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SPEAKERS

Pastor Dow Boyer, Speaker 1

I'm proud of her, and as many of you mothers are for your children today, me obviously not being one, but thinking about you mothers today. So I hope that this will be an encouragement to the moms in the room today. It's going to feel weird for a minute, but it will all come together at the end. So I'll just start with that. But when I was younger, me and my buddies, and I'm sure that probably similar could be said about you all. But I just feel like there would be certain movies or certain shows or whatever that would kind of catch fire, and we would do these movie quotes kind of back and forth, like you finish sentences with with movie quotes and and it reminded me of those back in back in those days, when I watched, I feel like a lot more movies and maybe some that I wouldn't watch today, but they seem like when they're I always like the comedies. And I mean, I maybe it's just because I'd rather laugh than cry, but I always liked watching the comedies. But there seemed like there would always be these lines that you just repeat with your buddies and and then there's always these parts and movies where, where there's like, if you try to be funny, or if you cross the line, it would depict like a fight. And it seemed like it always involved moms. It's like, what'd you say about my mom? It's like, everything got real serious all sudden. You know, then sometimes these mom jokes, which I won't repeat, but some of these your mom. So whatever those jokes. Sometimes they cross the line and people get upset. There's, there's funny things in movies where somebody knows they get under somebody's skin by saying something about somebody's mom. And there's a one character that said the whatever his mom's name was, my mom was a saint, you know? And so there was always that defense of mothers, if it even, even can't talk be depicted in Hollywood, strangely enough. You know, growing up, it's like there's a line you don't cross. You don't talk about moms, right? And so the title of today's message for me, and not because I'm trying to get in good graces, but it's called, my mom is a saint, so I'm getting all kinds of brownie points today. I'm making up for decades of hardships that I've caused on my mom a couple years ago at camp, might even been last year, there was a song because they'll like try to get the kids hyped up as they're coming in. And there was a song that was popular, and essentially, I don't even know if this is the name of it, but the chorus talks about, don't mess with my mama. And part of it is, if you're okay, if you're looking for some drama. And then the last part of the chorus is, don't mess with my mama. That was going to be the title, but I thought my mom is a saint. Had a little bit better ring to it. There's a protective nature of moms from a general sense in culture. And I love when you hear sometimes these athletes during draft nights and things like that, that they'll talk about, I am where I am today because of my mom, right? And there, there's always that sentiment and and this is not to take any of the attention off of the Lord, that part is assumed what we're talking about today, but the blessing it is to have mothers in our lives today and fresh. We're in a room full where, if you're if you're not, I mean, for the females,

if you're not a mom, or you're not expecting mother, or you haven't been a mother, right? Then you're part of the future mothers of America. So I feel like all the women are going to be able to identify, either presently or in the future tense, this subject of motherhood. So I hope that this will again be an encouragement. But there is one mom and I kind of did this a little differently last year, but there's, there's one mom talked about in the Bible who seems to get more attention than any other. There is one mother specifically that gets more attention than any other. In fact, the religion of Catholicism gives great attention to one specific woman, and that is Mary. So I wanted to talk about Mary a little bit here today. And I want to bring this kind of full circle within Catholicism, or kind of not just Catholicism. It spreads out a little bit beyond there, but there is this idea of perpetual virginity and immaculate conception that is mentioned a lot about Mary, and I want to be able to address a couple of those today, because here is one of the issues I think, in life, is that sometimes, whether it's Proverbs 31 or whether it's Mary, there is a standard set of motherhood and what a wife looks like that. I think the vast majority of the women look up and say, I will never measure up, and can feel really defeated, right? And there is a sense sometimes that unless they are perfect, they're bad mothers. And I don't think that's intentional, but that's how mothers are meant to feel. You know, I was watching those, those, uh. Of those clips on the video thing. And I think it is so