Covenant

Mother undefiled

Gate of heaven

Mother untouched

Morning star

Mother most amiable

Health of the weak

Mother most admirable

Refuge of sinners

Mother of our Creator

Comforter of the afflicted

Mother of our Redeemer

Help of Christians

Virgin most prudent

Queen of Angels

Virgin most venerable

Queen of patriarchs

Virgin most renowned

Queen of prophets

Virgin most powerful

Queen of Apostles

Virgin most merciful

Queen of martyrs

Virgin most faithful

Queen of confessors

Mirror of justice

Queen of Virgins

Seat of wisdom

Queen of all saints

Cause of our joy

Spiritual vessel.

2. The Blessings she is said to Confer

'O generous Mary, beautiful above all, obtain pardon for us - apply grace unto us - prepare glory for us - hail, thou rose, thou Virgin Mary. Grant unto us wisdom, and with the elect to enjoy grace, that we may with melody praise thee, and do thou drive our sins away.' - From the Hours of the Blessed Virgin.

Pope Gregory XVI in his encyclical letter says, 'And that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope.'

'O blessed Virgin Mary, how entirely did you love your son Jesus! O cause me to love him, and that nothing in this world may ever separate me from his holy grace.' - Douay Cat. P 122.

3. The Protection she Affords

'I beseech thee most humbly, that thou wilt protect me this day and defend me from sin and wickedness.'

'I beseech and request that at the hour of death thou wilt enlighten my soul with true faith.'

'I pray thee, that at the hour of death thou wilt pour in, and fill my soul with Divine love.'

-From the Hours of the Blessed Virgin

'We fly to thy patronage, O holy mother of God, despise not our petitions in our necessities, but deliver us from all dangers.' -From Garden of the Soul, p 260

4. Her Equality with Christ and the Godhead

'Mary is the Queen of the Universe, since Jesus is its King; thus as St. Bernard again observes, 'As many creatures as obey God so many obey the glorious Virgin; everything in heaven and on earth which is subject to God is also under the empire of the holy Mother.'

'Mary is omnipotent, for, according to all laws, the Queen enjoys the same privileges as the King; and that power may be equal between the Son and the Mother - Jesus has rendered Mary omnipotent - the one is omnipotent by nature, the other is omnipotent by grace' - From the Glories of Mary

5. She Cooperates with Christ in the great work of Salvation

'Blessed be the man who is bound by love and confidence to these two anchors of salvation, Jesus and Mary; he certainly shall not be lost. Precious confidence! Secure refuge! Since the mother of God is my Mother also. How well founded is the good Christian's hope of salvation, since it depends on the best of Brothers, and the tenderest of Mothers.'

'Jesus says in the gospel, - No one can come to me if my Father does not draw him by his grace. He says also of Mary - No one can come to me if my Mother does not attract him by her prayers.'

- From the Glories of Mary

6. She is the Source of Salvation.

'You are the joy of the church, the support of the faithful, the glory of the universe, the astonishment of nature, the miracle of grace, the miracle of beauty, the treasure of virtue, the ocean of all grace; we run to you the advocate of sinners, the mother of orphans, the hope of mortals, the only helper of those in

affliction.'

-From the Flowers of Devotion.

7. She is more Merciful than Christ

'What shall be the fit accompaniment of one whom the Almighty has deigned to make, not His servant, not His friend, not His intimate, but his superior, the source of His second being, the nurse of his helpless infancy, the teacher of his opening years! I answer, as the King was answered, nothing is too high for her to whom God owes His life; no exuberance of grace, no excess of glory, but is becoming, but is to be expected there where God has lodged himself, whence God has issued. Let her be clothed in King's apparel; that is, let the fullness of the Godhead so flow into her, that she may be a figure of the incommunicable sanctity, and beauty, and glory of God himself; that she may be the Mirror of Justice, the Mystical Rose, the Tower of Ivory, the House of God, the Morning Star. Let her receive the King's diadem upon her head, as the Queen of Heaven, the Mother of all living, the heath of the weak, the refuge of sinners, the comforter of the afflicted; and let angels, and prophets, and apostles, and martyrs, and all saints kiss the hem of her garments, and rejoice under the shadow of her throne.'

