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Wednesday Evening Bible Study  
Sessions 3 and 4

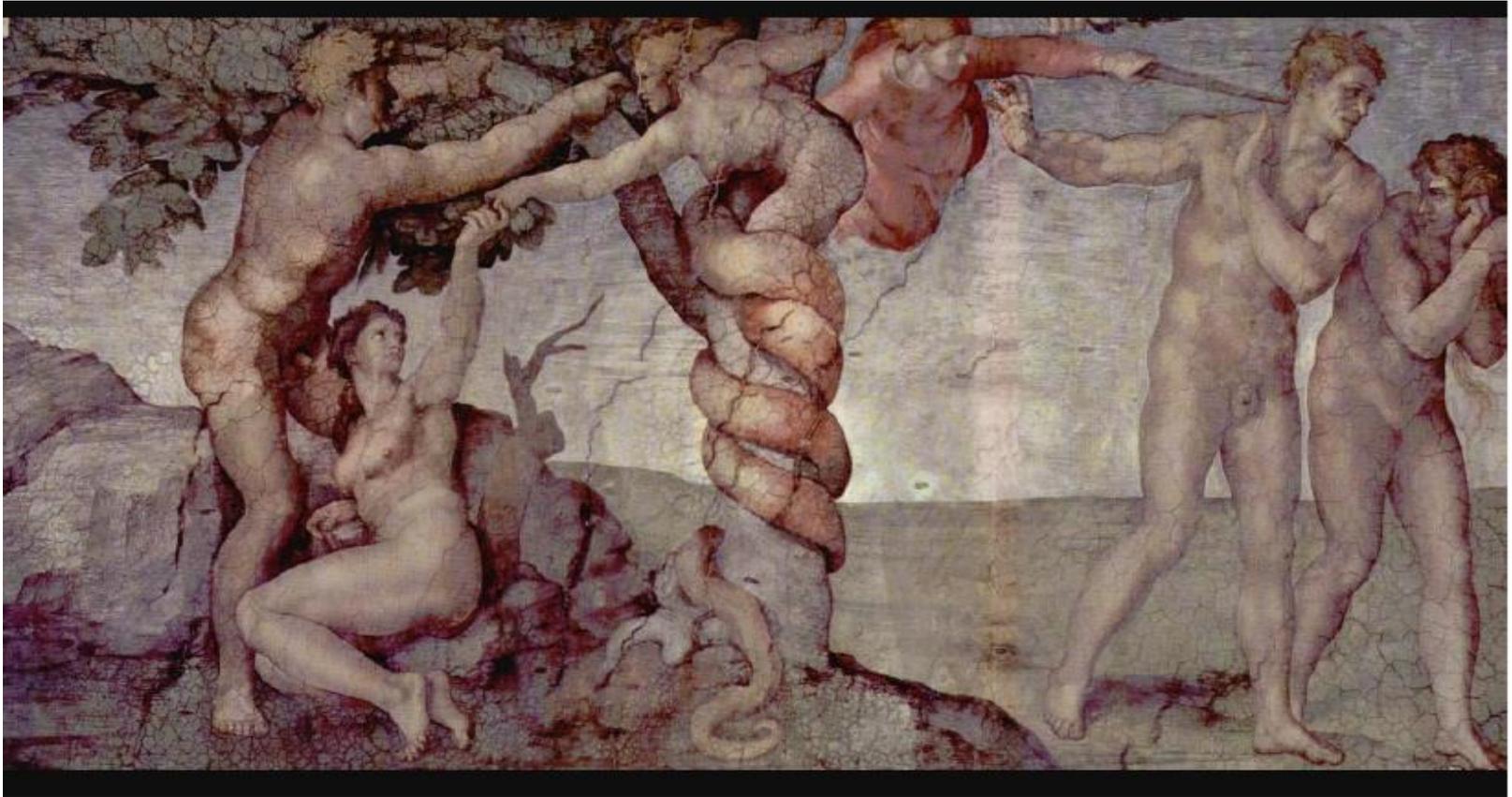
# ~The 39 Articles~

How could it all go so wrong?  
Lots of Lies vs “The Way, The Truth  
and The Life” – Articles 9-18, 31



