

The Church's Rule of Faith



This is chapter II of a book written in 1941 entitled, "[Our Priceless Heritage Christian Doctrine In Contrast With Romanism](#)" by Henry M. Woods, D.D, LL.D.

What is the Church's Rule of Faith?

The Word of God, the Sacred Scriptures of the Old and New Testaments, is the *only rule of faith and obedience* for all true believers. The Scriptures alone are the standard and test by which we may know whether a church is a part of the true Church of God, or not. Any church whose *doctrine and practice conform to the teachings of Holy Scripture is a part of the true Church of God*; and any church which does *not* conform to Holy Scripture in doctrine and practice is not a part of the true Church, but is *apostate*.

What Scriptures prove this statement?

Many Scriptures prove it, as 1. Deut. 28:58, 32:46, 47. Joshua 1:7, 8. What is said of the *Law* applies to *the whole Scripture, for all of it is the Word of God*.

2. Isaiah 8:20, "To the law and to the testimony; if they speak not according to this word, there is no light in them."

3. Isaiah 34:16, where the Scriptures are called "the Book of the Lord," because through them God speaks to men, and *in this book alone is found God's saving truth*.

4. Our Lord's command, "Search the Scriptures"; for He declares they are a *sure witness to Himself as the Saviour, and to eternal life in Him*.¹ John 5:39.

5. Our Lord's warning in Luke 16:29-31, "They have Moses and the Prophets; let them hear them. If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

¹ Later translations rightly follow the King James' Version, making our Lord's words a command, rather than a statement. Christ was reproving the Jews for not believing in Him as the Saviour. The reason was, that God's Word was not abiding in them. If they really knew the Scriptures, they would believe (ver. 38). So He commands them, search diligently the Scriptures, and you will believe that I am the Saviour. Perhaps some stress the word "think"

unduly, as if it indicated doubt,—“in them ye think, ye have eternal life.” The real meaning seems to be, “ye (*rightly*) think ye have eternal life.”

6. The practice of the apostolic church, which *tested even the preaching of the apostles* by the Scriptures. Acts 17:11.

The Holy Scriptures Infallible

The Holy Scriptures are infallible because they were given by the *God of truth*, “who cannot lie.” Titus 1:2.

They are God’s voice speaking through inspired men to the heart and conscience of mankind. “All Scripture is given by inspiration of God.” II Tim. 3:16. The Scriptures are “a sure word of prophecy,” for holy men of old spoke as they were *moved by the Holy Ghost*.” II Peter 1:21. Our Lord clearly proclaimed their infallibility; “The Scripture *cannot be broken*.” John 10:35.

The Scriptures are declared to be “the Word of God that *liveth and abideth forever*,” also, “The Word of the Lord which endureth forever,” bringing the Gospel of salvation. I Peter 1:23, 25; II Peter 1:16-19.

The infallibility of Scripture is also shown by all of those passages which our Lord used as *final to settle questions* under discussion.

“Did ye *never read in the Scriptures?*” Matt. 21:42. Matt. 27:54,56.

“But the Scripture *must be fulfilled*.” Mark 14:49.

The finality of Scripture is also shown by His use of the phrase “It is written.” Matt. 4:4, 7, 10.

Is there not a close connection between the Lord Jesus Christ and the Holy Scriptures, showing their vital importance as the instrument of salvation?

There is a very close connection between Christ and the Scriptures. *Both* are called the *Word of God*: both are the living Word: Christ is the living Word Incarnate, the Holy Scriptures are the living Word written. He who rejects the Holy Scriptures rejects the Christ who gave them, and shall be judged by them at the last Great Day. John 1:1, 14; 12:47, 48; I Thess. 2:13; Heb. 4:12; Rom. 2:16.

St. Peter’s inspired declaration, “The Word of God which liveth and abideth forever,” is confirmed by 20 centuries of time. Genesis and Revelation, New Testament and Old Testament—the same Author; every part illustrated by the whole, and the whole shedding light on every part. It is organically united. He by whom the first three chapters of Genesis were inspired, saw also in His mind the last three chapters of the Book of Revelation!” Saphir, *The Divine Unity of Scripture*, pages 191-193.

The Scriptures supremely important

What texts show the supreme importance of the Scriptures?

