

## Watchwords for the Warfare of Life, Part 1 Words for the Battle-Field, II. Rules of the Service



Inspirational quotes from the writings of Martin Luther.

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## History of the Papacy Chapter VII. That the Church of Rome Neither has Nor Can Change Her Principles on the Head of the Supremacy



Nothing in all past history is better authenticated than the fact that the Papacy has claimed supremacy over kings and kingdoms.

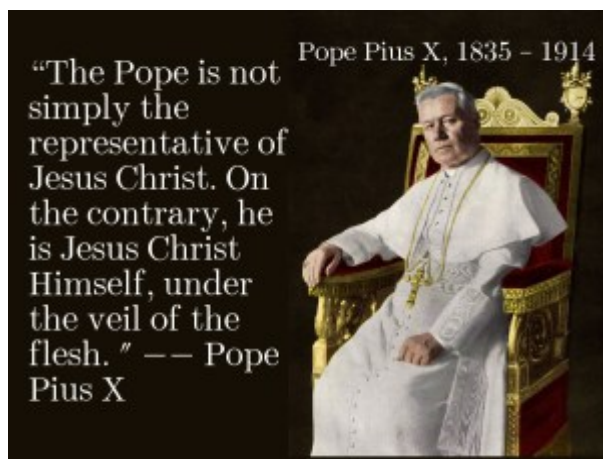
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## [The Antichrist: His Portrait and History – Appendix A. “The Image of The Beast” \(Revelation 13:15\)](#)

As “the Beast” is a symbol, and represents a Pagan Power, its “image” must not be taken in its literal sense, i.e., must not be understood of a statue, but rather of some representation of the pagan power signified.

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## [The Antichrist: His Portrait and History – Chapter VII. Antichrist Revealed by Chain of Evidences](#)



Out of their own mouths Popes, Cardinals, Bishops, Priests and Jesuits have convicted the Pope of Rome of being “The Antichrist” of the Word of God.

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## [Our Priceless Heritage – Summary](#)



Summary of all the differences between the Roman Catholic Church and true Protestantism which is nothing more than the doctrines and practices of the Apostles.

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## [The Church's Rule of Faith](#)



The Word of God, the Sacred Scriptures of the Old and New Testaments, is the only rule of faith and obedience for all true believers.

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## [The Papacy and Civil Power – Chapter II. The Pope and Civil Affairs](#)

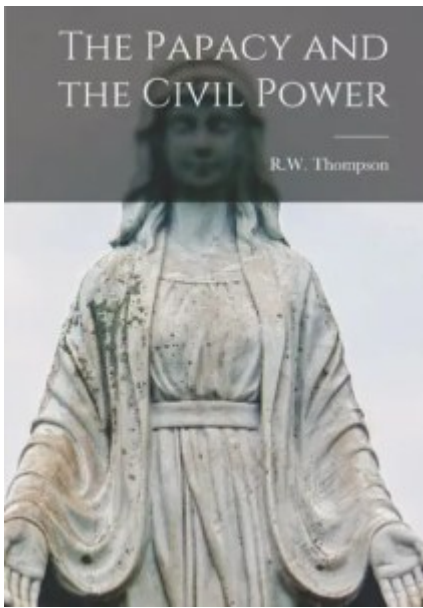


Preparations to make the Pope Infallible.—The Bishop's Oath.—Their Theory of Government.—Defense of the Ancient Rights of the Papacy.

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## [The Papacy and Civil Power – R. W.](#)

## Thompson



The Roman Catholic Church demands not only spiritual authority over a nation, but civil authority as well.

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## Notes from a former Charismatic to Christians in the Charismatic Movement



The Scriptures are full of warnings and admonitions to keep us all on the narrow path and by Scripture to reprove, correct and instruct in righteousness.

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## Bible Verse Comparisons

BIBLE TRANSLATION COMPARISON		
John 3:16 (NASB)	John 3:16 (NLT)	John 3:16 (MSG)
"For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life.	"For this is how God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.	This is how much God loved the world: He gave his Son, his one and only Son. And this is why: so that no one need be destroyed; by believing in him, anyone can have a whole and lasting life.

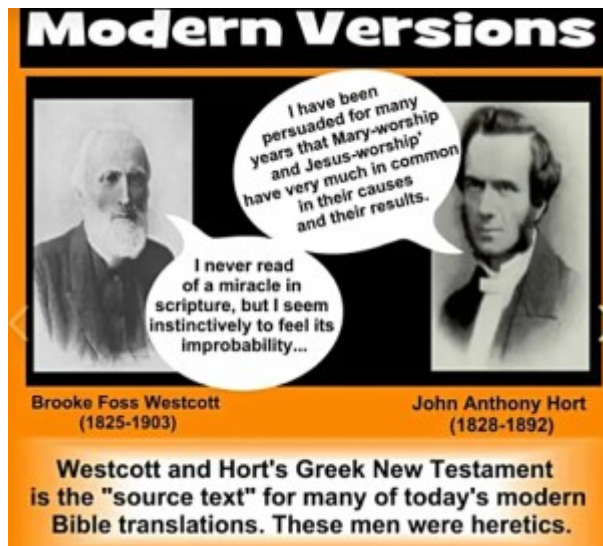
Modern Bible translations diminish the divinity of Christ & undermine the Atonement. They are also markedly ecumenical, lending support to Roman Catholic dogma.

## The Textual Controversy

Verse No.	Version of the Bible					
	KJV	NIV	NASV	NCV	NRSV	RSV
Matthew 17:21	YES		REMOVED			
Matthew 18:11	YES		REMOVED			
Matthew 23:14	YES		REMOVED			
Mark 7:16	YES		REMOVED			
Mark 9:44	YES		REMOVED			
Mark 9:46	YES		REMOVED			
Mark 11:26	YES		REMOVED			
Mark 15:28	YES		REMOVED			
Luke 17:36	YES		REMOVED			
Luke 23:17	YES		REMOVED			
John 5:4	YES		REMOVED			
Acts 8:37	YES		REMOVED			
Acts 15:34	YES		REMOVED			
Acts 24:7	YES		REMOVED			
Acts 28:29	YES		REMOVED			
Romans 16:24	YES		REMOVED			

My one object has been to defeat the mischievous attempt, which was made in 1881 to thrust upon this Church and Realm a revision of the Sacred Text, which recommended though it be by eminent names, I am thoroughly convinced, and am able to prove, is untrustworthy from beginning to end.

## The Modern Versions – Origins and Influences



The 1881 committee that produced the Revised Version, the mother of the majority of today's modern versions, was unimpressed with the weight of the evidence supporting the Received Text, which had been used for English translations by William Tyndale, John Rogers, and Miles Coverdale, as well as later by the 1611 translators.

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## [Roman Catholicism By Lorraine Boettner](#) [Chapter VII Mary Part 1](#)



This is the continuation of the previous chapter [Roman Catholicism By Lorraine Boettner Section Two Chapter VI The Papacy](#). This chapter is very long which is why I am dividing it into two parts.

### **1 Mary's Place in Scripture**

The New Testament has surprisingly little to say about Mary. Her last recorded words were spoken at the marriage in Cana, at the very beginning of Jesus' ministry: "Whatsoever he saith unto you, do it"—then silence. But the Church of Rome breaks that silence, and from sources entirely outside of Scripture builds up a most elaborate system of Mary works and Mary devotions.

Following Mary's appearance at the marriage in Cana, we meet her only once more during Jesus' public ministry, when she and His brothers came where He was speaking to the multitudes, seeking Him, only to draw the rebuke: "Who is

my mother? and who are my brethren? Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother" (Matthew 12:46-50). She was present at the cross, where she was committed to the care of the disciple John for the remainder of her natural life (John 19:25-27). Finally, in Acts 1:14, she is mentioned as having been with the disciples and the other women and the Lord's brethren engaged steadfastly in prayer immediately after the ascension, but she has no prominent place.

The apostles never prayed to Mary, nor, so far as the record goes, did they show her any special honor. 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. We recall that Prime Minister Churchill used to make it a special point of honor to mention the Queen in his eloquent public addresses. Imagine the prime Minister of England never mentioning the Queen in any of his addresses to Parliament or in any of his state papers!

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 Romanism that gives primary worship and devotion to her!

## **2 "Mother of God"**

The doctrine of "Mary, the Mother of God," as we know it today is the result of centuries of growth, often stimulated by pronouncements of church prelates. And yet the full-fledged system of Mariolatry is a comparatively recent development in Roman Catholic dogma. In fact the last one hundred years have quite appropriately been called the "Century of Mariolatry."

