

Council of Trent Doctrines Versus Biblical Teachings

Doctrines that officially entered the Church:	What the Bible Says
Scripture and Tradition: The Council reaffirmed that both Scripture and Church Tradition are equally authoritative for Christian faith and practice, countering the Protestant emphasis on "sola scriptura" (Scripture alone).	By quoting Isaiah, Jesus confirms that worship is in vain when we teach traditions of men as doctrines. Mark 7:6-9
The Canon of Scripture: The Council confirmed the canon of the Bible, including the Deuterocanonical books (Apocrypha), which were rejected by Protestants.	The Hebrew canon (without the Deuterocanonical books) was the Old Testament used by Jesus and the Apostles. Paul believed one advantage of the Jews was "that they were entrusted with the actual words of God". Romans 3:1-2
Original Sin: The Council upheld the doctrine of original sin, as passed down from Adam, but clarified that baptism cleanses this sin.	<p>Sin is falling short of the Glory of God (Romans 3:23-24). Adam and Eve sinned and by doing so lost their robes of Glory (Genesis 3:7). Through their disobedience, they entered a state of death (Genesis 2:17). Being in sin causes lawlessness, which is the disobedience to God's commands. Therefore, being in sin is lawlessness (1 John 3:4). The state of death humanity experiences could only be permanently reversed through the sacrifice of the One whom death cannot contain: Jesus (1 Peter 3:18; Revelation 1:18). Until the last day, when Jesus brings this reward of Eternal Life with Him (Revelation 22:12), we experience the first death, or "sleep" (Revelation 20:6). Those who choose to remain in lawlessness will experience the second death (Revelation 21:8).</p> <p>Baptism relates to the forgiveness of sin (as in our general state of lawlessness explained above) in that it is our public demonstration of our personal choice to bury our sin with Jesus' death, and to rise pure with His resurrection (Romans 6:3-4). In other words, baptism is our accepting of His paying the price of the separation from God in our place. When we go on sinning, we choose to no longer be under Jesus's sacrifice (Hebrews 10:26). Sin becomes our debt to pay once again. The wages of sin is death (Romans 6:23), but Jesus taught us how to return to God and be covered again by His forgiveness. He taught us how to accept the payment He made in our place: with a pure, sincere heart, when we are also willing to extend the same sacrifice of forgiveness to others. He taught us to pray directly to God and say: "forgive us our debts, as we also have forgiven our debtors" (Matthew 6:12).</p>

Justification: The Council rejected the Protestant doctrine of justification by faith alone ("sola fide"). It affirmed that justification is a process involving both faith and works, sustained by the grace of God.	We are justified by faith, not by our works. Romans 3:24, 28 Galatians 2:16 Titus 3:5
The Seven Sacraments: The Council reaffirmed the seven sacraments (Baptism, Eucharist, Confirmation, Penance, Anointing of the Sick, Holy Orders, and Matrimony) as essential means of grace.	Grace is a gift from God. Ephesians 2:8
The Eucharist and Transubstantiation: The Council reaffirmed the doctrine of transubstantiation, teaching that the bread and wine in the Eucharist become the actual body and blood of Christ.	Jesus has no need to die over and over for the forgiveness of sin. He did it ONCE at the cross and it was sufficient. Hebrews 7:27
The Mass as a Sacrifice: The Mass was defined as a true and proper sacrifice, not merely a symbolic memorial of Christ's death.	Jesus's sacrifice was needed only once. There is no need for further sacrifice. Hebrews 9:25-26
Confession and Penance: The Council confirmed the importance of confession (sacramental penance) and absolution by a priest for the forgiveness of sins.	Jesus is the One with the authority to absolve sins. Ephesians 1:7-8 Colossians 1:13-14 1 John 1:9
Clerical Reform: Measures were introduced to address corruption and immorality among clergy, such as enforcing celibacy, improving education, and ensuring bishops resided in their dioceses.	In the early Church, ministers (overseer) were expected to marry and have a family, just as apostle Peter (Cephas) did. 1 Timothy 3:1-5 1 Corinthians 9:5
Veneration of Saints and Relics: The Council upheld the veneration of saints, relics, and the use of indulgences, while also condemning abuses in the practice of selling indulgences.	We should not worship any person other than God. Matthew 4:10 Acts 10:25-26 Revelation 19:10
Purgatory: The Council reaffirmed the doctrine of purgatory and the efficacy of prayers and masses for the souls of the dead.	The dead have no awareness and do not share in anything done by the living (Ecclesiastes 9:5-6). Death is a temporary state, often referred to as "sleep" (John 11:11-14), for those awaiting resurrection. Upon being raised, they will receive either salvation or perdition (John 5:28-29), depending on whom they chose to believe in during their lives (John 6:28-29).
Church Art and Imagery: The use of religious images and sacred art was defended, provided it was used to inspire devotion and not for superstition or idolatry.	We should not worship man-made items of any sort. Exodus 20:4-5