



A Contemplative, Biblical Analysis of Mary, Mother of Christ

What did Mary really know?

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Quiz 5 Answers – The Development of Marian Theology in History

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1 The different doctrines that conflict the Protestant ideas concerning Mary with the deep attachment to Marian theology with Roman Catholic and Greek Orthodox religions is a matter of interpretation of Scripture.

Answer:

True False

True - Incorrect. Scripture interpretation has hardly anything to do with Marian theology. It is traditional and historical development of religion based around Mary. Redo your answer, and receive further information concerning the reason for differences between Protestants, Catholics, and the Orthodox.

False - Correct. It is not a matter of different Scripture interpretations between Protestant, Orthodox and Catholic beliefs. Rather, it is a matter of tradition and history, and how much these things are weighed and placed into the doctrine of the three different Christian religions. While Protestants tend to reject most tradition that is not covered in Scripture, Orthodox and Catholic believers rely heavily on Tradition, considering it equal to the authority of Scripture. Thus, Marian Theology of Orthodox and Catholic religions is quite different from that of Protestantism.

2 What does the Gnostic document *Pistis Sophia* question?

Choose one answer.

- a. The virginity of Mary
- b. The Divinity of Christ
- c. The actual occurrence of the human birth of Jesus.
- d. All of the above

(a) Incorrect. Though there was some question of Mary's birth in Apocryphal literature, her virginity is hardly ever questioned.

(b) Incorrect. While the Gnostics debated the Supreme Being joining flesh, His divinity is not the quite the focus of the Gnostic writing of *Pistis Sophia*.

(c) Correct. The *Pistis Sophia*, written as early as the 2nd century, questions the actual human birth of Christ. The female divinity of Gnosticism is Sophia, and the writing speaks of the Universal divine Mother and her connection to the Divine Christ. The concept of the Gnostic false Goddess Sophia muddies the nature of Mary in religion as it progresses from Gnostic origins.

(d) Incorrect.

3 Apocryphal literature contains some accounts of Mary's own birth described in miraculous terms.

Answer:

True False

True - Correct. It is in the extreme Apocryphal literature that Mary's sinless and miraculous birth is proclaimed with the necessity for the virgin birth of a divine Christ.

False - Incorrect. Apocryphal literature at the time of the Gnostics was extreme and stressing ideas that were not contained within Scripture.

4 The early Church Fathers reemphasize the biblical accounts of Mary as the mother of Jesus in their writings.

Answer:

True False

True - Correct. The early Church Fathers fight against the gnostic denial of Jesus' human birth and the extremes expressed in Apocryphal literature.

False - Incorrect. The early Church Fathers made great effort to fight against the Gnostic ideas.

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6 What interest do the early Church Fathers have in Mary?

Choose one answer.

- a. They are interested in Mary as an object of their faith
- b. They approach her as a sign of proof that God has intervened through human history
- c. They felt that Mary's unique status leads to shared co-redemption abilities with her Son.
- d. All of the above

(a) Incorrect. Mary was not made an object of their faith during the times of the early Church Fathers.

(b) Correct. They stressed that Jesus of Nazareth had taken the nature of human flesh through the womb of Mary.

(c) Incorrect. This idea does not develop during the times of the early Church Fathers.

(d) Wrong.

7 Who do the early Church Fathers associate the Virgin Mary?

Choose one answer.

- a. A new Adam
- b. The Holy Ghost
- c. John the Baptist

d. A new Eve

(a) Incorrect, and kind of weird

(b) Incorrect

(c) Wrong

(d) Correct. While the first Eve brings forth disobedience and death by obeying the serpent, the Virgin Mary takes on faith and joy by giving permission to God to impregnate her with His Son.

8 Why is it faulty thinking with the early Church Fathers' idea that Mary is the rescuer of the fallen human race by comparing her to a new Eve? (May be more than one answer)

Choose at least one answer.

a. It gives excessive blame to Eve for the fall of mankind

b. There is nothing faulty with the idea that Mary is a "New Eve"

c. It gives Mary undue credit for human salvation

d. It creates a difficult theological relationship with Christ as Adam and His Mother as Eve.

(a) Correct. As much as some of the more conservative, fundamental believer's hope, Adam shares in the blame also. The fall from righteousness into sin involved two, both male and female, and they both shared in their disobedience to God.

(b) Incorrect. Refer to the right answers above to know why this statement is false.

(c) Correct. It is the Son of God that brings salvation to human beings, not His human mother.

