

## **"Proof that Mary was a sinner, needed a saviour, had more than five children, and is not mediatrix"**

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This document is from the perspective of what the Bible has to say regarding the rightful place, and the call God had upon Mary's life; the Mary who bore Jesus into the world through conception of the Holy Spirit (Matthew 1:18-23).

The Bible makes it very clear that God called Mary as a vehicle for Jesus Christ to be born into the world; a unique and special calling of God upon her life. In the Old Testament there is a prophecy in the Book of Isaiah chapter 7 verse 14 where God made provision for His Son Jesus to be conceived through virgin birth into the world. This prophecy of Isaiah was given about 750 years before Jesus' birth. Predictions, as the virgin birth of the Son of God, is what is termed prophecy; which are events foretold before they happen under the divine inspiration of God's Spirit spoken through prophets assigned or appointed of God in the Old Testament. God speaking through the prophet Isaiah said,

**"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).**

With references to the Holy Scriptures, Mary's only purpose, unique and special, was to deliver Jesus Christ into the world.

The Roman Catholic Church (RCC) are in breach to what the Bible teaches with regards to Mary, having attributed her to the place of exaltation only Jesus Christ is worthy of receiving. Jesus Christ is the One worthy of all exaltation and beside Him no one else can, and ever will be. Due to the exaltation the RCC have given to Mary, she has been made into an idolatrous figure.

The Bible has the only truthful reference about the recordings of Mary's life. One needs to read and determine for themselves what is recorded in the Bible about Mary. If a Roman Catholic is reading this article then it may said of them that only the clergy of the RCC are able to interpret the Bible. Then I say, if one is not able to determine for themselves what God is saying to them in His word, the Bible, then what the clergy of Roman Catholicism are not teaching you is not the truth about the mother of Jesus, Mary.

The Bible has never been refuted in what it professes, and those who have deliberately challenged its infallibility have eventually, through research to disprove it become its most dedicated proponents. Upon once embarking to disprove the Bible's truth has instead led them to meet its Author, convicted their lives, brought them to the place of surrender, and liberated their souls. The Bible has the ability to speak into the deepest recesses of our lives and expose every part. The writer of Hebrews said,

**"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12).**

We cannot escape the Bible's instruction, and when the words have been read and trusted

upon, it has presented life, that life found only in Jesus Christ.

Jesus promised by saying,

**“If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free” (John 8:31, 32).**

Jesus had this to say with regard to His word when a woman approached Him about His mother’s womb and breasts being blessed because they had conceived and nurtured a great prophet into the world, but Jesus’ reply to this woman was,

**“Yea, rather, blessed are they that hear the word of God, and keep it.”  
(Luke 11:27-28)**

Notice that Jesus says it is more blessed to follow the instruction of His word than sentiment.

It is important to follow the instruction of the word of God as Jesus said we should.

The liberty and freedom that Jesus Christ provides is for all those who follow His word; His word which pertain His commandments, and all who accept Him as Lord and Savior.

Salvation cannot be found in Mary, neither any other saint the RCC has canonized, but can be found only in accord of what the Bible has to say about salvation – salvation found only in Jesus Christ.

Below I have compiled a study comparing a biblical perspective to what the RCC teach about Mary.

## **Mary, whom the Roman Catholic Church acknowledge, is not the Mary of the Bible - the mother of Jesus**

It can be proved from what the Bible says about the Mary, the mother of Jesus, that she is not the Mary the Roman Catholic Church acknowledge. This Mary whom Roman Catholicism revere does not identify with what the Bible says about Mary the mother of Jesus. This I will prove to you below as to why:

### **Mary was a sinner**

Firstly, it is necessary to know that all men have sinned, including Mary, and are fallen short of the glory of God according to what Romans 3:23 has to say. When you read Romans 3:23 you will notice that it says “all” men have sinned.