As late as the fourth century there are no indications of any special veneration of Mary. Such veneration at that time could begin only if one were recognized as a saint, and only the martyrs were counted as saints. But since there was no evidence that Mary had suffered a martyr's death, she was excluded from sainthood. Later the ascetics came to be acknowledged as among the saints. That proved to be the opening age for the sainthood of Mary, for surely she of all people, it was alleged, must have lived an ascetic life! The church acknowledged that Christ was born of the virgin Mary. Apocryphal tradition built on those possibilities, and slowly the system emerged.

The phrase "Mother of God" originated in the Council of Ephesus, in the year 431. It occurs in the Creed of Chalcedon, which was adopted by the council which met in that city in 451, and in regard to the person of Christ it declared that He was "born of the Virgin Mary, the Mother of God according to the manhood"—which latter term means: according to the flesh of human nature. The purpose of the expression as used by the Council of Ephesus was not to glorify Mary, but to emphasize the deity of Christ over against those who

denied His equality with the Father and the Holy Spirit. A heretical sect, the Nestorians, separated the two natures in Christ to such an extent that they held Him to be two persons, or rather a dual person formed by the union between the divine Logos and the human person Jesus of Nazareth. They were accused of teaching that the Logos only inhabited the man Jesus, from which it was inferred that they held that the person born of Mary was only a man. It was therefore only to emphasize the fact that the "person" born to Mary was truly divine that she was called "the Mother of God."

Hence the term today has come to have a far different meaning from that intended by the early church. It no longer has reference to the orthodox doctrine concerning the person of Christ, but instead is used to exalt Mary to a supernatural status as Queen of Heaven, Queen of the Angels, etc., so that, because of her assumed position of prominence in heaven, she is able to approach her Son effectively and to secure for her followers whatever favors they ask through her. When we say that a woman is the mother of a person we mean that she gave birth to that person. But Mary certainly did not give birth to God, nor to Jesus Christ as the eternal Son of God. She was not the mother of our Lord's divinity, but only of His humanity. Instead, Christ, the second person of the Trinity, has existed from all eternity, and was Mary's Creator. Hence the term as used in the present day Roman Church must be rejected.

In the life and worship of the Roman Church there has been a long course of development, setting forth Mary's perpetual virginity, her exemption from original sin and from any sin of commission, and now her bodily assumption to heaven. In the Roman Church Mary is to her worshippers what Christ is to us. She is the object of all religious affections, and the source whence all the blessings of salvation are sought and expected.

The Bible calls Mary the "Mother of Jesus," but gives her no other title. All that the Roman Church has to substantiate her worship of Mary is a sheaf of traditions entirely outside the Bible telling of her appearances to certain monks, nuns, and others venerated as saints. At first glance the term "Mother of God" may seem comparatively harmless. But the actual consequence is that through its use Roman Catholics come to look upon Mary as stronger, more mature, and more powerful than Christ. To them she becomes the source of His being and overshadows Him. So they go to her, not to Him. "He came to us through Mary," says Rome, "and we must go to Him through her." Who would go to "the Child," even to "the holy Child," for salvation when His mother seems easier of access and more responsive? Romanism magnifies the person that the Holy Spirit wants minimized, and minimizes the person that the Holy Spirit wants magnified.

Says S. E. Anderson:

"Roman priests call Mary the 'mother of God,' a name impossible, illogical, and unscriptural. It is impossible, for God can have no mother; He is eternal and without beginning while Mary was born and died within a few short years. It is illogical, for God does not require a mother for His existence. Jesus said, 'Before Abraham was born, I am' (John 8:58). It is unscriptural, for the Bible gives Mary no such contradictory name. Mary was the honored mother



of the human body of Jesus—no more—as every Catholic must admit if he wishes to be reasonable and Scriptural. The divine nature of Christ existed from eternity past, long before Mary was born. Jesus never called her ‘mother’; He called her ‘woman’” (Booklet, *Is Rome the True Church?* p. 20).

And Marcus Meyer says:“

God has no mother. God has always existed. God Himself is the Creator of all things. Since a mother must exist before her child, if you speak of a ‘mother of God’ you are thereby putting someone before God. And you are therefore making that person God. ... Mary would weep to hear anyone so pervert the truth as to call her the mother of her Creator. True, Jesus was God; but He was also man. And it was only as man that He could have a mother. Can you imagine Mary introducing Jesus to others with the words: ‘This is God, my Son?’” (Pamphlet, *No Mother*).

Furthermore, if the Roman terminology is correct and Mary is to be Called God’s mother, then Joseph was God’s stepfather; James, Joseph, Simon, and Judas were God’s brothers; Elizabeth was God’s aunt; John the Baptist was God’s cousin; Heli was God’s grandfather, and Adam was God’s 59th great grandfather. Such references to God’s relatives sound more like a page out of Mormonism than Christianity.

The correct statement of the person of Christ in this regard is: As His human nature had no father, so His divine nature had no mother.

### **3 Historical Development**

It is not difficult to trace the origin of the worship of the Virgin Mary. The early church knew nothing about the cult of Mary as it is practiced today—and we here use the word “cult” in the dictionary sense of “the veneration or worship of a person or thing; extravagant homage.”

The first mention of the legend about Mary is found in the so-called Proto-Evangelism of James, near the end of the second century, and presents a fantastic story about her birth. It also states that she remained a virgin throughout her entire life. Justin Martyr, who died in 165 compares Mary and Eve, the two prominent women in the Bible. Irenaeus, who died in 202, says that the disobedience of the “virgin Eve” was atoned for by the obedience of the “virgin Mary.” Tertullian, who was one of the greatest authorities in the ancient church, and who died in 222, raised his voice against the legend concerning Mary’s birth. He also held that after the birth of Jesus, Mary and Joseph lived in a normal marriage relationship. The first known picture of Mary is found in the Priscilla catacomb in Rome and dates from the second century.

Thus the Christian church functioned for at least 150 years without idolizing the name of Mary. The legends about her begin to appear after that, although for several centuries the church was far from making a cult of it. But after Constantine’s decree making Christianity the preferred religion, the Greek-Roman pagan religions with their male gods and female goddesses exerted an increasingly stronger influence upon the church. Thousands of the people who

then entered the church brought with them the superstitions and devotions which they had long given to Isis, Ishtar, Diana, Athena, Artemis, Aphrodite, and other goddesses, which were then conveniently transferred to Mary. Statues were dedicated to her, as there had been statues dedicated to Isis, Diana, and others, and before them the people kneeled and prayed as they had been accustomed to do before the statues of the heathen goddesses.

Many of the people who came into the church had no clear distinction in their minds between the Christian practices and those that had been practiced in their heathen religions. Statues of pagan gods and heroes found a place in the church, and were gradually replaced by statues of saints. The people were allowed to bring into the church those things from their old religions that could be reconciled with the type of Christianity then developing, hence many who bowed down before the images of Mary were in reality worshipping their old gods under a new name. History shows that in several countries Roman Catholicism has absorbed local deities as saints, and has absorbed local goddesses into the image of the Madonna. One of the more recent examples is that of the Virgin of Guadalupe, a goddess worshipped by the Indians in Mexico, which resulted in a curious mixture of Romanism and paganism, with sometimes one, sometimes the other predominating—some pictures of the Virgin Mary now appearing show her without the Child in her arms.

As we have seen, the expression "Mother of God," as set forth in the decree of the Council of Ephesus gave an impetus to Mary worship, although the practice did not become general until two or three centuries later. From the fifth century on, the Mary cult becomes more common. Mary appears more frequently in paintings, churches were named after her, and prayers were offered to her as an intercessor. The famous preacher Chrysostom, who died in 407, resisted the movement wholeheartedly, but his opposition had little effect in stemming the movement. The Roman Catholics took as their text the words of the angel to Mary, found in Luke 1:28: "And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee." It is to be noted, however, that shortly after the angel spoke to Mary, Elizabeth, speaking by inspiration of the Holy Spirit, did not say, "Blessed art thou above women," but, "Blessed art thou among women" (Luke 1:42). Starting with the false premise that Mary was above all other women, there developed the practice of worshipping her.

Invocation of the saints had a similar origin. In the year 610 Pope Boniface IV first suggested the celebration of an All Saints festival and ordered that the Pantheon, a pagan temple in Rome that had been dedicated to all the gods, should be converted into a Christian church and the relics of the saints placed therein. He then dedicated the church to the Blessed Virgin and all the martyrs. Thus the worship of Mary and the saints replaced that of the heathen gods and goddesses, and it was merely a case of one error being substituted for another.