Psalms 19:7, 8. “The law of the Lord is perfect, the testimony of the Lord is

sure; the statutes of the Lord are right; the Commandment of the Lord is pure." Here are set forth the purity, certainty, correctness, and completeness of Holy Scripture. They convert the soul, make wise the foolish, give joy to the believing heart, and light to the spiritual eyes. The whole of the 119th Psalm shows the supreme importance of Scripture. Also the text, "Blessed are they that hear the Word of God and Keep it." Luke 11:28, Also Joshua 1:7, 8, 23:6, Deut. 6: 6-9, Luke 24:27.

What other texts show the supreme importance of the Scriptures as the instrument of salvation?

The Scriptures are "the Word of life." Phil. 2:6. They are "the Word of truth, the Gospel of your salvation." Eph. 1:13. They are "*the Sword of the Spirit.*" Eph. 6:17.

Through them sinners are *awakened, convicted, converted, sanctified, and comforted.* I Peter 1:23, Eph. 5:26, II Thess. 2:13, John 17:17, Rom. 15:4. By believing them, men are *forever saved*: by rejecting them, men are forever lost. Rom. 10:8, 9, Mark 16:15. While the vain philosophies of men and destructive criticism will surely pass away, the Scriptures will *stand forever*; "Heaven and earth shall pass away, but My Words shall not pass away." Matt. 5:18, 24:35; Isa. 40:6-8; I Peter 1:24, 25.

Are the Holy Scriptures a perfect, all-sufficient guide?

Through the enlightenment of the Holy Spirit, the Scriptures are a perfect guide in all things. The Spirit opens up the Scriptures to make them plain, and opens up our minds to receive the truth. Luke 24:32, 45; Acts 16:14. The Scriptures have full divine authority and are *all sufficient for every human need*. By them the believer is not only made "wise unto salvation," but also is "*thoroughly furnished unto all good works.*" II Tim. 3:15, 16.

An admirable statement of the all-sufficiency of Holy Scriptures as the Christian Church's Rule of Faith is found in the Westminster Confession of Faith, chapter I, and in the Larger Catechism, Question 4—"How doth it appear that the Scriptures are the Word of God?" Answer. The Scriptures manifest themselves to be the Word of God by their majesty and purity; by the consent of all the parts, and the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, and to comfort and build up believers unto salvation. But the Spirit of God, bearing witness by and with the Scriptures in the heart of man is alone able fully to persuade it that they are the very Word of God." John 16:13, 14; I Cor. 2:6-9.

Did the early Fathers of the Church hold the Protestant opinion concerning the supreme authority of the Scripture as Divine and all-sufficient?

They did. The Protestant opinion concerning the Scriptures was the opinion held by believers from the very beginning of the Christian Church. Tertullian (about 150-230), writing against Hermogenes, said: "Let the school of Hermogenes tell us where (in Scripture) such a statement is written. If it be not written, then let that school fear the woe which awaits those who "take

from, or add to, Holy "Scripture." Adv. Hermogenem, XXII. St. Basil the Great declared: "It is useful and necessary that every one should thoroughly learn out of the divinely inspired Scriptures, both for the fulfillment of piety, and also in order not to become habituated to human traditions." From the Short Rules, 95. St. Augustine wrote "Let us hear no more of 'you say,' or 'I say'; but let us hear a 'Thus saith the Lord,'" Epist. cont. Donat., III, 5.

Rome's Grave Error Regarding Holy Scripture

What grave error regarding Holy Scripture does the Church of Rome teach?

The Church of Rome *shamefully disparages God's Holy Word*. It declares that—

"Holy Scripture is *not sufficient*";

"That it does not contain all that is necessary for salvation";

"That Scripture is dark and obscure";

"That it is not for the people to read'; and

"That Scripture is not the judge of controversy, nor an entire rule of faith."

Where are these grossly erroneous statements found? In standard papal works, which no Romanist will dare to dispute; as Cardinal Bellarmine,¹ one of the most prominent authorities on papal dogma, whom Pius XI commended. Also they are found in substance in the decrees of the Council of Trent; and in the popes' catalogue of forbidden books. Bellarmine, *De verbo Dei*, 2:15, 3: 1,3; 4:3. *Index libr. prohibit, Regula 4*.

¹ Roberto Bellarmino; born in Tuscany in 1542, died at Rome 1621. A Jesuit controversialist, professor at Louvain, and in the papal College at Rome; was the author of standard theological works; was appointed Archbishop of Capua and Cardinal. He has been called "the greatest controversialist of the R. Catholic Church." Ranke, vol. I, p. 298.

