

TRUTH BIBLE CHURCH



FOLLOWERS OF JESUS SEEKING TO...

LOVE GOD SUPREMELY

Matthew 22:37-38 ³⁷ And He said to him, "'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.' ³⁸ 'This is the great and foremost commandment.

SERVE PEOPLE SINCERELY

Matthew 22:39 ³⁹ 'The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'

John 13:34-35 ³⁴ 'A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. ³⁵ 'By this all men will know that you are My disciples, if you have love for one another.'

REACH THE LOST URGENTLY

Matthew 28:19-20 ¹⁹ 'Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.'

LUKE 11:14-36

²⁷ While Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, "Blessed is the womb that bore You and the breasts at which You nursed." ²⁸ But He said, "On the contrary, blessed are those who hear the word of God and observe it." ²⁹ As the crowds were increasing, He began to say, "This generation is a wicked generation; it seeks for a sign, and *yet* no sign will be given to it but the sign of Jonah." ³⁰ "For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation." ³¹ "The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here." ³² "The men of Nineveh will stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here."



LUKE 11:14-36

³³ "No one, after lighting a lamp, puts it away in a cellar nor under a basket, but on the lampstand, so that those who enter may see the light. ³⁴ "The eye is the lamp of your body; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness. ³⁵ "Then watch out that the light in you is not darkness. ³⁶ "If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays."



Romans 8:29 ...“to be conformed to the image of His Son.”

27AD 28AD 29AD 30AD TO GLORY
THE CHRONOLOGICAL LIFE OF

Christ

THE PEREAN MINISTRY OF CHRIST

Luke 9:51 When the days were approaching for His ascension, He was determined to go to Jerusalem;



7 Chief Divisions of Jesus' Life (Chad Laird)

	Division	Location(s)	Chapter(s)
1	Jesus' Divine Preexistence	Heaven	Jn. 1
2	Jesus' Divine Birth/Childhood	Egypt/ Nazareth	Mt. 1-2, Lk. 1-2
3	Jesus' Divine Baptism/ Temptation/ Early Judean Ministry	Jordan River/ Judean Wilderness/ Jerusalem	Mt. 3-4, Mk. 1, Lk. 3-4, Jn. 1-4
4	Jesus' Divine Galilean Ministry	Capernaum/ Sea of Galilee	Mt. 4-18, Mk. 1-9, Lk. 4-9, Jn. 5-7
5	Jesus' Divine Perean/ Late Judean Ministry	Jericho/ Bethany	Mt. 19-20, Mk. 10, Lk. 10-19, Jn. 7-11
6	Jesus' Divine Passion Week	Jerusalem/Bethany/Jerusalem	Mt. 21-27, Mk. 11-15, Lk. 19-23, Jn. 12-19
7	Jesus' Divine Resurrection/ Appearances/ Ascension	Jerusalem/ Galilee/ Mount of Olives	Mt. 28, Mk. 16, Lk. 24, Jn. 20-21

<h1>Harmony of the Gospels</h1> <div>(Adapted from John MacArthur's Study Bible)</div>					
Event	Location	Matt.	Mark	Luke	John
<h2>Latter Judean and Perean Ministry</h2>					
Commissioning of the seventy	Ephriam On the way to Jerusalem (Perea)			Luke 10:1-16	
Return of the seventy	Ephriam On the way to Jerusalem (Perea)			Luke 10:17-24	
Story of the good Samaritan	Ephriam On the way to Jerusalem (Perea)			Luke 10:25-37	
Jesus' visit with Mary and Martha	Bethany?			Luke 10:38-42	
Jesus' teaches His disciples how to pray (parable of the persistent friend)	? ("a certain place")			Luke 11:1-13	
A blasphemous accusation (Jesus casts out demons by the power of Satan)	?			Luke 11:14-36	

MAIN POINTS:

Last Week

1. Luke 11:14-15 – Opposition Tactic #1: SLANDER (Accusations)
2. Luke 11:16 – Opposition Tactic #2: SIGNS (Demands for Miracles)
3. Luke 11:17-26 – Jesus' Answer to Slander

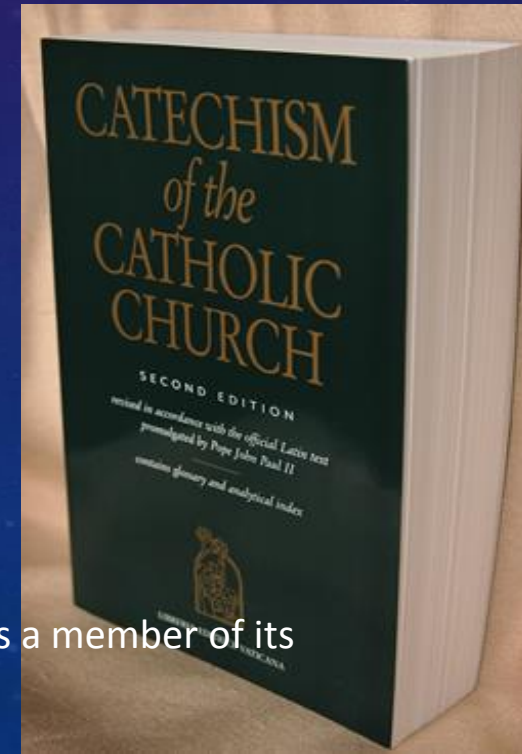
This Week

4. Luke 11:27 – Opposition Tactic #3: SIDETRACKS (Interruptions/Diversions)
5. Luke 11:28 – Jesus' Answer to Sidetracks
6. Luke 11:29-36 – Jesus' Answer to demanding Signs

