

Episode 273

Speaker 2

Welcome to the Got Questions podcast. Joining me today in part three of our series on commonly asked questions about Roman Catholicism is Jeff, the managing editor of BibleRef.com, and Kevin, the editor-in-chief of Got Questions Ministries.

Shea Houdmann

So today we're going to be discussing kind of all things Mary. Often if you ask someone what's the difference between the Protestant Church and the Catholic Church, one of the first things that typically comes to mind is Mary and how the Mary is definitely emphasized far more strongly in Roman Catholicism than in any of the Protestant denominations. So we're going to be discussing some of the very specific things, but in general our focus today is just the Roman Catholic Church emphasizes Mary to a far greater degree than Scripture does. And we think that's going back to episode one in this of what is our foundation for Protestants, for evangelical Christians.

God's Word is the foundation.

Shea Houdmann

So we view Mary as Scripture presents her. She was the woman that God chose to use to bring forth the Messiah, and for that we are eminently grateful. She was a, from all descriptions, a godly woman who submitted herself to the Lord, who was willing to do whatever God called her to do. A wonderful, amazing woman. But beyond that, Scripture does not attach anything, really, that the Roman Catholic Church does to her.

Shea Houdmann

And maybe it kind of is a foundation for all of this. There's one Scripture that always comes to mind whenever I'm asked a question about Mary, and that's in Luke chapter 11 in verse 27. So in this passage, the context, Jesus is teaching, and then one point, a woman in the crowd raised her voice and said to him, to Jesus, blessed is the womb that bore you and the breast at which you nursed. So talk about a perfect opportunity for Jesus to confirm that Mary is blessed, that Mary is the greatest of all human beings, that Mary is sinless, that Mary is all of these things. And how did Jesus respond? But he said, blessed rather are those who hear the word of God and keep it.

Shea Houdmann

So here an opportunity is presented directly to Jesus to praise Mary. And he says, no, blessed are those who hear the word of God and keep it. I think that's the emphasis. I think that's precisely what Mary would say if she were

presented the opportunity to respond to all the veneration she received. She would respond just as angels did, like in the book of Revelations, worship God, obey God, follow my example in that, stop worshiping me, stop putting the attention on me, focus on my son. So Kevin, as you're preparing, studying for this episode, what were some of the things that stood out to you specifically about the veneration of Mary in general?

Kevin Stone

Yeah, I mean, the term veneration is used in Catholic circles. When I look at it, though, the practices that the Catholics have surrounding Mary, the word worship comes to my mind, because I see that they pray to her. In fact, the rosary has, what, 55 prayers, five of them are Our Fathers, and the other 50 are Hail Mary's. So for every one time that you pray to God the Father, you are praying 10 times to Mary. And I think we'll talk a little bit more about prayers to Mary here later on in the episode, but they also assign her a role in salvation. At least there's a significant segment of Catholicism that wants to assign Mary a role in our redemption, and they consider her a go-between between us and Jesus. So she's a mediator as well, and they honor her by calling her holy and sinless. They call her a channel of grace. You know, the grace of God comes through Mary. That's what a channel would be. They consider her a comforter. Well, that's one of the titles of the Holy Spirit, and yet she's the one who comforts in Catholicism. And of course, the statues, the images, the pictures of Mary that are everywhere. They have them in their wallets, in their cars, on their lawns, in their homes, in their churches. I really get the impression that Mary is a focal point, that Mary is being worshiped.

Kevin Stone

The Roman Catholic official doctrine kind of breaks the veneration or the worship down into three different areas. They've got the Dulia, which is veneration that is attributed to the saints and the angels. And then there is Latria, which is a worship that is reserved for God alone. But then in between there is something they call Hyperdulia, which is veneration or honor given to Mary. So you have all of us, all of us schlubs down here that aren't worthy of any veneration. But then you've got those that have been bumped up, the saints, the angels, and we venerate them. And then Mary is a step above that. She gets even more veneration. And then, of course, there is the worship of God.