Popes Have Uniformly Opposed The Reading of Holy Scripture by the Laity

It naturally follows from Bellarmine's view of Holy Scripture, which has permeated the priesthood, and is accepted generally in the Church, that the reading of Holy Scripture is looked upon with disfavor by the authorities of the Roman Church. They try, of course, to deny this fact when conversing with Protestants. The 4th Rule of the Congregation of the Index of Prohibited Books, approved by pope Pius IV, declares: "Since it is manifest by experience that if the Bible in the vulgar tongue be suffered to be read everywhere without distinction, more evil than good arises, let the judgment of the bishop or the Inquisitor be abided by, so that after consulting the parish priest or the confessor they may grant permission to read translations of the Scriptures, made by Catholic writers, to those whom they consider are able to receive no harm; but permission must be given in writing. But whosoever shall presume to read the Bible, or have it in possession, without such written permission, shall not receive absolution of their sins, unless they have first given up their Bibles. Booksellers who shall sell or furnish

Bibles in the vulgar tongue to anyone who has no written license, shall forfeit the price of the books, and shall be otherwise punished at the pleasure of the bishop. Pope Clement VIII added to the Rule, that "the Holy Inquisition had taken away from bishops and superiors the power to grant such licenses." Pope Leo XII in an encyclical of May 3, 1824, exhorted bishops to turn away your flock from "these poisonous pastures," that is, the Word of God in the vernacular tongue! He declared that if the sacred Scriptures be indiscriminately published, "more evil than good would result!" Who could fail to see how these leaders have hedged round the Bible with so many restrictions that the people are prevented from reading it? The bishop and parish priest must first approve a license to read God's Word, the translation must be by a Catholic writer, the license must be in writing, and licenses cannot be granted even by bishops and superiors! To read the Scriptures without a license means to be cut off from absolution for their sins, unless they have first surrendered their Bibles! All of these restrictions make reading of God's Holy Word practically impossible, and directly contradict the Saviour's command, "SEARCH THE SCRIPTURES!" Think of the popes, who profess to honor God, daring to forbid the laity to read God's own Book of life! Does not the Church of Rome by such action condemn herself as apostate?

The Supreme Importance of Daily Reading the Study of the Holy Scriptures

In painful contrast to the deplorable opposition to the Scriptures of the high authorities of the Roman Church, see how the Word of God constantly urges God's people to exalt and honor it, and make it the rule of their daily life, and zealously teach their children. See how often Moses exhorted the children of Israel concerning the Law of God. "These words which I command thee, this day, shall be in thine heart, and thou shalt teach them diligently unto thy children and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Again, he exhorts, "Gather the people together, men, women and children and the stranger within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children may hear, and learn to fear the Lord your God, as long as ye live." So also the prophets stressed the importance of learning the Scriptures. Isaiah exhorts, To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them." Is. 8:20. Of the Levites it is said that King Jehoshaphat sent them throughout the Kingdom to teach the laity; "having the book of the Law of the Lord with them, they went throughout all the cities of Judah and taught the people." I Chron. 17:8, 9. Again, "Ezra the scribe brought the book of the law of Moses and read to the congregation, both men and women, from morning till midday, and all the people were attentive to the Book of the Law. So they read in the book of the law distinctly, and gave the sense and caused them to understand the reading." Nehem. 8: 1-3, 7, 8.

Again, our Lord reproved the Jews for their disbelief of the Resurrection." And Jesus said, "Do ye not err, because ye know not the Scriptures, neither the power of God?" Mark 12:24. St. Paul wrote his epistles, for all Christians: "I charge you by the Lord that this epistle be read to all the

holy brethren." I Thess. 5:27, also Col. 4:16, Phil. 1:1, 1 Tim. 3:14-17, Rom. 15:4. It has been aptly remarked: "There is nothing about 'poisonous pastures' in all this!"

Did the Fathers of the early Church share the view of later popes that "the Scriptures are not for the people to read?"

They did *not*; but urged the laity to obey Christ's command, "Search the Scriptures!" "We were enjoined by Christ Himself to put no faith in human doctrines, but in those proclaimed by the blessed prophets and taught by Himself." Justin Martyr, *Dial. with Trypho*, 48.