The spiritual climate of the Middle Ages was favorable to the development of Mary worship. Numerous superstitions crept into the church and centered themselves in the worship of the Virgin and the saints. The purely pagan character of these practices, with dates and manner of observance, can be traced by any competent historian.

The art of the Middle Ages represented Mary with the child Jesus, Mary as “mater dolorosa” at the cross, etc. The rosary became popular; poems and hymns were written in honor of the “god-mother.” Stories of miracles performed by her started in response to prayers addressed to her.

Also during that period arose the custom of looking to “patron saints,” who in fact were merely Christianized forms of old pagan gods. In polytheism everything had its own god—the sea, war, hunting, merchants, agriculture, etc. After the same fashion there developed the Roman Catholic gallery of “patron saints” for seamen, soldiers, travelers, hunters, and in modern times, for fliers, divers, cyclists, artillerymen, etc. This kinship with the pagan cults explains why Mary worship developed so rapidly after Constantine made Christianity the official religion.

#### **4 Contrast Between Roman and Protestant Teaching**

We are indebted to Dr. Joseph Zacchello, editor of *The Convert*, Clairton, Pennsylvania for the following statement concerning Mary’s place in the Christian church, followed by extracts in one column from Liguori’s book, *The Glories of Mary*, and in a parallel column extracts setting forth what the Bible teaches:

“The most beautiful story ever told is the story of the birth of our Lord Jesus Christ. And a part of that beautiful story is the account of Mary, the mother of our Lord.

“Mary was a pure virtuous woman. Nothing is clearer in all the Word of God than this truth. Read the accounts of Matthew and Luke and you see her as she is—pure in mind, humble, under the hand of God, thankful for the blessing of God, having faith to believe the message of God, being wise to understand the purpose of God in her life.

“Mary was highly favored beyond all other women. It was her unique honor that she should be the mother of our Lord Jesus Christ. Blessed was Mary among women. Through her, God gave His most priceless gift to man.

“But, though Mary be worthy of all honor as a woman favored of God beyond all others, and though she be indeed a splendid, beautiful, godly character, and though she be the mother of our Lord, Mary can neither intercede for us with God, nor can she save us, and certainly we must not worship her. There is nothing clearer in the Word of God than this truth.

Let us notice this truth as it is diligently compared with the teaching of the Roman Catholic Church and the Word of God. The following quotations are taken from the book, *The Glories of Mary*, which was written by Bishop Alphonse de Liguori, one of the greatest devotional writers of the Roman Catholic Church, and the Word of God taken from the Douay Version which is approved by James Cardinal Gibbons, Archbishop of Baltimore. The Editor’s notice says, ‘Everything that our saint has written is, as it were, a summary of Catholic tradition on the subject that it treats; it is not an individual author; it is, so to speak, the church herself that speaks to us by the voice of her prophets, her apostles, her pontiffs, her saints, her fathers, her

doctors of all nations and ages. No other book appears to be more worthy of recommendation in this respect than *The Glories of Mary.*'” (1931 edition; Redemptorist Fathers, Brooklyn). Note the following deadly parallel:

### **Mary Is Given the Place Belonging to Christ**

*Roman Catholic Church:*

“And she is truly a mediatrix of peace between sinners and God. Sinners receive pardon by... Mary alone” (pp. 82-83). “Mary is our life. ... Mary in obtaining this grace for sinners by her intercession, thus restores them to life” (p. 80). “He fails and is LOST who has not recourse to Mary” (p. 94).

*The Word of God:*

For there is one God, and ONE Mediator of God and men, the man Christ Jesus” (1 Tim. 2:5). “Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me” (John 14:6). “Christ... is our life” (Col. 3:4).

### **Mary Is Glorified More than Christ**

*Roman Catholic Church:*

“The Holy Church commands a WORSHIP peculiar to MARY” (p. 130). “Many things... are asked from God, and are not granted; they are asked from MARY, and are obtained,” for “She... is even Queen of Hell, and Sovereign Mistress of the Devils” (pp. 127, 141, 143).

*The Word of God:*

“In the Name of Jesus Christ... For there is no other name under Heaven given to men, whereby we must be saved” (Acts 3:6, 4:12). His Name is “above every name... not only in this world, but also in that which is to come” (Eph. 1:21).

### **Mary Is the Gate to Heaven Instead of Christ**

*Roman Catholic Church:*

“Mary is called... the gate of heaven because no one can enter that blessed kingdom without passing through HER” (p. 160). “The Way of Salvation is open to none otherwise than through MARY,” and since “Our salvation is in the hands of Mary... He who is protected by MARY will be saved, he who is not will be lost” (pp. 169-170).

*The Word of God:*

“I am the door. By me, if any man enter in, he shall be saved,” says Christ (John 10:1,7,9). “Jesus saith to him, I am the way... no man cometh to the Father but by me” (John 14:6). “Neither is there Salvation in any other” (Acts 4:12).

## **Mary Is Given the Power of Christ**

*Roman Catholic Church:*

“All power is given to thee in Heaven and on earth,” so that “at the command of MARY all obey—even God... and thus... God has placed the whole Church... under the domination of MARY” (pp. 180-181). Mary “is also the Advocate of the whole human race... for she can do what she wills with God” (p. 193).

*The Word of God:*

“All power is given to me in Heaven and in earth,” so that “in the Name of JESUS every knee should bow,” “that in all things He may hold the primacy” (Matt. 28:18, Phil. 2:9-11, Col. 1:18).

“But if any man sin, we have an Advocate with the Father, JESUS CHRIST the Just: and he is the propitiation for our sins” (1 John 2:1-2).

## **Mary Is the Peace-Maker Instead of Jesus Christ Our Peace**

*Roman Catholic Church:*

Mary is the Peace-maker between sinners and God” (p. 197).

“We often more quickly obtain what we ask by calling on the name of MARY, than by invoking that of Jesus.” “She... is our Salvation, our Life, our Hope, our Counsel, our Refuge, our Help” (pp. 254, 257).

*The Word of God:*

But now in CHRIST JESUS, you, who sometimes were far off, are made nigh by the blood of Christ. For He is our peace” (Eph. 2:13-14).

“Hitherto you have not asked anything in my name. Ask, and you shall receive,” for “Whatsoever we shall ask according to His will, He heareth us” (John 16:23-24).

## **Mary Is Given the Glory that Belongs to Christ Alone**

*Roman Catholic Church:*

“The whole Trinity, O MARY, gave thee a name... above every other name, that at Thy name, every knee should bow, of things in heaven, on earth, and under the earth” (p. 260).

*The Word of God:*

God also hath highly exalted HIM, and hath given HIM a Name which is above all names, that in the Name of JESUS every knee should bow, of those that are in Heaven, on earth, and under the earth” (Phil. 2:9-10).

Liguori, more than any other one person, has been responsible for promoting Mariolatry in the Roman Church, dethroning Christ and enthroning Mary in the

hearts of the people. Yet instead of excommunicating him for his heresies, the Roman Church has canonized him as a saint and has published his book in many editions, more recently under the imprimatur of Cardinal Patrick Joseph Hays, of New York.

In a widely used prayer book, the *Raccolta*, which has been especially indulged by several popes and which therefore is accepted by Romanists as authoritative, we read such as the following:

“Hail, Queen, Mother of Mercy, our Life. Sweetness, and Hope, all Hail! To thee we cry, banished sons of Eve; to thee we sigh, groaning and weeping in this vale of tears.”

“We fly beneath thy shelter, O holy Mother of God, despise not our petitions in our necessity, and deliver us always from all perils, O glorious and Blessed Virgin.”

“Heart of Mary, Mother of God... Worthy of all the veneration of angels and men. ... In thee let the Holy Church find safe shelter; protect it, and be its asylum, its tower, its strength.”

“Sweet heart of Mary, be my salvation.”

“Leave me not, My Mother, in my own hands, or I am lost; let me but cling to thee. Save me, my Hope; save me from hell.”

Also in the *Raccolta* prayers are addressed to Joseph:

“Benign Joseph, our guide, protect us and the Holy Church.”

“Guardian of Virgins, and Holy Father Joseph, to whose faithful keeping Christ Jesus, innocence itself, and Mary, Virgin of Virgins, were committed, I pray and beseech thee by those two dear pledges, Jesus and Mary, that being preserved from all uncleanness, I may with spotless mind, pure heart, and chaste body, ever most chastely serve Jesus and Mary. Amen.”