Kevin Stone

And somebody explained this to me because how it works out on paper is different from how the practice seems to be. As the prayers are being offered, the images are being kissed, the honor is being given at such a level. Things are attributed to Mary that should only be attributed to God. And so I say, you

know, Dulia, Hyperdulia, Latria. I say this is hair-splitting in the extreme. I don't even know how I can wrap my head around all of this.

Kevin Stone

Some of the things that the Catholics have written. There's a book by St. Alphonsus de Liguori, and I probably mispronounced that, but he wrote a book called The Glories of Mary. It is still in print after centuries of having been written. It's officially endorsed by the Roman Catholic Church. And a few things in here. My queen, do not abandon me. I give you my heart and soul. Addressed to Mary. Oh, sovereign princess. Oh, I thought sovereignty was an attribute of God. Well, here it's attributed to Mary. Oh, sovereign princess, turn, oh Mary, thy loving eyes on me. Look at me and draw me to thee. I thought we were to be drawn to God, drawn to Jesus. Well, here we're being drawn to Mary. Oh, sovereign lady, saint of all saints, our strength and our refuge, God, as it were of this world, glory of heaven, accept those who love thee. So I read these prayers and I say, well, I think God should be the one receiving these prayers, receiving this honor. And I see these things directed to Mary, and I scratched my head saying, isn't this blasphemy?

Jeff Laird

Yeah. And I think those are, those are terms that get to be appropriate. And, you know, we could call it splitting heresies, you know, or hair splitting, heresy splitting. I mean, we're at some point in time, we do try to cut it so fine that there doesn't really make much of a difference anymore. So if you guys bear with me with kind of building a little bit of a point or an argument here with this is that we do see exactly those things.

Jeff Laird

Kevin, you were mentioning that there's these prayers, Julia, Hyper Julia, Latria, you know, the history of this is interesting enough, but it's worth at least pointing just from a history standpoint, because we've talked about the concept of tradition and how, you know, the church's attitude towards that affects things. But when this idea of venerating Mary started to catch on in about the 400s, there were church fathers and church writers at the time who explicitly warned that this is going to lead to idolatry, that this is pointing in a direction that's not helpful.

Jeff Laird

So some other examples of things that are marked as non-heretical by the Catholic Church are references in the Novena of Prayers in Honor of Our Mother of Perpetual Help, 1968. It talks about, in thy hands I place my eternal salvation, and to thee I entrust my soul. There's a line that says, for if thou protect me, dear mother, I fear nothing, not for my sins, because you will obtain for me the pardon of them, nor from the devils, because you are more

powerful than all held together, not even from Jesus, my judge, because by one prayer from thee, he will be appeased. That's kind of a thing. And the actual Catholic sources that you look to confirm some things that people tend to dispute.

Jeff Laird

So for example, when we say that praying to Mary or any saint is inappropriate, sometimes Catholics will say, well, no, we're not actually praying to Mary. We are asking Mary to pray for us. Well, for those who want to argue what I'm about to say, this is marked by Catholic.com as nihilobstat and imprematur. If you know what that means, you know why that's important. But they actually say that we should pray not only directly to God, but also to those who have the power to intercede upon our behalf. We pray to the angels. We pray to the saints. We pray to the blessed mother to ask her to beg her son to hear our prayers. So there really isn't a question as to whether or not we're praying to Mary. Then we see the language that's used. We see the attitudes that's used.

Jeff Laird

So the question then becomes something like this. I am married. That's marriage. I have some friends. That is friendship. What would the response be in the world in general if I was to say I am married to my wife. Now I say sweet things and spend time and give gifts to another woman. And in fact, I'm physically intimate with her at times. But when I'm physically intimate with this other woman, when I'm having sex with this other woman, I know in my heart of hearts that I'm not really bonding with her as marriage. This is not marriage. This is hyper friendship. So there are friends and then there's marriage. And this is hyper friendship. And I fully understand that there are people who are going to be grossly offended at the association with this.