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# IX – Of Original or Birth-Sin





## IX – Diagnosing the Disease

- ❖ Original sin – the act of rebellion by Adam and Eve against the one command of God – is transmitted through the population of humankind in the same way as human DNA
- ❖ Being sinful from birth raises some tough questions:
  - ❖ Is there nothing good available in us, not even in our “free will”?
  - ❖ Are infants who die irredeemably condemned to hell?
  - ❖ How can sinful humans ever be expected to do anything else but sin?
- ❖ In the early 400s, Pelagius, a Celtic monk in Rome proposed answers that violate the *corpus Scriptura*, such as:
  - ❖ Humans retain some goodness; infant baptism removes inherent sin; with effort (and the help of the RC), people can live perfect lives – and should!
  - ❖ Augustine refuted this incompletely, retaining RC’s false teaching of baptismal regeneration and salvific works



## Anglicans Sing *Solae*

- ❖ Five pillars of the Reformation are excellent brief statements of the principles that are opposed to the doctrines of the Roman Catholic Church
- ❖ Sola Christo – through Christ alone
- ❖ Soli Deo Gloria – glory to God alone
- ❖ Sola Gratia – by grace alone
- ❖ Sola Fide – by faith alone
- ❖ Sola Scriptura – according to Scripture alone



## X – Can we ever do better?

- ❖ In IX, the *phronema sarkos* (mind of flesh) remains in the regenerated (saved), although we are forgiven original sin
- ❖ The curse of the Fall is nullified, but encumbered with the nature of the flesh, humans have “free will” or choice. Really?
- ❖ The fallen world entraps us; however, Divine rescue releases our potential
- ❖ Christ’s gift “prevents” (precedes) our ability to obey God, fulfill His plans
- ❖ In Article X, we have the basis for doing better – God’s grace
- ❖ Original sin is slavery without choice
- ❖ When saved, we have choice: freedom to sin remains, yet choosing to live in sin is still slavery
- ❖ Freedom to choose obedience in love increases godliness and resistance to sin, with great benefits in this life and hereafter



# XI – The Great Pardon XII – Our Response

- ❖ Not justification *after* full sanctification like the RC process that included confession and penance (works), as dictated by priests
- ❖ Not incomplete or inadequate progress during life, requiring time in purgatory after death to make up for deficiencies
- ❖ Instead, XI asserts the result of the ransom Jesus freely and fully gave Himself to obtain for us – *a complete pardon from all sin(s)*
- ❖ Punishment for our crimes borne by the Innocent; our debt paid; our filth cleansed; our shame erased; our inheritance secure
- ❖ **GRACE = God's Riches At Christ's Expense**
- ❖ Just as the tree precedes the fruit, Article XII puts “lively” (living) faith that impels good deeds in proper perspective and true order:
  - ❖ First, comes unearned justification (righteousness) by grace alone; then,
  - ❖ Second, comes our response of faith working good acts with God in Christ



## XIII – “Good” Works B.C.

## XIV – Working for “Extra Credit”

- ❖ No “good deed” done B.C. is of any value at all toward salvation
- ❖ Pride, self-interest, and the attempt to tell God what is necessary to receive His favor, as well as earthly recognition, nullify them
- ❖ **“One life to live, ‘twill soon be past. Only that done for Christ will last.”**
- ❖ RC promotes *supererogation* (extras) to build up an account; the balance is housed in the “treasury of the RC” to shorten purgatory
- ❖ Anything “over and above” what God actually requires must be freely given, powered by the Holy Spirit and our love for God through Jesus; we are merely “unprofitable servants”
- ❖ No “extra credit” can be earned for oneself; none is needed
- ❖ None can be transferred to another’s credit, either

# XV-Who is Without Sin?

## Answer: **Christ alone!**

- ❖ He was 100% human in the same way as Adam *before* his sin of disobedience
- ❖ His distinct humanness remained sinless because He *chose* to obey His Father
- ❖ His sinlessness was not dependent on His unique divinity

However, the RC has decreed a different answer in its Marian Dogma:

- ❖ God cleansed her of original sin from the instant of Jesus' conception (circa 15<sup>th</sup> C)
- ❖ In 1854, Pius IX declared Mary was the *product* of "immaculate conception"



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## XVI – Does baptism put an end to sin?