4. OPPOSITION TACTIC #3: SIDETRACKS

(INTERRUPTIONS/DIVERSIONS)

- **Luke 11:27** While Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, "Blessed is the womb that bore You and the breasts at which You nursed."
- The key verse as to why Mary is not be worshipped/venerated like the Catholics practice (Catechism of the Catholic Church Sections 456-511)
 - They believe Mary was also immaculately conceived of a virgin (immaculate conception) (conceived free from original sin – CCC 490, 491)
 - They believe Mary was sinless as the "Mother of God" (entire unique holiness – CCC 492, 493) (called "panagia" "the all-holy")
 - They believe Mary as a perpetual virgin
 - They believe Mary is a mediator and should be prayed to (the Rosary) ("Hail Mary")
 - They believe Mary is a co-redemptress and the "Queen of Heaven"
 - They believe Mary is to be "venerated" (statues of Mary) but say this is "different" than worship
 - They believe Mary was taken supernaturally to heaven without dying (Assumption of Mary)
 - They believe Mary cooperated in providing salvation (The New Eve)
 - They believe Mary the Mother of the Church is the mother of all believers and has a part in joining them as a member of its head/Christ.



MARY IN THE *CATECHISM OF THE CATHOLIC CHURCH*

The Immaculate Conception

Pius IX convened the First Vatican Council (1869–70), which decreed papal infallibility. The doctrine was not dogmatically defined until 1854, by Pope Pius IX in his papal bull *Ineffabilis Deus*.^[41] Pius was a Marian pope, who in his encyclical *Ubi primum* described Mary as a Mediatrix of salvation. In 1854, he promulgated the dogma of the Immaculate Conception, articulating a long-held Catholic belief that Mary, the Mother of God, was conceived without original sin.



490 To become the mother of the Savior, Mary "was enriched by God with gifts appropriate to such a role."¹³² The angel the annunciation salutes her as "full of grace."¹³³ In fact, in order for Mary to be able to give the free assent of her faith to the announcement of her vocation, it was necessary that she be wholly borne by God's grace.

491 Through the centuries the Church has become ever more aware that Mary, "full of grace" through God,¹³⁴ **was redeemed from the moment of her conception**. That is what the dogma of the Immaculate

Conception confesses, as **Pope Pius IX proclaimed in 1854:**

The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin.¹³⁵

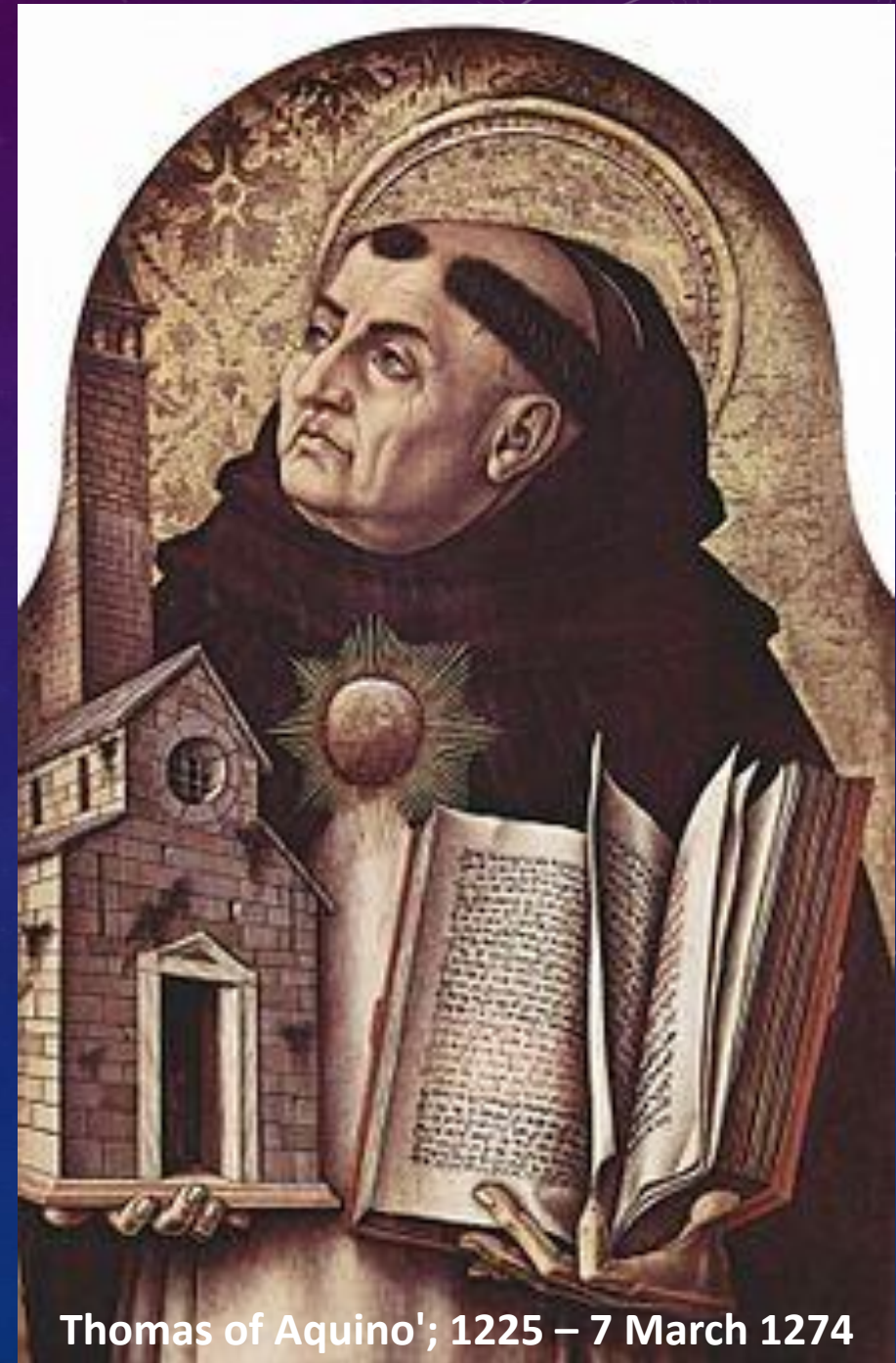
492 The "splendor of an entirely unique holiness" by which Mary is "enriched from the first instant of her conception" comes wholly from Christ: she is "redeemed, in a more exalted fashion, by reason of the merits of her Son."¹³⁶ The Father blessed Mary more than any other created person "in Christ with every spiritual blessing in the heavenly places" and chose her "in Christ before the foundation of the world, to be holy and blameless before him in love."¹³⁷