The rosary, which is by far the most popular Roman Catholic ritual prayer, contains fifty “Hail Mary’s.” The *Hail Mary* (or *Ave Maria*) is follows:

“Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst 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.”

## **5 Mary as an Object of Worship**

The devotions to Mary are undoubtedly the most spontaneous of any in the Roman Catholic worship. Attendance at Sunday mass is obligatory, under penalty of mortal sin if one is absent without a good reason, and much of the regular service is formalistic and routine. But the people by the thousands voluntarily attend novenas for the “Sorrowful Mother.” Almost every religious order dedicates itself to the Virgin Mary. National shrines, such as those at

Lourdes in France, Fatima in Portugal, and Our Lady of Guadalupe in Mexico, are dedicated to her and attract millions. The shrine of St. Anne de Beaupre, in Quebec, the most popular shrine in Canada, is dedicated to Saint Anne, who according to apocryphal literature was the mother of Mary. Thousands of churches, schools, hospitals, convents, and shrines are dedicated to her glory.

It is difficult for Protestants to realize the deep love and reverence that devout Roman Catholics have for the Virgin Mary. One must be immersed in and saturated with the Roman Catholic mind in order to feel its heartbeat. Says Margaret Shepherd, an ex nun:

“No words can define to my readers the feeling of reverential love I had for the Virgin Mary. As the humble suppliant kneels before her statue he thinks of her as the tender, compassionate mother of Jesus, the friend and mediatrix of sinners. The thought of praying to Christ for any special grace without seeking the intercession of Mary never occurred to me” (*My Life in the Convent*, p. 31).

The titles given Mary are in themselves a revelation of Roman Catholic sentiment toward her. She is called: Mother of God, Queen of the Apostles, Queen of Heaven, Queen of the Angels, the Door of Paradise, the Gate of Heaven, Our Life, Mother of Grace, Mother of Mercy, and many others which ascribe to her supernatural powers.

All of those titles are false. Let us consider just two of them. When she is called “Queen of the Apostles,” is that an apostolic doctrine? Where is it found? Certainly it is not in Scripture. When did the apostles elect Mary their queen? Or when was she appointed by God to be their queen? And the title “Queen of Heaven” is equally false, or even worse. Heaven has no “queen.” The only references in Scripture to prayers to the “queen of heaven” are found in Jeremiah 7:18, 44:17-19,25, where it is severely condemned as a heathen custom practiced by some apostate Jews. This so-called “queen of heaven” was a Canaanitish goddess of fertility, Astarte (plural, Ashtaroth) (Judges 2:13). How shameful to impose a heathen title on Mary, and then to venerate her as another deity!

How can anyone of the perhaps one hundred million practicing Roman Catholics throughout the world who desire Mary’s attention imagine that she can give him that attention during his prayers to her, his wearing her scapulars for special protection, his marching in parades in her honor, etc., while at the same time she is giving attention to all others who are praying to her, attending to her duties in heaven, conducting souls to heaven, rescuing souls from purgatory, etc.? The average Roman Catholic acts on the assumption that Mary has the powers of deity. There is nothing in the Bible to indicate that any departed human being, however good, has any further contact with affairs on this earth, or that he can hear so much as one prayer from earth. How, then, can a human being such as Mary hear the prayers of millions of Roman Catholics, in many different countries, praying in many different languages, all at the same time? Let any priest or layman try to converse with only three people at the same time and see how impossible that is for a human being. They impose on Mary works which no human being can do. How impossible,

how absurd, to impose on her the works which only God can do! Since Mary is not omnipresent nor omniscient, such prayers and worship are nothing less than idolatry—that is, the giving of divine honors to a creature. Nowhere in the Bible is there the slightest suggestion that prayer should be offered to Mary. If God had intended that we should pray to her, surely He would have said so. Worship is accorded to the infant Jesus, but never to His mother. When Jesus was born in Bethlehem, wise men came from the East, and when they came into the house, they saw the young child with Mary His mother. What did they do? Did they fall down and worship Mary? Or Joseph? No! We read: “They fell down and worshipped him” (Matthew 2:11). And to whom did they give their gifts of gold, frankincense and myrrh? To Mary? Or to Joseph? No! They presented their gifts to Jesus. They recognized Him, not Mary or Joseph, as worthy of adoration.

Furthermore, in Old Testament times the Jews prayed to God, but never to Abraham, or Jacob, or David, or to any of the prophets. There is never the slightest suggestion that prayers should be offered to anyone other than God. Nor did the apostles ever ask the early Christians to worship, or venerate, or pray to Mary or to any other human being.

The objections against prayers to Mary apply equally against prayers to the saints. For they too are only creatures, infinitely less than God, able to be at only one place at a time and to do only one thing at a time. How, then, can they listen to and answer the thousands upon thousands of petitions made simultaneously in many different lands and in many different languages? Many such petitions are expressed, not orally, but only mentally, silently. How can Mary and the saints, without being like God, be present everywhere and know the secrets of all hearts?

That living saints should pray to departed saints seems on the face of it to be the very height of the ridiculous. But the fact is that most Roman Catholics pray to Mary and the saints more than they pray to God. Yet they cannot explain how departed saints can hear and answer prayers. The endless prayers to the Virgin and to the countless saints cannot bring one closer to God. And particularly when we see all the gaudy trappings that are resorted to in Rome’s distorted version of a glamour queen the whole procedure becomes, to Protestants, truly abhorrent.

The Roman Church commits grievous sin in promoting the worship of Mary. It dishonors God, first, by its use of images, and secondly, by giving to a creature the worship that belongs only to the Creator. We have here merely another example of Rome’s persistent tendency to add to the divinely prescribed way of salvation. Romanism sets forth faith and works, Scripture and tradition, Christ and Mary, as the means of salvation.

Charles Chiniquy, a former priest from Montreal, Canada, who became a Presbyterian minister, tells of the following conversation between himself and his bishop when doubts began to assail him regarding the place given to Mary:

“My lord, who has saved you and me upon the cross?”



He answered, "Jesus Christ."

"Who paid your debt and mine by shedding His blood; was it Mary or Jesus?"

He said, "Jesus Christ."

"Now, my lord, when Jesus and Mary were on earth, who loved the sinner more; was it Mary or Jesus?"

Again he answered that it was Jesus.

"Did any sinner come to Mary on earth to be saved?"

"No."

"Do you remember that any sinner has gone to Jesus to be saved?"

"Yes, many."

"Have they been rebuked?"

"Never."

Do you remember that Jesus ever said to sinners, "Come to Mary and she will save you?"

"No," he said.

"Do you remember that Jesus has said to poor sinners, "Come to me?"

"Yes, He has said it."

"Has He ever retracted those words?"

"No."

"And who was, then, the more powerful to save sinners?" I asked.

"O, it was Jesus!"

"Now, my lord, since Jesus and Mary are in heaven, can you show me in the Scriptures that Jesus has lost anything of His desire and power to save sinners, or that He has delegated this power to Mary?"

And the bishop answered, "No."

"Then, my lord," I asked, "why do we not go to Him, and to Him alone? Why do we invite poor sinners to come to Mary, when, by your own confession she is nothing compared with Jesus, in power, in mercy, in love, and in compassion for the sinner?"

To that the bishop could give no answer ([Fifty Years in the Church of Rome](#), p. 262).

Even to this day the province of Quebec is almost solidly Roman Catholic.

Throughout the province one can scarcely hear the Gospel in any church, or on any local radio broadcast, or obtain anything but Roman Catholic literature. Quebec is full of idols. The late pope Pius XII declared that the province of Quebec was the world's most Catholic country. But everywhere Mary, and not Christ, is represented as the only hope of the four million French-Canadians. And, let it be noticed further, the province of Quebec has the most illiteracy, the poorest schools, and the lowest standard of living of any province in Canada.

It is very difficult to convince Roman Catholic people that Christ has won for them the right to go directly to God in prayer. They read the Bible but very little. Instead they fall back on what their priests have taught them, that to obtain mercy and forgiveness they must cajole some saint, some close and favored friend of God, to intercede for them. And the most powerful intercessor of all, of course, is Mary, since she is the mother of Christ. But the absurd thing about saint worship is that neither Mary nor any of the others ever promised, when they were living, that they would pray for their devotees after reaching heaven.