Through one man (Adam), sin entered the world and death spread to all men, as death came so also has life come through Jesus Christ (Romans 5:12-15).

King David writing in the Psalms says that he was brought forth in iniquity and in sin when his mother conceived him, stipulating that we have all been brought forth in iniquity or that we have all been born into sin, therefore, all men are sinners. This reference found in the Psalms 51:5.

Jesus Christ was the only one without sin. The tells us,

**“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Hebrews 4:15).**

Catholic dogma states that Mary is perpetually a virgin; ascribing the myth of sinlessness to her, even after her birth of Jesus, and the family she had by Joseph (Read Matthew 13:55, 56). It is impossible for Mary to have been sinless because under Jewish custom, a customs which were still being observed, Mary had to provide a sin offering to God when she delivered Jesus (Read Luke 2:21-23). It is another step in the evolving doctrines that elevate Mary to the place the Lord Jesus rightfully can only possess.

That Mary was not only a virgin before the birth of Christ but afterwards as well, Rome therefore teaches,

“The deepening of faith in the virginal motherhood led the Church to confess Mary’s real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact, Christ’s birth ‘did not diminish his mother’s virginal integrity but sanctified it.’ And so the liturgy of the Church celebrates Mary as Aeiparthenos, the ‘Ever-virgin’” [1]

To prove Mary was a sinner, the first thing needing to be established is that Jesus being born under the law of Moses. Therefore, according to the Law of Moses every Jewish mother that gave birth to a child had to offer sacrifices to God. One of the sacrifices was a burnt offering, and the other was a sin offering. This is in accordance to Jewish law found in the book of Leviticus chap. 12 which needs to be read in accord with Luke 2:21-23. In order to get a proper understanding of this, the Scripture references I have given need to be read.

Still being under obligation to observe the law, Mary, after giving birth to Jesus made these sacrifices in accordance with what the Book of Leviticus instructed. These sacrifices recorded for us in Luke 2:21-24, in conjunction with Leviticus 12.

After reading these references let us study what it says.

By offering the required sacrifices according to the law, Mary admits herself to be a sinner and therefore offers them according to the “ **... law of the Lord, A pair of turtledoves, or two young pigeons**” one for a burnt offering, and the other for a sin offering (Luke 2:24). Luke’s record in conjunction with Leviticus 12 says “**And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering**” (Leviticus 12:8).

Mary was possibly unable to afford a lamb, so instead brought a pair of turtledoves, and two young pigeons: one for the burnt offering, and the other for the sin offering. Is this not Mary’s own admission to being a sinner by the sacrifices she presented to the Lord.

Richard Bennett, ex-catholic priest writes:

“The unadorned truth is that like all other genuine believers, Mary of Bethlehem was a sinner saved by God’s grace, through faith, not by any essential righteousness or preserving grace granted in her own birth, nor any elevation of virginity within marriage as a higher call than what the Lord has

decreed in His word. In this way she was and is truly blessed among women!" Read Luke 1:28, 42 for reference. [2]

### **Mary, God's handmaiden of low estate**

Mary admits her position as being a handmaiden of low estate, and no more than this. She acknowledges how God is to use her as a vessel to give birth to our Lord and Saviour Jesus Christ. Admitting that Jesus Christ is the Saviour who is to be born through her, she also admits her need of salvation. By Mary's own words, she removes any idea of pre-eminence so as not to assume herself above God's calling of her.

**"For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed" (Luke 1:48).**

### **Mary had more than five children**

There is categorical evidence recorded in the Scriptures that Jesus had a family which consisted of brothers and sisters. How could it be possible for Mary to ever have remained or continued being a virgin if she gave birth to children after her birth of Jesus, therefore, for Mary to be considered "immaculate" as the RCC has canonized her to be is certainly not in line with what the Bible says. Consider this biblical reference.