493 The Fathers of the Eastern tradition call the Mother of God "the All-Holy" (Panagia), and celebrate her as "free from any stain of sin, as though fashioned by the Holy Spirit and formed as a new creature."¹³⁸ By the grace of God Mary remained free of every personal sin her whole life long.

By the twelfth century, the idea of the Immaculate Conception of Mary was widely accepted in the Roman Church, although there was still strong opposition to the belief. St. Thomas Aquinas especially objected that,

"If the soul of the Blessed Virgin had never been stained with the contagion of original sin, this would have detracted from Christ's dignity as the savior of all men."

Many others stood with him. Thomas recognized that if Mary were without sin, she would not need a Savior; the Bible would then be wrong in saying Jesus was the Savior of all men and that "all have sinned and fall short of the glory of God; *there is none righteous, no not one.*"



Thomas of Aquino'; 1225 – 7 March 1274

MARY IN THE *CATECHISM OF THE CATHOLIC CHURCH*

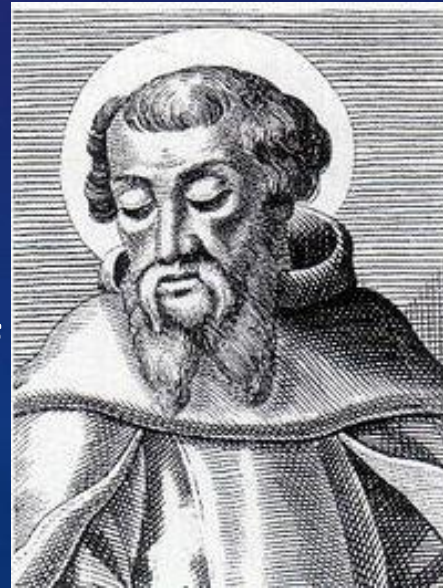
Mary's Obedience and Sinlessness

"Let it be done to me according to your word ... "

494 At the announcement that she would give birth to "the Son of the Most High" without knowing man, by the power of the Holy Spirit, Mary responded with the obedience of faith, certain that "with God nothing will be impossible": "Behold, I am the handmaid of the Lord; let it be [done] to me according to your word."¹³⁹ Thus, giving her consent to God's word, Mary becomes the mother of Jesus. Espousing the divine will for salvation wholeheartedly, **without a single sin to restrain her, she gave herself entirely to the person and to the work of her Son; she did so in order to serve the mystery of redemption with him and dependent on him, by God's grace:**¹⁴⁰

As St. Irenaeus says, "Being obedient she became the cause of salvation for herself and for the whole human race."¹⁴¹ Hence not a few of the early Fathers gladly assert ... : "The knot of Eve's disobedience was untied by Mary's obedience: what the virgin Eve bound through her disbelief, Mary loosened by her faith."¹⁴² Comparing her with Eve, they call Mary "the Mother of the living" and frequently claim: "Death through Eve, life through Mary."¹⁴³

508 From among the descendants of Eve, God chose the Virgin Mary to be the mother of his Son. "Full of grace," Mary is "the most excellent fruit of redemption" (SC 103): from the first instant of her conception, **she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life.**



MARY IN THE CATECHISM OF THE CATHOLIC CHURCH

Mother of God / Mary's divine motherhood

495 Called in the Gospels "the mother of Jesus," Mary is acclaimed by Elizabeth, at the prompting of the Spirit and even before the birth of her son, as "the mother of my Lord."¹⁴⁴ In fact, the One whom she conceived as man by the Holy Spirit, who truly became her Son according to the flesh, was none other than the Father's eternal Son, the second person of the Holy Trinity. **Hence the Church confesses that Mary is truly "Mother of God" (Theotokos).**¹⁴⁵