According to New Testament usage, all true Christians are saints. Paul's letters to the Ephesians was addressed, "to the saints that are at Ephesus" (1:1); his letter to the Philippians, "to all the saints that are at Philippi" (1:1). See also Romans 1:7, 16:15; 1 Corinthians 1:2; 2 Corinthians 1:1. It has well been said, If you want a "saint" to pray for you, find a true Christian and make the request of him. His prayer will be more effective than any request that can be made through departed saints. We have no need for the intercession of Mary, or departed saints, or angels, for we ourselves have direct access to God through Christ. Furthermore, not only do we have no single instance in the Bible of a living saint worshipping a departed saint, but all attempts on the part of the living to make any kind of contact with the dead are severely condemned (Deuteronomy 18:9-12, Exodus 22:18, Leviticus 20:6, Isaiah 8:19-20).

The Scriptures directly repudiate all saint worship. We have specific examples of Peter, and Paul, and even of an angel rejecting such worship. When Peter went to the house of Cornelius in response to the vision that he had while at prayer on the housetop, we read that "Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man" (Acts 10:25-26). Although Peter was one of the twelve, and had been personally associated with Jesus, he knew that he had no right to such worship for he was only a man. At Lystra, after Paul had healed a lame man, the multitude attempted to worship him and Barnabas. We read: "But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are men of like passions with you and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is" (Acts 14:14-15). And the apostle John writes concerning his experience on the island of Patmos: "And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the

prophets, and with them that keep the words of this book: worship God" (Revelation 22:8-9). But how different is the attitude of popes, bishops, and priests who expect people to kneel before them and to kiss their hands or rings! The pope allows or expects that under some conditions they shall even kiss his feet! But what nonsense that is, both on the part of the pope and on the part of those who submit themselves to such a servile practice!

## **6 In Romanism Mary Usurps the Place of Christ**

A striking phenomenon in Roman Catholicism is the effective way in which they have caused Mary to usurp the place of Christ as the primary mediator between God and men. Christ is usually represented as a helpless babe in a manger or in His mother's arms, or as a dead Christ upon a cross. The babe in a manger or in His mother's arms gives little promise of being able to help anyone. And the dead Christ upon a cross, with a horribly ugly and tortured face, is the very incarnation of misery and helplessness, wholly irrelevant to the needs and problems of the people. Such a Christ might inspire feelings of pity and compassion but not of confidence and hope. He is a defeated, not a victorious, Christ. The Roman Church cannot get its people to love a dead Christ, no matter how many masses are said before Him or how many images are dedicated to Him. There can be no real love for Christ unless the worshipper sees Him as his living Savior, who died for him, but who arose, and who now lives gloriously and triumphantly—as indeed He is presented in Protestantism. In the Roman Church the people prefer a living Mary to a dead Christ. And the result is that the center of worship has shifted from Christ to Mary.

Despite all protestations to the contrary, the fact is that the worship, intercessions, and devotions that are given to Mary obscure the glory of Christ and cause the church to set forth a system of salvation in which human merit plays a decisive part. While asserting the deity of Christ, Rome nevertheless makes Him subservient to the Virgin, and dispenses salvation at a price through the agency of the priest. This most blessed of women, the mother of Jesus, is thus made His chief rival and competitor for the loyalty and devotion of the human heart. In Romanism Mary becomes the executive director of deity, the one through whom the prayers of the people are made effective.

Mary has nothing whatever to do with our salvation. All who think she does are simply deceived. And yet in Romanism probably ten times as much prayer is directed to her as to Christ. The most popular prayer ritual of Roman Catholics, the rosary, has ten prayers to Mary for each one directed to God. The prayer book contains more prayers which are to be offered to Mary and the saints than to Christ. Mary is unquestionably the chief object of prayer.

## **7 Mary Represented as More Sympathetic than Jesus**

The spiritual climate of the Middle Ages was favorable for the development of the Mary-cult. Particularly in that age Christ was represented as a Man of stern wrath, a strict judge, avenging evil with an inexorable justice, while Mary was clothed with the virtues of lovingkindness and mercy. Where Christ would demand justice, Mary would extend mercy. The simple believer, who had been told that God was an angry judge always ready to send the sinner to

hell, wanted to flee to the protection of the tender-hearted and loving Mary. Even monks who lived ascetic lives and shunned or even hated women as instruments of their temptation and downfall sought the protection of Mary.

In *The Glories of Mary*, Liguori pictures Christ as a stern, cruel Judge, while Mary is pictured as a kind and lovable intercessor. Among other things Liguori says: "If God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son, and saves him" (p. 124); "O Immaculate Virgin, prevent thy beloved Son, who is irritated by our sins, from abandoning us to the power of the devil" (p. 248); and again: "We often obtain more promptly what we ask by calling on the name of Mary, than by invoking that of Jesus" (p. 248).

In another instance Liguori teaches that Mary is the Savior of sinners, and that outside her there is no salvation. He describes an imaginary scene in which a man burdened with sin sees two ladders hanging from heaven, with Christ at the head of one and Mary at the other. He attempts to climb the ladder at which Christ is the head, but when he sees the angry face he falls back defeated. As he turns away despondent, a voice says to him, "Try the other ladder." He does so, and to his amazement he ascends easily and is met at the top by the blessed virgin Mary, who then brings him into heaven and presents him to Christ! The teaching is, "What son would refuse the request of his mother?"

The same reasoning is found among Roman Catholics today. Christ still is looked upon as a stern judge. But Mary, being a mother, is looked upon as having a mother's heart and therefore as more capable of understanding the problems of her children. She can go to her Son with her requests and petitions, and He can never refuse to grant any favor that she asks. She is represented as everywhere present. Romanists are taught to appeal to her with confidence to allay the fierce judgment of Christ, and to turn His serious frown into a friendly smile—all of this in spite of the fact that no prayer by Mary for a sinner can be found anywhere in the New Testament.

But what a travesty it is on Scripture truth to teach that Christ demands justice, but that Mary will extend mercy! How dishonoring it is to Christ to teach that He is lacking in pity and compassion for His people, that He must be persuaded to that end by His mother! When He was on earth it was never necessary for anyone to persuade Him to be compassionate. Rather, when He saw the blind and the lame, the afflicted and hungry, He was "moved with compassion" for them and lifted them out of their distress. He had immediate mercy on the wicked but penitent thief on the cross, and there was no need for intercession by Mary although she was there present. His love for us is as great as when He was on earth; His heart is as tender; and we need no other intermediary, neither His mother after the flesh, nor any saint or angel, to entreat Him on our behalf.

## **8 One Mediator**

The Bible teaches that there is but one mediator between God and men. It says: "For there is one God, one mediator also between God and men himself man, Christ Jesus" (1 Timothy 2:5). When this verse is understood the whole

system of the Roman Church falls to the ground, for it invalidates the papacy, the priesthood, and all Mary worship. Other verses which teach the same truth are:

“I am the way, and the truth, and the life: no one cometh unto the Father, but by me” (John 14:6).

“And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved” (Acts 4:12).

“He is the mediator of a new covenant” (Hebrews 9:15).

“If any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1).

“Christ Jesus... who is at the right hand of God, who also maketh intercession for us.” Christ, not Mary, the Scripture says, is at the right hand of God making intercession for us (Romans 8:34).

“Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them” (Hebrews 7:25).

Thus Christ, because He is both God and man, is the only Saviour, the only Mediator, the only way to God. Not one word is said about Mary, or a pope, or the priests, or the saints, as mediators. Yet Romanism teaches that there are many mediators, and the great majority of Roman Catholics, if asked, would say that our primary approach to God is through the Virgin Mary, and that only as she begs for us can we enter the presence of God.

The priests detract from the glory of Christ when they teach that Mary is a mediator. Humanly speaking, that must grieve her who would want all honor to go to Christ. The priests have no right to place her in such an unscriptural position. Mary is presented in Scripture as a handmaiden of the Lord who fulfilled her office in the church according to promise, just as did John the Baptist and others, but whose work has long since ceased. The great antithesis is not between Eve and Mary, as Rome sets it forth, but between Adam and Christ (Romans 5:12-21; 1 Corinthians 15:21-22,45,47). Roman tradition has so altered the picture of Mary that the Mary found in the New Testament and the Mary found in the Roman Catholic Church are two different and conflicting persons. Any fair-minded Roman Catholic knows that his church gives first place to Mary and that Christ is kept in the background.

The reason that Mary, the saints, or angels cannot act as our priest or mediator is because they have no sacrifice, nothing to offer in behalf of our sins. Only a priest with a true sacrifice can serve as mediator between God and men. Christ alone has a true sacrifice, and He alone can act as our priest. In this connection Calvin says:

“I deem it indisputable that the papal priesthood is spurious; for it has been formed in the workshop of men. God nowhere commands a sacrifice to be offered now to Him for the expiation of sins; nowhere does He command that priests be appointed for such a purpose. While then the pope ordains his

priests for the purpose of sacrificing, the Apostle [Paul] denies that they are to be accounted lawful priests.”

