

The Idolatry of the Papal King #4

Daniel 11:38-39; 1 Timothy 2:5

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What is prayer? It is an act of worship wherein we offer to God our praise, thanksgiving, confession of sin, and requests according to God's revealed will through faith in our only Mediator, Jesus Christ (Philippians 4:6; Hebrews 7:25; 1 Timothy 2:5). Thus, to direct our prayers to any other being than God or through any other Mediator than Jesus is idolatry—a violation of the First Commandment ("Thou shalt have no other gods before me" Exodus 20:3). This is not a small or light matter but is to be taken ever so seriously by all (especially by all who profess to be followers of Christ).

In light of what prayer is according to Scripture, what should we think about prayers (for they are called prayers) offered to Mary, to angels, or to martyrs/saints (prayers approved by the Church of Rome)?

Morning Consecration to Mary

My Queen, My Mother, I offer
myself entirely to thee.

And to show my devotion to thee,

I offer thee this day, my eyes,
my ears, my mouth, my heart,
my whole being without reserve.

Wherefore, good Mother, as I am thine own,
keep me, guard me as thy property and possession. Amen.

Hail Holy Queen

Hail, holy Queen,

Mother of Mercy, Our life,
our sweetness and our hope.

To thee do we cry, poor banished children of Eve,

To thee do we send up our sighs,

Mourning and weeping in this valley of tears.

Turn then, most gracious Advocate,

thine eyes of mercy toward us, And after this our exile,

show unto us the blessed fruit of thy womb, Jesus.

O merciful, O loving, O sweet Virgin Mary!

Pray for us, O Holy Mother of God,

That we may be made worthy of the promises of Christ. Amen.

<https://www.catholicgallery.org/prayers/7-powerful-marys-intercession-prayers/>

For the sake of God's honor and the souls of dear loved ones and friends, we cannot glibly pass this off as a minor departure from the truth revealed to us by God in His Holy Word. Mary certainly is to be honored as a godly woman who was greatly blessed and chosen by God to be the mother of our Lord Jesus, but she cannot be the advocate or mediator of the faithful, since she needed God's grace like all of us (Luke 1:47). What did God save her from? From the guilt/condemnation of her sin. That is the only way that "Savior" (*sōter*) is ever used in the New Testament.

The Papal King (Daniel 11:38-39) has not only exalted himself as the Vicar of Christ—a Substitute Christ in usurping the office and authority of Christ as king of Christ's Church upon earth (and the whole world), but the Papal King has also exalted Mary to be co-mediator for God's people. He teaches that as Christ is King in

heaven, so Mary is Queen in heaven. As Jesus is Mediator/Advocate, so is Mary. As Jesus is our hope, so is Mary. As Jesus is the way to heaven, Mary is the gate to heaven. As Jesus is the author of grace, Mary is the mother of grace. Though Mary did not die upon the cross, her sufferings with her Son and offering Him to God are joined with Christ's sufferings as contributing to our redemption. Is this the teaching of Scripture or is it further evidence that the religion of the Papal King is a departure from the religion of his fathers (the apostles) who knew/taught nothing of this? Let's see.

Our main points are: (1) There Is Only One Divinely Appointed Mediator (1 Timothy 2:5); (2) Objections to Christ as Sole Mediator.

I. There Is Only One Divinely Appointed Mediator (1 Timothy 2:5).

A. We have been seeking to demonstrate that the Papal King of Daniel 11:38 has introduced protectors/patron saints (*mauzzim*) to venerate/honor as a part of worship and to offer prayer to them as intercessors, to confess sins, and to obtain blessings from them (whether Mary, Joseph, angels, the apostles, martyrs, and canonized saints). As Daniel 11:38-39 states this is a strange (alien) god that was unknown to their fathers, the apostles, and to even those who followed them for at least a couple hundred years (the invocation of angels/martyrs/saints).