509 Mary is truly "Mother of God" since she is the mother of the eternal Son of God made man, who is God himself.

Queen of Heaven

- Pope Pius XII effectively summarized the core reasons Christians ought to honor Mary with the title of Queen of Heaven and Earth: According to ancient tradition and the sacred liturgy the main principle on which the royal dignity of Mary rests is without doubt her divine motherhood. In holy writ, concerning the son whom Mary will conceive, we read this sentence: "He shall be called the son of the most high, and the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob forever, and of his kingdom there will be no end," and in addition Mary is called "Mother of the Lord," from this it is easily concluded that **she is a queen, since she bore a son who, at the very moment of his conception, because of the hypostatic union of the human nature with the Word, was also as man, king and lord of all things. So with complete justice St. John Damascene could write: "When she became mother of the creator, she truly became queen of every creature."** Likewise, it can be said that the heavenly voice of the Archangel Gabriel was the first to proclaim Mary's royal office (*Ad Caeli Reginam*, 34).

The New Eve

- **511** The Virgin Mary "**cooperated through free faith and obedience in human salvation**" (LG 56). She uttered her yes "in the name of all human nature" (St. Thomas Aquinas, *Sth* III, 30, 1). By her obedience she became the new Eve, mother of the living.

Mother of the Church

- **963** Since the Virgin Mary's role in the mystery of Christ and the Spirit has been treated, it is fitting now to consider her place in the mystery of the Church. "The Virgin Mary ... is acknowledged and honored as being truly the Mother of God and of the redeemer **She is 'clearly the mother of the members of Christ' ... since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head.**"⁵⁰²
"Mary, Mother of Christ, Mother of the Church."⁵⁰³



Origen Adamantius 185 – 254

During the third century, the use of "Theotókos" ("Mother of God" in Greek) became more widespread. Origen († c. 254) was the first to apply this title to Mary. Among the prayers of supplication, the title first appeared in the prayer "Sub tuum praesidium" that, as mentioned earlier, is the oldest known Marian prayer.

MARY IN THE CATECHISM OF THE CATHOLIC CHURCH

Perpetual Virginity

Mary — "ever-virgin"

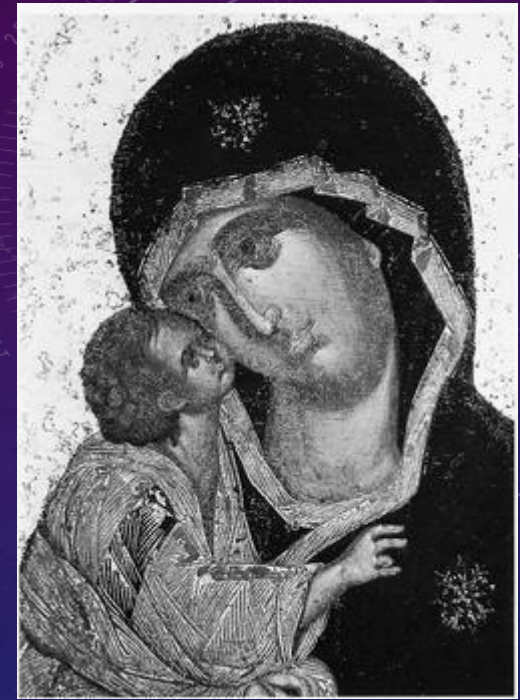
499 The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man.¹⁵⁴ In fact, Christ's birth "did not diminish his mother's virginal integrity but sanctified it."¹⁵⁵ And so the liturgy of the Church celebrates Mary as **Aeiparthenos, the "Ever-virgin."**¹⁵⁶

500 Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus.¹⁵⁷ The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact James and Joseph, "brothers of Jesus," are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls "the other Mary."¹⁵⁸

They are close relations of Jesus, according to an Old Testament expression.¹⁵⁹

501 Jesus is Mary's only son, but her spiritual motherhood extends to all men whom indeed he came to save: "The Son whom she brought forth is he whom God placed as the first-born among many brethren, that is, the faithful in whose generation and formation she co-operates with a mother's love."¹⁶⁰

510 Mary "remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin" (St. Augustine, *Serm.* 186, 1: PL 38, 999): with her whole being she is "the handmaid of the Lord" (Lk 1:38).



MARY IN THE *CATECHISM OF THE CATHOLIC CHURCH*

Wholly united with her Son ... (Shares with Christ in his suffering shares a role in providing salvation)

964 Mary's role in the Church is inseparable from her union with Christ and flows directly from it. "**This union of the mother with the Son in the work of salvation** is made manifest from the time of Christ's virginal conception up to his death";⁵⁰⁴ it is made manifest above all at the hour of his Passion:

Thus the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross. There she stood, in keeping with the divine plan, **enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim**, born of her: to be given, by the same Christ Jesus dying on the cross, as a mother to his disciple, with these words: "Woman, behold your son."⁵⁰⁵

965 After her Son's Ascension, Mary "aided the beginnings of the Church by her prayers."⁵⁰⁶ In her association with the apostles and several women, "we also see Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation."⁵⁰⁷

MARY IN THE *CATECHISM OF THE CATHOLIC CHURCH*

Assumption of Mary to Heaven (Co Mediator, Co Redeemer)

This doctrine was dogmatically defined by Pope Pius XII on 1 November 1950, in the apostolic constitution *Munificentissimus Deus* by exercising papal infallibility.^[6]

966 "Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death."⁵⁰⁸ The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians:

In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death.