(Continued in [Chapter VII Mary Part 2.](#))

## **All chapters of Roman Catholicism By Lorraine Boettner**

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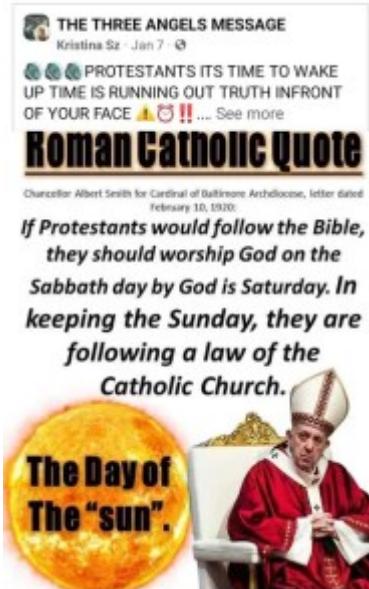
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## **The Catholic Church And Women**

All religious systems ruled by priestcraft have subordinated women to a state inferior to that of men and used them as a means to power.

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## **False Doctrines from the SDA Church on Social Media**



The Sabbath was a day of rest and not specifically designated as a day of worship! In the books of Exodus, Leviticus and Deuteronomy, there are 8 verses with the words Sabbath and rest. The word worship is not in any of them.

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## [The Excellency of Christ Part III By Jonathan Edwards](#)



Continued from [part II](#).

I would now show how the aforesaid teaching is of benefit to us, in that

- A) it gives us insight into the names of Christ in Scripture,
- B) it encourages us to accept him as our Savior,
- C) it encourages us to accept him as our Friend.

A) From this doctrine we may learn one reason why Christ is called by such a variety of names, and held forth under such a variety of representations, in Scripture. It is the better to signify and exhibit to us that variety of excellencies that meet together and are conjoined in him. Many appellations

are mentioned together in one verse Isaiah 9:6.

*"For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."*

It shows a wonderful conjunction of excellencies, that the same person should be a Son, born and given, and yet be the everlasting Father, without beginning or end, that he should be a Child, and yet be he whose name is Counsellor, and the mighty God; and well may his name, in whom such things are conjoined, be called wonderful.

By reason of the same wonderful conjunction, Christ is represented by a great variety of sensible things, that are on some account excellent. Thus in some places he is called a Sun, as Mal. 4:2, in others a Star, Numb. 24:17. And he is especially represented by the Morning star, as being that which excels all other stars in brightness, and is the forerunner of the day, Rev. 22:16. And, as in our text, he is compared to a lion in one verse, and a lamb in the next, so sometimes he is compared to a roe or young hart, another creature most diverse from a lion. So in some places he is called a rock, in others he is compared to a pearl. In some places he is called a man of war, and the Captain of our Salvation, in other places he is represented as a bridegroom. In the second chapter of Canticles, the first verse, he is compared to a rose and a lily, that are sweet and beautiful flowers; in the next verse but one, he is compared to a tree bearing sweet fruit. In Isaiah 53:2 he is called a Root out of a dry ground; but elsewhere, instead of that, he is called the Tree of Life, that grows (not in a dry or barren ground, but) " in the midst of the paradise of God." Rev. 2:7.

**B)** Let the consideration of this wonderful meeting of diverse excellencies in Christ induce you to accept of him, and close with him as your Savior. As all manner of excellencies meet in him, so there are concurring in him all manner of arguments and motives, to move you to choose him for your Savior, and every thing that tends to encourage poor sinners to come and put their trust in him: his fullness and all-sufficiency as a Savior gloriously appear in that variety of excellencies that has been spoken of. Fallen man is in a state of exceeding great misery, and is helpless in it; he is a poor weak creature, like an infant cast out in its blood in the day that it is born. But Christ is the lion of the tribe of Judah; he is strong, though we are weak; he hath prevailed to do that for us which no creature else could do. Fallen man is a mean despicable creature, a contemptible worm; but Christ, who has undertaken for us, is infinitely honorable and worthy. Fallen man is polluted, but Christ is infinitely holy; fallen man is hateful, but Christ is infinitely lovely; fallen man is the object of God's indignation, but Christ is infinitely dear to him. We have dreadfully provoked God, but Christ has performed that righteousness which is infinitely precious in God's eyes.

And here is not only infinite strength and infinite worthiness, but infinite condescension, and love and mercy, as great as power and dignity. If you are a poor, distressed sinner, whose heart is ready to sink for fear that God never will have mercy on you, you need not be afraid to go to Christ, for fear that he is either unable or unwilling to help you. Here is a strong



foundation, and an inexhaustible treasure, to answer the necessities of your poor soul, and here is infinite grace and gentleness to invite and embolden a poor, unworthy, fearful soul to come to it. If Christ accepts of you, you need not fear but that you will be safe, for he is a strong Lion for your defense. And if you come, you need not fear but that you shall be accepted; for he is like a Lamb to all that come to him, and receives then with infinite grace and tenderness. It is true he has awful majesty, he is the great God, and infinitely high above you; but there is this to encourage and embolden the poor sinner, that Christ is man as well as God; he is a creature, as well as the Creator, and he is the most humble and lowly in heart of any creature in heaven or earth. This may well make the poor unworthy creature bold in coming to him. You need not hesitate one moment; but may run to him, and cast yourself upon him. You will certainly be graciously and meekly received by him. Though he is a lion, he will only be a lion to your enemies, but he will be a lamb to you. It could not have been conceived, had it not been so in the person of Christ, that there could have been so much in any Savior, that is inviting and tending to encourage sinners to trust in him. Whatever your circumstances are, you need not be afraid to come to such a Savior as this. Be you never so wicked a creature, here is worthiness enough; be you never so poor, and mean, and ignorant a creature, there is no danger of being despised, for though he be so much greater than you, he is also immensely more humble than you. Any one of you that is a father or mother, will not despise one of your own children that comes to you in distress: much less danger is there of Christ's despising you, if you in your heart come to him.

Here let me a little expostulate with the poor, burdened, distressed soul.

1. What are you afraid of, that you dare not venture your soul upon Christ? Are you afraid that he cannot save you, that he is not strong enough to conquer the enemies of your soul? But how can you desire one stronger than "the almighty God"? as Christ is called, Isa. 9:6. Is there need of greater than infinite strength? Are you afraid that he will not be willing to stoop so low as to take any gracious notice of you? But then, look on him, as he stood in the ring of soldiers, exposing his blessed face to be buffeted and spit upon by them! Behold him bound with his back uncovered to those that smote him! And behold him hanging on the cross! Do you think that he that had condescension enough to stoop to these things, and that for his crucifiers, will be unwilling to accept of you, if you come to him? Or, are you afraid that if he does accept you, that God the Father will not accept of him for you? But consider, will God reject his own Son, in whom his infinite delight is, and has been, from all eternity, and who is so united to him, that if he should reject him he would reject himself?

2. What is there that you can desire should be in a Savior, that is not in Christ? Or, wherein should you desire a Savior should be otherwise than Christ is? What excellency is there wanting? What is there that is great or good; what is there that is venerable or winning; what is there that is adorable or endearing; or, what can you think of that would be encouraging, which is not to be found in the person of Christ? Would you have your Savior to be great and honorable, because you are not willing to be beholden to a

mean person? And, is not Christ a person honorable enough to be worthy that you should be dependent on him? Is he not a person high enough to be appointed to so honorable a work as your salvation? Would you not only have a Savior of high degree, but would you have him, notwithstanding his exaltation and dignity, to be made also of low degree, that he might have experience of afflictions and trials, that he might learn by the things that he has suffered, to pity them that suffer and are tempted? And has not Christ been made low enough for you? and has he not suffered enough? Would you not only have him possess experience of the afflictions you now suffer, but also of that amazing wrath that you fear hereafter, that he may know how to pity those that are in danger, and afraid of it? This Christ has had experience of, which experience gave him a greater sense of it, a thousand times, than you have, or any man living has. Would you have your Savior to be one who is near to God, that so his mediation might be prevalent with him? And can you desire him to be nearer to God than Christ is, who is his only-begotten Son, of the same essence with the Father? And would you not only have him near to God, but also near to you, that you may have free access to him? And would you have him nearer to you than to be in the same nature, united to you by a spiritual union, so close as to be fitly represented by the union of the wife to the husband, of the branch to the vine, of the member to the head; yea, so as to be one spirit? For so he will be united to you, if you accept of him. Would you have a Savior that has given some great and extraordinary testimony of mercy and love to sinners, by something that he has done, as well as by what he says? And can you think or conceive of greater things than Christ has done? Was it not a great thing for him, who was God, to take upon him human nature: to be not only God, but man thenceforward to all eternity? But would you look upon suffering for sinners to be a yet greater testimony of love to sinners, than merely doing, though it be ever so extraordinary a thing that he has done? And would you desire that a Savior should suffer more than Christ has suffered for sinners? What is there wanting, or what would you add if you could, to make him more fit to be your Savior?