"It is a manifest falling away from the Faith, either to annul anything in Scripture, or to introduce anything not in Scripture," etc. Basil the Great, *De Fide*. So also Tertullian, *Adv. Hermogenem*, 22 and Augustine, *Ep. cont. Donat.* 3:5.

Chrysostom pointed out the great error of the Roman Church: "This is *the cause of all evil, not to know the Scriptures*!" Hom. 9 on Coloss. 3.

Again, "The reading of the Scriptures is a *powerful safeguard against sin, and ignorance of the Scriptures is a dangerous abyss.*" "To know nothing of Scripture is *to risk one's salvation.*" Hom. III on Lazarus.

"As the Apostle wrote, so did the Lord,—that is, He spoke through His Gospels, not so that a few might understand, but *all men.*" Jerome, Comm. in Psalm 86.

"What is Holy Writ, but a sort of letter from Almighty God to His creatures? Study therefore, and daily ponder, your Creator's words, and learn God's heart in God's words." Gregory the Great, *Epist. 4; Indict.* 12:31.

How does the Church of Rome try to evade responsibility for this grave sin of opposing their people's reading the Word of God?

The Church of Rome alleges that *Regula 4* of the Index which forbids the reading of Holy Scripture has been *rescinded*. But this cannot be done *without denying the dogma of papal infallibility*. Monsignor Dupanloup in his "Observations," rightly says, "if we declare Pius IX *infallible*, we must declare that *all his predecessors were infallible.*" This is perfectly true, and if the Church's pronouncement against reading the Bible is rescinded, then the pope who made this pronouncement was in error, and the dogma of infallibility is thus destroyed. Into such quagmires of contradiction has the absurd dogma of infallibility led the Roman Church! The truth is, the Church of Rome thus directly disobeys the Lord Jesus Christ's command—"Search the Scriptures."

Butler's Roman Catholic Catechism states: "There is no general obligation incumbent on the laity to read the Scriptures, it being sufficient that they listen to it from their pastors." But this is a weak evasion, a lame attempt to make it appear that the Roman priests give their people what they really do not give, i.e., the whole Word of God. Cardinal Wiseman trying to gloss over this grave disobedience of Christ's command by the Roman Church, said:

"Though the Scripture may be permitted, we do not urge them upon the people, we do not encourage them to read them. Certainly not." It may reasonably be asked, Why not? The real reason is, the Church of Rome fears the Bible, because it shows plainly how far Romanism has departed from the true faith of Scripture!

Holy Scripture Must Neither Be Added To, Nor Taken From

How does God command all men to receive the Holy Scriptures?

God commands all men to receive the Holy Scriptures *in their entirety*, just as He has given them. Nothing whatever is to be added to them, or taken from them. "Ye shall not add unto the Word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God." Deut. 4:2.

"What thing soever I command you, observe to do it." Thou shalt not add thereto, nor diminish from it." Deut. 5:32, 12:32, 18:19-20; Jer. 26:2; Matt. 5:18,19.

The Word of God presents two solemn warnings of the great sin of tampering with Scripture; one in the Old Testament, given to King Jehoiakim; who when he had received God's message through the prophet Jeremiah, deliberately cut up the parchment on which it was written and burnt it in the fire! For this insult to the Almighty, he was warned that he should be carried captive to Babylon and when he died, his body should be thrown out unburied. "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates." All of which was fulfilled to the letter. Jer. 36: 2-7, 23, 22:18, 19; II Chron. 36:5, 6.

The second warning closes the whole Canon of Scripture. It foretells the awful curse which will surely fall on those who add to, or take from, God's Holy Word. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of life, and out of the holy city, and from the things that are written in this book." Rev. 22:18,19.

Do not be deceived! This solemn warning was not placed by chance at the end of the whole canon of Scripture, for it applies not merely to Revelation, but equally to all the Holy Scriptures, for all are God's Word! The man who rejects, or doubts, any part of them, does so at *the peril of his eternal condemnation!*

The Apocrypha Excluded From Scripture

Do not the solemn warnings of God concerning His Holy Word (the Old and New Testaments) that nothing should be added to it or taken from it, entirely exclude the Apocrypha from the Canon of Sacred Scripture?

They wholly exclude the Apocrypha from the Sacred Canon. The reason is: The 14 books of the Apocrypha are confessedly the work of men; the Bible alone is what it claims to be, the work of God the Holy Spirit. Having no divine

authority the Apocrypha may not be used to establish Christian doctrine, as Jerome declared in the fifth century.

