

## THE CHURCH OF ROME THE PILLAR AND GROUND OF UNTRUTH

Randall Paquette

The Church of Rome at its Lateran Council IV in 1215 declared, “There is one universal Church of the faithful, outside of which no one is saved...”<sup>1</sup> Where rests my salvation? Is it to be found in union with an institution upon earth? Does my symbiotic relation with an ecclesiastical body secure for me a heavenly destination? Perhaps, had the Lateran Council worded their axiom: “...of which no one who is saved is outside of...” I might not have taken exception to such a dogma, but what they have written, they have written. Ignoring for the moment, arguments to the contrary, how exclusive and necessary is this synthesis with Rome? Rome insists that it is absolutely vital:

Several Popes have also addressed this matter. In *Unam sanctam*, Pope Boniface VIII taught that “outside this Church there is no salvation and no remission of sins.” Making an even stronger statement in the allocution *Singulari quadam*, Pope Pius IX declared that “it must, of course, be held as a matter of faith that outside the apostolic Roman Church no one can be saved.” And Pope Pius XII reinforced this doctrine in the encyclical *Humani generis*. ...Likewise, the Council of Florence taught that “no one remaining outside the Catholic Church...can become partakers of eternal life.” And finally, the First Vatican Council, in a draft never formally adopted because of the Franco-Prussian War, stated that “it is a dogma of the faith that no one can be saved outside the Church.”<sup>2</sup>

The American Jesuit priest, Leonard Feeney discovered to his dismay, that taking the words of Rome at face value can have dire consequences:

From these authoritative teachings, **it would seem clear that there is only one conclusion:** anyone who dies without Baptism in the Roman Catholic Church is **condemned to hell**. For maintaining exactly this conclusion, however, Father Leonard Feeney, S.J., an American Jesuit at Boston College, was first expelled from the Society of Jesus and then excommunicated in the 1940s. After reading the teachings of the Fathers, the Councils and the Popes, Feeney could not see any other possible interpretation than the one for which he was condemned.<sup>3</sup>

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<sup>1</sup> The Lateran Council IV A.D. 1215 as quoted in ‘The Church, Community of Salvation’ George H. Tavard; p.181

<sup>2</sup> Our Sunday Visitor’s Catholic Encyclopedia, Peter M. J. Stravinskis; p.894-895 - *Extra Ecclesiam Nulla Salus*

<sup>3</sup> Our Sunday Visitor’s Catholic Encyclopedia, Peter M. J. Stravinskis; p. 895 (All emphasis in quotes are mine unless otherwise indicated – ed.)

Rome has tried to distance herself from the rabid bite of her dogma. This attempt at a doctrinal reconstruct will only satisfy the “invincibly ignorant.” This church which boasts that she cannot err<sup>4</sup>, that she and her “sweet Christ on earth” are infallible, reposing in “the teachings of the infallible Magisterium,”<sup>5</sup> that she possesses the sole authority to dispense indulgences and to forgive sins on earth, would have us to believe that she does not mean what she has so clearly stated? Witness one of her apologists attempting to soften the blows:

Elsewhere, the *Catechism* says that “the Church is nothing other than ‘the family of God’” (no.1655). ...The earthly household of the Trinity is this universal Family of God, outside of which there is no salvation (CCC, no.846). That’s a strong statement, and it makes some people wince.<sup>6</sup>

“It makes *some* people wince”? It ought to! Rome’s apologists prefer to consider such extravagant language as mere suggestions of her “missionary dynamism,” or that humbly “she is necessary for salvation by divine command, not by intrinsic necessity.”<sup>7</sup> Now, there is a pretty little dance! Doesn’t a “divine command” make it an “intrinsic necessity”? Apologist Scott Hahn assures his readers of the benign spirit slumbering within the papal dogma, *extra ecclesiam nulla est salus*:<sup>8</sup>

