



Grace Anglican  
CHURCH

Wednesday Evening Bible Study  
Session 7

# ~The 39 Articles~

Articles 24, 25, and 27 – 30  
Worship and the Sacraments



## XXIV – Understandable Language

- ❖ Article 24 finds it “plainly repugnant to the Word of God” for the church NOT to conduct prayers, sacraments, and worship services in “such a Tongue as the People understandeth,” based upon “the custom of the primitive (apostolic) Church.”
- ❖ Jesus spoke Aramaic and worshiped in Hebrew, as did His apostles
- ❖ *Koine* Greek was the language of the written New Testament
- ❖ Ancient languages of Coptic (Egypt), Syriac (Mid-East), Armenian, Georgian, and others were used in their respective areas
- ❖ Latin rose in late 2<sup>nd</sup> C in the Roman Empire churches, then declined
- ❖ By 812 A.D. Charlemagne ordered preachers of the Word to use the *lingua rustica*, meaning language of the local commoner
- ❖ In 1733, English became the official language of the Church of England, vindicating William Tyndale and others who were martyred to bring the Bible to the people



## Problems: “Churchianity” Terms

- ❖ Ecclesiastical officials used Latin as their “common language,” including the Reformers for the Articles and other statements of faith; Latin was mandated in the RC up until the 1960s
- ❖ The Reformers and translators coined English words for Bible terms: “Gospel” for “Evangel,” meaning good news; “baptism” for “baptizo,” meaning immersion. In OT, “Pesach” (Hebrew: פֶּסַח) or in Greek “Pascha” (from the Aramaic “Paschka”) became “Passover,” but the term was not adapted in NT texts to refer to Christ’s crucifixion; the pagan word “Easter” (from writings of Bede) crept in and became standard in England and the western church.
- ❖ Likewise, “priest” is a poor substitute, never used in the NT for any singular Christian minister; better is “presbyter,” meaning elder.
- ❖ Today very important concepts are often obscure or even unknown to outsiders: liturgy, creed, sacrament, eucharist, justification, consecration, election, sanctification, absolution, transfiguration, ordination, etc. Any others?



## XXV – The TWO Sacraments

- ❖ The death and resurrection of Jesus are central to Anglicanism to the point where all else is necessarily of secondary importance to those whose faith is secure in Him
- ❖ All liturgy and other activities of ACNA are focused on the message of the Cross – “by this alone we are saved”
- ❖ Baptism by water and Eucharist, the Lord’s Supper – “outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace”
- ❖ Other rites: confirmation, ordination, holy matrimony, reconciliation of a penitent, and unction; “not necessary for all persons in the same way” as Baptism and Eucharist



## XXVII – Holy Baptism

- ❖ Water Baptism is a **sign** of invisible, spiritual realities:
- ❖ Profession of faith
- ❖ Mark of difference
- ❖ Regeneration or New-Birth
- ❖ Grafting into the Church
- ❖ Promise of forgiveness of sin
- ❖ Adoption to be sons of God by the Holy Ghost
- ❖ Infant baptism?
- ❖ Believer's baptism?
- ❖ In ACNA, there is no either/or; there is both/and
- ❖ Means and methods: immersion, pouring, anointing (from the immersed hand of the priest)



Jordan's Al-Maghtas, Arabic for immersion or baptism, north of the Dead Sea, on the eastern bank of the Jordan River. Probably the crossing point of the Jews into the Land because it is near Jericho, which is still there on the western bank.



Qasr Al-Yahud, meaning Tower of the Jews, now an Israeli-protected tourism park with facilities on the western bank of the river to serve Christian pilgrims.





## XXVIII – The Lord’s Supper

- ❖ The sacrament of Eucharist (also, Communion, the Lord’s Supper, Divine Liturgy, the Mass, and the Great Offering)
- ❖ Also a **sign** of:
  - ❖ Love (*agape*) among Christians, one to another
  - ❖ Redemption by Christ’s death
  - ❖ Worthy, rightly, and with faithful intentions of the partakers
  - ❖ Christ’s broken Body in the bread
  - ❖ Christ’s shed Blood in the wine
- ❖ Article 28 warns against the RC teaching (decreed in the 1551 Council of Trent) of transubstantiation that “cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.”



THOMAS  
BARTHOLOMEW

ANDREAS

JACOBUS MAIOR

PETRUS

IOHANNES

JACOBUS MINOR

THOMAS

THADAEVS

IV DA

# Against Monstrances

Article 28 also warns that the sacrament of the Lord's Supper was "not by Christ's ordinance (to be) reserved, carried about, lifted up, or worshipped" as is a common practice in RC cathedrals.





## XXIX – Of “Wicked” Partakers

- ❖ Article 29 warns against non-believers taking Communion
- ❖ If the elements are only physical bread and wine, not the actual Body and Blood, why the need for this?
- ❖ “The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.”
- ❖ Read Exodus 20:1-7 and 34:14, reminders of the seriousness of God’s warnings that He is not to be disrespected



## XXX – Of Both Kinds

- ❖ Article 30 addresses another RC practice that excludes believers from a part of the Sacrament
- ❖ “The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord’s Sacrament, by Christ’s ordinance and commandment, ought to be ministered to all Christian men alike.”
- ❖ Both bread and wine were NT practice and for centuries following
- ❖ Possibly during the Black Death, fear of sharing the Cup arose
- ❖ Not intinction, dipping the bread into the wine, as in Eastern Orthodox
- ❖ Jan Hus led the pre-Reformation Utraquists (from the Latin for “both”) in defying RC, resulting in his immolation in 1415
- ❖ Justified as “body contains blood” (the two-fer idea!)
- ❖ Instituted in RC practice of Eucharist in order to enhance the sacral position of the priest as mediator, who drank “for, on behalf of, and instead of” the people
- ❖ Underscored the RC claim of authority to amend Scripture (as in 1123 re: celibacy)
- ❖ RC still holds to the infallibility of the condemnation of Utraquism, but has gradually reinstated the wine in most churches
- ❖ Will post-COVID worship use intinction only, or individual cups as a new practice? ACNA will preserve the “both kinds” Sacrament!



**As the Church...**  
*Using language  
common people  
understand, being  
baptized with water,  
and thankfully  
taking bread and  
wine in fellowship  
with one another  
and in remembrance  
of Him are examples  
Scriptures describe  
so that we may  
follow Jesus Himself.*