B. As we consider the words of the Apostle Paul in 1 Timothy 2:5, let us note that this is an inspired Letter written by Paul (c. 64) to a young minister, Timothy, who was commissioned by Paul to establish the Church of Ephesus upon the firm foundation of the gospel and doctrine of Jesus Christ which the Lord had delivered to the apostles.

C. In 1 Timothy 2:1-2, Paul calls Timothy (and us by extension) to pray for all men without distinction (not all men without exception)—all classes of people—rich and poor, male and female, young and old, rulers and subjects. Paul particularly mentions rulers (even wicked rulers as were the Roman rulers) that Christians might not be crushed and tyrannized, but rather might enjoy peaceful lives to shine forth in godliness and honesty in a very dark world (so should we).

D. Paul gives the first of two reasons why we are to pray for all kinds/classes of people in 1 Timothy 2:3-4 ("For"). Paul then gives this first reason: God our Savior desires "all men" to be saved. Saved from what? Saved from the guilt and condemnation of sin (just like Mary said of herself in Luke 1:47—no immaculate conception). But just as the "all men" in 1 Timothy 2:1 refers to all kinds/classes of people without distinction, so the "all men" in 1 Timothy 2:4 refers to God's desire to save people from all classes of people and nations throughout the world.

1. You are not excluded from salvation because of your heritage, color of skin, gender, age, occupation, financial status, intelligence, or sin. He is the Savior of all who come to Him.

2. What may hinder more people from coming to Christ is not the depths of sin into which they have fallen, but rather their pride in thinking they are good people and do not need a Savior. I dare say that pride will keep more people out of heaven than idolatry, blasphemy, murder, or sexual immorality, for those who are guilty of what might be considered as more heinous sins may sooner recognize their need of a Savior than those who are filled with self-righteous pride and do not think they need a Savior (Parable of the Pharisee and the tax collector).

3. That is the first reason we are to pray for all classes/kinds of people; for Jesus is the Savior of all classes/kinds of people.

E. In 1 Timothy 2:5, Paul gives the second reason for his exhortation to pray for all classes/kinds of people ("For"). There is only one God, the Creator of mankind (not many creators or sub-creators), and there is only one Mediator through whom mankind must come to that one God for salvation and in prayer—namely through Him who is eternally God and became man, Jesus Christ. Thus, prayer is to be made for all classes of people. Why? Because they were created by God alone and because they need salvation through one

Mediator—through Jesus Christ alone. It is by virtue of Christ’s atoning death for sin that He also intercedes for us. That disqualifies every other “mediator” or “intercessor” between us and God.

F. This verse makes clear that God has not appointed any other Mediator between God and mankind than Jesus Christ—not Mary, the apostles, the martyrs/saint, or angels—there is only one Mediator, not many lesser mediators. The Second Vatican Council in 1964 (*Lumen gentium*), speaking “infallibly” said concerning Mary:

... in suffering with Him as He died on the cross, she cooperated in the work of the Savior, in an altogether singular way, by obedience, faith, hope, and burning love, to restore supernatural life to souls....

For after being assumed into heaven, she has not put aside this saving function, but by her manifold intercession, she continues to win the gifts of eternal salvation for us.

In the same document, Mary is to be invoked in prayer by the titles of “Advocate” and “Mediatrice”.

G. Just as there is only one Creator God and not many lesser creator-gods (“one” implies “one and only” in both cases). Christ’s mediation is not only that of a Mediator for salvation, but also a Mediator for prayer (for prayer is the main subject in 1 Timothy 2:1).

H. Nowhere in Scripture is a creature (angel or human) ever designated as our mediator through whom we must or even might go to God (neither the prophets nor the apostles). To the contrary, Jesus is our High Priest and only Mediator before God who has put away all priests so that we have direct access through Him to the Father (Hebrews 7:24-25). That was why the thick veil within the temple was rent into two parts from the top to the bottom—we have direct access to God through Jesus Christ, our one and only Mediator between God and Man. Therefore, Mary cannot be our mediator (even a lesser mediator since there is only one Mediator). Mary does not seem to be exalted above all as a Mediatrice by Jesus (Luke 11:27-28). There is no special office of exaltation given to Mary in the New Testament. The last reference to Mary in Scripture is in Acts 1:14. There is complete silence thereafter though being the Mediatrice and Advocate in winning the gifts of eternal salvation” for sinners.

