

## **New Testament Sermon Outline 7/12**

### **Scriptural position of the Virgin Mary**

#### **Introduction**

The Roman Catholic and Orthodox Churches hold the Virgin Mary in a position of adoration not worship. The Protestant Churches suggest that this understanding is in fact worship of Mary.

This sermon seeks to explain the Biblical position of Mary.

#### **2. In the Old Testament there is a prophetic revelation about the Virgin Mary.**

“4 Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel” Isa 7:14

Note: the title “Queen of Heaven” is mentioned four times in Scripture and all in Jeremiah. It relates to false worship.

For instance, In Jeremiah we read of false worship to the Queen of Heaven. The only time this title is used in Scripture. See Jer 7:18, 44:17, 18, 25

#### **3. The position regarding the Virgin Mary in the New Testament is this:**

From the Early Church writings in the Holy Scriptures we gain the following picture about the Virgin Mary.

The Apostle Paul does not mention her once.

The Apostle Luke only mentions her once, apart from his Gospel, that is in Acts 1:14 when he states that Mary the mother of Jesus was present in the upper room with her sons.

Therefore she is mentioned in the four Gospels and once in the Letters and Epistles. In Galatians there is an indirect reference to Mary in Gal 4:4 born of a woman, born under law’.

In the Gospels she is mentioned as follows:

**In the gospels Mary appears in several scenes but in all of them she is seen as a passive character. She speaks three times, twice in a single sentence. She is primarily witnessing parts.**

- a) Mary has an encounter with Gabriel and the Holy Spirit Luke 1:26-56
- b) Mary witnesses the visit of the shepherds (Luke 2:16). Three verses later it is said that “Mary kept all these things and pondered them in her heart” Luke 2:19.
- c) The wise men in Matt 2:11 visit the Christ child and Mary. Mary is passive here and says nothing.
- d) Jesus and Mary are taken to Egypt by Joseph Mat 2:13-15
- e) At the age of 12 years Jesus is in conflict with Mary and Joseph. Luke 2:48-3:1
- f) Mary witnesses the turning of water to wine (John 2.1-5,12);
- g) Mary appears to be rejected by her Son (Luke 8:19-21)
- h) It should be noted that Jesus had four brothers and a number of sisters (Matt 13:55-56).
- i) Jesus seems more interested in people hearing the Word of God than for remembrance of Mary’s motherhood and nurturing (Luke 11:27-28).

#### 4. After the death of Christ.

John takes care of Mary. (John 9.25-27, 19:25-27). Evidence from Ephesus suggests that she moved with John when he took the oversight of the seven Churches of Revelation.

#### 5. Position of Mary in the early Church

Nowhere in Scripture is there seen a important role of the Virgin Mary in the New Testament or in the first two hundred years in the Early Church. All the other ideas about Mary come from a much later period of history and the development continues to this day but has very little if any grounding in New Testament theology.

#### 6. Some of the Orthodox Mary Teaching

- a) Scripture reinterpreted later to conform to Church teaching.

One example; Jesus' brothers and sisters are said to belong to Joseph not Mary. Why? Because she has been made a Perpetual Virgin. There is no Scriptural basis for such a statement.

This teaching It appears that the Church from 431 (Council of Ephesus) makes Mary the Mother of God and then everything else has to fit into that concept including Scripture rather than the other way round.

Possibly the idea of extending the Role of Mary came from other cults because the Madonna and child have been revered since 431 AD. The cult of Isis and Her son Horus, Mary, Demeter and Her daughter Kore, all have attracted a devout following. Long before Isis, and long before Mary or Demeter, the human psyche fashioned Madonna and child icons and placed them in sacred shrines.

One must also remember that the worship of Artemis or Dianna of the Ephesians had a great influence at that time

The Nicea 7<sup>th</sup> Ecumenical Council Allowed and endorsed the use of icons, and in particular the worship of Mary.

In the nineteenth century Pope Pius IX endorsed the dogma of the 'immaculate conception;'

It was only in 1854 that the statement was made that Mary was conceived normally but without sin.

On November 1 1950 the pope confirmed the doctrine of the Assumption of the Virgin Mary into heaven.

I am afraid none of these decisions has the backing or warrant of Scripture but are decisions of men no doubt sincere in their thinking.

## Conclusion

There is no scriptural authority to place Mary in any other position than that as a chosen vessel by God to give birth the Jesus. In that position she is highly honoured and should be respected by the Church as blessed above all other women.