- Dr. Newman's sermon on the fitness and Glories of Mary p 348 [1850]

'If my Saviour drive me off because of my sins, I shall go and cast myself at the feet of his mother; thence I will not rise until she has obtained my pardon, for she does not know what it is to be insensible to the voice of misery, and her pity will soften the anger of her son.'

'In the Franciscan Chronicles it is related that brother Leo once saw a red ladder on the summit of which was Jesus Christ; and a white one, on the top of which was His most holy mother; and he saw some one who tried to ascend the red ladder, and they mounted a few steps, and fell - they tried again, and again fell. They were advised to go and try the white ladder, and by that one they easily ascended; for our Blessed La; and he saw some one who tried to ascend the red ladder, and they mounted a few steps, and fell - they tried again, and again fell. They were advised to go and try the white ladder, and by that one they easily ascended; for our Blessed Lad stretched out her hand and helped them, and so they got safely to heaven.'

-From the Glories of Mary

8. The Praises which are rendered unto her

The most conclusive proof of the absolute deification of the Virgin with which I am acquainted is to be found in 'The Psalter of the Blessed Virgin' - a production of the celebrated St. Bonaventure. 'This impious book is nothing less than a parody upon the book of Psalms - the same titles, prayers and praises being addressed to Mary, which David and others addressed to the blessed Jehovah.' The following are specimens:-

Psalms 16: 'Preserve me, O Lady, I have hope in thee etc'

Psalms 19: 'The heavens declare thy glory, O Virgin Mary, and the balm of thy perfume is spread over all nations etc.'

Psalms 25: 'Unto thee, O Lady, do I lift up my soul, etc.'

Psalm 27: 'O Lady, may the glory of thy countenance be my light etc.'

Psalm 32: 'Blessed are they who cherish thee in their hearts, O Virgin Mary; their sins will be mercifully effaced by thee.'

Psalm 34: 'I will bless our Lady at all times, and never shall per praise depart from my mouth.'

Psalm 42: 'As the hart panteth after the water brooks, so panteth my soul after thy love, blessed Virgin.'

Psalm 46: 'O Lady, thou art my refuge in all our necessities etc.'

Psalm 68: 'Let Mary arise, and let her enemies be scattered.'

Psalm 83: 'How amiable are thy tabernacles, O Lady of Virtues, etc.'

Psalm 91: 'He who dwells in the confidence of the mother shall abide under her protection, etc.'

Psalm 110: 'The Lord has said to our Lady, my mother, sit thou on my right hand, etc.'

Psalm 150: 'Praise our Lady in her holiness, praise her in her virtue and miracles.'

These, Mr. Twilight, are Rome's ascriptions of praise to Mary in prose. Hear now its poetry. For the Papists not only pray to the Virgin, they also sing to her. I could scarcely believe this until I got 'The Garden of the Soul' the book of devotion to which I have often referred. Then the fact became palpable.

The following are parts of two hymns on page 263.

'Loosen the sinners' hands

All evil drive away;

Bring light unto the blind,

And for all graces pray.

Preserve our lives unstain'd

And guard us in our way,

Until we come to thee,

To joys that ne'er decay.

Hail, Queen of Heaven, the ocean star

Guide of the wanderers here below,

Thrown on life's surge we claim thy care,

Save us from peril and from woe.'

9. The Miracles performed by her.

'A devout servant of Mary went one day, without telling her husband, to visit a church of our blessed Lady, and was prevented by a great storm from returning home at night. She was greatly alarmed lest her husband might be angry at it. She, however, recommended herself to Mary, and returned home, when she found her husband very kind to her, and quite a good humour. By her inquiries she discovered, that the night before, the Divine Mother had taken her form, and attended to all the duties of the household as a servant.

'Bernadine de Busto relates that a bird was taught to say 'Hail Mary!' A hawk was on the point of seizing it, when the bird cried out, 'Hail Mary!' in an instant the hawk fell dead. God intended to show thereby that, even if an irrational creature was preserved by calling on Mary, how much more would those who are prompt in calling on her, when assaulted by devils, be delivered from them.' - From the Glories of Mary

Such, Mr. Twilight is a fair and truthful representation of the teachings of the Papal Church concerning the Virgin Mary.

T. I am appalled at the reckless idolatry of the Romish Church in thus elevating the earthly Mother of our Lord, into equality with God. I see that they place her on the throne; give her a joint honour and occupancy with the Saviour; address more prayers to her than to Christ; confide in her protection and trust more implicitly to her intercession than to Christ's. Does such worship comport with Mary's character, as revealed in the Bible?