Jeff Laird

But here's the deal. In the Bible, God refers to idolatry using terms of adultery. He uses almost vulgar terminology to refer to how much idolatry resembles adultery. And in the Bible, you see how God is absolutely, I don't want to use the word paranoid because God can't be paranoid, but there is this incredibly strong emphasis on how you don't even come close. You cannot even set foot in that direction. And when we start treating somebody who was a godly woman, a good woman, a holy woman, an important woman, and we start treating her with the same things we treat God with, it is very, very difficult spiritually, philosophically, logically, to claim that this is not the kind of idolatry that the Bible warns us against.

Jeff Laird

So again, as ridiculous as it sounds to say, I can be physically intimate with somebody other than my wife, but because I'm somewhere in my mind holding back a little bit, and even if it's sincere, oh, I really do have more commitment to my wife. She really is more important, but I can share my physical body and my emotions and my money and my affections with this other person because we've got marriage hyper-friendship, and friendship, it does not make sense.

Jeff Laird

So much of what the Catholic Church teaches about Mary is interesting. Some of it's possible, some of it's plausible in some ways, and there's ways to try to wriggle around some of these implications, but the core problem is that when you start to take the Church's attitude towards Mary and you let it move, you let that goalpost continually be stretched while we accept this thing that's not in the Bible, that moves our rolling average, and now we accept this thing about her that's not in the Bible, and this, it just keeps on going. This is exactly what it leads to. So in as much respect and love as I can give to Catholics who are out there and who are listening, there really is no philosophical, theological, logical way a person can say that this is not worship of Mary any more than you can say that me having sex with another woman isn't really adultery because of some mental gymnastics that I'm doing.

Kevin Stone

Yeah, the whole idea of, you know, we're not actually praying to Mary, when you read the prayers, then there are so many of them that are available online that are suggested prayers to Mary. There's a thing called direct address, and direct address means you're speaking to a specific person. If I say, Jeff, please hand me that water bottle, everybody knows I'm talking to Jeff and not to Shea. I've used direct address, and in all of these prayers, it's specifically referring to Mary, and I think that's just very obvious that they're praying to Mary.

Shea Houdmann

How many scriptures are there where it says that God says, I do not share my glory with another? How many times do you see in scripture where someone will fall down at the feet of an angel and begin to worship the angel with some of the same things that Catholics do towards Mary, and the angel immediately responds, worship God, don't worship me. It's what's the old saying, if it looks like a duck and quacks like a duck, it's a duck. I mean, it doesn't matter what you call it, veneration, hyperdulia, whatever, it's worship. The words that are being used towards Mary are the same words that scripture applies to God and to God alone. So it doesn't matter what we call it, what terms or how we try to split hairs, split heresies, so to speak, it's worship.

Shea Houdmann

And just from even a practical standpoint, estimates are there are approximately a billion Catholics in the world today that say even a million of them are praying to Mary at the same time. How does that even work? How does a finite being able to possibly receive all those prayers, all those acts of communication, and then somehow communicate that that's impossible? Only God can do that. I've heard Catholics say, well, Mary is glorified now. Yeah, but still, she's still a finite being. It is literally impossible for any finite being, anyone other than God, to be able to hear millions or billions of conversations at the same time and be able to deal with that stuff.

Shea Houdmann

Just from a practical standpoint, none of this makes sense. And looking at the history of it, I mean, there's so many things we could talk about today, but Jeff talked about how in the very early church, once this Mary stuff started to increase in the church, people started warning against it. And there's some other church fathers, I forget which church father, has pointed out that the Marian doctrines kind of started in areas where female goddess worship was the strongest. In Egypt, for example, where the worship of Isis was prominent, that seems to be where the ultimate source of this was. It's like, okay, people are becoming Christians, they're used to worshipping a female goddess, and they basically replace Isis with Mary. You see some of the same statues of early statues of Mary with Jesus exactly resembling statues of Isis and Mary. So you see how it started, and then how has this developed over the centuries?