But this teaching does not condemn anyone. It simply clarifies the essential meaning of salvation and the Church. Since the essence of salvation is divine family life, the life of divine sonship, to speak of salvation outside of God’s Family, the Church, is to confuse things greatly.<sup>9</sup>

Oh! I see. It doesn’t really condemn anyone; now there’s a relief. So, when infallible popes have issued dogmatic teachings about corporate faith, such as:

Now the holy Church universal proclaims that God cannot be truly worshipped, saving from within herself, asserting that **they that are without her shall never be saved.**<sup>10</sup>

We declare, say, define, and pronounce that **it is absolutely necessary for the salvation** of every human creature to be subject to the Roman Pontiff.<sup>11</sup>

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<sup>4</sup> “That the Roman church has never erred; nor will it err to all eternity.” – *Dictatus Papae*, Pope Gregory VII (1073-1085)

<sup>5</sup> The Biblical Basis for the Papacy, John Salza; p.205

<sup>6</sup> First Comes Love: Finding Your Family in the Church and the Trinity, Scott Hahn; p.121

<sup>7</sup> Our Sunday Visitor’s Catholic Encyclopedia, p.895

<sup>8</sup> “Outside the Church there is no salvation”

<sup>9</sup> First Comes Love; Finding Your Family in the Church and the Trinity, Scott Hahn; p.121

<sup>10</sup> The Biblical Basis for the Papacy, John Salza; p.207 (“Pope St. Gregory the Great...*Moralia in Iob*, XIV:5, c. A.D. 590)

The most Holy Roman Church firmly believes, professes, and preaches that none of those existing outside of the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they **go into the eternal fire... unless before death they are joined to her... No one...even if he pour out his blood for the Name of Christ, can be saved**, unless he remain within the bosom and the unity of the Catholic Church.<sup>12</sup>

The holy universal Church teaches that it is not possible to worship God truly except in her (the Catholic Church); and **all who are outside her will not be saved**.<sup>13</sup>

It must be held as a matter of faith that **outside the Apostolic Roman Church, no one can be saved**; that this is the only ark of salvation; that he who shall not have entered therein will perish in the flood.<sup>14</sup>

This is our last lesson to you; receive it, engrave it in your minds, all of you: **by God's commandment salvation is to be found nowhere but in the Church**.<sup>15</sup>

They were merely attempting to “*unconfuse things*” for us. Whew!!! I am grateful for Hahn’s assurance... I have to confess that I was getting a tad anxious. I guess those papal rascals were just utilizing emphatic, hyperbolic language within the context of artistic license! “*Proclaims... asserting ...declare, say, define, and pronounce... that it is absolutely necessary... firmly believes, professes, and preaches... must be held as a matter of faith... they that are without her shall never be saved... but that they go into the eternal fire?* The little scamps! They were simply *clarifying* some “essential meanings.”

...it is also a perfectly well-known Catholic dogma that no one can be saved outside the Catholic Church, and that those who are contumacious against the authority and the definitions of that same Church, and who are pertinaciously divided from the unity of that Church and from Peter’s successor, the Roman Pontiff, to whom the custody of the vineyard has been committed by the Savior, cannot obtain eternal salvation.<sup>16</sup>

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<sup>11</sup> Ibid; p.208 (“Pope Boniface VIII...Bull, *Unam Sanctam*, A.D. 1302)

<sup>12</sup> Ibid; p.208 (“Pope Eugene IV...Bull, *Cantate Domino*, A.D. 1442)

<sup>13</sup> Ibid; p.209 (“Pope Gregory XVI... Encyclical, *Summo Iugiter Studio*, A.D. 1832”)

<sup>14</sup> Ibid; p.209 (quoting “Blessed Pope Pius IX...Allocution, *Singulari Quadam*, A.D. 1854)

<sup>15</sup> Ibid; p.209 (Pope Leo XIII... Encyclical, *Annum Ingressi Sumus*, A.D. 1902)