true and so much of that, right? And I think even at our home, it's always, you know, Sunday night for family, nights like mom. What I mean expectation is always, Mom, what's for dinner? It's some things are just a given, right? And I think that tonight, that cues, all of a sudden, tonight, that should not be a question we ask. Come on, give her one night of the year. If you want me to do it, it's gambo soup and grilled cheese. If you want something different, you guys got to be creative. We got some mothers in training. We got to do better, right? But let's just, I just want to, I want to set realistic expectations of what the Bible says, not what we've super imposed upon it. And I think that's very important, right. Here's the thing, this idea of Mary being a perpetual virgin, and the intention behind this is that she was a virgin before she had Jesus, and she kept her virginity throughout her life. And this was one of the things. There are several things that are mentioned as she gets promoted to sainthood, but this is one of the big ones here. Now, first and foremost, She obviously was a virgin, right? Luke 127 let's just let Scripture say what it says and not add more things to it. Luke 127 says to a virgin, well, we don't need much rocket science. It's been identified for us in Scripture, Mary to a virgin espoused to a man whose name was Joseph of the house of David, and the virgin's name was Mary even doubles down in the same verse, there's no question that Mary was a virgin. Luke 134 Then said Mary unto the angel, How shall this be seeing I know not a man. There shouldn't be any debate there. Mary was a virgin. But later in Matthew 118 it says, Now the birth of Jesus Christ was on this wise when, as his mother, Mary was a spouse to Joseph. Before they came together, she was found with child of the Holy Ghost. So if the Scripture is saying before something happened, it's being implied that something later happened, what would be the point of putting that in there? So before they came together, she was found with child of the Holy Ghost. The implication from the Scripture is that they later came together. They later had sex. John 212, I'm sorry. Matthew 1246, I missed this while he yet talked to the people. Behold his mother and his brethren stood without desiring to speak with him. And it's amazing that even Carl Keating, or some of them to see how the explaining away scripture like, well, it really wasn't his brethren. These were cousins to defend this. Mary is a virgin position, and this is not to pick on anybody. I'm just saying. This is an answer that is given. And so the task here is that these really were cousins. They weren't blood brethren of Jesus, John, seven, five, neither did his brethren believe in Him. And again, they would say that this is dealing more so with family, cousins, Galatians, 119 This is, I would think, problematic. So when, when Paul is giving this account of the council in Acts 15, right, he's breaking down who he had seen. This is what he says other of the apostles saw, I none same, save James the Lord's brother. Now we're not just using brethren. But then you might say, Yeah, but, but Paul calls Timothy and calls different people. He calls Epaphroditus a brother. And so that doesn't prove anything at that point, even though he says, The Lord's brother first, Corinthians, nine, five, have we not power to lead about a sister, a wife, and as all the other apostles, and as the brethren of the Lord and Cephas, and that maybe could be argued away as well,

but it says brethren of the Lord. So so far, it's like there is a lot of Scripture, but they try to use kind of ambiguity to kind of to kind of say things don't say what they say. Luke 8:19, through 21 says, then came to him his mother and his brethren and could not come at him for the press. And it was told him by certain which said, thy mother and thy brethren stand without desiring to see thee. And he answered and said unto them, my mother and my brethren are these which Hear the Word of God and do it later in Luke 11:27, through 28 it came to pass, as he spake these things, a certain woman of the company lifted up her voice and said unto him, Blessed is the womb that bare thee and the paps which thou hast sucked but but he said, Yea, rather Blessed are they that hear the word of the Lord? God and keep it. But again, you might say these are just cousins, but I think this already has broken down. But here's where it really breaks down, because the author who just said brethren, there is Luke. Luke is a historian. Luke, if he was talking about a cousin like perhaps in Acts 23:16 would have said it like this. When Paul's sister's son heard of their lying in wait, he went and entered into the castle and told Paul so if we want to compare author to author and how they use language in Scripture, we would see that when somebody was a brother, in Luke's eyes, they were described as a brother. When they were not in this case, they