Shea Houdmann

You look at the very early church, and none of this Marian doctrine stuff existed. None of what we're talking about was being practiced in any sense. And going back even to the Gospels, the Book of Acts, the Epistles, after the very early chapters of Acts, I believe Mary is never even again mentioned in Scripture. And so where does this extreme emphasis come from? So again, I don't care what term you slap on it. If it matches the biblical description of worship, it's worship. And therefore, Scripture's commands about no one and nothing is worthy of worship except God, and God alone, and God is offended at idolatry. He's angry, he's jealous at the glory that belongs to him alone. None of this Mary stuff is biblical, and none of it is acceptable, definitely not glorifying to God.

Kevin Stone

Yeah, it's Revelation chapter 22, where John makes the mistake of falling down before a very glorious and powerful angel to worship him. And the angel immediately says, do not do that. I am a servant like you. I'm a fellow

servant. It's interesting that in Mary's beautiful song in Luke chapter 1, the Magnificat, she calls herself the servant of the Lord. And she also mentions her need of a Savior.

Kevin Stone

But the whole Marian theology also tries to get to that place where Mary is in a separate category. She is in a sinless category. And that includes a doctrine they call her perpetual virginity, in which they say that Mary remained a virgin her entire life. Matthew 1 verse 25 would counter that, it seems, because Matthew writes that Joseph had no relations with her, with Mary, his wife, until she bore a son, named him Jesus. So, Joseph did not have sexual relations with Mary until after Jesus was born. So, she was a virgin until the Lord was born. And then, what would be the natural follow of that? That would be they had a normal marriage. And that would include sex. But the whole idea that Mary had to remain a perpetual virgin throughout her whole life somehow implies that marital sex is defiling, or that it's sinful in some way. And that, of course, is a totally unbiblical approach. And yet, they try to apply that to Mary.

Jeff Laird

Yeah, and it leans into something that we call Gnosticism. And the five-second version of that is just an attitude that says that everything physical is actually evil, and the only thing that matters is the spiritual. That's the only thing that's good.

Jeff Laird

So, in a weird way, in a theological sense, believing that Mary was a virgin for her entire life in the normal sense of virginity really isn't that big of a deal. Right or wrong, indifferent, it really doesn't make that big of a difference. The problem is when you tie that as a theological counter or an anchor point and say that that's crucial, that's critical. Now, when you lock it in a certain way, you start defending other things. That's how we get into things like that she was perpetually sinless, that she was immaculately conceived, and so on and so forth. Because we have to keep defending and stretching this idea that she didn't.

Jeff Laird

And Catholicism actually takes the virginity concept further, that the idea is that she was born a virgin, she was a virgin before Jesus' birth, that she was a virgin during Jesus' birth. In other words, you're getting to the point where there's this virgin-preserving idea that she didn't have pain, there was no rupture of physical structures and stuff like that when she was giving birth. In other words, it's leaning into this idea that she can't really be the holy, earthly mother of God if that is part of it. And like you were saying, Kevin, that leads to a lot of other, not just speculations, it leads to a lot of other conclusions that

if you're going to stick with them, it's going to get you in trouble. Just the idea that she was a virgin and didn't have more children after that, we can shrug our shoulders and go, I don't think so, but fine. Agree to virginity into this overblown, sacrosanct idea, you mess up a lot of other religious doctrines that the Bible just doesn't support.

Shea Houdmann

And you mentioned the Immaculate Conception, and that's the concept where, as Kevin mentioned, where Mary prays, she is in need of a Savior, while Catholics say, well, yes, but Jesus pre-saved her. She saved her, basically, to a glorified state, similar to what we'll experience in heaven. She experienced that before she was born. She was protected from original sin and never sinned in her life. So she was immaculately conceived in that she was conceived without sin, unlike every other human being. And the reasoning for this is because, well, how could a sinful woman give birth to a sinless son? It's like, it's a miracle. That's the answer. Scripture doesn't explain how exactly Jesus was preserved sinless in Mary's womb. It just says He was. We need to stop trying to figure out the precise mechanics of how that worked and just accept what Scripture says. There's no need for Mary to be sinless in order for that to happen.