<sup>16</sup> Salvation Outside the Church, Peter M. J. Stravinskias; p.22 (“a stalwart defender of Catholic orthodoxy...Blessed Pope Pius IX making this most nuanced statement in *Singulari Quadam*”)

That the church of Rome is the mother and mistress of all churches, and to believe her so to be, is necessary to salvation. (Concil. Trid. Sess.7. de Bapt. Can. 3. Et Bulla Pii IV)<sup>17</sup>

It appears that Hahn has got the melody correct; he is just confused on the words. Like a decrepit and discredited courtesan creeping about the courtyard, Rome dons various disguises; and if needs be, her doctrine can be as supple as a writhing serpent. However, the bloated boasts from her history permit only one interpretation:

The Pope of Rome is Christ's vicar, and hath the supreme power over the whole church, and without subjection to him as such, there is no salvation. (Concil. Trid. Sess. 6. Decret. De Reform. cap. 1. et Bulla Pii IV.)<sup>18</sup>

Poor, blind Catholicism, they apparently cannot comprehend, nor are they willing to accept that faith alone in Christ alone saves to the uttermost. Christians do not trust that any "amount of ethical action or (personal) sacrifice" can "aid in securing salvation." But we do trust in God's promises, and in our Lord and Savior Jesus Christ. Hahn's prevarications will not do. Pope Leo XII in his Encyclical, *Ubi Primum*, taught:

We profess that there is no salvation outside of the Church ... the Church is the pillar and firmament of truth, as the apostle Paul teaches (1 Tim 3).<sup>19</sup>

Oddly enough, Hahn noticed the Church of Rome loitering about 1Timothy 3:15 also:

"I asked another theologian, "What for you is the pillar and foundation of truth?"

He said, "The Bible, of course!"

"Then why does the Bible say in 1Timothy 3:15 that the Church is the pillar and foundation of truth?"

"You set me up, Scott!"

"I'm the one who feels set up!"

"But, Scott, which church?"

"How many applicants for the job are there? I mean, how many churches even claim to be the pillar and foundation of truth?"

"Does this mean you're becoming Roman Catholic, Scott?"

"I hope not."<sup>20</sup>

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<sup>17</sup> Cardinal Bellarmine's Notes of the Church Examined and Refuted, A Series of Tracts ; p.103

<sup>18</sup> IBID., p.103

<sup>19</sup> The Biblical Basis for the Papacy, John Salza; p.208

<sup>20</sup> Home Sweet Home: Our Journey to Catholicism, Scott and Kimberly Hahn; p.53-54

Unfortunately, Hahn's hopes were eventually and utterly dashed, and he did become a Roman Catholic. In this homey little narrative, it is evident that Hahn erringly concluded that it was up to a "church" to lay *claim* to this verse without necessarily having to live up to it. Forget testing the validity of their claim. It is a fact that Roman Catholics regularly employ 1 Timothy 3:15 in an attempt to bludgeon into unconsciousness *sola scriptura*.

The first error is a *sola scriptura* ("Scripture alone") approach that collapses the Word of God to merely that which has been written, thereby denying the legitimate role of Tradition and the Magisterium. Curiously, such a position, developed during the Protestant Reformation, is not taught in Scripture. For example, in 2 Thessalonians 2:15, Saint Paul exhorts his followers to "stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter." In 1 Timothy 3:15, Saint Paul further states that the *Church* is "the pillar and bulwark of the truth." *Sola scriptura* rightly emphasizes that Scripture is God's Word to us. However, this approach attempts to understand Scripture apart from Mother Church...<sup>21</sup>

"Not taught in Scripture"?!?! The Pope forbid that Hahn or any other Catholic should hold a "position" or a tradition that is *not taught* in Scripture! I mean, if any church is the champion of basing all doctrine on Scripture, it certainly is Rome. Apologist Mark Shea employed some purple prose to describe his deliverance from the authority of Scripture:

For the nail that crucified my Bible-only belief was the very nail that was at last hammered firmly into "the church of the living God, the pillar and foundation of the truth" (1 Tm 3:15). And on that nail now hung all the truth and sanity of the gospel.<sup>22</sup>

"Nail that crucified my Bible-only belief?" What an odd expression to employ concerning the Word of God. Others before him have also relished a "good" crucifixion. Doubtless, Shea is guilty of a parapraxis. The Papacy has always hated an open Bible in the hands of the common man. Hahn is wrong as usual; *sola scriptura* is not an "error;" it is a threat.