**"Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" (Matthew 13:55, 56).**

In another, and seemingly desperate attempt to preserve the tradition that Mary remains forever a virgin, the Church of Rome refute this passage of Scripture, Matthew 13:55, 56, that the Mary referred to there is the Mary who conceived Jesus. Rome states,

"Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus. The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact James and Joseph, 'brothers of Jesus', are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls 'the other Mary'. They are close relations of Jesus, according to an Old Testament expression." [3]

It is the twisting of Matthew 13:55, 56 if the Catechism says that it was another Mary who is being referred to there. Clearly being referred to is Jesus' mother, and His brothers James, Joses, Simon, and Judas and His sisters.

Is this misleading of the RCC to propagate Mary as divine, who was above having a normal marital relationship with her husband Joseph, and to establish her as a role model for nuns and priests to live a celibate life?

### **Is Mary the "mediatrix" between man and God?**

If we try but fail to meet God's expectation of us, He will understand, have mercy upon us, and lead us to repentance because Jesus, who made Himself a propitiation for our sin, represents the believer before a holy God and mediates for us. In order for Jesus Christ to

mediate for the believer before the Father, His life had to be offered sacrificially at the cross, by being put to a cruel death after being beaten and nailed to a cross, put in a tomb, resurrecting from the dead, and ascending to the Father. Jesus is therefore able to identify with our failings, and knows through His own suffering that we too often suffer through temptation to sin; providing pardon for them.

**“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” (Hebrews 2:17-18).**

Unless we are repentant about our sinful acts and ask the Lord forgiveness, we will never experience the liberty He has abundantly provided for us by His saving grace, declaring **“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”** (1 John 1:9). It is encouraging to note what the writer of the book of Hebrews says about Jesus painstakingly taking upon Himself all our affliction. In our failure to live righteously, no matter how much we strive to attain it, His sacrifice paid on the cross, and His blood shed for the washing away of our sin is the only means acceptable to the Father to redeem us back to God. In man’s unregenerate state there is no good work one can do to appease or obtain any favour with God or of which we think can make us righteous before Him. The Bible says, **“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”** (Isaiah 64:6).

To not accept and live according to the salvation God has brought through Jesus Christ His Son brings His wrath upon us.

Roman Catholicism teaches that God is angry when we fail in His expectation of us, and that Mary is there to appease Christ’s anger, and so Mary intercedes for us. This is scripturally unfounded and biblically unsupported. Consider this scripture:

**“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”** (1 John 2:1, 2).

That Roman Catholicism teaches Mary advocates before Jesus Christ for the forgiveness of our sins is a direct contradiction to what the Bible teaches in 1 John 2:1, 2, and would be interesting to know where Roman Catholicism obtained such a doctrine. The Bible teaches that Jesus Christ and the Holy Spirit make intercession for us before the Father. Roman Catholicism entitle Mary as “mediatrix”. This title is unfounded in the Bible. Elevating Mary as “Mediatrix” to the office only Jesus Christ is worthy of is heresy.

The Vatican teaches,

**“...Therefore the Blessed Virgin is invoked in the (Roman Catholic) Church under the titles of Advocate, Helper, Benefactress, and Mediatrix.”** [4]

More details of the heresy that Mary has such eminence are given in the Vatican Council II Documents,

**“In the words of the apostle there is but one mediator: ‘for there is but one God and one mediator of God and men, the man Christ Jesus, who gave**

himself a redemption for all' (I Tim. 2:5-6). But Mary's function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. But the Blessed Virgin's salutary influence on men originates not in any inner necessity but in the disposition of God..." [5]

"...Therefore the Blessed Virgin is invoked in the (Roman Catholic) Church under the titles of Advocate, Helper, Benefactress, and Mediatrix. This, however, is so understood that it neither takes away anything from nor adds anything to the dignity and efficacy of Christ the one Mediator" [6]

While the RCC presents Mary as a mediator, they claim Mary does not "obscure or diminish from this unique mediation of Christ." Where the Bible is very clear upon Jesus Christ being the only mediator between man and God, Roman Catholicism ignore to uphold the truth of what he Bible teaches. To discover as to whether Jesus Christ is the only mediator between man and God, and check for oneself if this is the truth, the Bible cannot be read and interpreted unless they are a Roman Catholic priest.