D. No. You may trace her life from its commencement to its close and you will not find a single instance in which her intercession was solicited or her help desired. If no other arguments existed against the idolatrous worship of Mary, the very silence of scripture on the point, ought to be decisive.

After a discourse of our Lord 'a certain woman lifted up her voice and said, Blessed is the womb that bare thee, and the paps which thou has sucked.' Here was the moment for Christ to leave on record the true light in which posterity was to regard his earthly mother. Did he say, 'The Virgin Mary, she who bare me, on her quitting this world, will be raised to the throne of God, become the spouse of the Eternal, hear the prayers of mortals, intercede on their behalf, and receive their adoration'? No, Sir. But, as if he designed, by anticipation, to discourage the idolatrous devotion of latter times, he checked the laudations of the woman, by assigning a higher blessedness and a superior relationship to those who obey his words - 'Yea, rather blessed are they that hear the word of God and keep it.' Luke 11:27-28.

Now these passages ought forever to settle the question of Mary's supremacy, and show that Rome's inculcation to worship Her are false, idolatrous and unscriptural.

T. But do not the Papists quote Luke 1:28 in justification of the worship of the Virgin? 'And the Angel came unto her, and said, 'Hail, thou that art highly favoured, the Lord is with thee, blessed art thou among women.'

D. They do. But if you turn to Judges v 24 you will read, 'Blessed shall Jael, the wife of Heber the Kenite be, blessed shall she be above woman.' If therefore, the Virgin is to be adored because she is blessed among women, how much more is Jael to be adored because she is blessed above woman? Beside it is written, 'Blessed is the man whose transgression is forgiven.' 'Blessed are the meek,' etc And if all who are pronounced blessed are to be worshipped, why then, we converted Protestants must at once fall down and worship each other in the strains in which the Church of Rome adores the Virgin Mary!

T. I see that the Mary of the Bible and the Mary of the Papacy are as unlike each other as a triangle is unlike a circle. And yet, am I to understand that she is worshipped in the present day?

D. Yes. Indeed, the worship of Mary has become at the present day, more than ever a sort of monomania in the Church of Rome, and is followed out with an utter disregard of common sense and decency and of ordinary prudence and discretion. The Rev. H. Seymour, MA, who spent some months in Rome, says:

'The worship of Mary has become predominant, it is absorbing all else. Her pictures, her images her worship, her patronage, her intercession, her churches, her convents are all preferred to ought else. 'As the serpent rod of Aaron swallowed all the serpent rods of the Magicians, so the modern devotion for Mary has absorbed all the offerings, prayers and devotions for Jesus.' - Pilgrimage to Rome p. 464

'After a few months residence in Rome,' says the Rev. S. Vicary, ' a stranger unacquainted with the religion professed there, would probably conclude that the Virgin Mary is the deity of the Italians.

The appearance of the interior of the churches, and many indications in the streets, would incline him to that opinion. In the former he finds various painting of her, placed generally in the most prominent place and not infrequently statues bearing her likeness or wooden figures richly attired. In the latter, he observes in the corner of most streets, busts of the Virgin with a small lamp before them, and some words underneath expressive of confidence and devotion. The altar of the Virgin has always the greatest number of suppliant while that on which stands the emblem of salvation - the cross - has but a straggling worshipper. The days set apart in honour of the Virgin are very numerous and are as much observed as the Sabbath, and probably more. The shops are closed, and to transact any business would be sacrilege. At present, the worship of the Virgin is placed upon the surest foundations at Rome. Pope, priests and people alike favour it. It is agreeable to their habits and wishes; and so firmly interwoven with their system, that I am sure they are convince, if her worship receive a wound, the fabric of their religion would fall to pieces. This article of their creed gains strength daily; and instead of giving way before extended knowledge and enlightened times; it takes a firmer hold upon their hearts and affections.' - Notes of a Resident in Rome p. 183.

T. I am now convinced that, though there may be many sincere and benevolent people in the Papal communion, yet the Papacy, as such, is guilty of worshipping the creature instead of the Creator. May God have mercy on the dupes of such a system.

That is how Mr. Twilight came into the Daylight.

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