II. Objections to Christ as Sole Mediator.

A. There are number of objections that are offered by the Papal King to support the multiplying of endless “saints” whose lives it is claimed were filled with so much merit that they can give blessings even appearances (spiritual, physical, healing, protection, supply needs, etc.) to those who invoke them in prayer.

1. No doubt, the Papal King can produce many pages of alleged miracles that have come from praying to Mary, the apostles, angels, martyrs/saints, and even if (hypothetically) that were the case, we are warned in Scripture to beware of lying wonders and signs that would be performed by the Papal King (Man of Sin and Son of Perdition) in 2 Thessalonians 2:9-10, so that we are not misled/deceived as has been and will be the case with so many in the world (2 Corinthians 11:13-15).

2. Remember, God allowed the magicians in Egypt to mimic the miracles of God through Moses to a certain point—and then God said, “Enough”. Remember, it is not miracles that we are to follow (“miracle chasers”), but the truth. Sometimes God even sends miracles to test us as to whether we will be misled by the miracle or walk in the truth (Deuteronomy 13:1-4). It is the truth that establishes the validity of a miracle, and it is a miracle that confirms the truth (not error).

B. Revelation 5:7-8. The “prayers of the saints” are not the intercessory prayers of saints in heaven on behalf of those who are living upon earth, but these are the prayers and praises of the 24 elders (which represent the Old Testament and New Testament saints) which they delivered directly unto God on behalf of themselves as they exalt the Lamb (Revelation 5:9-10). Prayers and praises are sung together throughout the

Psalms. In Revelation 8:3ff the angel that offers the incense (prayers of the saints) is the Lord Jesus, our one/only Mediator.

C. Praying to Mary etc. in heaven is like us asking those on earth to pray for us (“pray one for another” James 5:16).

1. This is not the same, for the reason prayer is made to the saints is due to their merit, power, perfections; whereas here we pray for one another in spite of our weaknesses and sins. We know that saints upon earth hear us when we share with them our needs. We have no biblical revelation that tells us that is true of the saints in heaven. It implies an omniscience to hear all prayers offered at the same time.

2. Among things forbidden to God’s people is the consulting “with familiar spirits” of the dead (Deuteronomy 18:11). By this verse King Saul’s calling the witch of Endor to bring up the spirit of Samuel is condemned.

3. We are to honor the godly who are glorified by remembering their courage for Christ and His truth and by walking in their footsteps (1 Corinthians 11:1—follow me as I follow Christ).

D. Lazarus and the Rich Man in Luke 16 is the communication of the dead with the dead—not the living with the dead. It is a parable, but even at that we have no dispute with the dead communicating with the dead.

E. Application

1. There is a very real spiritual union/communion (not direct communication) that we (the saints on earth) have with the saints that are glorified in heaven (for we are all united to Christ by faith). We only have a **functional communion** with those upon earth. Our communion with the saints (even with those in heaven) refers to all those blessings that we share together with one another. We have one God, one Mediator, one Blessed Spirit who indwells us, one common inheritance, one heavenly home, one faith, one worship according to God’s will (Hebrews 12:22-24). We unite with our Lord and all the brethren in heaven in our earthly sabbaths as they worship in their eternal sabbath.

2. We are given by the Lord in His Word the privileges/duties that belong to us in our communion with one another here upon earth, but never in regard to our brethren in heaven. That silence is not God’s approval, but God’s disapproval if He has not authorized it.

3. Are we communing only in doctrine with one another, but greatly lacking in love for one another, showing mercy to one another, forgiving and allowing love to cover a multitude of sins/offenses, not slandering/gossiping about one another, encouraging and praying for one another (1 John 4:10-12)?

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