969 "This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. **Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation ... Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix."**⁵¹²



MARY IN THE *CATECHISM OF THE CATHOLIC CHURCH*

Devotion/Veneration to the Blessed Virgin (Hail Mary) **Definition of Veneration:**

972 After speaking of the Church, her origin, mission, and destiny, we can find no better way to conclude than by **looking to Mary**. In her we contemplate what the Church already is in her mystery on her own "pilgrimage of faith," and what she will be in the homeland at the end of her journey. There, "in the glory of the Most Holy and Undivided Trinity," "in the communion of all the saints," **518 the Church is awaited by the one she venerates as Mother of her Lord and as her own mother.**

In the meantime the Mother of Jesus, in **the glory which she possesses in body and soul in heaven, is the image and beginning of the Church** as it is to be perfected in the world to come. Likewise **she shines forth on earth until the day of the Lord shall come, a sign of certain hope and comfort to the pilgrim People of God.** 519

973 By pronouncing **her "fiat" at the Annunciation** and giving **her consent to the Incarnation**, Mary was already **collaborating with the whole work her Son was to accomplish. She is mother wherever he is Savior and head of the Mystical Body.**

974 **The Most Blessed Virgin Mary**, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already **shares in the glory of her Son's Resurrection**, anticipating the resurrection of all members of his Body.

975 "We believe that the Holy Mother of God, the new Eve, Mother of the Church, **continues in heaven to exercise her maternal role on behalf of the members of Christ**" (Paul VI, CPG § 15).

1. the act of venerating.
2. the state of being venerated.
3. the feeling of a person who venerates; a feeling of awe, respect, etc.; reverence:

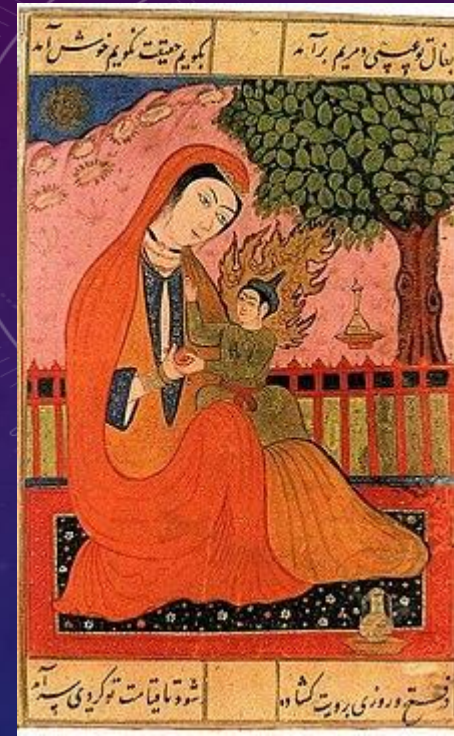
Word Origin and History
for veneration

early 15c., from Middle French *véneration*, from Latin *vénerationem* (nominative *véneratio*) "reverence," from past participle stem of *vénerari* "to worship, revere," from *venus* (genitive *veneris*) "beauty, love, desire" (see *Venus*).

MARYAM (SURAH)

Mary (Arabic: **مريم**, translit. Maryām) also has a revered position in Islam, where one of the longer chapters of the Quran is devoted to her.

- Sūrat Maryam (Arabic: "سورة مريم", Mary") is the 19th sura (chapter) of the Qur'an and is a Makkan sura with 98 ayat (verses). It is named after Maryam (Mary), Mother of Isa (Jesus), who appears in verses 16-34.
- The sura opens with the Bismillah and five Arabic letters: Kaf Ha Ya 'Ayn Sad.[1] The remaining 97 ayat can be divided into three primary sections.[2] The first section, verses 2-40, consists of the narrative of the prophet Zachariah and the birth of his son John, the story of Mary and the birth of her son Jesus, and a commentary on Jesus's true identity which rejects the Christian claim that he is God's son. [3] The second section, verses 41-65, tells of Abraham's departure from his family's idolatrous ways and then references many other prophets. The text discusses the various responses of those who heard their prophecy and the fates those hearers met; throughout these descriptions, the oneness of God is emphasized. [4] The third section, verses 66-98, confirms the reality of resurrection and offers depictions of the Day of Judgment alongside depictions of this life. [5]



APPARITIONS OF MARY

Our Lady of Banneux (1933)