Shea Houdmann

So the Immaculate Conception, which some people actually think refers to Jesus, is actually a doctrine of Mary that ultimately is unnecessary. But as you're saying, Jeff, you start adding these things in, it just keeps building and building and building to some of the stuff that we're going to talk about here in a minute.

Jeff Laird

Right. Another problem with that idea of the Immaculate Conception is that Bible gives us all the justification we need for understanding how could Jesus be born sinless from a woman who had original sin. And we can get too into the weeds with how hyper-literally we take some things, but sometimes the Bible presents legal concepts.

Jeff Laird

I don't believe that genetic in the sense that there's a code in our DNA that includes sin, but the Bible says it's passed down from the Father. When Paul is talking about sin being passed down, it's through Adam that that's arriving. Well, from a legal philosophical standpoint, when someone is born of a virgin, they don't have an earthly father. That theologically and logically is really all you need, because that means that the sin nature is not passed down the way it would be to others. So it's not even something that's

necessary for us. We don't have to defend anything because Scripture really tells us what we need to know already.

Kevin Stone

In Catholic thinking, they want to equate or they use as an illustration, I guess, the Old Testament picture of the Ark. The Ark of the Covenant was a holy object. It was overshadowed by God. The Shekinah glory was there and it contained the Word of God inside. It was a very holy object. Well, they like to use that as an illustration of Mary. Mary was overshadowed by the Holy Spirit and she was the Ark that bore the Word of God, the living Word, Jesus. And so, just like that Ark of the Covenant was holy in the Old Testament, so Mary is holy in the New Testament.

Kevin Stone

But like you gentlemen have been pointing out, there's no need for Mary to have been sinless for as long as she was in existence. The Son of God was sinless. Scripture says, all have sinned. That would include Mary. In Luke 1, 47, part of that Magnificat, Mary says, my soul rejoices in God, my Savior. She had a Savior and through a wonderful miracle, she was burying that Savior that was going to save the whole world. But it's an unneeded doctrine in Catholicism and one that is, again, not taught in Scripture.

Shea Houdmann

Sure. And so, kind of getting to the, kind of building towards something. And Jeff, I know you've done some pretty thorough research on this. Ultimately, at all these things about Mary, starting with the veneration, the overemphasis to perpetual virginity, immaculate conception, and eventually it leads to, at one point, it was being clearly declared as heresy that Mary was the mediatrix, the co-redemptrix, which basically means she is the female mediator. She is the female redeemer. And eventually, those things worked in. I'm not even sure at this point, are they absolutely official Catholic doctrine or are they still subject to debate? I don't know. But there are many, many Roman Catholics who truly view Mary as a mediator when Hebrews says there's one mediator between God and man, the man, Christ Jesus, and view Mary as the redeemer when Jesus, he's the one who died to pay the penalty for our sins. So, Jeff, where ultimately did that come from? And is this really where it's headed? And how common a belief is this in Catholicism?

Jeff Laird

It's again, sometimes we use the phrase slippery slope inaccurately. And slippery slope is a logical fallacy where you assume if we do this, then this will happen, then this, then this, then this, then this. Slippery slope is only invalid when there isn't a strong logical connection from one point to another. And what we see is that there is a slippery slope happening that the early church

fathers warned about when it comes to Mary, because you move the baseline and it keeps coming. We can look back and see how these doctrines and ideas developed, and they went from being unknown, untaught, not understood, not believed, to believed, but discounted, believed, but accepted, accepted, widespread, common, and then finally mandatory. So as far as I understand, as far as I understand right now, the idea of Mary as a mediatrix of grace, that she's the intercessory channel of grace, is at this point in time, it's not yet been made an official doctrine.