- ❖ Baptism is a symbol of repentance and belief; it does not save
- ❖ Debate arose about those who recanted Christ in Diocletian's rule before Constantine's (A.D. 303-313) to save their lives when so many faithful Christians were brutally killed
- ❖ Donatus in N. Africa led belief that baptism made people perfect; to sin afterwards = blasphemy of the Holy Spirit that Jesus said could not be forgiven (See Mat. 12:31; Heb. 6:4-5)
- ❖ Christ mandates forgiveness; we discern fruitfulness, but do not judge someone's eternal status
- ❖ All believers continue to sin, though we are called to resist
- ❖ Those who truly belong to Christ cannot be snatched away or fall from His grace (Romans 8:33-39)



## XVII – Predestination and Election

- ❖ God has always chosen His people; the pinnacle example is Israel
- ❖ He also chooses individuals to follow Him: Jacob, not Esau
- ❖ Christ's sacrifice satisfies the wrath of God and righteous judgment on original sin within all humankind (the whole world)
- ❖ Additionally, God calls individuals who receive redemption from all our actual sins. This is the process for all of us predestined to belong to God:
  1. We (the elect) hear God's calling, and obey it by the (irresistible) grace given to us (Romans 8:28)
  2. We are instantly justified by the free gift of God, receiving a full pardon for original and actual sins (Romans 3:24)
  3. Our adoption as the elect make us new creations, the children of Father God and co-heirs with King Jesus, our Brother (Romans 8:15)
  4. Sanctification, as we submit to the Holy Spirit dwelling in us, transforms us into the likeness (mind and will) of Jesus Christ (Ephesians 1:4)
  5. We are empowered for good works set aside especially for us to serve God's purposes and receive His rewards (Eph. 2:10)
  6. Our everlasting happiness, by the mercy and generosity of God, gives us a home with Him in eternity (Romans 8:38-39)



## XVIII – Who do you call?

- ❖ Jesus said unequivocally: *“I am the way, and the truth, and the life; no one may come to the Father except through me!”* (John 14:6)
- ❖ This is the only Article to pronounce someone “accursed” (*anathema*) who claims to be a Christian but who wants to soften or deny the exclusivism of the faith
- ❖ In light of today’s globalism and “tolerance,” the message is more critical than it was when Thomas Cramner wrote it 500+ years ago
- ❖ There is no universalism; that lie promotes cowardice toward the lost entrapped in secular humanism, relativism, and false religions
- ❖ Unless you call upon Jesus to be your Savior, there is no eternity in heaven, only endless separation from God and all that is good (hell)



## XXXI – *Tetelestai!* – “It is finished!”

- ❖ The one oblation (offering) Christ made on the cross was the “perfect redemption, propitiation, and satisfaction for all sins” for all time for all His people
- ❖ To say RC priests are authorized to bring down from heaven Christ’s sacrifice over and over again at the church altar during masses are “blasphemous fables and dangerous deceits”
- ❖ The priests play the part of Jesus (male-only reasoning) to *transubstantiate* the species (elements) and make the sacrifice to God; controls the grace of God through the priest to the people as they partake of the sacrament
- ❖ At Trent in 1551, RC priests were effectively given the power to accept or to deny a person’s access to Christ’s forgiveness that the sacrament represents in partaking of His body and blood during mass, putting the priest in the place of God