Cardinal Bellarmine says, "The laity do not receive any benefit from reading the Scriptures, but are betrayed into errors, both in the doctrine of faith and of manners; for many heresies have been occasioned by Scriptures misunderstood." (*De Verb. Dei*, ii., 15)<sup>23</sup>

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<sup>21</sup> Catholic for a Reason II: Scripture and the Mystery of the Mother of God, Leon J. Suprenant JR., Scott Hahn; p.88&89

<sup>22</sup> By What Authority, Mark P. Shea p.158

<sup>23</sup> The Christian Miscellany and Family Visitor, Vol. 1, for the year 1846 ; p.163

It would require a large volume to contain even part of the evidence manifested, both by declarations and by acts, of Rome's persistent policy to suppress all knowledge of the Sacred Scriptures. In the early centuries, and long before printing was invented, all manuscripts containing any translation into the vernacular from the original tongues was [sic] prohibited under the severest penalties. As early as 860 A.D., Pope Nicholas I put Bible reading under the ban. Gregory VII, known in history as Hildebrand, in 1073 continued the ban, and Innocent III, in 1198, issued a decree that all who read the Bible should be put to death. In 1229 the great Council of Toulouse passed a decree forbidding either the possession or the reading of the Bible; and the famous Council of Trent, 1545-63, did the same. ...In the reign of the "Bloody Mary" tons of Bibles were used as fuel to burn the martyrs, and it was said that "no burnt offerings could be more pleasing to Almighty God." Pius VII in 1816 denounced Bibles as "pestilences;" and Leo XII in 1825 as "traps and pitfalls." Pius VIII in 1830 declared printing presses from which Bible were struck as "centers of pestiferous infection." Gregory XVI in 1844 condemned Bible Societies, and ordered the priests to tear up all they could lay their hands on. Pius IX surpassed all his predecessors in the employment of abusive language to vilify Bible Societies, and under his authority many were banished from Tuscany for reading the Bible. It was also during his pontificate that Francesco Madaï and his wife were imprisoned for ten months and then sent to the galleys for reading the Bible.<sup>24</sup>

The choice is either an infallible Bible or an infallible church. *Sola scriptura* is not intimidated at all by the church being the pillar and ground of the truth. In fact, it is the reason that the church is the pillar of the truth. "I mean, how many churches even claim to be the pillar and foundation of truth"??? Are we like Hahn and his cunningly entrapped theologian friend who were left with no viable candidate for 1 Timothy 3:15, save the Church of Rome? Are we to believe that all other denominations and Christian bodies disavow this scripture text? Should Christians hang their heads and weep much, because Rome has decided that no man is worthy to open and read this verse, neither look thereon, except the pope?

Is it possible to read another kind of Church into the pages of the Bible? It is indeed, but only if we choose to place ourselves in judgment of all the interpreters of the early Church – the men who received the apostolic succession, and were in a position to know better. This should require a tremendous amount of fear and trembling, if not for the natural reasons,<sup>25</sup> then surely for the

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<sup>24</sup> Romanism a Menace to the Nation, Jeremiah J Crowley; p.109&111

<sup>25</sup> Such as the Inquisition? – "To enforce the Index, Papal Rome created the Inquisition. This tribunal tried and condemned every man who, without written Episcopal license, made, or sold or bought, or owned or read, the Bible. Over Europe Pontiff and Emperor combined to extinguish liberty. For centuries, around the Bible war raged between Catholics and Protestants. In Holland alone eighteen thousand martyrs

supernatural reasons. For Jesus said to His first Apostles: “He who rejects you rejects Me.”<sup>26</sup>