Jeff Laird

In other words, so far as I understand, Catholics are not obligated to believe that Mary is the intercessory channel of grace. However, her as a redemptrix or a co-redemptrix, that is something that they are required to believe. Now, the typical argument for that is that that was because of her role in the incarnation.

Jeff Laird

In other words, nobody is saved except through Mary's intervention, because it was Mary who had Jesus. Except that when this doctrine really got put together in 1854, that's not 854, not 54, 1854, the Pope had said that this is almost in the same manner, and that no one to Christ except through his mother. So when we talked before about the idea of these doctrines moving and changing and shifting, that's part of what we're talking about. It's a pretty significant idea that Mary intercedes to Jesus, that in theory, all the grace that's bestowed comes through Mary, or that somehow she serves in a redeeming role. It continues to add and grow.

Jeff Laird

It reminds me a little bit sometimes if we tell stories about a tiger. A guy jumps on a tiger's back, or he breeds a monster, and at some point, he wants to get out of this. He suddenly realizes, I'm so on this tiger, and it's now so big that I can't get off, that it's become this self-sustaining sort of a thing. Some of these beliefs about Mary get into that category. It just continues to build and build and build and build on itself until there's just no way to get out from under it without really tearing up a lot of other things that are going on.

Jeff Laird

There are justifications that Catholics give. I tell people all the time, if you look at something and you think it's completely ridiculous that nobody should ever believe it, you might not understand it very well. But there are some things that are, frankly, a little silly. Some of the ways that this Marian doctrine has come across come across that way, especially because we can see clear statements in Scripture that over time, because the Catholic Church took positions and kept moving the lever, we start to get the balance out, and we

say, well, even though Jesus refused to do certain things, he didn't immediately acquiesce to something that Mary wanted. Now, we're going to say, well, he can't deny a request from his mother. Or we'll look at the fact that there's a part in the Bible that actually said that Mary and Jesus' family came to get him because they thought he was crazy. But then we look at this and we say, no, but she was always perfectly holy, perfectly sinless, perfectly understanding. So you do see the development.

Jeff Laird

You do see how there's long stretches of time that come in here in between this. But you can also see the logical flow of how once we accept A, B is just the next logical step in what happens. And I think it's important for people who are looking at this to be willing to work through that backwards, so that when our perspective says we believe in only the things that Scripture teaches, and we do believe in teaching what the apostles taught, that we do not see in history or literature or Scripture a consistent message that the things that the Church is teaching now are the things that were being passed down. And the concepts of Mary and the way she's treated and the way she is venerated are the shiny example of that.

Shea Houodmann

Exactly, Jeff. And maybe to tie us all together with the final two things that we often get questions about and develop over time. First to say the assumption of Mary. It basically seems that Mary was assumed to never, she didn't actually die, God took her to heaven, so similar to what we see with Enoch and Elijah in scripture. She didn't die, was taken directly to heaven to begin her service and as whatever role did happen to ascribe to her.

Shea Houdmann

And then after that, apparitions of Mary, where I don't know how many there are, there are some definitely ones that are more famous than others, but appearances of Mary in various parts around the world where she comes and delivers some sort of message. And now at that place, there's a church built in Mary's honor, statues of Mary that Catholics will, okay, going back to what we're talking about, will worship because of this apparition. And nowhere in scripture is, I mean, there are appearances of people who have gone to heaven. I could point to Elijah and Moses appearing with Jesus on the Mount of Transfiguration. In terms of other—I mean, if you want to go to a dark example, the witch of Endor summoning Samuel from the dead, apparitions generally are an extremely rare thing in Scripture. Resurrection appearances of Jesus, not comparable to Mary at all. But this concept that Mary would be appearing to deliver a new revelation, it's foreign to scripture. It doesn't match her role in scripture, and there's no even hint that that would be something that we should expect.