were given different descriptors. In this case, it was talking about how Paul's cousin, which was Paul's sister's son, heard of their lying in wait. Why not just brethren at that point, and you might say, Well, this one all who cares? Was she a virgin now and forever? Does it really matter? Is it that big a deal? Well, I think it does. Because what this does, when you add all these things together, is it calls into question What's real in Scripture and what's not real in Scripture. It also calls into question, what should a godly woman look like in marriage? And what I mean by that is, if you read First Corinthians, chapter seven, each member of the marriage covenant is supposed to perform due benevolence to the other. In fact, they're told that if you're not coming together, let it be only for a season, lest the thus satan get in and take advantage of you. Can you imagine a marriage scenario where one is a virgin before they get married, and in a godly household say we're not going to consummate or have sex for the rest of our lives, these two would seem to be at odds at one to another. Now it's not, it's not for men to elbow their wives right now and and tell them that they need to get busy. It's not that. What I'm saying is you would have to ask that question, wouldn't you, and you might be able Okay, who cares about this? That really that big a deal? I think it always is a big deal. We call into question. But the big one to me, the bigger one to set this up, is the Immaculate Conception. Now this one looks like me and Luke right now, have questions. Have had conversations about this on Wednesday nights, but I think most people get this one probably wrong. They say the Immaculate Conception is Jesus. It's not it's not Jesus. First thing we have to understand is that the Immaculate Conception is literally saying that there was a supernatural grace placed upon Mary in the womb to where Mary never committed to sin. That is the Immaculate Conception. Now we are really tiptoeing on dangerous ground, right, and we're so careful to say we don't worship Mary, but we're saying she's sinless. Now that's a very small list of sinless women in the Bible and men, extremely small. In fact, we could shrink it down even to a number I can understand one. And you have to really go outside scripture to even determine how this would even be possible. Scripture says, For all have sinned and come short of the glory of God. If this was the case with Mary, then maybe Mary's blood could have been sufficient enough to wash away all the sins. Now, as strange as that is, from about 19 in the early 90s all the way up to like last year, there was a huge push for Mary to be considered co redemptrix. Finally, surprisingly to me, a little bit, the pope stood up and they put that down last year. That meant, from all that time going on, different Cardinals and popes taught her as a co redemptrix, when you start talking about sinlessness, then you think about the redeeming qualities of one who has no sin. They would use support like this. In Luke 12:8 the angel came in unto her and said, Hail, thou art highly favored. The Lord is with thee. Blessed are Thou among women? And scripture says what it says she was blessed among women. She was highly favored. But does this? Does that alone denote her as sinless? She carried Jesus. Nobody's trying to slam that. Was amazing that this doctrine gained so much ground that in 1854, it became dogma in the Catholic Church by Pope Pius. This now is dogma in Catholicism that the Immaculate Conception is not merely just a doctrine, it is a foregone conclusion as truth. Luke 14:6, through 48 says. Mary said, My soul doth

magnify the Lord. This is part of the Magnificat, right, it says, and my spirit hath rejoiced in God, my Savior. Now this is an interesting one for me. He hath regarded the low estate of his handmaiden. For behold, from henceforth, all generations shall call me blessed. In the same verse that says, All generations shall call me blessed, she calls God her savior, but she's without sin. But it's okay, because this is the same thing. You'll see us over and over again. It's always the same story. It's about a pit. This is where you see all over the place with them. It's like talking about saving right is that if one were to fall into a pit and somebody had to go down and pull them out of the pit, they would have saved them. In the same way that if someone saw one who was about to go into the pit but kept them from going into the pit, they too are saved. This is part of the explaining away the act of grace that Mary received that made her sinless, yet still needing a savior. But it does not compute with all of Scripture. I think it's important that we can appreciate who Mary was in Scripture without making her essentially a redeemer, a co Redeemer with Christ, and without making her something, the Bible doesn't say that she is now moving on from this in Luke 138 says, Mary said, behold the handmaid