But further, to induce you to accept of Christ as your Savior, consider two things particularly.

3. How much Christ appears as the Lamb of God in his invitations to you to come to him and trust in him. With what sweet grace and kindness does he, from time to time, call and invite you, as Prov. 8:4. " Unto you, O men, I call, and my voice is to the sons of men." And Isaiah 55:1-3 " Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat— yea come, buy wine and milk without money, and without price." How gracious is he here in inviting every one that thirsts, and in so repeating his invitation over and over, " Come ye to the waters, come, buy and eat — — yea come!" Mark the excellency of that entertainment which he invites you to accept of; " Come, buy wine and milk!" your poverty, having nothing to pay for it, shall be no objection, " Come, he that hath no money, come without money, and without price!" What gracious arguments and expostulations he uses with you! " Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." As much as to say, It is altogether needless for you to

continue laboring and toiling for that which can never serve your turn, seeking rest in the world, and in your own righteousness – I have made abundant provision for you, of that which is really good, and will fully satisfy your desires, and answer your end, and I stand ready to accept of you: you need not be afraid; If you will come to me, I will engage to see all your wants supplied, and you made a happy creature. As he promises in the third verse, " Incline your ear, and come unto me: Hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." And so Prov. 9 at the beginning. How gracious and sweet is the invitation there! " Whoso is simple, let him turn in hither;" let you be never so poor, ignorant, and blind a creature, you shall be welcome. And in the following words Christ sets forth the provision that he has made for you, " Come, eat of my bread, and drink of the wine which I have mingled." You are in a poor famishing state, and have nothing wherewith to feed your perishing soul; you have been seeking something, but yet remain destitute. Harken, how Christ calls you to eat of his bread, and to drink of the wine that he hath mingled! And how much like a lamb does Christ appear in Matt. 9:28 30. " Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy, and my burden is light." O thou poor distressed soul! whoever thou art, consider that Christ mentions thy very case when he calls to them who labor and are heavy laden! How he repeatedly promises you rest if you come to him! In the 28th verse he says, " I will give you rest." And in the 29th verse, " Ye shall find rest to your souls." This is what you want. This is the thing you have been so long in vain seeking after. O how sweet would rest be to you, if you could but obtain it! Come to Christ, and you shall obtain it. And hear how Christ, to encourage you, represents himself as a lamb! He tells you, that he is meek and lowly in heart, and are you afraid to come to such a one! And again, Rev. 3:20. " Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and I will sup with him and he with me." Christ condescends not only to call you to him, but he comes to you; he comes to your door, and there knocks. He might send an officer and seize you as a rebel and vile malefactor, but instead of that, he comes and knocks at your door, and seeks that you would receive him into your house, as your Friend and Savior. And he not only knocks at your door, but he stands there waiting, while you are backward and unwilling. And not only so, but he makes promises what he will do for you, if you will admit him, what privileges he will admit you to; he will sup with you, and you with him. And again, Rev. 22:16,17. " I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will let him take of the water of life freely." How does Christ here graciously set before you his own winning attractive excellency! And how does he condescend to declare to you not only his own invitation, but the invitation of the Spirit and the bride, if by any means he might encourage you to come! And how does he invite every one that will, that they may " take of the water of life freely," that they may take it as a free gift, however precious it be, and though it be the Water of life.

4. If you do come to Christ, he will appear as a Lion, in his glorious power

and dominion, to defend you. All those excellencies of his, in which he appears as a lion, shall be yours, and shall be employed for you in your defense, for your safety, and to promote your glory, he will be as a lion to fight against your enemies. He that touches you, or offends you, will provoke his wrath, as he that stirs up a lion. Unless your enemies can conquer this Lion, they shall not be able to destroy or hurt you; unless they are stronger than he, they shall not be able to hinder your happiness. Isaiah 31:4. " For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof."

**C)** Let what has been said be improved to induce you to love the Lord Jesus Christ, and choose him for your friend and portion. As there is such an admirable meeting of diverse excellencies in Christ, so there is every thing in him to render him worthy of your love and choice, and to win and engage it. Whatsoever there is or can be desirable in a friend, is in Christ, and that to the highest degree that can be desired.

Would you choose for a friend a person of great dignity? It is a thing taking with men to have those for their friends who are much above them; because they look upon themselves honored by the friendship of such. Thus, how taking would it be with an inferior maid to be the object of the dear love of some great and excellent prince. But Christ is infinitely above you, and above all the princes of the earth; for he is the King of kings. So honorable a person as this offers himself to you, in the nearest and dearest friendship.

And would you choose to have a friend not only great but good? In Christ infinite greatness and infinite goodness meet together, and receive lustre and glory one from another. His greatness is rendered lovely by his goodness. The greater any one is without goodness, so much the greater evil; but when infinite goodness is joined with greatness, it renders it a glorious and adorable greatness. So, on the other hand, his infinite goodness receives lustre from his greatness. He that is of great understanding and ability, and is withal of a good and excellent disposition, is deservedly more esteemed than a lower and lesser being with the same kind inclination and good will. Indeed goodness is excellent in whatever subject it be found; it is beauty and excellency itself, and renders all excellent that are possessed of it; and yet most excellent when joined with greatness. The very same excellent qualities of gold render the body in which they are inherent more precious, and of greater value, when joined with greater than when with lesser dimensions. And how glorious is the sight, to see him who is the great Creator and supreme Lord of heaven and earth, full of condescension, tender pity and mercy, towards the mean and unworthy! His almighty power, and infinite majesty and self-sufficiency, render his exceeding love and grace the more surprising And how do his condescension and compassion endear his majesty, power, and dominion, and render those attributes pleasant, that would otherwise be only terrible! Would you not desire that your friend, though great and honorable, should be of such condescension and grace, and so to have the way opened to free access to him, that his exaltation above you

might not hinder your free enjoyment of his friendship? – And would you choose not only that the infinite greatness and majesty of your friend should be, as it were, mollified and sweetened with condescension and grace; but would you also desire to have your friend brought nearer to you? Would you choose a friend far above you, and yet as it were upon a level with you too? Though it be taking with men to have a near and dear friend of superior dignity, yet there is also an inclination in them to have their friend a sharer with them in circumstances. Thus is Christ. Though he be the great God, yet he has, as it were, brought himself down to be upon a level with you, so as to become man as you are that he might not only be your Lord, but your brother, and that he might be the more fit to be a companion for such a worm of the dust. This is one end of Christ's taking upon him man's nature, that his people might be under advantages for a more familiar converse with him than the infinite distance of the divine nature would allow of. And upon this account the church longed for Christ's incarnation, Cant. 8:1. "O that thou wert my brother that sucked the breast of my mother! when I should find thee without, I would kiss thee, yea, I should not be despised." One design of God in the gospel is to bring us to make God the object of our undivided respect, that he may engross our regard every way, that whatever natural inclination there is in our souls, he may be the centre of it; that God may be all in all. But there is an inclination in the creature, not only to the adoration of a Lord and Sovereign, but to complacence in some one as a friend, to love and delight in some one that may be conversed with as a companion. And virtue and holiness do not destroy or weaken this inclination of our nature. But so hath God contrived in the affair of our redemption, that a divine person may be the object even of this inclination of our nature. And in order hereto, such a one is come down to us, and has taken our nature, and is become one of us, and calls himself our friend, brother, and companion. Psalm 122:8. "For my brethren and companions' sake, will I now say, Peace be within thee."