Note that the Lord Jesus Christ *never recognized them, nor quoted from them*. The apostles and Church Fathers did not accept them as a part of Holy Scripture.

They are never mentioned in the New Testament.
They were not included in the Hebrew Scriptures.
They were never referred to in the Talmud.

It was not until the Council of Trent, about the middle of the 16th century (1545-1563) that the Roman Church declared the Apocrypha to be a part of the Sacred Scriptures. The Protestant Church has never recognized these books.

Tradition not a part of the Rule of Faith

What should be the attitude of the true Christian Church toward Tradition?

Tradition, even as part of the rule of faith, should be *wholly rejected*: 1. because the Holy Scriptures are the Church's *perfect, God-given guide*; 2. because tradition is man-made and imperfect; and 3. because the Lord Jesus Christ mentioned tradition *only to condemn it and warn against it*.

What Scriptures prove that this is true?

Those in which our Lord rebuked the Pharisees for doing just what the Church of Rome does, viz.: professing to believe the Scriptures, but really rejecting them to follow the traditions of men.

1. "Why do ye transgress the commandment of God by your tradition?" Matt. 15:3.
2. "Ye have made the Commandment of God of none effect by your tradition." Matt. 15:6.
- 3, 4. "In vain do they worship Me, teaching for doctrines the commandments of men," Matt. 15:9, Mark 7:7.
5. "Laying aside the Commandment of God, ye hold the tradition of men." Mark 7:8.
6. "Full well ye reject the Commandment of God that ye may keep your own tradition." Mark 7:9.
7. "Making the Word of God of none effect through your tradition." Mark 7:13.

Thus in seven declarations our Lord showed the antagonism between tradition and the Word of God, and warned men that if they hold tradition, *their worship of God is in vain!*

The Apostles Testified Plainly Against Tradition

Did St. Paul warn believers against tradition?

He did. "Beware lest any man spoil (rob) you—after the tradition of men, and not after Christ." Col. 2:8. Paul declared that before his conversion he was zealous for the traditions of his fathers; but that after his conversion he "counted all such things as loss for Christ." Gal. 1:14-16, Phil. 3:7.

What was St. Peter's testimony concerning tradition?

St. Peter testified against tradition, addressing both Jews and Gentiles in his general epistles. He warned against "the vain conversation received by tradition from your fathers"; that since Christ had redeemed them by His precious blood, they must follow Him, and not follow the manner of life which tradition had formerly led them to follow. I Peter 1:18, 19.

The Church of Rome's Grave Error Concerning Tradition

What does the Church of Rome teach concerning Tradition?

The Church of Rome teaches: "That we ought to serve God according to the tradition of the ancients." And, "That we ought to receive with the obedience of faith many things which are not in the Scriptures." Bellarmine, *De verbo Dei*. 4:4; Cotton 2:34, 35.

Some papal writers, in order to justify their disobedience, and make wrong appear right, have dared falsely to call tradition "*the unwritten Word of God!*" Dr. S. J. Hunter, an English Jesuit, exalts Tradition above the Divine Word, saying, "The Church could dispense with Holy Scripture, but cannot dispense with tradition; " — "Tradition is of wider scope—and more necessary." Do not these declarations plainly show that Jesuitism is apostate? A Romanist book, published in Brazil, with full ecclesiastical sanction, says: "Today we live one-tenth on the Bible, and nine-tenths on tradition. The Bible perhaps does not contain all essential truths. Tradition is greater than the word of the Bible!" *Outlines of Dogmatic Theology*, Vol. I, pages 153-155, *O Biblismo*, Du Bois, Para, 1921, page 96.

Is not this teaching of the Roman Church directly contrary to Christ's command and the Holy Scriptures, and therefore, a mark of apostasy?

It is the great sin of apostasy. It places the teaching of sinful men on the same level as the Word of Almighty God; and it directly disobeys the divine command that nothing shall be added to what God has enjoined—"Ye shall not add unto the Word which I command you." Deut. 4:2.

Two Scriptures texts have been quoted by Romanists as seeming to countenance tradition, viz.: II Thess. 2:15, 3:6. Do these justify tradition in the sense in which the Church of Rome uses it?