of the Lord, be it unto me, according to thy word, and the angel departed from her. So she essentially calls herself a handmaiden of the Lord this low estate, right? She recognized that in herself in verses 30 and 31 earlier in that chapter, it says, Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb and bring forth His son and shall call his name Jesus. Now, I wanted to put those two in there, because Hannah's story is not much different in a couple of ways in the Bible. For example, in First Samuel 118 now this case, Hannah was barren. We don't see that anywhere with Mary, but she was praying for a child, and in verse 18, Eli answered and said, Go in peace. The God of Israel grant thee thy petition thou hast asked of him. And she said, let thine handmaid find grace in thy sight. Look at the similarities between what was said about Mary, handmaiden, finding grace? This was also said of Hannah. She understood that from her situation of being barren to now being able to bear fruit, it meant that she had found grace, but she acknowledged herself as a handmaid, so the women went her way and did eat, and her countenance was no more sad. And in First Samuel, two, one, we see something very similar to the Magnificat. Magnificat and Hannah prayed and said, My heart rejoiceth in the Lord. Mine horn is exalted in the Lord my mouth is enlarged over mine enemies, because I rejoice in thy salvation. And the question you start having is, what makes one a saint and the other a story or a figure in Scripture? This puts Mary in a sinless state. And there is even a different doctrine that is kind of 5050, that deals with the Assumption of Mary that so much the point of saying that Mary didn't even die on this earth, but that in the same way that Elijah and Enoch were translated, so to speak, that she was assumed up into heaven. Now this is not as popular, but it is out there again, that exaltation of Mary. And then there's the praying to Mary as a mediator to Jesus. But this essentially the only place you can really pull something similar from this, and this is the proof text that they use. Is that the wedding feast in Cana, right? And John chapter two, verses one through 11, we're actually going to look at the first six verses. But says the third day they were in, there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. When they wanted wine, the mother of Jesus saith unto him, they have no wine. Jesus saith unto. Her woman, what have I to do with thee mine? Hour is not yet come. His mother saith unto the servants, whatsoever he saith unto you, do it. And there were set there six water pots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece. This is the proof text of why we can go to Mary to get to Jesus, because Mary went to Jesus at the wedding feast about the wine. There is no instruction in Scripture that Mary is a mediator to Jesus. There literally is just this passage that is used as a proof text. I mean, think about this for a second. That is a very dangerous place to live and to create doctrine. Here is one of these Catholic prayers to Mary O, Mother of Perpetual Help. Thou are the dispenser of all the goods which God grants to us, miserable sinners. For this reason, he has made thee so powerful, so rich, so Bountiful, that thou mayest help in our misery. Thou art the advocate of the most wretched and abandoned sinners who have recourse to thee. Come then to my help, dearest mother, for I recommend thyself to thee in thy hands, I place my eternal salvation and to thee. Do entrust my my soul, count me among thy most devoted servants, take me under thy

protection, and it is enough for me. For if thou protect me, dear mother, I fear nothing, not from my sins, because thou will obtain for me the pardon of them, not from the devils, because thou are more powerful than all hell together, nor even from Jesus, my judge himself, because by one prayer from thee, he will be appeased. But one thing, I fear that in the hour of temptation, I may neglect to call on thee and thus perish miserably. Obtain for me then the pardon of my sins, love for Jesus, final perseverance and the grace always to have recourse to thee O Mother of Perpetual Help. They may say that she's not worshiped, and it may be a matter of terminology, but that kind of prayer to anybody other than Jesus feels to me like idolatry. In fact, we're reminded first, Timothy two, five, there is one God, one mediator between God and man, the man Christ, Jesus. But they would say that, yes, that's true, but she just mediates to get to Jesus. But yes, God is the mediator between or Jesus is the media mediator between God men, Romans, 826, likewise, the Spirit also help with our infirmities. We know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered in Revelation. When it talks about how the adversary coming in, he's making accusations against us over and over, but it was but it was Jesus, no one else who was standing in when the accusations were being made. I