(d) Incorrect, sort of. Though this faulty thinking is not commonly addressed, thus incorrect for this quizzes purpose, there is a sort of skewed relationship develops when Christ is thought to be the new Adam and Mary the new Eve. (No points for this one, but a high-five for spiritually thinking things through)

9 Match the sentiments with the thinkers during the early church times.

(1) Contain some accounts of Mary's own birth described in miraculous terms - B. Apocryphal literature

(2) Says Mary is the "incorruptible wood" from which the body of Jesus was formed - E. Hippolytus

(3) Thinks Mary is a sign of proof that God has intervened in human history and taken the flesh of Jesus of Nazareth through her womb - D. Early Church Fathers

(4) Declares "Concerning the Virgin, I wish to raise no question when it touches the subject of sin, out of honor to the Lord, for from Him we know what abundance of grace to overcome sin in every way was conferred upon her who undoubtedly had no sin." - C. Augustine

(5) Does not question Mary's virginity - F. The early church

(6) Declares Mary sinless - A. Many early writers in the early church

10 The turning point in Marian doctrinal and traditional development comes at The Council of Ephesus in A.D. 431.

Answer:

True False

True - Correct. Many theological difficulties concerning the nature of Christ's divinity had surfaced, not from religious circles of Christian faith alone but from cults and aberrant Christian debates. Differing views encouraged the Council of Ephesus to develop a unified approach to Marian theology.

False - Incorrect.

11 How does the Council of Ephesus define the divine maternity of Mary?

Choose one answer.

a. As "Theopolis" which means mother God of the world

- b. As "Theosentric" which means Mother focused solely upon God
- c. As "Theotokos" which means God-bearer
- d. All of the above

(a) Incorrect.

(b) Wrong.

(c) Correct. For the first time, Mary is designated a "GOD-BEARER," which will quickly migrate to making Mary an ideal woman that is separate from normal human beings.

(d) Incorrect

12 Before the Council of Ephesus in A.D. 431, some Christian leaders were greatly concerned that the uniqueness of Christ would be compromised if Mary were elevated.

Answer:

- True False

True - Correct. Before the Council of Ephesus declared Mary to be on a higher plane than normal women, there was concern among many Christian leaders that such a declaration would take away the stature of Christ.

False - Incorrect. The Council of Ephesus made a controversial decision to elevate Mary with the title of Theotokos, God-bearer. Many were afraid of the dilution of Christ's uniqueness from such a definition.

13 What does the "perfect disciple" concept of Mary lead to when the Church establishes this orthodox doctrine?

Choose at least one answer.

- a. Mary's chasteness, purity, and poverty become an ascetic ideal in orthodoxy
- b. Mary becomes the example for the ideal woman
- c. Mary also was seen as separate from a normal human existence
- d. Mary represents a pure Church

(a) That's right. The later development of societies and associations within the orthodox churches held these ideals to be notable spiritual attainments to honor God.

(b) Correct. Mary, mother of Christ, becomes the model for which Christian women should strive to be in relationship to God through the Lord.

(c) Correct; regardless of ideal hopes of the Church, the idea of Mary's existence to be outside common humanity led to the further development of Mary's nature that conflicts Protestant belief from Catholic and Orthodox views.

(d) Correct. The "perfect discipleship" of Mary translated to a supreme goal of the Church to duplicate her service to the Lord.

14 What happens to Marian dogma in the Medieval Period following the Council of Ephesus?

Choose at least one answer.

- a. Marian doctrine established by the Council of Ephesus did not change prior to the Reformation
- b. A complex and excessive Marian dogma develops
- c. The last 500 years leading to Reformation brings the idea of Mary as Co-Redemptrix with the Son of God
- d. For the first 500 years of the Medieval Period, doctrines expressing Mary's virginity and divine maternity are added upon.

(a) Incorrect. The thousand years of medieval times led to complex doctrinal changes to the ideas concerning Mary, mother of Jesus.

(b) Correct. There are 1000 years between the Council of Ephesus and the Reformation, the period known as Medieval. In that time, a great deal of doctrine develops that is both complex and excessive.

(c) Correct. Mary is officially embraced as "Co-redemptrix, Queen of heaven, and Queen of Mercies".

(d) Correct. Though the Council of Ephesus avoided making Mary the object of their faith, their defense led to more and more development of the deified aspects of Marian doctrine.

15 The Church officially embraced Mary as "Co-redemptrix, Queen of heaven, and Queen of Mercies" 500 years before the Reformation.

Answer:

True False

True - Correct. It is so important for Believers to note that word "Co-redemptrix." What that faulty belief means is that Mary can also redeem the sins of a sinner and save them. It wrongly suggests that because of her relationship with God and the Lord Jesus Christ, without offering the sacrifice of blood and life that was required of the Son of God, she becomes the Queen of Heaven and able to bring salvation to sinners. This is false teaching concerning the things of God, salvation, and redemption.

False - Incorrect. Sadly, the Church deviated from Scripture, and elevated Mary to a false place, that wrongly declared her equal to Christ with the ability to redeem man's sins without the backing of the Word of God, or the sacrifice principles established within Scripture.