## Words, Words, Words!

- ❖ Purgatory simply does not exist; it is a false construct of the RC
- ❖ No human's soul ever dies, ceases to exist, or is annihilated because bearers of the image of God are created as eternal beings
- ❖ No human can affect the abode of the dead toward heaven or hell
- ❖ Only those covered by the Blood of the Lamb go to heaven; Satan and his followers go to hell
- ❖ Abodes of the Dead, separated by a "great chasm" none can cross:
- ❖ These neutral or positive words imply God's "waiting room" for the physically dead: Gehenna, Sheol, Hades, the grave, dust-to-dust, having fallen asleep, having been gathered to the fathers, [paradise]
- ❖ These negative words imply end-of-days post-judgment banishment from the Person and Presence of God forever and other punishments for those who are not saved by grace through faith in Jesus Christ: Hell, Lake of Fire, damnation, place of wailing and gnashing of teeth (meaning torment, fear, loneliness, and endless regret)



## Words, Words, Words!

- ❖ Transubstantiation is a false construct of RC; it is unbiblical and contrary to foundational Christian principles; designed to enhance RC clergy's power and authority over communicants
- ❖ The “real presence” concept (Luther, Calvin) is essentially the same as transubstantiation without the priestly power; “consubstantiation” = the real body and blood are *with* the elements that do not change; also a human “add-on” idea
- ❖ The “memorialism” concept (Zwingli, Cramner) says the sacrament is holy, not because of the elements, but because of obedience to Christ whereby spiritually and cognitively we remember and honor His sacrifice on behalf of His church



## Words, Words, Words!

- ❖ The WORD is the epitome of our faith, meaning Jesus as the Logos of God; He is both the Communicator and the Communication His Father willed to be given from Him to us
- ❖ Words DO matter and accurate translation of the best, earliest manuscripts (hand-written) we have is crucial to doctrine
- ❖ Example: In “The Lord’s Prayer” (Matthew 6:11, Luke 11:3) there is a *hapax legomenon* (one-time word); it reads "Give us today our **epiousion** bread"; it is unique in all early manuscripts – in no other place is this Greek word found
- ❖ Matthew and Luke created this word to convey something special Jesus wanted His followers to ask of our Father
- ❖ *Epi* = above, on top, over, superior; *ousion* = substance, being, ongoing sufficiency (cf. *homoousion* = identical nature)



## Words, Words, Words!

- ❖ So, did Jerome, the great translator from Greek to Latin in the 300s, or any of the later Gospel translators, catch this?
- ❖ Yes/No. What to do with a *hapax legomenon* often reveals one's doctrinal prejudices. In Matthew, "Give us today our *epiousion* bread" was translated, *supersubstantial*, a made-up Latin word Jerome coined to mean "of greater, even timeless, substance," implying several things:
  - ❖ Higher than normal, possibly highest, as in heavenly; a reference to the manna from heaven, something Jesus called Himself, the Bread of Life
  - ❖ Ongoing now and into future time, meaning God is asked to supply all essentials needed to feed us forever; separating "this day" and "daily"
  - ❖ But in translating the prayer from Luke, Jerome used *quotidianum*, meaning daily, regular, even mundane

# The Lord's Prayer

Our Father who art in heaven,  
hallowed (holy) be Thy name.  
Thy kingdom come.  
Thy will be done on earth as it is in heaven.  
Give us today our *supersubstantial* bread.  
And forgive us our debts,  
as we also forgive our debtors.  
And lead us not into temptation,  
but deliver us from evil. [For Thine is  
the power and the glory forever. Amen.]

The Douay–Rheims Bible is an English translation from the Latin Vulgate, which is Jerome's translation of the original Greek into Latin at the direction of the pope in 382. It is the foundation on which nearly all English Catholic versions are still based. It was translated principally by Oxford-trained RC scholars, working in the circle of English Catholic exiles on the Continent, under the sponsorship of William (later Cardinal) Allen. The New Testament appeared at Rheims in 1582; the Old Testament at Douai in 1609.

The 1582 New Testament influenced the Authorized Version (KJV) of 1611. Between 1749 and 1752, English bishop Richard Challoner substantially revised the translation with an aim to improve readability and comprehensibility. It was first published in America in 1790 by Mathew Carey of Philadelphia. Several editions followed; prominent among them the Douay-Rheims 1899 American Edition Version. It is still prominent in RC usage.



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