O MILAGRE DE FÁTIMA

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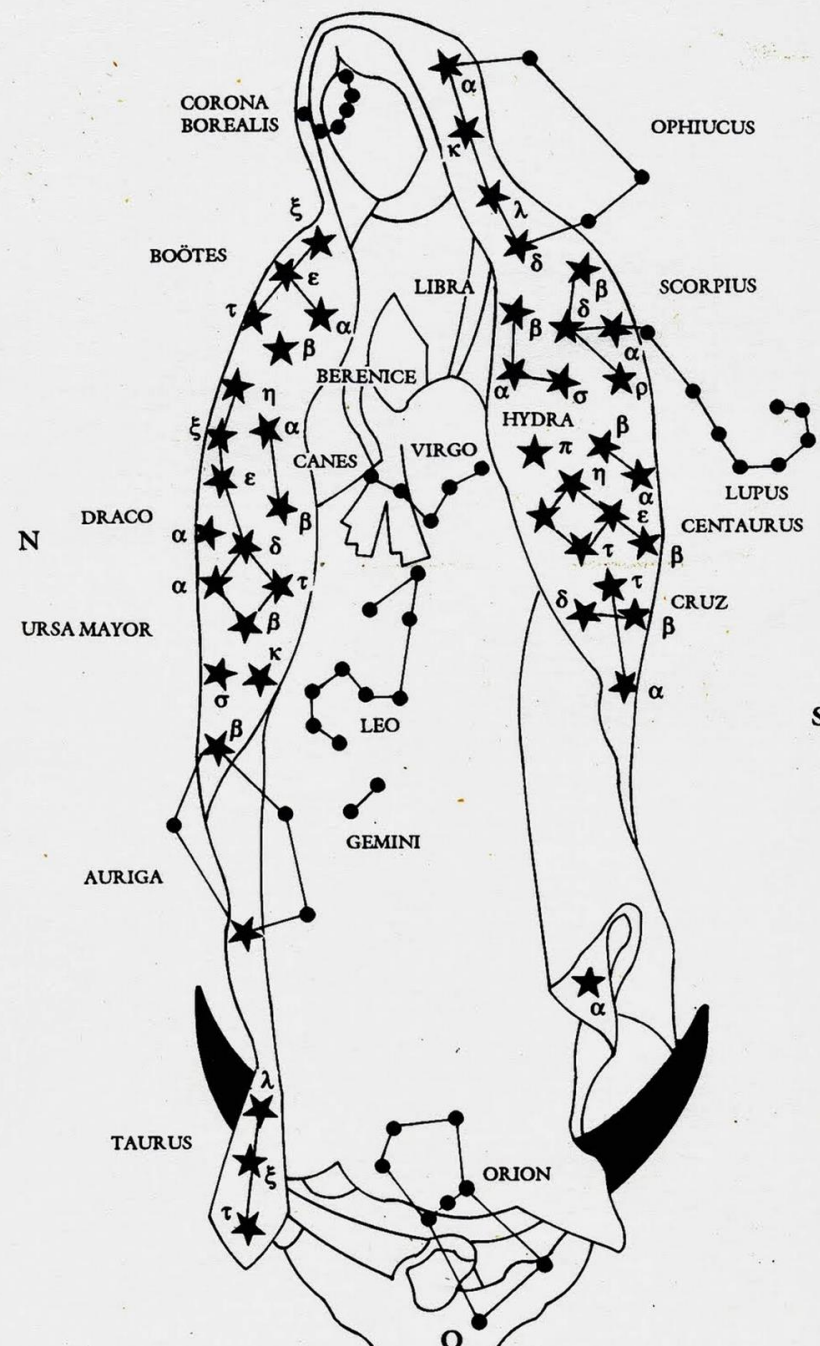
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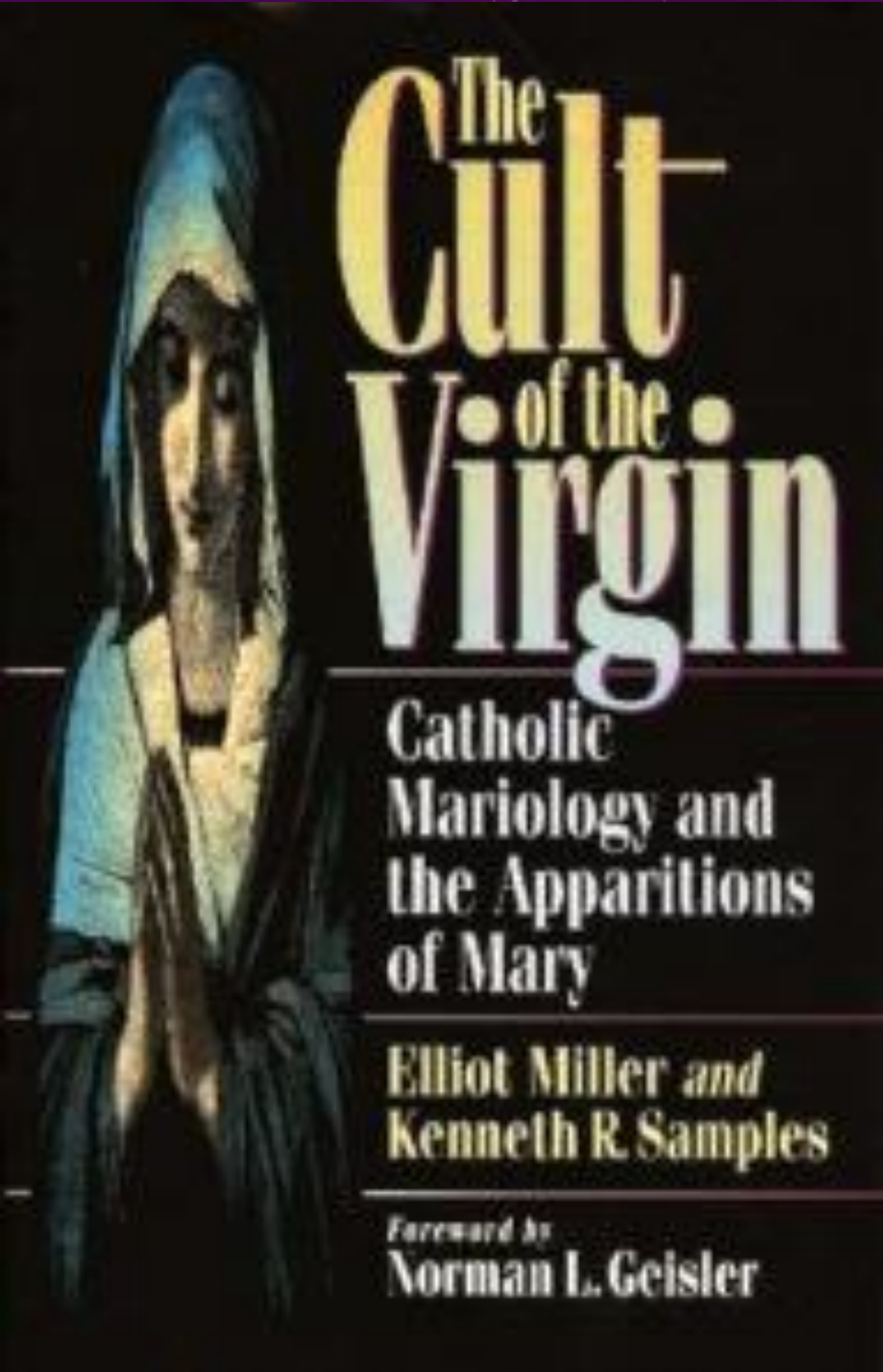