16 How does the Medieval Period Church belief in Mary's nature change as Reformation draws closers?

Choose one answer.

- a. Mary is the expiator of all sins that a sinner commits
- b. Mary is the Mother of God
- c. Mary's intercession and mediation through God will give her power to provide answers to prayers lifted up to her by believers
- d. All of the above

- (a) Correct. This means that Mary is falsely believed to repair the relationship between righteousness of God and the sinner; that she is able to atone for sinners actions against holiness, and that God chooses to accept her mediation on a sinner's behalf.
- (b) Correct. Mary is wrongly elevated to being the Mother of God, rather than the Mother of human Jesus, creating a superior position that is co-equal with Father God.
- (c) Correct. Mary is relied upon by the Roman Catholic Church to answer most if not all prayers of the dutiful worshippers.
- (d) Correct. These ideas developed from 500 years before Reformation up to that time within Church history.

17 Match the Church leaders with their ideas concerning Mary during the time of Reformation.

(1) Great admirer of the "mother of God" - C. Martin Luther

(2) Refers to Mary as "the expiator of all the sins I have committed" and "my only hope." - B. Thomas Kempis

(3) "Thinks she is "an instrument of salvation-history, and a model of Christian life, a sign and a witness, who points to the miracle and mystery of Christ." - D. Huldrych Zwingli

(4) Therefore, O Lady, Gate of life, Door of salvation, Way of reconciliation, Entrance to restoration, I beseech thee by thy saving fruitful-ness, see that the pardon of my sins and the grace to live well are granted to me, and that thy servant is guarded even to the end under thy protection God, therefore, is the father of created things, and Mary is the Mother of re-created things— The Mother of God is our Mother. - A. Anselm

18 What did John Calvin think about the developing doctrine of Mary? (May be more than one answer)

Choose at least one answer.

- a. He proclaimed her the Mother of God

- b. He relied upon her intercession for the forgiveness of his sins
- c. He has little to say about Mary in his writings
- d. He is uncomfortable with the title of Theotokos that is bestowed upon Mary
- e. He fears that the increased attention upon Mary removes the praise from Christ

- (a) Incorrect. He was uncomfortable with this title
- (b) Wrong. His relationship was formed solidly upon Christ as his Redeemer
- (c) Correct. He did not have conviction that Mary should be called the bearer of God, or Mother of God.
- (d) Correct. His fears seem warranted today as those in religion who focus upon Mary seldom place the same emphasis upon their relationship with Christ

19 How is Mary viewed in the Modern Period? (Will be multiple answers)

Choose at least one answer.

- a. She is identified as the perfect Christian, with divine maternity, worthy character, and a role in the mediation of sins
- b. Many worshippers stand aloof of Mary, and fail to spiritually examine her contribution to faith
- c. Mary is identified as the Virgin Mother of Jesus
- d. Some reject traditional interpretation of Scripture of Mary's womanhood, making her instead a strong woman standing alone
- e. Mary is sometimes associated with the false goddess "Sophia"

- (a) Correct. This is the view of most Roman Catholics today
- (b) Correct. Some Protestants are guilty of taking the extreme opposite approach from Roman Catholic belief and ignore Mary in their faith walk. Quite frankly, they too suffer loss when they fail to recognize the blessed status of Mary and her remarkable faith walk.

(c) Correct. Protestants believe that the Virgin Mother gave birth to the Son of God, but that she is not the Mother of God; rather, she is the Mother of human being of Jesus. She did not impart His divinity, but contributed to his humanness.

(d) Correct. Modern Period feminists often reinterpret Scripture to reflect Mary as a God-like woman that towers far above men and mankind.

(e) Correct. To reach their end goal of making Mary tower above men and mankind, the newest movement is connecting Mary to the false goddess Sophia. Remember, it was the Gnostics that first approached Mary worship in this way. We are currently seeing many women's groups, both Catholic and Protestant, have Sophia focus in their meetings; it is a false and dangerous teaching that bears watching closely, as false doctrine is further encroaching Scriptural Truths.

20 What is the nature of Mary? (Multiple answers allowed)

Choose at least one answer.

- a. She is hyper-spiritual, hyper-sexual, and a superhuman.
- b. She is without sin
- c. She quietly ponders the things that God reveals to her
- d. She is blessed by God and chosen by Him to bear His Son because she had His Favor

(a) Quite the opposite, she is none of these things.

(b) There is no evidence of this presented in Scripture, and when God's ways and will is considered, it is highly unlikely

(c) Correct! Of all of Mary's blessed qualities, it is her pondering of supernatural events as a young virgin girl that reveals her inner workings.

(d) Correct. It was not Mary's stature that gave God notice towards her, but her humble faith in Him with submission to His Will that brought His favor.