It is not only “possible,” but it is imperative. The truth is that you cannot read Roman Catholicism into or out of the Bible. Hahn states that it is to our detriment if we cast our gaze elsewhere and reject the early “interpreters...the men who received the apostolic succession, and were in a position to know better.” But are the men of any age who claim to hold apostolic credentials to be taken as the final authority? And as years, decades, centuries, and millennia pass should we not prosecute with more vigor our inspection of their interpretations, and their credentials? “Should ...fear and tremble”? The true heirs of the apostolic message would not comminate us for our caution, but would commend us for our vigilance.<sup>27</sup> By Hahn having insisted upon this caveat, we witness the pure gall and hypocrisy of Scott Hahn, for he has previously chosen to place himself in judgment of “interpreters of the early Church”.<sup>28</sup>

*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

*As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.*<sup>29</sup>

In this text, does “But though we ... preach any other *gospel*” suggest apostolic infallibility (we) or Scriptural infallibility (gospel)? It should be evident that infallibility is attributed to God and His Word alone. No man is infallible. If any man had undisputed apostolic credentials, it was Paul, and still he includes himself in the “we.” Even Peter was not excluded. Anything added to or other than, the gospel as revealed in Scripture makes it *another gospel*. The gospel of the New Testament has the foundation of the Old Testament; it is the culmination of all that was promised and taught since Eden and written in the Word of God. Kill the root and you destroy the tree. If any man or angel teaches by addition or subtraction or adulteration another gospel (e.g., the need of a Redemptrix), *let him be accursed!* The “we” are fallible men; apostles, pastors, teachers, etc.; the “gospel” is the infallible Word of God. The pompous blustering of the Vatican does not grant her popes, councils, and “Church Fathers” carte blanche to teach untested and uncontested any extra-biblical doctrine that they see fit. And how shall I know if they are teaching another gospel unless I first have an inspired and infallible source to test their words. The very nature of the gospel refutes the nonsense of papal infallibility.

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suffered. Sieges and battles destroyed millions. Spain blazed with papal fires. France was desolated. Germany ran blood. England was aghast before Smithfield fires.” (Christian Life and Faith, Vol.6; p.282)

<sup>26</sup> Reasons to Believe, Scott Hahn; p.92

<sup>27</sup> Acts 17:11 - *These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*

<sup>28</sup> See The Deception of Scott Hahn; (Hahn judged and rejected Cyprian, Origen, Cyril, Hilary, Jerome, Ambrose, and Augustine, Pope Leo the Great, et. Al who have interpreted “upon this rock” of Matthew 16:18 to mean ‘faith in Christ’ or ‘Christ Himself.’)

<sup>29</sup> Galatians 1:8&9

“Is it possible to read another kind of Church into the pages of the Bible? It is indeed... .” Hahn is correct so far. What kind of church is it? It is the true church; one that does not supplant, distort, or pervert the truth; for only such a church can be the *pillar of the truth*.

What does 1 Timothy 3:15 teach us? The focus of this verse is behavior; the Christian’s deportment in the church: *that thou mayest know how thou oughtest to behave thyself in the house of God*. Prior to this verse, Paul had been teaching about the requirements for the offices of the bishop<sup>30</sup> and deacon, and the behavior of their wives. Because of the high calling of their offices, certain constraints were placed upon the candidates. Remember, context, context, context:

*A bishop then must be blameless, the husband of one wife...Likewise must the deacons be grave...Even so must their wives be grave... that thou mayest know how thou oughtest to behave thyself in the house of God...the pillar and ground of the truth... and without controversy great is the mystery of godliness...*

To Timothy, who was an officer of the church, Paul explains certain necessary requirements of demeanor and order, as he told the church at Corinth: *giving no offence in any thing that the ministry be not blamed*.<sup>31</sup> Godliness,<sup>32</sup> conversation, behavior, and order that becomes the saints of God, especially in the house of God, the church of the living God, the pillar and ground of the truth. This is the vital witness of the assembly of believers. Paul was writing about a local church. So, this is true about each local church and not some monolithic hierarchy. This is the other kind of church, and consequently, it cannot be Rome.