think we need to be careful with this. But the one piece of this that I can fully get on board with, that gets recognized is Mary's faith. In fact, there are many in Scripture with remarkable faith. There's even an entire chapter devoted in Hebrews to this hall of faith. Fact, remember Luke 128 because really, this boils down to her being able to say, you've entrusted me with this. I now praise you for this, and I will do this thing right. But remember Luke 120 it says the angel came into tour and said, Hail, thou art highly favored. The Lord is with thee blessed. Are thou among women. Now, I warned you at the beginning, you have to wait till the end, and this is all going to come together. Right now is when it all comes together. So you can wake up those who are asleep. The word highly favored, which is made such a big deal of in the Greek, is *Hari Taho*, and it's only used one other time in Scripture. Listen to where it's used. Ephesians. 166, this is Paul talking to the body of Christ, and he says to the praise of the glory of His grace, wherein he hath made us accepted in the beloved the only other time. That word is used in Scripture. Beside talking about Mary being highly favored, is talking about us as the body of Christ being accepted and the beloved. This is when it starts getting really exciting, because who is he offering this to all of us who believe, even if we didn't physically carry the God's Son, Jesus Christ. Let that sink in the same terminology being used for anyone who places their faith in the death, burial and resurrection of Jesus Christ, you are now accepted in the Beloved. You're considered highly favored. In fact, we're told this process looks like this in Ephesians, 113 it says, And whom you also trusted. After that you heard the word of truth, the gospel of your salvation, and whom also after that, you believed you were sealed with that Holy Spirit of promise at that very moment, all your sins are gone. They're not being imputed to you anymore, and Jesus's perfect righteousness is put to your account. Ephesians 289 says, For by grace, are ye saved through faith, and that not of yourselves. It is the gift of God, not of works. Lest any man should boast. God has given each and every one of us this free gift of salvation, if we will just believe. He has paid the price for our sins, and the moment that we get saved, he says we are now accepted in the Beloved. We are highly favored. So I would say, Yeah, let's talk about faith. Let's talk about faith and moms. That's worth celebrating, even as a mother today, if you could offer nothing else for your children other than the gospel, then you have given them the very key to eternity, even if you couldn't give all the clothes right, even if you couldn't keep up with the Joneses and have the nicest shoes, even if the kids couldn't play in sports, but you gave them the gift of faith. You gave them everything. And I'm going to always defend mothers. That is the most thankless position in the world today. It is the most taken advantage of position. It wasn't the men who had their bodies ravished and changed and and modified over nine or 10 months. It was the man to blame. But we don't go through that, and as we're holding their hands, helping them, and they're breathing through when the time has come and the child's coming out, that's the woman doing that. And then when the baby needs fed, or those early days, it's not us, it's the woman doing that most of the time, unless it's bottle fed. And who does the baby want the mom, just for the kids to grow up and not want mom anymore? That's got to be so disheartening. And you know that as a mother, you know

that day is coming, but you do it anyway. But think about faith, even if you feel like you failed miserably as a mother. Today, think about this Second Timothy, one five. Listen what Paul says to Timothy. He says when I call to remembrance the unfeigned faith that is in thee. Now, listen to this which dwelt first in thy grandmother, Lois and thy mother, Eunice, and I am persuaded that in thee also, we have no other information about Lois and Eunice in the Bible. We don't know the kind of mothers that they may have been. We don't know if they lost their temper frequently. We don't know if they kept a clean house. We don't know those things. What we do know is that they made sure that Timothy heard the gospel, and they're recognized in Scripture for passing faith down to their children. Now might be like, this is a really weird message. What is the point to all of this? It's really quite simple. There are giants of the faith. There are giants in the Bible, as far as moms, that seem almost perfect, and you look in the mirror and you feel anything, but they cast huge shadows, and some of them, as we looked at today, maybe not even legitimately so from scripture, but they put this pressure on women that unless we can look like this, unless we are perfect, then we're not good mothers. And I'm