Once in 7000 ye

23RD September 2017



La espléndida reconstrucción de los cielos en la imagen por Homero Hernández I.



That Is *Mariolatry* (Mary Idolatry) In Real Time!

But I prayed to the blessed virgin, just like the pope does.

That's idolatry, John, and no idolater shall enter Heaven.*

ON



and
BAAL)

GREECE
Aphrodite* (goddess)
"The Mediatrix"

ROME
Venus* (goddess)
Jupiter (child)

ISRAEL
Ashtoreth* (goddess)
Baal (child)
(Judges 2:13)

s mother)

missionaries were astonished to find the
utly worshipped as in papal Rome itself."
, published by Chick Publications, Inc.

5. JESUS' ANSWER TO SIDETRACKS

- **Luke 11:28 28 But He said, "On the contrary, blessed are those who hear the word of God and observe it."**

28 αὐτὸς δὲ εἶπεν· **μενοῦν** μακάριοι οἱ ἀκούοντες τὸν λόγον
he but said on the contrary/rather blessed the ones hearing the word/message
τοῦ θεοῦ καὶ φυλάσσοντες.
of the God and keeping it

[Friberg] μενοῦν particle; used especially in answers to emphasize or correct something *on the contrary, rather* (LU 11.28)

[UBS] μενοῦν and μενοῦνγε rather, on the contrary; indeed, much more

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[Fri] μακάριος, (1) of persons characterized by transcendent happiness or religious joy *blessed, happy* (MT 5.3); without religious connotation *fortunate, lucky* (LU 23.29); (2) of parts of the body viewed as happy because of favorable circumstances (MT 13.16; LU 11.27); (3) of things closely related to God, as hope (TI 2.13); (4) comparative μακαριώτερος, τέρα, ον *more blessed, happier, better off* (1C 7.40)

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[Fri] ἀκούω *hear, listen to*; (1) followed by the genitive to indicate sense perception *hear* (AC 9.7); (2) followed by the accusative to indicate understanding of what was said *hear* (AC 9.4); (3) as a legal technical term *give a hearing, grant a court trial* (JN 7.51); (4) of being informed about something *learn or hear (of)* (MT 14.13); (5) impersonally ἀκούεται *it is reported* (1C 5.1); (6) of discipleship *listen to, pay attention to, obey* (LU 9.35); (7) of inner comprehension *understand, be aware of, listen to* (GA 4.21)

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[Fri] λόγος, related to λέγω (*arrange in order*); (1) as a general term for *speaking*, but always with rational content *word, speech* (MT 22.46); often opposite ἔργον (*deed*) (1J 3.18); (2) with the specific translation depending on a wide variety of contexts; (a) *question* (MT 21.24); (b) *prophecy* (JN 2.22); (c) *command* (2P 3.5); (d) *report* (AC 11.22); (e) *message, teaching* (LU 4.32); (f) *declaration, statement, assertion* (MT 12.32), opposite μῦθος (*legend*); (g) plural, of words forming a unity of expression *discourse, speech, teaching, conversation* (MT 7.24); (h) of what is being discussed *subject, thing, matter* (MK 9.10); (3) of divine revelation; (a) *word, message* (of God) (JN 10.35); (b) *commandment(s)* (MT 15.6); (c) of God's full self-revelation through Jesus Christ *the Word* (JN 1.1); (d) of the content of the gospel *word, message* (LU 5.1); (4) in a somewhat legal or technical sense; (a) *accusation, matter, charge*; (b) *account, reckoning* (RO 14.12); (c) *reason, motive* (AC 10.29)