The church of God is not *the* truth, it is not even the source of truth. *Sanctify them through thy Word, thy Word is truth*<sup>33</sup>, and *I am the Way, the Truth, and the Life*<sup>34</sup>. So, the true church is the pillar and ground of the Bible; it is the pillar and ground of Jesus Christ. Simply stated, it is that body of saints, that unity of believers to whom Christ says, “*thou ... hast kept my word, and hast not denied my name.*”<sup>35</sup>

*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*<sup>36</sup>

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<sup>30</sup> (“Must be ...the husband of one wife,” **contrary to Catholic teaching** – in fact, *forbidding to marry*, is called a doctrine of devils, 1 Timothy 4:1-3),

<sup>31</sup> 2 Corinthians 6:3

<sup>32</sup> 1 Timothy 2:2&3 – “that we may lead a quiet and peaceable **life in all godliness** and honesty. For this is good and acceptable in the sight of God our Savior.” 2:10 – “which becometh women professing **godliness**...”

<sup>33</sup> John 17:17

<sup>34</sup> John 14:6

<sup>35</sup> Revelation 3:8

<sup>36</sup> Acts 4:12

Having established her Co-Redemptrix Mary<sup>37</sup>, a plethora of saints and their merits, the necessity of submission to the Church of Rome and her Pontiff, Rome has denied the name of Christ, sophistry notwithstanding. By her so-called “Sacred,” yet unholy Tradition supplanting Scripture, Rome has not kept the Word of God. She is not the Church of Christ; she is not the pillar and ground of the truth. The word that is translated “ground” or “foundation,” according to Vine, is the Greek word, *hedroioma*. It means, “a support, bulwark, stay (from *hedraios*, steadfast, firm).” Alfred Cookman in his book entitled “The City of God,” wrote concerning this text:

The words which we render “pillar, and ground,” are nearly identical in meaning; or they may be interpreted so as simply to give intensity to the word pillar, as a very strong pillar, and unfailing pillar, a pillar that cannot be moved; so strong are its foundations and so strongly is it built.

The Greek word translated “and” is *kai*, which is sometimes interpreted as “even.” Thus it can be translated, “the pillar, even the unfailing pillar, of the truth.” The Bible is the truth, and so certainly, sincerely, and resolutely as the church supports and upholds that truth, and only then, is she the bulwark of the *faith once delivered to the saints*.<sup>38</sup> Rome betrayed that trust so long ago. Without even so much as a precedent to be found in Scripture for the bulk of her doctrine, except in the negative sense, she foists her ungodly Traditions upon her devotees. She attempts to pass off refurbished paganism as apostolic customs. She again enthrones the *Queen of heaven*;<sup>39</sup> she commands the worship of images:

In the Roman catechism, authorized by the council of Trent, the parish priest is required to instruct the people as follows: - “Not only that it is lawful to have **images** in the church, and **to give honour and worship unto them** (forasmuch as the honour which is done unto them, is referred unto the things which they represent,) but also that this hath still been done to the great good of the faithful; and that the images of saints are put in churches, as well **that they may be worshipped**, as that we, being admonished by their example, might conform ourselves to their life and manners.”