The ordinary Catholic is impeded from discovering for themselves what the Bible has to teach about how they should acknowledge the Father through mediation of Jesus Christ the Son. Violation of biblical teaching misleads many into believing that RCC's teaching of Mary is the truth.

I will give a brief explanation of Jesus as mediator between man and God, a position which Roman Catholicism say Mary along with Christ share. The Bible says that Jesus sits at the right hand of the Father as our High Priest making intercession for the Church, making reconciliation for the sins of the people (Hebrews 2:17). In order for Christ to have become our High Priest sitting at the right hand side of the Father making intercession for us, He had to have died, become resurrected from the dead (Romans 8:34; 1 Corinthians 15:1-23), and ascend into heaven in order to sit at the right hand side of God the Father, administer spiritual gifts and intercede for the needs of the saints (the redeemed of God – believers in Christ) as our High Priest. This has been all accredited to Jesus Christ and not Mary.

**Jesus is the way to the Father, and Mary is certainly not the way to Jesus.**

Jesus said,

**"I am the way, the truth, and the life: no man cometh unto the Father, but by me."** (John 14:6)

There is a difference between mediation and intercession. Jesus Christ is mediator between man and God, and the Holy Spirit is our intercessor (Hebrews 7:22-25; Romans 8:26, 27).

The Bible says that Jesus Christ mediates for us before the Father.

**"For there is one God, and one mediator between God and men, the man Christ Jesus;"** (1 Timothy 2:5)

**"By so much was Jesus made a surety of a better testament.**

**And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them**

**to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Hebrews 7:22-25).**

The Bible says the Holy Spirit intercedes for us before the Father.

**“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God” (Romans 8:26, 27).**

### **Is there an addition to the tri-unity of God?**

Christ Jesus along with the Father and the Holy Spirit, are the Godhead, the all Holy One. In Roman Catholicism an attempt is made to proclaim that Mary is also the All Holy One. The parallels in which the Roman Catholic “Mary” is acknowledged, of which they say she is the advocate of salvation entitling her Advocate, Helper, and Mediatrix, are blasphemous. There is the attempt to place divine roles upon Mary who was mortal as every person is. The official teaching of Rome, however, adds insult to blasphemy in attempting to call “Mary” the All Holy One, and the source of holiness. This is an irreverent teaching upon the very essence of the divine glory.

Vatican teaching declares,

“By asking Mary to pray for us, we acknowledge ourselves to be poor sinners and we address ourselves to the ‘Mother of Mercy,’ the All Holy One.” [7].

“From the (Roman Catholic) Church he (the Catholic) learns the example of holiness and recognizes its model and source in the all-holy Virgin Mary...” [8].

The Bible makes clear that there are three that bear record in heaven, and not four – if Mary is to be included:

**“For there are three that bear record in heaven, the Father, the word, and the Holy Spirit: and these three are one.” (1 John 5:7)**

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#### **Endnotes:**

[1] Catechism of the Catholic Church (Liguori, MO: Liguori Publications, 1994), # 499

[2] Catechism of the Catholic Church (Liguori, MO: Liguori Publications, 1994), # 500

[3] *Ibid.*, # 969

[4] Vatican Council II: The Conciliar and Post Conciliar Documents, No. 28, *Lumen Gentium*, 21 Nov. 1964, Austin Flannery, O.P., Editor, 1981 edition (Northport, NY: Costello Publishing Co., 1975) Vol. I, Para 60, p.418

[5] *Ibid.*, Para. 62, p. 419

[6] Catechism of the Catholic Church (Liguori, MO: Liguori Publications, 1994), #2677

[7] *Ibid.*, #2030