

ROMAN CATHOLICISM

In the Light of Scripture

by

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CHAPTER TWENTY-SIX

THE ASSUMPTION OF MARY

ROMAN CATHOLICISM CLAIMS FOR MARY, the mother of our Lord, a holiness so supreme in quality, that, being free from all sin, her body was not subject to decay, and that three days after her death it was caught up to Heaven, there in the presence of God reunited with her spirit. She was crowned Queen of Heaven, and seated at Christ's right hand. Though Jesus is “**the way, the truth, and the life: no man cometh unto the Father, but by me**” (John 14:6), Rome claims that Mary is also the way, the truth and the life, and apart from her no man can come to the Lord Jesus Christ.

Rome does not even attempt to bring forward any historical proofs of this amazing doctrine.

The doctrine has never been denied by the Church, although its wide acceptance since the 6th century renders it a certain doctrine that cannot be denied by Catholics without rashness.

It cannot be proved from the Bible, or from contemporary historical witnesses, but it rests on such solid theological principles, that many Bishops have written the Apostolic See, requesting its definition as a dogma of the faith. . . . It certainly seems most fitting that the body of the Immaculate Mother of God should not taste corruption, and that it should share in the triumph of her Son, the Risen Christ.—The Question Box, p. 361.

So the doctrine rests only on Romish theological theorizing, based upon the false assumptions that Mary was the Mother of God, and not just the human mother of our Lord's humanity, and that she was by birth and in her whole life immaculate and her body therefore incorruptible.

The doctrine of the Assumption appears for the first time in the seventh century.

It was then based upon some writings of the third and fourth centuries, which had long before been declared heretical. Additions had been made to some manuscripts to give the doctrine greater credibility. These additions were known to be fraudulent, but the doctrine was by then so widely accepted that no one objected to them. The day of the Festival, August 15, was fixed early in the seventh century, but was not universally observed until 818. On All Saints' Day, November 1, 1950, the pope formally commanded all Catholics everywhere to receive the doctrine without doubt, on pain of excommunication.

It seems that the further we are removed from Apostolic days the more incredible become the Roman Catholic doctrines necessary to salvation. It can only be that the doctrine of the Assumption is the topstone of the Mariolatry which makes her the way to God.

Seeing that for nineteen hundred years and more Roman Catholics could at will receive or reject this doctrine, why has it become so vital to salvation now? If it was not essential to salvation before, why should it become so in 1950? This surely is sufficient to make thoughtful people see the utter fallacy of papal infallibility, and the falseness of this doctrine also.

Mary's character is beautiful, and an example for Christian motherhood. At the wedding feast she said to the servants, "**Whatever he saith unto you, do it**" (John 2:5). And that is the counsel she would give us today were she here, not accepting our worship or adoration, but directing us to Him who alone is the Way to God, the one Mediator between God and man.

~ end of chapter 26 ~

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