With regard to the nature of the worship which is offered to images, we are taught that, “it must not only be confessed that the faithful in the church do adore before the images, (as some peradventure would cautelously\* speak,) but also *adore the image itself*, without what scruple you will: yea, they do reverence it with the

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<sup>37</sup> “St. Germanus says, ‘O Mary, thou art **all-powerful to save sinners**. Thy advocacy is all-sufficient, for thou art the life of life.’ ...St. Anselm says, ‘**It is impossible for any one to be saved who loves not thee**, O Mary, and no less impossible for any one to perish who honours thee.’ St. Bonaventure says, ‘Whoever neglects Mary, **must die in their sins**,’ and again, ‘Those who neglect Mary in this life, can never enter into the kingdom of God.’” (A Dictionary of Miracles, Ebenezer Cobham Brewer; p.524)

<sup>38</sup> Jude 1:3

<sup>39</sup> Jeremiah 7:18

same worship wherewith they do the thing that is represented thereby. Wherefore, if that ought to be adored with *latria*, or divine worship, this also is to be adored with *latria*; if with *dulia* or *hyperdulia*, this likewise is to be adored with the same kind of worship. ...**seeing Christ is adored with the adoration of *latria*, or divine worship, that his image is to be adored with the adoration of *latria*.**"<sup>40</sup>

Contrary to Hahn's fatuous aspersion, *sola scriptura* does not "collapse the Word of God"; it enthrones the Word of God as the final and ultimate authority for the church. And apart from his wishful thinking, there is no "legitimate role of Tradition and the Magisterium." They are the bastard children of Rome's dalliance with paganism. God's church is called upon to defend the truth against the wiles of the devil and the false doctrine that purports to come from Christ or His apostles. As the pillar and ground of the truth, she must be well able to stand scrutiny. Every office and act should exhibit godliness, and not merely mimic it: "*having a form of godliness but denying the power thereof.*"<sup>41</sup> We live in an age, the Catholic age, where the appearance of godliness is no more than a stunt contrived by human ingenuity, and not the work of the Holy Spirit. It is a time when the effort of diplomacy, not the knowledge of doctrine, has caused men to let down their guard and seek peace with Rome. The present religious soil is composed more of superstition than faith, and is therefore conducive to the seeds of Romish pretensions. Paul foresaw the dark shadows that the evil pretenders would cast upon the Church's path. He was aware that with fraudulent links they would claim the authority of the apostles, and speak contrary things.

*For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, **I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.***<sup>42</sup>

Paul, therefore, committed these brethren, not to an "infallible Magisterium, or a Church, or a pope," but *to God, and to the Word of His grace.*

The Word of God's grace is the gospel to all. Salvation was effected upon the cross of Jesus Christ; no man can, nor need add to it. *The words of the Lord are pure words: as silver tried in a*

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<sup>40</sup> The Protestant, Essays on Principle Points of Controversy, Vol. 1, William McGavin ; page 356-357 (\*Cautelously – Old English, can mean, "with caution or prudently", or it can mean "deceitfully.")

<sup>41</sup> 2 Timothy 3:5

<sup>42</sup> Acts 20:29-32

*furnace of earth, purified seven times.*<sup>43</sup> It is worse than a cruel hoax to tell sinners that the gospel “is not fully expressed apart from Sacred Tradition.”<sup>44</sup> It is a heinous lie. It robs Catholics of the simply and glorious truth of faith alone in Christ alone. And it robs Christ of the glory that is His alone. Christ endured the wrath of Almighty God poured out at Golgotha, and has procured salvation to uttermost for all who repent of their sins and believe on Him. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*<sup>45</sup> Good works therefore are the fruit of our salvation, and not the purchase of it. Will you not turn from your sins and come unto Jesus?

*Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God, I come, I come.*

*Just as I am, and waiting not  
To rid my soul of one dark blot,  
To Thee whose blood can cleanse each spot,  
O Lamb of God, I come, I come.*

*Just as I am, Thy love unknown  
Hath broken every barrier down;  
Now, to be Thine, yea, Thine alone,  
O Lamb of God, I come, I come.*

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<sup>43</sup> Psalm 12:6

<sup>44</sup> By What Authority, Mark Shea; p.15

<sup>45</sup> Romans 8:1