Shea Houdmann

So all of this flows again due to the overemphasis, the veneration that we see and how it's developed as we've been talking about. It leads to this thing that people are longing for an appearance of Mary more than they're longing for their relationship with Christ. And that's where this ultimately has led to.

Kevin Stone

Just real quick, I think it's important to hear what these apparitions actually say when they appear to people. These supposed apparitions of Mary. Well, the one that appeared there in Fatima, Portugal, She said, well, I want everybody to pray the rosary. So they're praying to her and then the witnesses said she showed her heart surrounded by piercing thorns which represented the sins against her immaculate heart. So People are sinning against Mary, I guess if they're if they're not praying the rosary or whatever the one in Mexico City And I've been there I've been at the Basilica there in Mexico City where our Lady of Guadalupe supposedly appeared and she basically said, "I want you to build a church in my honor and I want this to be a place where people will love me, seek me, and trust in me." Now anybody who talks like that is not of God. I don't know what people were seeing there but I really don't think it was Mary. she would not be seeking honor and glory for herself.

Jeff Laird

And we also, just to reiterate, we understand that there's a sensitivity in a sense to this, but there's also a lot of seriousness behind it. A lot of, most people who are raised in Catholicism are raised with this instinctive veneration of Mary. So any form of criticism, and to make it clear, nobody is attacking Mary's character. Nobody is slandering Mary's life. She was one of the greatest women in history for her role in what she did. But you have to be careful to say, "Just because I was raised and I was conditioned with this perspective, that therefore it must be." It's jarring when you're in that mindset to say, "But we have to think of Mary in a certain way. And the truth is that not only do we not have to think of Mary in this way, but like I was saying before about adultery, God is awfully serious about how dangerous it is to start to blur the lines. I made the analogy about adultery. I don't think people would say anything different about the ridiculousness of that. If I said, "Well, I'm not actually having intercourse. I'm just, you know, touching and kissing and so on and so forth." People would still say, "That's adultery," just because you save most of your physical affection and so on and so forth. It's difficult. It's hard. The attempt here is not to be offensive or cruel. We understand that this is something that's difficult, in a sense, but it's deadly serious. And it's one of the reasons we are concerned that the Catholic approach to these things distracts

people enough from the gospel that it is something that is really worth confronting.

Shea Houdmann

I go back again and again to God's statements throughout scripture of, "I will not share my glory with another," but worship God, worship God alone. And alongside the angels who at various times in scripture, people were led to worship each time the angel would say, "Do not do that," worship God, Mary's message would be exactly the same. If she could come return and speak. I firmly believe she would rebuke all the attention being given her justice more strongly than we did here today.

Shea Houdmann

And like Jeff was saying, we believe what the Bible says about Mary. She was an amazing woman. She was a godly woman. With all the women in human history, God chose her to be the mother of Jesus Christ, the Savior.

Perhaps the greatest woman of all time. But with that said, she needed a Savior. She needed her son as the Savior, just as everyone else does. And Mary truly would point people, worship God, obey God, follow God, obey his word. Those would be what Mary would be encouraging people, follow my son, not me.

Shea Houdmann

Hopefully today, I would say, I mean, obviously, we were very strong because we've seen the damage that a Mary veneration, Mary worship does to people and how it distracts from the gospel and the things that the Bible actually calls us to. But please, here as always, we're seeking to speak the truth and love, and we're trying to point people back to what Scripture says, and that worship belongs to God and God alone. It doesn't matter what you retitle it, or worship belongs to God and God alone. There's no such thing as lesser degrees of worship, just as Jeff was illustrating this is there's no lesser degrees of adultery that are for some reason acceptable because they're not the full thing. That concept is foreign scripture. Worship God, worship God alone.

Shea Houdmann

Hope our conversation today has been helpful to you to understanding what Catholicism teaches about Mary and how that developed over the centuries and why we firmly believe it is unbiblical. So, Got questions? Bible has Answers and we'll help you find them.