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• of the God and keeping it

[Fri] φυλάσσω (1) active, of the activity of a watchman; (a) *guard, protect, watch (over)*; idiomatically φυλάσσειν φυλακάς literally *guard a guarding*, i.e. *keep under watch, carefully guard, do guard duty* (LU 2.8); (b) *guard, keep (from escaping)* (AC 12.4); (c) *protect, preserve, guard (from theft)* (AC 22.20); (d) of law *keep, observe, follow* (AC 7.53); (2) middle; (a) *take care, be on guard against, look out for, avoid* (AC 21.25); (b) of law *observe, obey* (MK 10.20)

SUMMARY AND CONCLUSION

In spite of these areas of agreement, there are significant differences between Catholics and Protestants in the area of Mariology. Protestants take exception to the terms “mediatrix” and “co-redemptrix” being used of Mary. Despite the careful qualifications made by Catholic theologians, even permitting the use of these terms tends to exalt Mary to a position far above that allotted her by Scripture. Even Vatican II attempted to put the brakes on Roman Catholic enthusiasm for Mary, noting that the role of Mary is a secondary theological issue and that our salvation depends solely on the work of Christ. The Council decided against producing a special document on Mary, fearing it might emphasize her role in salvation history to excess. Instead she is discussed in the last chapter of *Lumen Gentium*, situating her role as a member of the church. It declared that the Catholic church “strongly urges theologians and preachers of the word of God to be careful to refrain as much from all false exaggeration as from too summary an attitude in considering the special dignity of the Mother of God. . . . Let them . . . carefully refrain from whatever might by word or deed lead the separated brethren or any others whatsoever into error.”

Protestants see no biblical basis for believing that Mary was perpetually sinless. And, despite technical distinctions to the contrary, evangelicals argue that there are no practical differences between the veneration of Mary and the worship of God in the minds of devout Marian Catholics. Indeed, most Catholics bow in prayer before an image of Mary, which violates the prohibition against idolatry in the Ten Commandments.

We may summarize the whole matter of Mariology in this way: one ignores Jesus at one's peril, but no one will be deprived of heaven for neglecting Mary. Geisler, N. L., & MacKenzie, R. E. (1995). (pp. 328-330). Grand Rapids, MI: Baker Books.

5 “Solas” of the Reformation

Sola Scriptura – the Bible alone is our authority

Sola Fide – by faith alone are we saved and not by a system of works, sacraments, or rituals

Sola Gratia – by grace – an undeserved gift of God – are we saved through Jesus Christ

Solas Christus – by Christ alone are we saved – not by Mary, the Church, Priests, Saints, or Sacraments

Soli Deo Gloria – to God alone be the glory – no worship or veneration to Mary, Priests, or Popes.

6. JESUS' ANSWER TO DEMANDING SIGNS

- **Luke 11:29-36** 29 As the crowds were increasing, He began to say, "This generation is a wicked generation; it seeks for a sign, and yet no sign will be given to it but the sign of Jonah. 30 "For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation. 31 "The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here. 32 "The men of Nineveh will stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. 33 "No one, after lighting a lamp, puts it away in a cellar nor under a basket, but on the lampstand, so that those who enter may see the light. 34 "The eye is the lamp of your body; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness. 35 "Then watch out that the light in you is not darkness. 36 "If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays."

AN EVIL GENERATION DEMANDS SIGNS



THE SIGN OF JONAH

- The sign of Jonah is an obvious reference to the resurrection. Jonah, with minimal and reluctant preaching, led the entire pagan city of Nineveh to repentance. Jesus, with many miracles, incredible sermons, and a pure life, could not lead this chosen race to repentance. The Ninevites thus displayed hearts of faith while the Jews display unbelief.
- Matthew 12:40 extends the sign of Jonah to the three days and nights he spent in the belly of the fish. Likewise, Jesus' greatest sign will be the resurrection when he comes out of the belly of the earth after three days and nights. But even that will not be enough to shatter such hardened unbelief (Lk 16:31).
 - Moore, M. E. (2011). (p. 221). Joplin, MO: College Press Publishing Company.
- Moore, M. E. (2011). [The Chronological Life of Christ \(p. 221\). Joplin, MO: College Press Publishing Company.](#)

THE QUEEN OF SHEBA

- The Queen of Sheba (1 Kgs 10:1ff) was yet another testimony against the unbelief of the Jews. Here was a pagan impressed with human wisdom. Yet God's chosen people are not even impressed with divine wisdom demonstrated in Jesus and validated through his miracles.
- Both illustrations show the classic Jewish argument of lesser to greater. Jesus' spiritual wisdom is greater than Solomon's worldly wisdom. And yet the Queen of Sheba traveled far to hear Solomon. This generation rejects Jesus even though he comes to their front door. Likewise, Jonah did no miracles, but merely preached reluctantly for forty days. Jesus and his Apostles validated their forty years of preaching with great signs but were still rejected up until the destruction of Jerusalem. These pagans, therefore, rise in judgment as a reminder of the severe unbelief of the Jews. The bottom line is that the Jewish nation is going from bad to worse because of their greater rejection even with greater opportunity (cf. Mt 10:15; 11:21–24).
 - Moore, M. E. (2011). (p. 222). Joplin, MO: College Press Publishing Company.
- Moore, M. E. (2011). *The Chronological Life of Christ* (p. 222). Joplin, MO: College Press Publishing Company.