No, they do not. St. Paul uses the word in its original sense, as simply indicating "that which was delivered" or "handed down"; and not in the sense in which the Church of Rome uses it, for he is speaking of doctrines which he himself had delivered; he says, "Hold the traditions ye have been taught whether by word or OUR epistles"; and "Withdraw from every brother that walketh not after the tradition which ye received of us." It is thus clear that these texts give no support to the Roman doctrine of tradition.

It should be carefully noted that practically the whole Roman system of doctrine and worship is based on Tradition, and not on the Word of God. Leading papal authorities have acknowledged this fact. When the Council of Trent was discussing the Church's Rule of Faith, and some present wished to declare the Holy Scriptures to be the Rule, Cardinal Reginald Pole of England insisted that the Scriptures alone should *not be declared the Rule of Faith*; for said he, "Our beliefs and our worship in their entirety depend upon Tradition." And his opinion *prevailed in the Council*.

If our Lord and His apostles thus clearly opposed tradition, why does the Church of Rome insist on teaching it?

Because the Roman Church uses tradition to try to justify dogmas and practices which are plainly contrary to the Word of God.

We see then that the Holy Scriptures alone are the Rule of Faith for the true Church of God. They were the sole rule of the Apostolic Church, and of the Church for centuries later. As we have already seen, Justin Martyr, Tertullian and Basil the Great testify to the Holy Scriptures as the Church's sole divine guide. So also Chrysostom (died 407) in his sermons Hom. IX on Colossians 3, and Hom. II.

St. Augustine said: "You ask me where the Church is; "I answer, 'Search the Scriptures.'" Christ did not say "Search tradition," but the Scriptures alone, for they are the Church's all-sufficient guide, the Very Word of God. I Thess. 2:13.

The valiant John Huss¹ also loyally held the Word of God as the true Rule of Faith. He said: "Let us make matters clear. What I call apostolic orders are the teachings of Christ's apostles. When the orders of the pope are in harmony with these teachings, I am ready to listen to them; when they are contrary to them, I refuse them obedience, even if I were to see kindled before my eyes the fire which was to burn my body." Mussolini's *John Huss, the Man of Truth*, p. 53.

¹ John Huss, the great reformer, was born in Bohemia in 1369. After graduating in the University of Prague, he began to lecture on the writings of Wycliffe, and became Rector of the University and pastor of Bethlehem chapel. Opposing the abuses of the Church of Rome, he incurred the bitter hatred of the hierarchy, and was summoned to appear for trial before the Council of Constance. Though guaranteed a safe conduct by the Emperor Sigismund, the Council declared that "faith need not be kept with heretics," and burned him at the stake July 6, 1415. The martyr exhibited a noble faith and courage to the end, and foretold the triumph of the Gospel for which he laid down his life. Said he, "the image of Christ shall never be effaced from men's hearts, but shall be written there by much better preachers than myself. The nation that loves Christ shall rejoice and I, as one awaking from the dead, will leap with exceeding joy!" Pope Adrian at the Diet of Nuremberg recalling Huss' words declared, "The heretics Huss and Jerome are now alive again in the person of Martin Luther!" D'Aubignés *History of the Reformation*.

In the matter of God's Holy Word and Tradition has not the Church of Rome often violated God's express commands and therefore comes under His condemnation?

The Church of Rome has introduced *many sinful inventions* which God's Word

does not permit, and disregards many things which He has commanded. God's Word commands that the Holy Trinity alone is to be worshipped; the papal Church disobeying the Divine Command sinfully worships saints, angels and Mary. God warns in His Holy Word that no image, picture or representation of any kind is to be used in worship, for they are an abomination in His holy sight; yet Rome fills her Churches with these abhorred images, even bowing down to the image of Peter in the Vatican and kissing his toe! The Church of Rome has sinfully taken away from the Lord's Supper, depriving the laity of the wine and has added the invention of the Mass, falsely exalting a sinful priest as able to change a wafer into the Son of God! Rome has taken away Confession of sins from the Creator, and has added it to a sinful priest who falsely claims to forgive sins. The Roman Church has added many false mediators and thus dishonors the one Divine Mediator. 1 Tim. 2:5. It has invented a place called purgatory and makes gain by falsely professing to save men from it. It has taken away the true Repentance of Scripture and has added penances and false Indulgences: It has taken away the Word of God from perishing men, and has substituted false human tradition. For these and other grave transgressions the Church of Rome must face Condemnation at the Judgment bar of God.

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