But is it not enough in order to invite and encourage you to free access to a friend so great and high, that he is one of infinite condescending grace, and also has taken your own nature, and is become man? But would you, further to embolden and win you, have him a man of wonderful meekness and humility? Why, such a one is Christ! He is not only become man for you, but far the meekest and most humble of all men, the greatest instance of these sweet virtues that ever was, or will be. And besides these, he has all other human excellencies in the highest perfection. These, indeed, are no proper addition to his divine excellencies. Christ has no more excellency in his person, since his incarnation, than he had before; for divine excellency is infinite, and cannot be added to. Yet his human excellencies are additional manifestations of his glory and excellency to us, and are additional recommendations of him to our esteem and love, who are of finite comprehension. Though his human excellencies are but communications and reflections of his divine, and though this light, as reflected, falls infinitely short of the divine fountain of light in its immediate glory; yet the reflection shines not without its proper advantages, as presented to our view and affection. The glory of Christ in the qualifications of his human nature, appears to us in excellencies that are of our own kind, and are exercised in our own way and manner, and so, in some respect, are peculiarly fitted to invite our

acquaintance and draw our affection. The glory of Christ as it appears in his divinity, though far brighter, more dazzles our eyes, and exceeds the strength of our sight or our comprehension; but, as it shines in the human excellencies of Christ, it is brought more to a level with our conceptions, and suitableness to our nature and manner, yet retaining a semblance of the same divine beauty, and a savor of the same divine sweetness. But as both divine and human excellencies meet together in Christ, they set off and recommend each other to us. It tends to endear the divine majesty and holiness of Christ to us, that these are attributes of one in our nature, one of us, who is become our brother, and is the meekest and humblest of men. It encourages us to look upon these divine perfections, however high and great; since we have some near concern in and liberty freely to enjoy them. And on the other hand, how much more glorious and surprising do the meekness, the humility, obedience, resignation, and other human excellencies of Christ appear, when we consider that they are in so great a person, as the eternal Son of God, the Lord of heaven and earth!

By your choosing Christ for your friend and portion, you will obtain these two infinite benefits.

5. Christ will give himself to you, with all those various excellencies that meet in him, to your full and everlasting enjoyment. He will ever after treat you as his dear friend; and you shall ere long be where he is, and shall behold his glory, and dwell with him, in most free and intimate communion and enjoyment.

When the saints get to heaven, they shall not merely see Christ, and have to do with him as subjects and servants with a glorious and gracious Lord and Sovereign, but Christ will entertain them as friends and brethren. This we may learn from the manner of Christ's conversing with his disciples here on earth: though he was their Sovereign Lord, and did not refuse, but required, their supreme respect and adoration, yet he did not treat them as earthly sovereigns are wont to do their subjects. He did not keep them at an awful distance, but all along conversed with them with the most friendly familiarity, as a father amongst a company of children, yea, as with brethren. So he did with the twelve, and so he did with Mary, Martha, and Lazarus. He told his disciples, that he did not call them servants, but friends, and we read of one of them that leaned on his bosom: and doubtless he will not treat his disciples with less freedom and endearment in heaven. He will not keep them at a greater distance for his being in a state of exaltation; but he will rather take them into a state of exaltation with him. This will be the improvement Christ will make of his own glory, to make his beloved friends partakers with him, to glorify them in his glory, as he says to his Father, John 17:22, 23. " And the glory which thou hast given me, have I given them, that they may be one, even as we are one I in them" etc. We are to consider, that though Christ is greatly exalted, yet he is exalted, not as a private person for himself only, but as his people's head; he is exalted in their name, and upon their account, as the first fruits, and as representing the whole harvest. He is not exalted that he may be at a greater distance from them, but that they may be exalted with him. The exaltation and honor of the head is not to make a greater distance between the head and the members,

but the members have the same relation and union with the head they had before, and are honored with the head; and instead of the distance being greater, the union shall be nearer and more perfect. When believers get to heaven, Christ will conform them to himself, as he is set down in his Father's throne, so they shall sit down with him on his throne, and shall in their measure be made like him.

When Christ was going to heaven, he comforted his disciples with the thought, that after a while, he would come again and take them to himself, that they might be with him. And we are not to suppose that when the disciples got to heaven, they found him keeping a greater distance than he used to do. No, doubtless, he embraced them as friends, and welcomed them to his and their Father's house, and to his and their glory. They who had been his friends in this world, who had been together with him here, and had together partaken of sorrows and troubles, are now welcomed by him to rest, and to partake of glory with him. He took them and led them into his chambers, and showed them all his glory; as he prayed, John 17:24. " Father, I will that they also whom thou hast given me, be with me, that they may behold the glory which thou hast given me." And he led them to his living fountains of waters, and made them partake of his delights, as he prays John 17:13. " That my joy may be fulfilled in themselves," and set them down with him at his table in his kingdom, and made them partake with him of his dainties, according to his promise, Luke 22:30, and led them into his banqueting house, and made them to drink new wine with him in the kingdom of his heavenly Father, as he foretold them when he instituted the Lord's supper, Matt. 26:29.

Yea the saints' conversation with Christ in heaven shall not only be as intimate, and their access to him as free, as of the disciples on earth, but in many respects much more so; for in heaven, that vital union shall be perfect, which is exceeding imperfect here. While the saints are in this world, there are great remains of sin and darkness to separate or disunite them from Christ, which shall then all be removed. This is not a time for that full acquaintance, and those glorious manifestations of love, which Christ designs for his people hereafter; which seems to be signified by his speech to Mary Magdalene, when ready to embrace him, when she met him after his resurrection; John 20:17. " Jesus saith unto her, Touch me not; for I am not yet ascended to my Father."

When the saints shall see Christ's glory and exaltation in heaven, it will indeed possess their hearts with the greater admiration and adoring respect, but it will not awe them into any separation, but will serve only to heighten their surprise and joy, when they find Christ condescending to admit them to such intimate access, and so freely and fully communicating himself to them. So that if we choose Christ for our friend and portion, we shall hereafter be so received to him, that there shall be nothing to hinder the fullest enjoyment of him, to the satisfying the utmost cravings of our souls. We may take our full swing at gratifying our spiritual appetite after these holy pleasures. Christ will then say, as in Cant. 5:1. " Eat, O friends, drink, yea, drink abundantly O beloved." And this shall be our entertainment to all eternity! There shall never be any end of this happiness, or any thing to interrupt our enjoyment of it, or in the least to molest us in it!

6. By your being united to Christ, you will have a more glorious union with and enjoyment of God the Father, than otherwise could be. For hereby the saints' relation to God becomes much nearer; they are the children of God in a higher manner than otherwise could be. For, being members of God's own Son, they are in a sort partakers of his relation to the Father: they are not only sons of God by regeneration, but by a kind of communion in the sonship of the eternal Son. This seems to be intended, Gal. 4:4-6. " God sent forth his Son, made of a woman, made under the law, to redeem them that are under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The church is the daughter of God not only as he hath begotten her by his word and Spirit but as she is the spouse of his eternal Son.

So we being members of the Son, are partakers in our measure of the Father's love to the Son, and complacency in him. John 17:23. " I in them, and thou in me, - Thou hast loved them as thou hast loved me." And ver. 26. " That the love wherewith thou hast loved me may be in them." And chap. 16:27. " The Father himself loveth you, because ye have loved me, and have believed that I came out from God." So we shall, according to our capacities, be partakers of the Son's enjoyment of God, and have his joy fulfilled in ourselves, John 17:13. And by this means we shall come to an immensely higher, more intimate and full enjoyment of God, than otherwise could have been. For there is doubtless an infinite intimacy between the Father and the Son which is expressed by his being in the bosom of the Father. And saints being in him, shall, in their measure and manner, partake with him in it, and of the blessedness of it.

And thus is the affair of our redemption ordered, that thereby we are brought to an immensely more exalted kind of union with God, and enjoyment of him, both the Father and the Son, than otherwise could have been. For Christ being united to the human nature, we have advantage for a more free and full enjoyment of him, than we could have had if he had remained only in the divine nature. So again, we being united to a divine person, as his members, can have a more intimate union and intercourse with God the Father, who is only in the divine nature, than otherwise could be. Christ, who is a divine person, by taking on him our nature, descends from the infinite distance and height above us, and is brought nigh to us; whereby we have advantage for the full enjoyment of him. And, on the other hand, we, by being in Christ a divine person, do as it were ascend up to God, through the infinite distance, and have hereby advantage for the full enjoyment of him also.

This was the design of Christ, that he, and his Father, and his people, might all be united in one. John 17:21 23. " That they all may be one, as thou, Father, art in me, and I in thee - that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them, that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one." Christ has brought it to pass, that those whom the Father has given him should be brought into the household of God, that he and his Father, and his people, should be as one society, one family; that the church should be as it were admitted into the society of the blessed Trinity.