like, where's Grace? Jesus, how realistic can we be? I want to encourage the women today that even if you have nothing but regret about how you've raised your children, but you gave them the gospel, and they are saved today. Guess what? You're going to be with them for all eternity. And what if you did everything else, right, but you never gave them the gospel? Which would you rather have? I'm taking the gospel 10 out of 10 times. Maybe it's time today at lunch to thank mom for introducing you to the Gospel, for introducing you to faith. That even if dad didn't want to come, she dragged her butt into church, I'd say that's a pretty awesome mother, and if she's a believer, she's accepted in the Beloved, she's highly favored. So why wouldn't you treat her as such? We started this conversation talking about jokes, crossing lines, people, protecting their mothers. And I told you that the title of this lesson is my mother is a saint. And you know why I can say that it isn't because a denomination or religion looked at a bunch of facts and decided she should be one. It's because she has placed her faith in the death, burial and resurrection of Jesus Christ, as a result of that, much like First Corinthians, one two, who obviously did not have their stuff together, a very carnal church. But listen to what Paul says unto the church of God, which is at Corinth, to them that are sanctified in Christ. Jesus called to be saints with all that in every place that call upon the name of our Jesus Christ, our Lord, both theirs and ours. Or in Romans, one seven to all that be in Rome, beloved of God called to be saints. Grace to you and peace from God, our Father and the Lord Jesus Christ. Closing this out. I'm sure every mother wishes she could have done things better, wishes she may have believed earlier, parented differently. And there are plenty in here and watching to feel unsupported, that feel alone and feel far from perfect. So today to you, I say, if you've placed your faith in the death, peril and resurrection of Jesus Christ, you are a saint. You are forgiven, you are justified, you are not condemned. Sin is not being imputed to your account, and there's nothing that's going to separate you from God. You are accepted in the Beloved. Much of what is claimed in Scripture about Mary is attributed to you by the shed blood of Jesus Christ on the cross to pay for your sin debt. So it's okay if you're looking for some drama, don't mess with my mama. My mom is a saint, and so are all the women in here who have placed their faith in the death, burial and resurrection of Jesus Christ. May you be honored today. Thank you for all that you do, I'm going to have everyone stand at this time. If you've been checking us out for a while, if you've got questions about coming and being a part of what we're doing moving forward, you want to join the crowd? Well, we'd love to have you come forward if you want to. I'll pray in a minute you can step out if you'd like to meet the guys up front. We are going to sing a song afterwards, and then I will dismiss you. Hope you have a wonderful Mother's Day, Dear Heavenly Father, thank you for your grace and Your mercy. Lord. My intention today was not to make less of Mary, but to make much of you in the finished work of Jesus Christ. What? That gives us on the cross and to give women hope in here today, who I'm sure feel like they wish they could have done so many things differently. Lord, I pray that we would recognize the women in our lives today, the mothers and even those who stepped in as roles of mothers when no one else would, those those who've adopted mothers played the role of mothers, those grandparents, those grandmothers who stepped in and played the role of mothers. And I prayed that these young

women in the room today would look across the aisle, that they would see role models, they would see people that have been where they're now at, or going to be at and have come through the other side. Lord, I pray that the women be encouraged today. Lord, the most important thing that they can give their their children is the gospel. Passing down that faith, even if the rest of the life's messy and convoluted, that starts with that. And Lord, I pray that some would know that even if they, even if they've not measured up, Lord, that because of your grace, Lord, they can get right back up and start doing things differently, even right now, there's still time to influence people, but we do. Thank you for the moms in this room. I pray they would know how much we love them. We're so appreciative of them, and we recognize, we recognize them as as pillars in our lives, Lord and where we would not be here without them, Lord those who are saved by the precious blood of Jesus Christ, Lord, you call them accepted and the beloved, and I pray that they would be treated as such by us today, Lord, we love you and praise you. I pray just be at the people, may they enjoy this day with their moms in Jesus name amen.